

The Fall of Man

Gen 2-3

- 1.2.2. Gen 2-3
- 1.2.2.1. *Date and author of the composition*
- a) Jahwist – Xth BC Salomon's times, sage, existentialist, great human questions.
- An alternative: author living in the Exilic and post-Exilic times

- b) his traditions were then elaborated by the priestly author from the VI BC.
- c) Differences between Gen 1 and Gen 2-3

- **1.2.2.2. *Composition and literary genre***
- a) narration - story
- b) composition based on the scenes and action taking place in Eden
- I scene 2,4-14 – introduction, place and protagonists
- II scene 2,15-17 – man’s mission
- III scene 2,18-25 – the creation of woman
- IV scene 3,1-6 – the temptation and fall of man
- V scene – 3,7-20 – blame game
- VI scene 3,21-24 – the expulsion from paradise

- *1.2.2.3. Textual analysis*

- *I Scene - exposition*

- ⁴ These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens, ⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up -- for **the LORD God** (יהוה אלהים) had not caused it to rain upon the earth, and there was no man to till the ground;

- “The LORD God” יהוה אלהים: This particular divine title occurs only once in the Pentateuch outside Gen 2–3, in Exod 9:30. Within these two chapters it is used consistently, apart from 3:1–5 in the dialogue between the snake and the woman.

- The view that Gen 2–3 has been compiled from two **parallel sources**, one using “Yahweh” and the other “Elohim,” **finds little favor today**,
- Westermann: **the composite divine name as redactional**. An earlier form of the narrative spoke simply of “Yahweh”; “Elohim” was introduced to **emphasize the identity of the God of Gen 2 with the God of Gen 1**. God as revealed in this story is both **creator of the universe and God of Israel**.

- ⁶ but a mist went up from the earth and watered the whole face of the ground --
- ⁷ then the LORD God **formed** man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. ⁸ And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.

- ww.4-14 – earth is a desert, there is no man to cultivate it
- w.6 – man is mentioned as put in the Garden with no additional reason. The Garden is for him

- “Shaped,” יער: The present participle of this verb means “potter” (e.g., Jer 18:2), and it may well be that the image of a potter shaping his clay lies behind this description of man’s creation, even though “dust of the land” is not the normal material a potter works with.

- “Shaping” is an artistic, inventive activity that requires skill and planning (cf. Isa 44:9–10). Usually the verb describes God’s work in creation. God has “shaped” the animals (2:19), Leviathan (Ps 104:26), the dry land (Ps 95:5), the mountains (Amos 4:13), and the future course of history (Isa 22:11, Jer 33:2). Preeminently, God’s shaping skill is seen in the creation of man, whether it be from dust as here or in the womb (Isa 44:2, 24) or in shaping human character to fulfill a particular role (Isa 43:21; 44:21).

- w.7 – man from the dust of earth. God as a potter (Jer 18,2). Adam comes from the Hebr. *adamah*, that is, earth).
- Creation from the dust is a motif common to many cosmogonies
- Dust עפר: appears in the epic of Gilgamesh, (Aruru shapes Enkidu from the clay), egyptian Khnum, Promethean myth.

- God breathed – *nph* – as to light up a fire (Is 54,16)
- “Blew,” נפח, suggests a good puff such as would revive a fire (Isa 54:16; Hag 1:9). The closest parallel is Ezek 37:9 where the prophet is told to blow on the recreated bodies to resuscitate them, and then, filled with wind/spirit (רוח), they stood alive. It is the divine inbreathing both here and in Ezek 37 that gives life.

- Thanks to the breath of life נשמת חיים man becomes a living creature, hebr. *nephesh haja*.

- w.8 – God planted a garden – Hebr. *gan*;
- LXX – *paradeisos* from *pardis* – Persian loanword meaning „royal park”.
- in the East – Mezopotamia.
- Eden – akkad. and sum „plain”.

- Eden - “**pleasure, delight**” (2 Sam 1:24; Jer 51:34, Ps 36:9).

- ⁹ And out of the ground the LORD God made to grow every **tree** that is pleasant to the sight and good for food, **the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.** ¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers.



- In Scripture, trees, because they remain green throughout the summer drought, are seen as symbolic of the life of God (e.g., Ps 1:3; Jer 17:8).
- Abraham prayed by a tamarisk he planted (21:33), and green trees were a regular feature of the so-often-denounced Canaanite shrines (e.g., Deut 12:2).

- The golden candlestick kept in the tabernacle was a stylized tree of life: the falling of its light on the twelve loaves of the presence symbolized God's life sustaining the twelve tribes of Israel (Exod 25:31–35; Lev 24:1–9)

- **The tree of life:**
- ^{RSV} **Proverbs 11:30** The fruit of the righteous is a **tree of life**, but lawlessness takes away lives.
- ^{RSV} **Revelation 22:2** through the middle of the street of the city; also, on either side of the river, **the tree of life** with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.

- **The tree of the knowledge of good and evil**
- ^{RSV} **1 Kings 3:9** Give thy servant therefore an understanding mind to govern thy people, that **I may discern between good and evil**; for who is able to govern this thy great people?"

- ^{RSV} **Sirach 39:4** He will serve among great men and appear before rulers; he will travel through the lands of foreign nations, for he tests **the good and the evil among men.**
- **Sirach 37:17-18** ¹⁷ As a clue to changes of heart ¹⁸ four turns of fortune appear, **good and evil**, life and death; and it is the tongue that continually rules them.

- **Joshua 8:34-35** ³⁴ And afterward he read all the words of the law, **the blessing and the curse**, according to all that is written in the book of the law. ³⁵ There was not a word of all that Moses commanded which Joshua did not read before all the assembly of Israel, and the women, and the little ones, and the sojourners who lived among them.

- ¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; ¹² and the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is Gihon; it is the one which flows around the whole land of Cush. ¹⁴ And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

- Whatever the correct identification of the “onyx stone,” they were widely used in decorating **the tabernacle and temple (Exod 25:7; 1 Chr 29:2) and in the high-priestly vestments (Exod 28:9, 20)**. The names of the twelve tribes of Israel were engraved on two onyx stones, set in gold, and attached to the shoulder of the ephod (Exod 28:9–14).

- Pure gold” (note Gen 2:12: “the gold of that land is good”) was widely used in coveting the sacred furniture, such as the ark, altar of incense, lampstand, in the holiest parts of the tabernacle. Paradise in Eden and the later tabernacle share a common symbolism suggestive of the presence of God.

- *II. Scene – Man’s mission*

- ¹⁵ The LORD God took the man and put him in the garden of Eden **to till it and keep it.** ¹⁶ And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

- עבד “to serve, till” is a very common verb and is often used of cultivating the soil (2:5; 3:23; 4:2, 12, etc.). The word is commonly used in a religious sense of serving God (e.g., Deut 4:19), and in priestly texts, especially of the tabernacle duties of the Levites (Num 3:7–8; 4:23–24, 26, etc.).

- Similarly, שמר “to guard, to keep” has the simple profane **sense of “guard”** (4:9; 30:31), but it is even more commonly **used in legal texts of observing religious commands and duties** (17:9; Lev 18:5) and particularly of **the Levitical responsibility for guarding the tabernacle** from intruders (Num 1:53; 3:7–8). It is striking that **here and in the priestly law these two terms are juxtaposed** (Num 3:7–8; 8:26; 18:5–6), another pointer to the interplay of tabernacle and Eden symbolism already noted (cf. *Ber. Rab.* 16:5).

- The form of prohibition is characteristic of **divine or royal threats in narrative and prophetic texts** (e.g., 20:7, 1 Sam 14:39, 44; 22:16; 1 Kgs 2:37, 42; 2 Kgs 1:4, 6; Ezek 33:8, 14). These parallels show that **the fruit of the tree was not poisonous**, as occasionally suggested. The death sentence demonstrates God's seriousness in prohibiting access to the tree. The text is a **straightforward warning that death will follow eating**.

- ww.9-14 – an elaborated description of the garden
- w.9 – the tree of life in the midst of the garden

- *What is the meaning of the action of eating from the tree of knowledge of good and evil?*
- 1) Eating from the tree makes mankind experience the consequences of good and evil?
- 2) The fruit from the tree gives ability to tell the difference between right and wrong?
- 3) The tree of omniscience?
- 4) The fruit makes man being wise like God? Cf. Ez 28.

- To eat the fruit from the tree means to violate God's laws; to put oneself in the position of God; to dethrone the Lord.

- ww.15-17 – man works in the garden – *ebed* – but he is not a slave of God. His mission is to take care of the Garden and to guard it (Hebr. *shamar*).
- With his work he imitates the creative work of God and protect the creation.

- Man's work in the Garden is described with the same root with which **the priestly service in the Tent of Meeting** and Jerusalem Temple will be described (Num 3,7.8.26; 1 Chr 6,17). The work of man in the world is the worship of God.

- Man can eat from every tree in the garden, except one, otherwise he will surely die (*mot tamut*). Command and warning.

- **III scene 2,18-25 – the creation of woman**

- ¹⁸ Then the LORD God said, "It is not good that the man should be alone; I will make him a **helper fit for him.**" ¹⁹ So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every **living creature**, that was its name. ²⁰ The man gave names to all cattle, and to the birds of the air, and to every beast of the field; **but for the man there was not found a helper fit for him.**

- ²¹ So the LORD God caused a **deep sleep** to fall upon the man, and while he slept took **one of his ribs** and closed up its place with flesh; ²² and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

- ²³ Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called **Woman, because she was taken out of Man.**" ²⁴ Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. ²⁵ And the man and his wife were both naked, and were not ashamed.

- Despite God's identification of man's need, **there is a delay in his provision: contrast the instantaneous fulfillment of the divine word in chap. 1.** This hold-up creates suspense. **It allows us to feel man's loneliness.** *Ber. Rab.* 17:5 pictures the animals passing by in pairs and man commenting, **"Everything has its partner but I have no partner."**

- ww.18-25 – **helper fir for man**: woman created as a divine rock and refuge for man עזר.
- ^{RSV} **Exodus 18:4** and the name of the other, Eliezer (for he said, "**The God of my father was my help**, and delivered me from the sword of Pharaoh").
- ^{RSV} **Deuteronomy 33:29** Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help, and the sword of your triumph!

- ^{SV} **Psalm 10:14** Thou dost see; yea, thou dost note trouble and vexation, that thou mayest take it into thy hands; the hapless commits himself to thee; thou hast been **the helper of the fatherless.**
- ^{RSV} **Psalm 22:11** Be not far from me, for trouble is near and **there is none to help.**
- ^{RSV} **Psalm 30:10** Hear, O LORD, and be gracious to me! **O LORD, be thou my helper!"**

- she shall be called **Woman**, because she was taken out of **Man**. **Man and woman** are similar in nature, complementary for each other (אִשָּׁה וְאִישׁ).

- So the LORD God caused a **deep sleep** to fall upon the man. Dream (hebr. *tardemah*) – the sign of mystery and revelation (cf. Gen 15). Woman is a mystery for man, they are equal in dignity before God.

- Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. Indivisible and inseparable marriage as the original plan of God:
- **Mark 10:1-9** ^{RSV} **Mark 10:1** And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he taught them. ² And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?"

- ³ He answered them, "What did Moses command you?" ⁴ They said, "Moses allowed a man to write a certificate of divorce, and to put her away." ⁵ But Jesus said to them, "For your hardness of heart he wrote you this commandment. ⁶ But from the beginning of creation, 'God made them male and female.' ⁷ 'For this reason a man shall leave his father and mother and be joined to his wife, ⁸ and the two shall become one flesh.' So they are no longer two but one flesh. ⁹ What therefore God has joined together, let not man put asunder."

- IV scene 3,1-6 – the fall of man
- **Genesis 3:1-3** ^{RSV} **Genesis 3:1** Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?"
2 And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; 3 but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'"

- w.1 – serpent, the most crafty of the creatures. The symbol of Canaan deities; the Egyptian symbol of wisdom and magic; impure animal – enemy of God. Cf. the epic of Gilgamesh. His shrewdness is manifested in how he distorts God's command.

- w.2-3 – the response of woman, who tries to be corrective, goes in the direction desired by the serpent. Instead of God's generosity, Eve stresses his bans.

- ⁴ But the serpent said to the woman, "You will not die.
⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.

- ww. 4-5 – Satan uses half-truths and seduces. „You will not die” – surely not right away. Adam will live 930 years (Gen 5,5). More than a bodily death the expulsion from Paradise is intended here. Cf. 1 Sam 15,35 – 16,1 – Saul dies, when he is abandoned by the Lord.



- Your eyes will be opened, you will know good and evil – it is a lie. They will know only evil and shame. The main temptation is to be like God, to replace him in Paradise.
- w.6 – man performs actions reserved only for God.

- **V scene – 3,7-20 – blame game**

- ⁷ Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. ⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

- w.7 – nakedness, the lost innocence, loneliness

- w.8 – fear of God

- The woman's covetousness is described in terminology that foreshadows **the tenth commandment**. “Delight,” תאוה, and “desirable,” נחמד, are from roots meaning “to covet” (Deut 5:21; cf. Exod 20:17). She **“gave it to her husband with her”**: this last phrase emphasizes the man's association with the woman in the eating (cf. 6:18; 7:7; 13:1). Indeed, **his eating is the last and decisive act of disobedience**, for immediately the consequences of their sin are described.

- The term “walking” (hithpael participle of הלך) is subsequently **used of God’s presence in the Israelite tent sanctuary** (Lev 26:12; Deut 23:15 [14]; 2 Sam 7:6–7) again emphasizing the relationship between **the garden and the later shrines**.

- 9 But the LORD God called to the man, and said to him, "Where are you?" 10 And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" 12 The man said, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate."

- “Where are you?,” is essentially rhetorical. איה “where?” is often used in this way in poetry, e.g., Isa 33:18; 36:19; Ps 42:4, 11 [3, 10], and a very close parallel is found in **Gen 4:9**, where “**Where is Abel your brother?**” is followed by “Listen, your brother’s blood is crying to me from the land,” showing that God **knows perfectly** well what has happened to Abel.

- ww.9-13 – dialog between God and man. Where are you – the call of the one who loves and cares. A Call to stand in the truth (Gen 4,9).
- Reciprocal incrimination. No remorse.

- ¹³ Then the LORD God said to the woman, "What is this that you have done? (*mazzot ashita*) " The woman said, "The serpent beguiled me, and I ate."

- ¹⁴ The LORD God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

- **Hostility**” [איבה]: Both this context and other passages suggest that **long-lasting enmity is meant** (cf. Num 35:21–22; Ezek 25:15; 35:5). The human race, “her offspring,” and the serpent race, “your offspring,” **will be forever at loggerheads.**

- **“Eat dust.”** This is not to say that snakes live on dust, rather it is **figurative for abject humiliation, especially of enemies** (cf. Ps 72:9; Isa 49:23; Mic 7:17).

- Certainly the oldest Jewish interpretation found in the third century B.C. Septuagint, the Palestinian targums (*Ps.-J.*, *Neof.*, *Frg.*), and possibly the Onqelos targum **takes the serpent as symbolic of Satan and look for a victory over him in the days of King Messiah.** The NT also alludes to this passage, understanding it in a **broadly messianic sense** (Rom. 16:20; Heb. 2:14; Rev. 12), and it may be that the term “**Son of Man**” as a title for Jesus and the term “**woman**” for Mary (John 2:4; 19:26)

- BH - „hu” - he or it will crash your head – the son or the progeny
- LXX - „autos” - he will crash your head – the progeny
- VLG - „ipsa” - she will crash your head (the Woman)

- ww.14-21 – The curse of sin – the knowledge of evil. The serpent becomes accursed – אָרוּר instead of עָרוּם.
- v.15 – *proto-Gospel*– the announcement of a long-running conflict between the Woman and the serpent.

- ¹⁶ To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."
- w.16 – the pains of birth and the domination of man are the consequences of sin.

- In that woman was made from man to be his helper and is twice named by man (2:23; 3:20) **indicates his authority over her.** It is therefore usually argued that **“rule” here represents harsh exploitive subjugation,** which so often characterizes woman’s lot in all sorts of societies. **“ ‘To love and to cherish’ becomes ‘To desire and to dominate’ ”**

- ¹⁷ And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. ¹⁹ In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

- ww.17-19 – the longest speech is addressed to man because of his responsibility. Is the death a punishment or relief for the cursed mankind?

- **Man's lifelong struggle for survival will eventually end in death.** Most commentators have taken this curse as confirmation of **the death-threat announced in 2:17** on those who eat of the forbidden tree. Others argue that the parallels between this verse (3:19) and 2:7 suggest that **death is “part of the natural order of things**—the inevitable ‘return’ of man to the ground whence he was taken” (Skinner, 83). They point out that the story does not say man would have lived forever if he had not eaten. **“Death is therefore not punishment for man's transgression; it is the limitation of the toil of human work”** (Westermann, 1:363; cf. ET 267).

- **VI scene 3,21-24 – the expulsion**

- ²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the LORD God made for Adam and for his wife garments of skins, and clothed them. ²² Then the LORD God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever" --

- ²³ therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken. ²⁴ He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

- **“Clothed them” (hiph לבש).** This form of the verb has two main uses: either of **kings’ clothing honored subjects** (e.g., Gen 41:42; 1 Sam 17:38), or for the **dressing of priests in their sacred vestments**, usually put on by Moses. Frequently he clothes them in their tunics (e.g., Exod 28:41; 29:8; 40:14; Lev 8:13). Here again the **terminology of the garden of Eden runs closely parallel** to the vocabulary associated with worship in the tabernacle.

- It therefore follows that **in Eden, the garden of God, man and woman must be decently clad, so God clothes them himself.** Yet prior to their disobedience, they, and apparently God, had been quite unconcerned about their nakedness (2:25; cf. 3:11). In this context God's provision of clothes appears not so much an act of grace, as often asserted, but as a **reminder of their sinfulness. Just as man may not enjoy a direct vision of God, so God should not be approached by man unclothed.**

- w.20 – name Eve (*Hawah*) comes from hebr. *hajah* – „to live”. The mother of all living
- ww.22-24 – Man like God and angels, knows the good and evil. Mankind becomes capable of evil – there is no place for it in the Paradise.

- The word's cultic overtones are further reinforced by **the presence of the cherubim, human-headed winged lions**, the traditional guardians of holy places in the Near East. The Hebrew word כרובים is probably borrowed from the Akkadian *kurību*. In Israel pictures of cherubim adorned the walls of the tabernacle and temple (Exod 26:31; 1 Kgs 6:29), a pair of solid cherubim **formed the throne of God on the ark** (Exod 25:18–22), and a very large pair **guarded the inner sanctuary of the temple** (1 Kgs 6:23–28)

- **“East of the garden.”** Why should the cherubim be stationed here? Evidently, as Cassuto (1:174) notes, because **“there, apparently, was the entrance” to the garden.** Again one is reminded of the orientation of the tabernacle and temple, which were entered from the east.

- Thus in this last verse of the narrative there is a remarkable **concentration of powerful symbols that can be interpreted in the light of later sanctuary design**. Other features of this garden—**rivers, gold, precious stones**—that are similarly evocative were mentioned in the first scene. These features all combine to suggest that the garden of Eden was a type of **archetypal sanctuary**, where God was uniquely present in all his life-giving power. It was this that man forfeited when he ate the fruit.

- **1.2.2.4. *The parallels and differences between Gen 2-3 and extrabiblical sources***
- a) *Atrahasis* – the minor gods are digging canals watering the earth. Their tasks is taken over by the newly created man.
- b) *Gilgamesh* – the serpent and the plant of immortality
- c) Mezopotamian myth of Adapa
- d) the serpent Apophis threatening the sun god Ra

- **1.3. The biblical motif of creation in culture**
- a) *paradigmatic* and *proto-historical* narration. *Historical* because it involves historical, truly existing persons. *Paradigmatic*, because they represent each and every one of us, humans.

- b) the theology of the original sin and the mechanisms of control in Western democracy

- c) Adam, Eve and the theory of evolution (young/old Earth creationism; intelligent design project; theistic evolution; monogenism and polygenism).
- Could Adam and Eve evolve?
- Warning: analogy is not genealogy
- How did Adam and Eve become humans?

- How many were they at the beginning?
Monogenism and polygenism
- **Monogenism** or sometimes **monogenesis** is the theory of human origins which posits a common descent for all human races. The negation of monogenism is **polygenism** (*polygenesis*), a theory of human origins positing that the human races are of different origins.

- This issue was hotly debated in the Western world in the nineteenth century, as the assumptions of **scientific racism** came under scrutiny both from religious groups and in the light of developments in the **life sciences and human science**. It was integral to early conceptions of **ethnology**.

- **Environmentalist monogenism** describes a theory current in the first half of the nineteenth century, in particular, according to which **there was a single human origin, but that subsequent migration of groups of humans had subjected them to different environmental conditions**

- In France 1850s, **monogenism** was an **unfashionable point of view**. The biblical associations of monogenism told against it in scientific circles. On the other hand, monogenism retained support in London's learned societies. **Monogenism received a second wind after the recognition of the antiquity of man**, and the almost simultaneous publication of Darwin's theory of evolution. The "unity and migration" hypothesis of the origins of human diversity could operate over tens of thousands of years.

- The monogenesis is supported by the theory of **recent African origin of modern humans**. Monogenesis is also embraced, because of the doctrine of the original sin, by the Pope Pius XII in the Roman Catholic Church (see *Humani generis*).

- POLKINGHORNE, J., *Science and Theology: An Introduction* (London; Minneapolis, MN 1998) 28-30, 63-65
- Human beings are self-conscious in a way that I believe greatly exceeds any animal experience of consciousness, even in the case of the higher primates who are our nearest evolutionary cousins. **By self-consciousness I mean not just a degree of heightened self-awareness, but also the remarkable human power to project our thoughts far into the future and back into the past.**

- Presumably, it was not a single discrete event in which our ancestors suddenly realized that they could use the future tense, but a gradual process. I believe that this process will have been accompanied by a **dawning consciousness of the presence of God** (the formation of the *imago dei*), a capacity that I do not think the animals possess.

- In the course of this process of the correlated emergence of these distinctive hominid powers of perception, **there was a turning of our ancestors away from the pole of God and into the pole of the human self.** That process, of which we are still the heirs, was the **Fall.**

- **The Fall is indeed a fall ‘upward’, the gaining of knowledge, but it is an error to suppose that humans can thereby attain equality with their Creator, so that they can then live their lives independently of God.**

- This turning from God **did not bring biological death into the world, for that had been there for many millions of years before there were any hominids. What it did bring was what we may call ‘mortality’, human sadness and bitterness at the inevitability of death and decay. Because our ancestors had become self-conscious, they knew long beforehand that they were going to die.**

- The Fall can be understood as an ever-contemporary symbol of the human condition. Reinhold Niebuhr once said that original sin (the moral twistedness of men and women) **was the only empirically verifiable Christian doctrine!** ; We are **heteronomous beings whose life is incomplete if we are not reconciled to the Creator who is the ground of our being.** Such an understanding of the **Fall**, in terms of contemporary experience, seems realistic and easily understandable.

- Problems arise, however, when one goes on to ask how this state of affairs arose, how God's allegedly good creation came to be morally marred. **The traditional answer, powerfully formulated by Augustine, attributed it to a literal act of disobedience by our first ancestors and it also supposed that this led to disastrous consequences for a previously paradisaal creation, bringing on to its scene death and frustration (the physical evils of disease and disaster).**

- **Such a view is clearly untenable today, considered as an historical account.** Earthquakes, volcanoes, hurricanes, animal death—all antedate the appearance of humanity on Earth by hundreds of millions of years.

- From early times, there was a minority Christian understanding, associated particularly with Irenaeus, that took a different view. It saw primeval innocence as the innocence of childhood and it told the story of human development in terms of a growing up into a not-yet-attained maturity. In these terms, the Fall is more like the stormy times of adolescence. Clearly, an Irenaean account is much more compatible with an evolutionary understanding of terrestrial life than is Augustine's theory of primal catastrophe.

- One may picture the developing line of hominid evolution as coming to contain within itself both a **dawning of self-consciousness** and also a **dawning of God-consciousness**. At some stage, the lure of the self and the lure of the divine came into competition and there was a turning away from the pole of the divine Other and a turning into the pole of the human ego. Our ancestors became, in Luther's phrase, 'curved in upon themselves'.

- **1.3.1 Literature**
- **1) *Mark Twain, The diaries of Adam and Eve***

- Mark Twain – Adam
- **Friday**
- She says the snake advises her to try the fruit of that tree, and says the result will be a great and fine and noble education. I told her there would be another result, too—it would introduce death into the world. That was a mistake—it had been better to keep the remark to myself (...). I advised her to keep away from the tree. She said she wouldn't. I foresee trouble. Will emigrate.

- **Wednesday**
- About an hour after sunup, as I was riding through a flowery plain where thousands of animals were grazing, slumbering, or playing with each other, according to their wont, all of a sudden they broke into a tempest of frightful noises, and in one moment the plain was in a frantic commotion and every beast was destroying its neighbor.

- I knew what it meant—Eve had eaten that fruit, and death was come into the world.... The tigers ate my horse, paying no attention when I ordered them to desist, and they would even have eaten me if I had stayed—which I didn't, but went away in much haste.... . She brought some of those apples. I was obliged to eat them, I was so hungry. She came curtained in boughs and bunches of leaves.

- **Ten years later**
- After all these years, I see that I was mistaken about Eve in the beginning; it is better to live outside the Garden with her than inside it without her. At first I thought she talked too much; but now I should be sorry to have that voice fall silent and pass out of my life.



- **Eve**

- **Saturday**

- I am almost a whole day old, now. I arrived yesterday. That is as it seems to me. And it must be so, for if there was a day-before-yesterday I was not there when it happened, or I should remember it. It could be, of course, that it did happen, and that I was not noticing. Very well; I will be very watchful now, and if any day-before-yesterdays happen I will make a note of it.

- It will be best to start right and not let the record get confused, for some instinct tells me that these details are going to be important to the historian some day. For I feel like an experiment, I feel exactly like an experiment; it would be impossible for a person to feel more like an experiment than I do, and so I am coming to feel convinced that that is what I AM—an experiment; just an experiment, and nothing more.



- **After the Fall**

- When I look back, the Garden is a dream to me. It was beautiful, surpassingly beautiful, enchantingly beautiful; and now it is lost, and I shall not see it any more.

- **Forty years later**
- It is my prayer, it is my longing, that we may pass from this life together—a longing which shall never perish from the earth, but shall have place in the heart of every wife that loves, until the end of time; and it shall be called by my name. But if one of us must go first, it is my prayer that it shall be I;

- for he is strong, I am weak, I am not so necessary to him as he is to me—life without him would not be life; how could I endure it? This prayer is also immortal, and will not cease from being offered up while my race continues. I am the first wife; and in the last wife I shall be repeated.

- 2) J. W. Goethe, *Faust*

Prologue in heaven, Satan before God

- Of suns and worlds I've nothing to be quoted;
- How men torment themselves, is all I've noted.
- The little god o' the world sticks to the same old way,
- And is as whimsical as on Creation's day.
- Life somewhat better might content him,
- But for the gleam of heavenly light which Thou hast lent him:
- He calls it Reason—thence his power's increased,
- To be far beastlier than any beast.

- Saving Thy Gracious Presence, he to me
- A long-legged grasshopper appears to be,
- That springing flies, and flying springs,
- And in the grass the same old ditty sings.
- Would he still lay among the grass he grows in!
- Each bit of dung he seeks, to stick his nose in.

- FAUSTUS
- And all of life for all mankind created
- Shall be within mine inmost being tested:
- The highest, lowest forms my soul shall borrow,
- Shall heap upon itself their bliss and sorrow,
- And thus, my own sole self to all their selves expanded,
- I too, at last, shall with them all be stranded!

- MEPHISTOPHELES
- Believe me, who for many a thousand year
- The same tough meat have chewed and tested,
- That from the cradle to the bier
- No man the ancient leaven has digested!
- Trust one of us, this Whole supernal
- Is made but for a God's delight!
- *He dwells in splendor single and eternal,*
- *But us he thrusts in darkness, out of sight,*
- *And you he dowers with Day and Night*

- 3) *John Milton, Paradise Lost*
- *Paradise Lost* is an epic poem in blank verse by the 17th-century English poet John Milton. It was originally published in 1667 (though written nearly ten years earlier) in ten books, with a total of over ten thousand individual lines of verse. A second edition followed in 1674, re-divided into twelve books (in the manner of the division of Virgil's *Aeneid*) with minor revisions throughout and a note on the versification; most of the poem was written while Milton was blind, and was transcribed for him.

- The poem concerns the Christian story of the Fall of Man: the temptation of Adam and Eve by the fallen angel Satan and their expulsion from the Garden of Eden.



- Milton's story contains two arcs: one of Satan (Lucifer) and another of Adam and Eve. It begins after Satan and the other rebel angels have been defeated and banished to Hell, or as it is also called in the poem, Tartarus.

- In Pandæmonium, Satan employs his rhetorical skill to organize his followers; he is aided by his lieutenants Mammon and Beelzebub. Belial and Moloch are also present. At the end of the debate, Satan volunteers himself to poison the newly-created Earth and God's new and most favored creation, Mankind.

- He braves the dangers of the Abyss alone in a manner reminiscent of Odysseus or Aeneas. After arduously traversing the Chaos outside Hell, he enters God's new material World, and later the Garden of Eden.

Gustav Dore, Satan from *Paradise Lost*



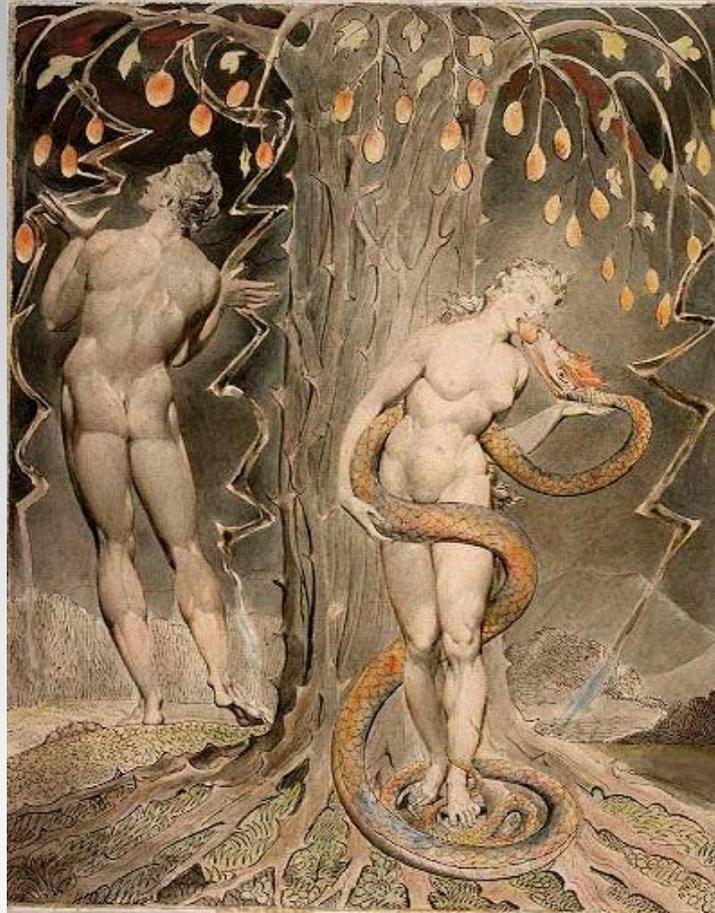
- Partway through the story, the Angelic War over Heaven is recounted. Satan's rebellion follows the epic convention of large-scale warfare. The battles between the faithful angels and Satan's forces take place over three days. The final battle involves the Son of God single-handedly defeating the entire legion of angelic rebels and banishing them from Heaven.

- Following the purging of Heaven, God creates the World, culminating in his creation of Adam and Eve. While God gave Adam and Eve total freedom and power to rule over all creation, He gave them one explicit command: not to eat from the Tree of the Knowledge of Good and Evil on penalty of death.

- The story of Adam and Eve's temptation and fall is a fundamentally different, new kind of epic: a domestic one. Adam and Eve are presented for the first time in Christian literature as having a full relationship while still without sin. They have passions and distinct personalities.

- Satan, disguised in the form of a serpent, successfully tempts Eve to eat from the Tree by preying on her vanity and tricking her with rhetoric. Later, Adam seeing Eve has sinned, knowingly commits the same sin. He declares to Eve that since she was made from his flesh, they are bound to one another so that if she dies, he must also die. In this manner, Milton portrays Adam as a heroic figure, but also as a deeper sinner than Eve, as he is aware that what he is doing is wrong.

Blake, The Temptation of Adam and Eve from *Paradise Lost*



- After eating the fruit, Adam is convinced that Eve was right in thinking that eating the fruit would be beneficial. However, they soon fall asleep, having terrible nightmares, and after they awake, they experience guilt and shame for the first time. Realizing that they have committed a terrible act against God, they engage in mutual recrimination.

- However, Eve's pleas to Adam reconcile them somewhat. Her encouragement enables Adam and Eve both to approach God, to "bow and sue for grace with suppliant knee", and to receive grace from God. Adam is shown a vision by the angel Michael, in which Adam witnesses everything that will happen to mankind until the Great Flood. Since Adam is very upset by this vision of humankind's future, Michael also tells him about humankind's potential redemption from original sin through Jesus Christ (whom Michael calls "King Messiah").

- Adam and Eve are then cast out of Eden, and Michael says that Adam may find "a paradise within thee, happier far". Adam and Eve also now have a more distant relationship with God, who is omnipresent, but invisible (unlike the previous tangible Father in the Garden of Eden).

- **4) Samuel Becket, Waiting for Godot (1952)**
- A) The motif of two beggars
- B) The motif of tree
- C) What will the Godot do when he arrives?

- 5) **C.S. Lewis, *Perelandra***
- *Perelandra* (also titled *Voyage to Venus* in a later edition published by Pan Books) is the second book in the *Space Trilogy* of C. S. Lewis, set in the Field of Arbol. It was first published in 1943.

- The story starts with the **philologist Elwin Ransom**, some years after his return from Mars at the end of *Out of the Silent Planet*, **receiving a new mission from Oyarsa, the angelic ruler of Mars**. After summoning Lewis, the first person narrator, to his country home, Ransom explains to Lewis that **he (Ransom) is to travel to Perelandra (Venus), where he is to counter some kind of attack launched by Earth's Black Archon (Satan)**.

- Ransom is transported in a casketlike vessel seemingly made of ice, which contains only himself. He gets Lewis to blindfold him so the sunlight will not blind him once he travels beyond the earth's atmosphere. **He does not wear any clothes on the journey as Oyarsa tells him clothes are unnecessary on Venus.**

- Ransom arrives in Venus after a journey in which he is surrounded by bright colours; **the box dissolves leaving Ransom on what appears to be an oceanic paradise.** One day is about 23 Earth hours, in contrast to the (roughly) 24 and 25-hour days of Earth and Mars. The sky is golden but opaque. Hence the sun cannot be seen, daylight is somewhat dimmer than on Earth, and the night is pitch black with no stars visible.

- Ransom soon **meets the Queen of the planet**, whose name is later revealed to be Tinidril; she is a cheerful being who soon accepts him as a friend. She resembles **a human in physical appearance with the exception of her skin color, green**. She and the **King of the planet**, who is largely unseen until the end, **are the only human inhabitants and are the Eve and Adam of their world**. They live on the floating raft-islands and **are forbidden to sleep on the "Fixed Land"**.

- The plot thickens when **Professor Weston** arrives in a spaceship and lands in a part of the ocean quite close to the Fixed Land. **Weston soon shows signs of demonic possession.**

- In this state, Weston (or the demon possessing his body) **finds the Queen and tries to tempt her into defying Maleldil's orders by spending a night on the Fixed Land.** Ransom, perceiving this, believes that he must act as a counter-tempter. Well versed in the Bible and Christian theology, Ransom realizes that if the pristine **Queen, who has never heard of Evil, succumbs to the tempter's arguments, the Fall of Man will be re-enacted on Perelandra.**

- He struggles through day after day of lengthy arguments illustrating various approaches to temptation, but the demonic Weston shows **super-human brilliance in debate** (though when "off-duty" he displays moronic, asinine behaviour and small-minded viciousness) and moreover appears never to need sleep.

- With the demonic Weston on the verge of winning, the desperate Ransom hears in the night what he gradually realizes is a Divine voice, commanding him to physically attack the Tempter. Ransom attacks his opponent bare-handed, using only physical force. Weston's body is unable to withstand this despite the Tempter's superior abilities of rhetoric, and so the Tempter flees.

- During a fleeting truce, the 'real' Weston appears to momentarily re-inhabit his body, and recount his experience of Hell, wherein the damned soul is not consigned to pain or fire, as supposed by popular eschatology, but is absorbed into the Devil, losing all independent existence.

- While Ransom is distracted by his horror and his feelings of pity and compassion for Weston, **the demon reasserts control of the body** (or drops the pretence of being the "real Weston"). When they meet for the last time in a cavern, Ransom first defeats a purely psychological assault by his enemies, and then **hurls a stone at Weston's head. Finally, he consigns the body to volcanic flames.**

- Returning to the planet's surface after a long travail through the caverns of Perelandra, **Ransom recuperates from his injuries, all of which heal fully except for a bite on his heel which he sustained at some point in the battle; this bite continues bleeding for the rest of his time on Perelandra and remains unhealed when he returns to earth.**

- *Perelandra* was published in 1943, one year after *A Preface to Paradise Lost*, and deals with many of the same issues: the value of hierarchy, the dullness of Satan, and the nature of unfallen sexuality, for instance. To an extent, it can be viewed as a **commentary on Milton's poem, but a commentary which is intelligible to a reader ignorant of the original.**

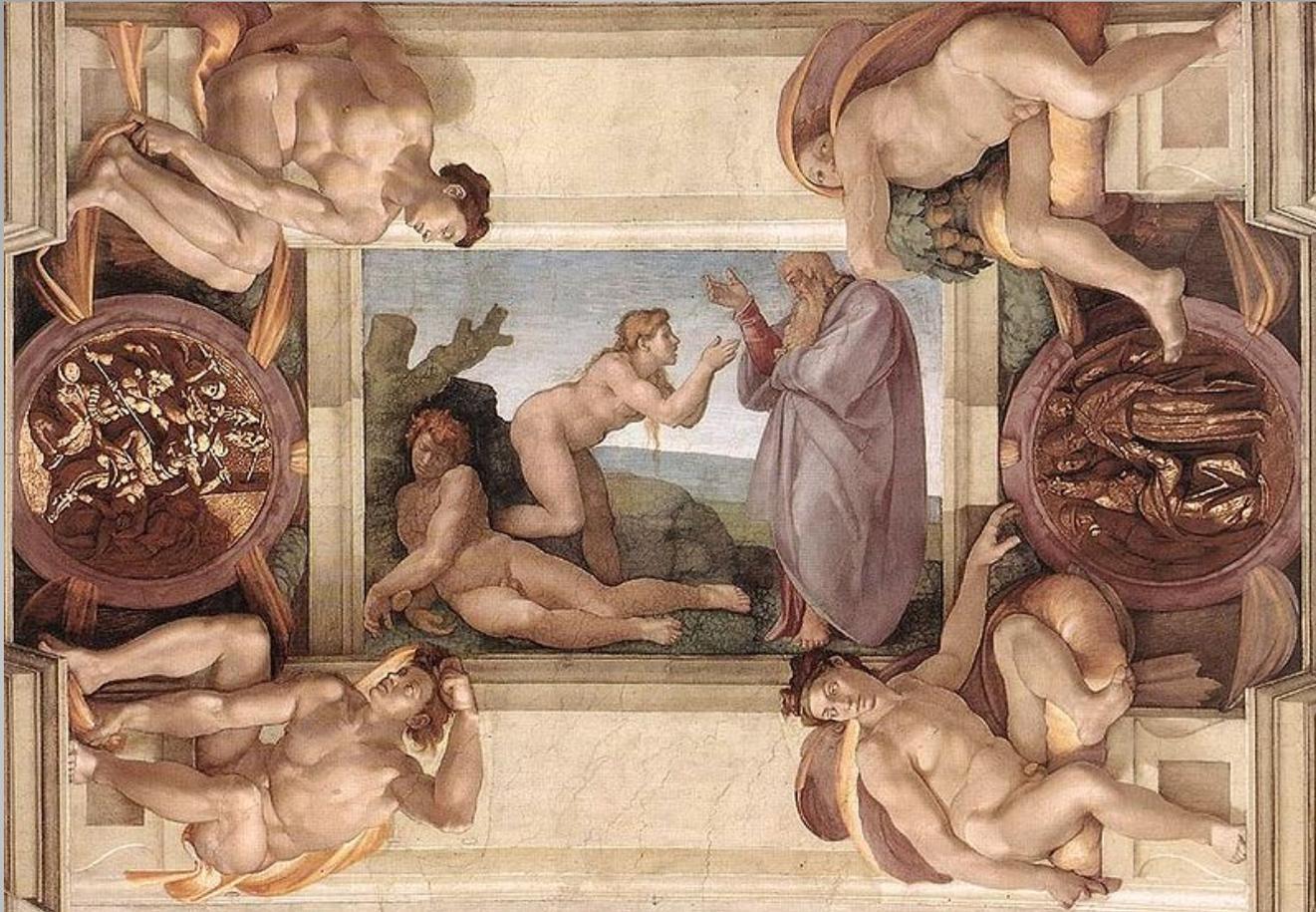


- **1.3.2. Painting**

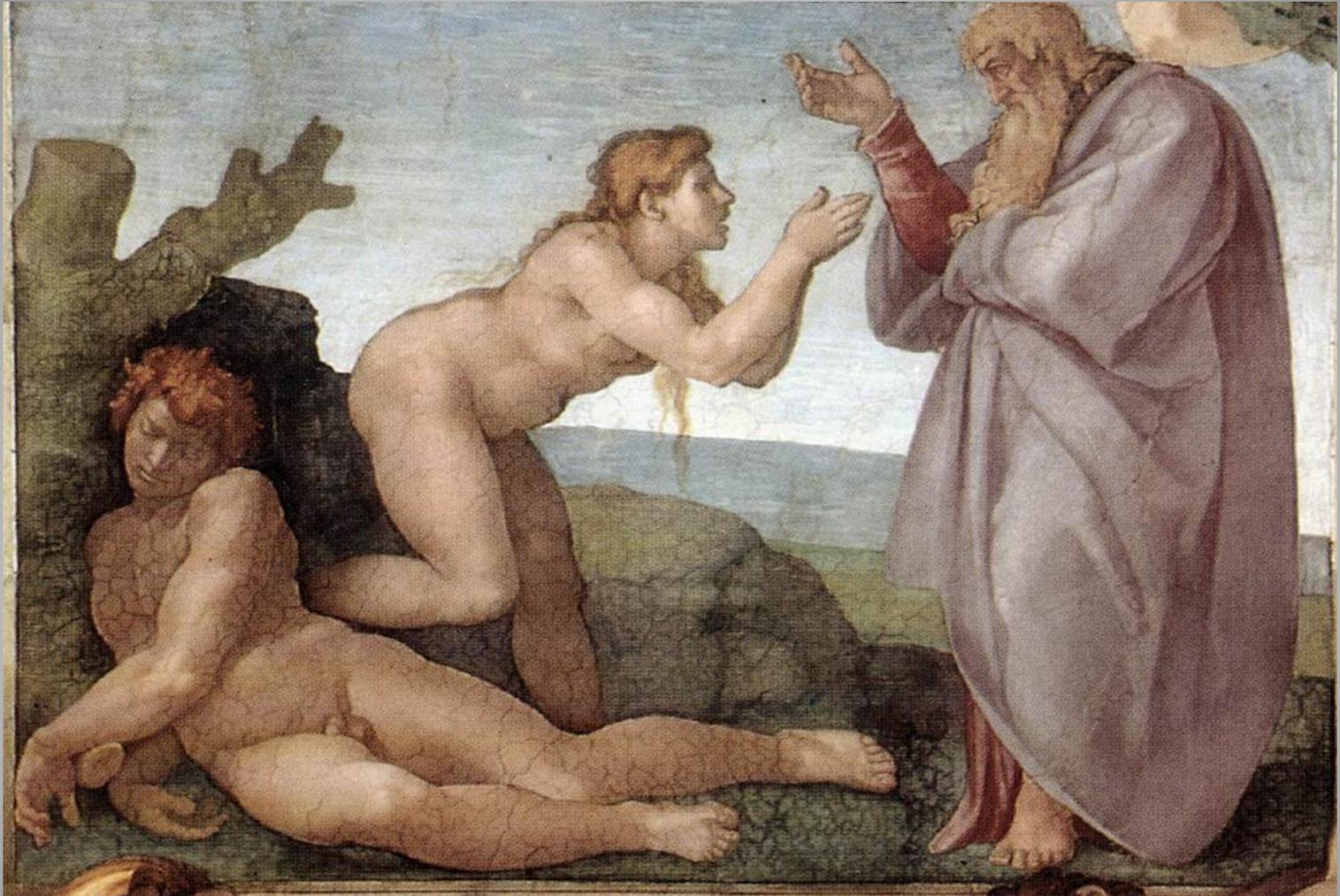
Cranach, Adam naming animals



Michelangelo, Eve



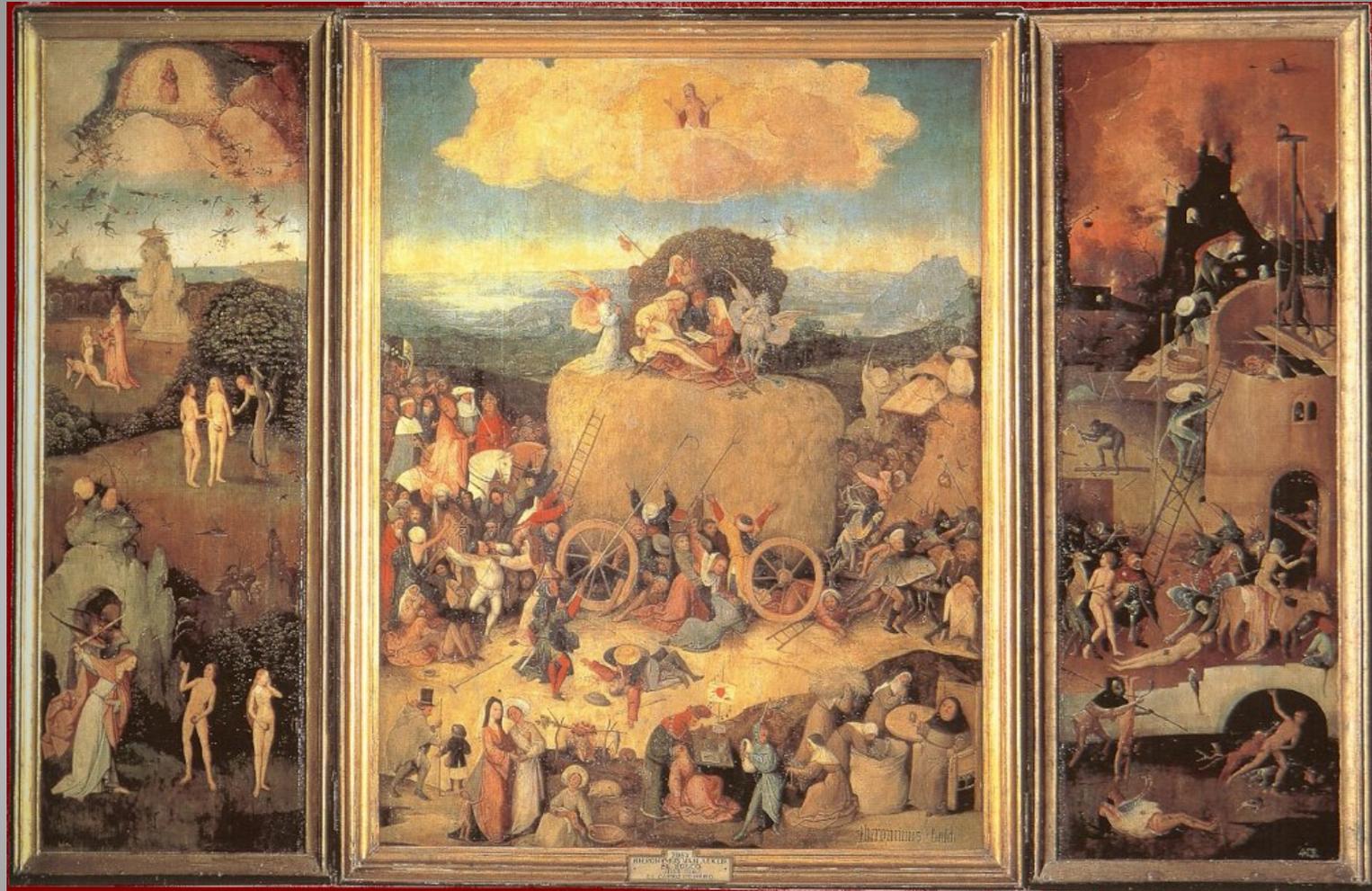
Michelangelo, Eve

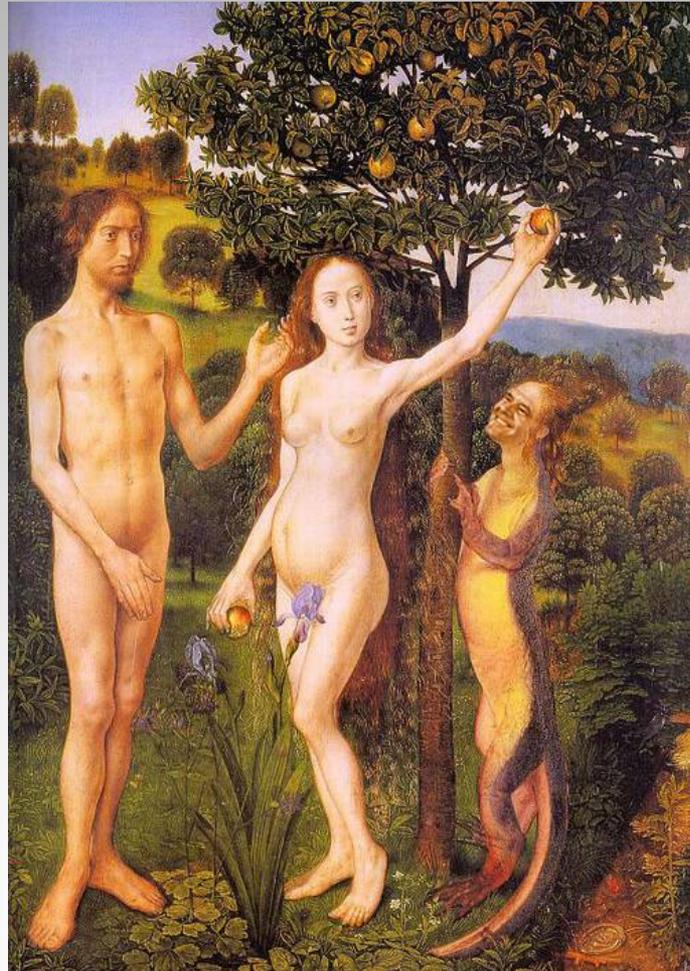


Michelangelo, The sin of Adam and Eve



Bosch, Paradise





1550, Titian, Adam and Eve



Fall of Man, Cornelis van Haarlem-De-zondeval



1909 Adam and Eve by Edvard Munch



Michelangelo, Expulsion



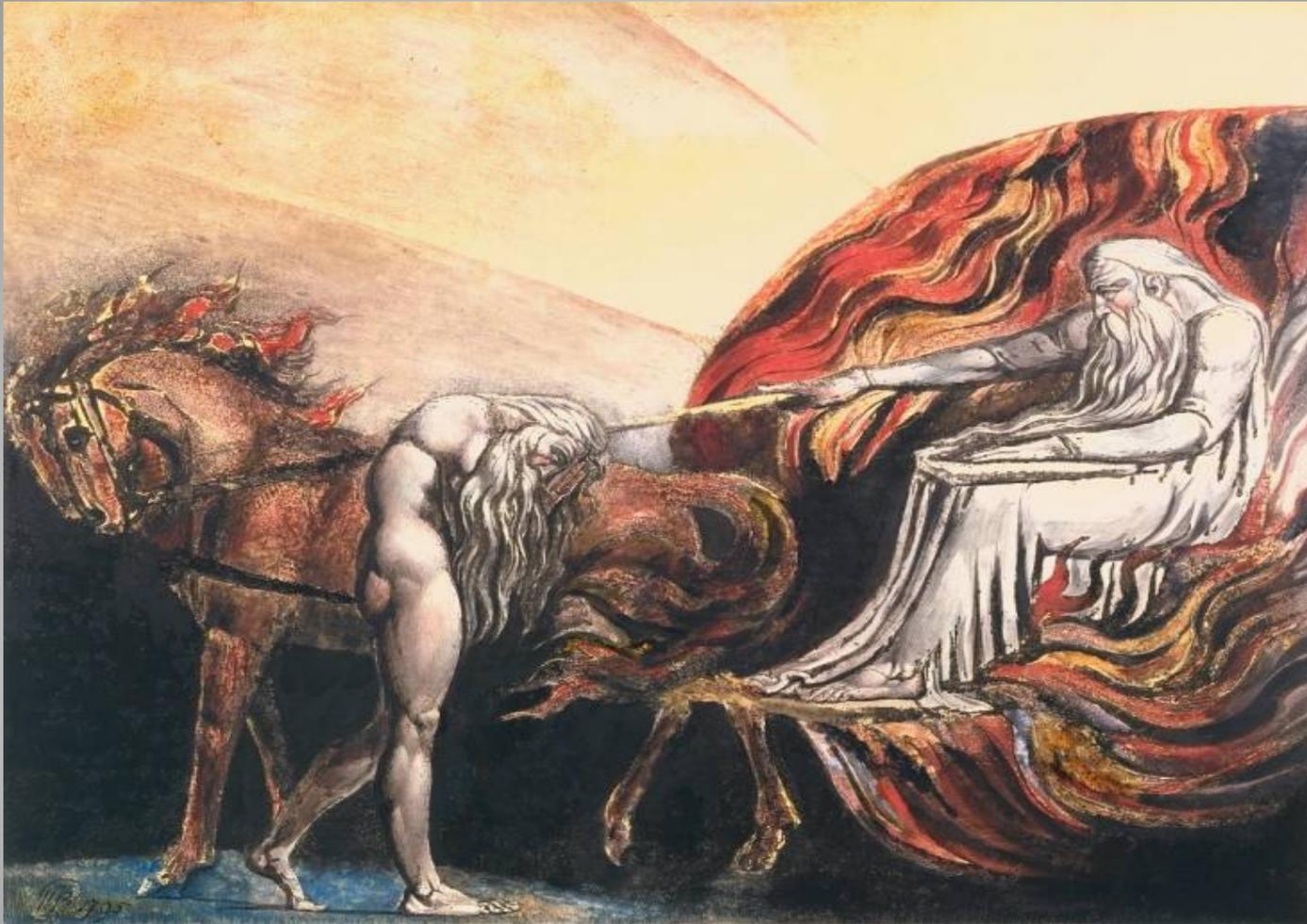
1626, The Rebuke of Adam and Eve by Domenichino



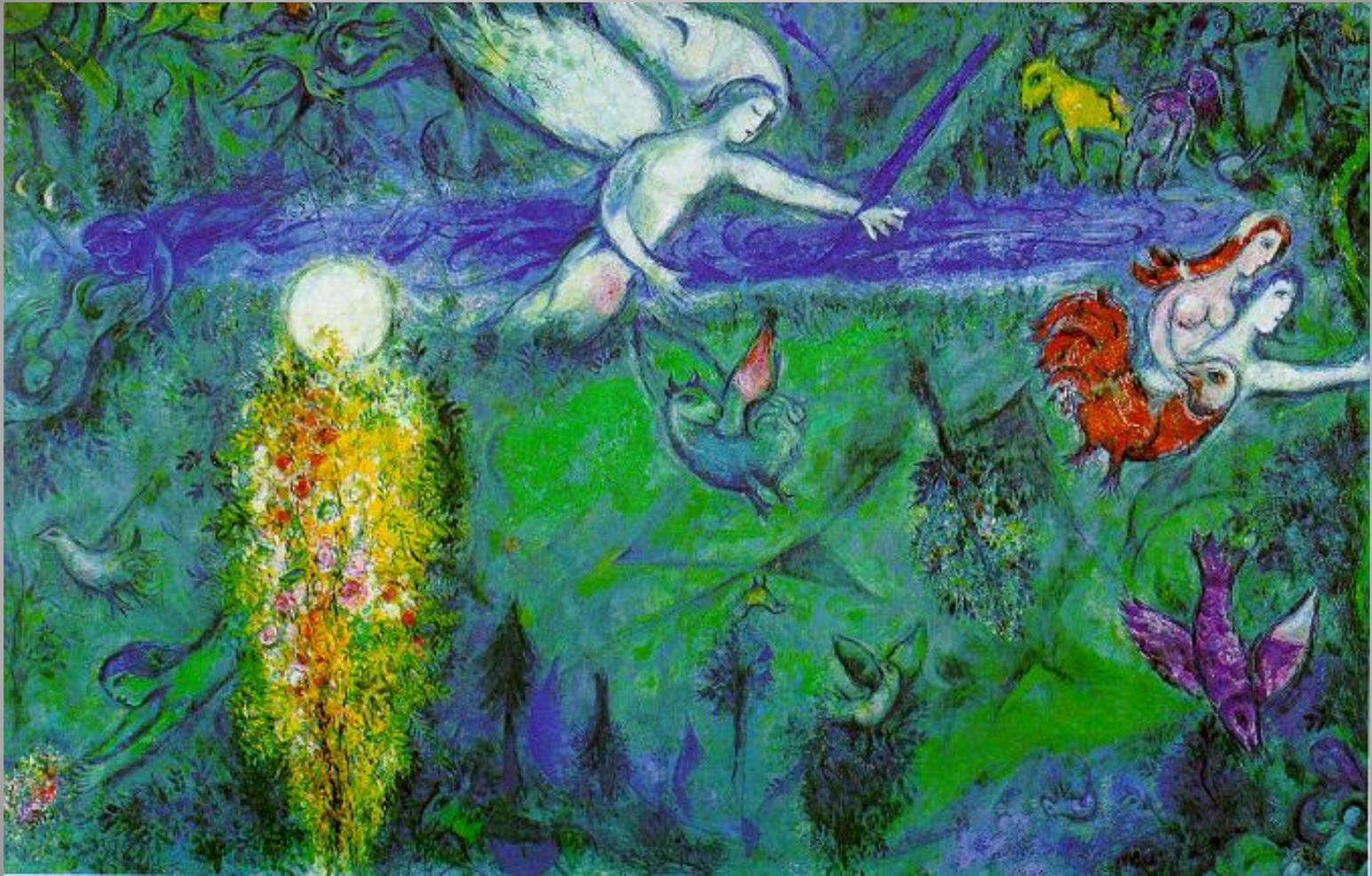
1791 The Expulsion of Adam and Eve from Paradise by Benjamin West



1795 God Judging Adam by William Blake



Chagall, Adam and Eve Expelled from Paradise



- **Movies:**
- **The Motif of The Garden of Eden and the Tree of Life**
- **Avatar (2009)** The film is set in the mid-22nd century, when humans are colonizing Pandora, a lush habitable moon, in order to mine the mineral unobtainium. The expansion of the mining colony threatens the continued existence of a local tribe of Na'vi – a humanoid species indigenous to Pandora.







E. AKTOL
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- **The motif of temptation**
- **Devil's Advocate (1997)**
- Kevin Lomax (Keanu Reeves), a defense attorney from Gainesville, Florida, has never lost a case. He defends a schoolteacher, Lloyd Gettys (Chris Bauer), against a charge of child molestation. Kevin believes his client is guilty, and a reporter tells him a guilty verdict is inevitable. However, through a harsh cross-examination, Kevin destroys the victim's credibility, securing a not guilty verdict.

- A representative of a New York City law firm offers Kevin a large sum of money to help with a jury selection. After the jury delivers a not guilty verdict, the head of the firm, John Milton (Al Pacino), offers Kevin a large salary and an upscale apartment if he joins the firm.

- Milton reveals himself as Satan. Kevin blames Milton for everything that happened, but Milton explains that he merely "set the stage" and that Kevin could have left at any time. Kevin realizes he always wanted to win, no matter the cost. Milton tells Kevin that he wants Kevin and Christabella, Kevin's half-sister, to conceive a child: the Antichrist. Kevin appears to acquiesce at first, but then abruptly cites free will and shoots himself in the head.

- Kevin finds himself back in time at the recess of the Gettys trial. Kevin announces that he cannot represent his client despite the threat of being disbarred. The reporter pleads for an interview, promising to make Kevin a star. Encouraged by Mary Ann, Kevin agrees. After they leave, the reporter transforms into Milton. Breaking the fourth wall, he says, "Vanity. Definitely my favorite sin."





