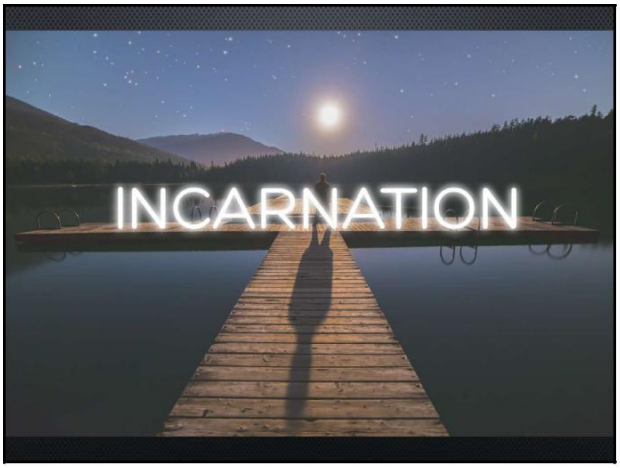
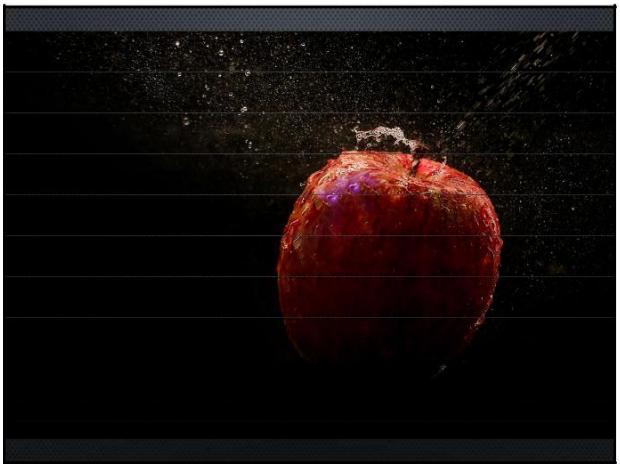


2.1 FALL

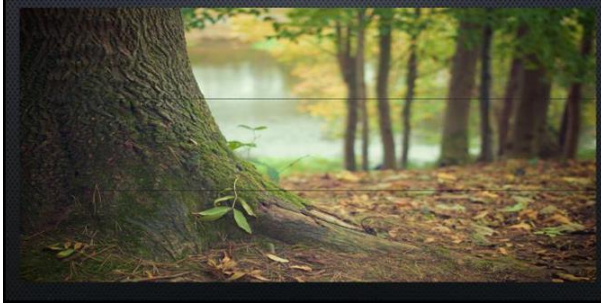
MCGUFFIN



1. The nature of Adam and Eve's sin[1]
2. The Fall happens when Eve and Adam eat the fruit
3. The serpent instigates the Fall

1. The nature of Adam and Eve's sin

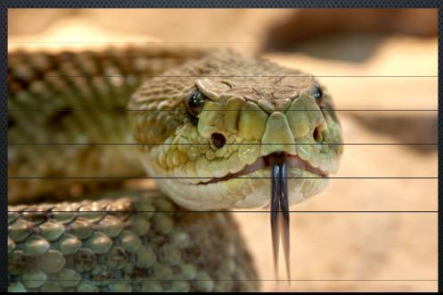
1. The nature of Adam and Eve's sin[2]



1. THE NATURE OF ADAM AND EVE'S SIN[3]

2. THE FALL HAPPENS WHEN THEY EAT THE FRUIT[4]

3. THE SERPENT INSTIGATES THE FALL[5]



1. For the assumption that humanity falls from privilege to alienation see for instance Alister E. McGrath, *Christian Theology,* 18-19.
2. On Adam's pre-Fall wisdom see John Baker, "The Myth of Man's 'Fall' – A Reappraisal," *Expository Times 92(8)* (January 1981), p. 236.

   Gregory of Nyssa is perhaps one such commentator who appeared to view Adam and Eve as "moral infants": Andrew P. Klager, "Free Will and Vicinal Culpability in St. Gregory of Nyssa's De vita Moysis," *Greek Orthodox Theological Review 55:1-4 (2010)*: 144-179.

   Also see Elaine Pagels' suggestion that a high understanding of the nature of humanity has gnostic origins (for instance Ptolemy or the Gospel of Philip). While gnostic thought emphasises the inherent divinity of humanity, Pagels perhaps stretches too far in her criticism of a high prelapsarian state: Elaine Pagels, *Adam, Eve, and the Serpent*, 65-66. Pagels also claims that orthodox interpreters "emphasize the distinction between the infinite God and his finite creatures…" This is simply not representative, with Augustine for instance having a very high view of prelapsarian humanity: Philip Schaff, *History of the Christian Church, Volume III*, 706.

   For the naming of the animals as indicative of wisdom see Hermann Gunkel, *Genesis*, 11-12.

   For the manner of gaining wisdom by illicit, rather than gifted, means see Terence Fretheim, *God and World in the Old Testament*, 75.

3. The book of Jonah exhibits a similar pattern of distancing, as the protagonist moves from worship of *Yhwh* (Jon 1:9), to the compound *Yhwh-Elohim* as he begins to distrust God's intentions (Jon 4:6), and finally to *Elohim* as he sets himself firmly against the will of God (Jon 4:9). For this movement of God from "personal covenant partner to remote creator" see David Wilkinson, *The Message of Creation*, 67.; Gordon Wenham, *Word Biblical Commentary 1: Genesis 1-15*, 73.

   For Fretheim's quote on trust being the key issue see Terence Fretheim, *God and World in the Old Testament*, 74.; See also Schaeffer, *Genesis in Space and Time*, 81. For a counter-argument that the problem is more one of obedience see William Brown, *The Ethos of the Cosmos*, 160-161.; See also André LaCocque, *The Trial of Innocence*, 38.

   For James Barr's defence of the serpent see James Barr, *The Garden of Eden and the Hope of Immortality*, 12. For Walter Moberly's rebuttal of this see R. W. L. Moberly, *The Theology of the Book of Genesis*, 76.

   For *homo incurvatus in se* see Peter Nickl, *Die Sieben Todsünden: zwischen Reiz and Reue*, 83. See also André LaCocque LaCocque, *The Trial of Innocence*, 143.

   Iain Provan also recognises idolatry in this passage but considers it to be purely worship of the self. This, however, neglects the initial reason for their considering the fruit, namely paranoia that God was keeping something from them. The issue is not that Adam and Eve think too highly of themselves; on the contrary, they do not think of themselves highly enough. The tree is the real idol because the human beings look upon it as the means by which they are to obtain their goal. Iain Provan, "To Highlight All Our Idols: Worshipping God in Nietzsche's World," *Ex Auditu 15* (2000): 26-27

   For the act of deicide in the story see André LaCocque, *The Trial of Innocence*, 38-39.

4. For the motives of the serpent see Walter Moberly, *The Theology of the Book of Genesis*, 79-80.; Terence Fretheim, *God and World in the Old Testament*, 73.

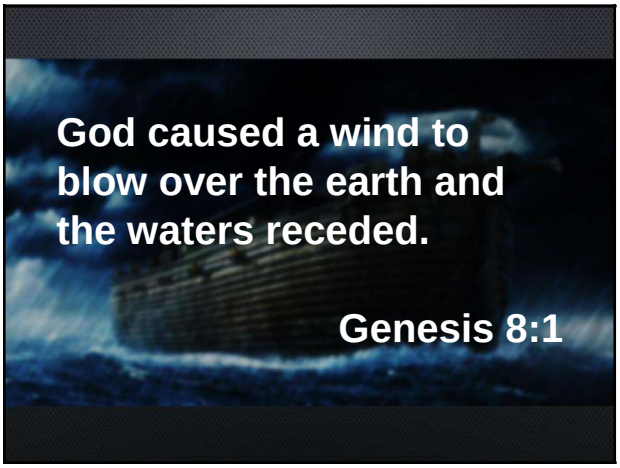
   On the 'creation' of Eve, she is created out of Adam, giving the impression that the human is a hermaphroditic creature prior to this moment, this notion of Eve hearing the command from Adam is somewhat problematic. Adam, however, is not described in different terms following the moment of Eve's creation: he is still 'the man'. 'Woman' is something that has come out of man and is something wholly other. While it could plausibly be argued by those with a sexual or gender-focused hermeneutic that this event is one of separation of equals, for the purposes of this critique the author appears to treat Eve as not present prior to her creation.

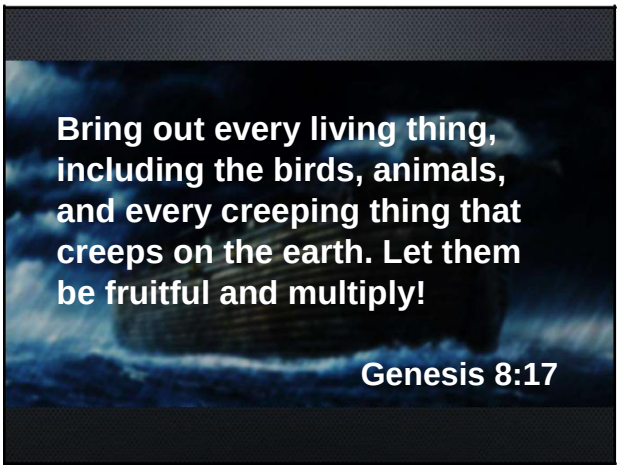
   For a separation of Genesis 3 from 1-2 for fear that God becomes responsible for the Fall see Terence Fretheim, *God and World in the Old Testament*, 71. For the counter-idea that God instigates the fall see André LaCocque, *The Trial of Innocence*, 103. See also T. L. Thompson, *The Origin Tradition of Ancient Israel*, 209.

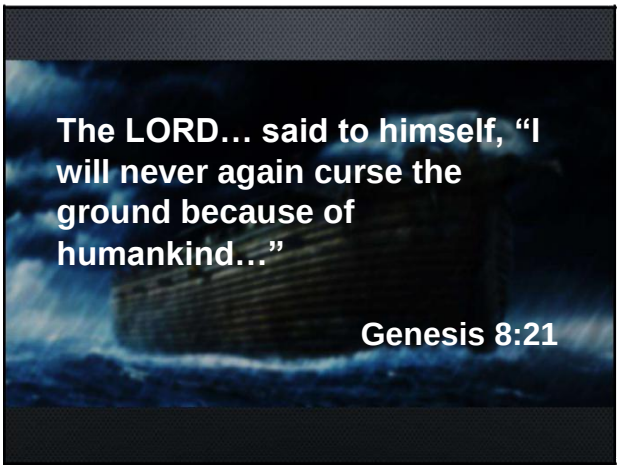
5. For more on McGuffins see Mladen Dolar, "Hitchcock's Objects," in *Everything You Always Wanted to Know About Lacan (but Were Afraid to Ask Hitchcock*), 31-46, p. 44.
   For the notion that the human beings should have 'subdued' the serpent, or perhaps even excluded it as part of their mandate to 'guard and keep' the garden see William Brown, *The Ethos of the Cosmos*, 146-157.; See also Walter Brueggemann, *An Unsettling God*, 145. For a counter-argument see Bernhard Anderson, *Creation versus Chaos*, 155.

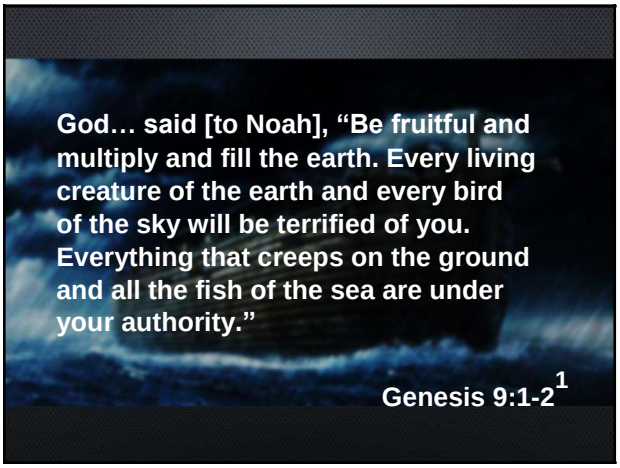
2.2 EXODUS

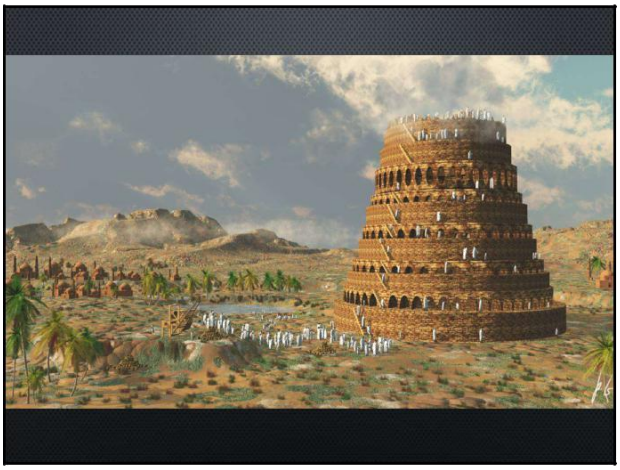
METHOD ACTING

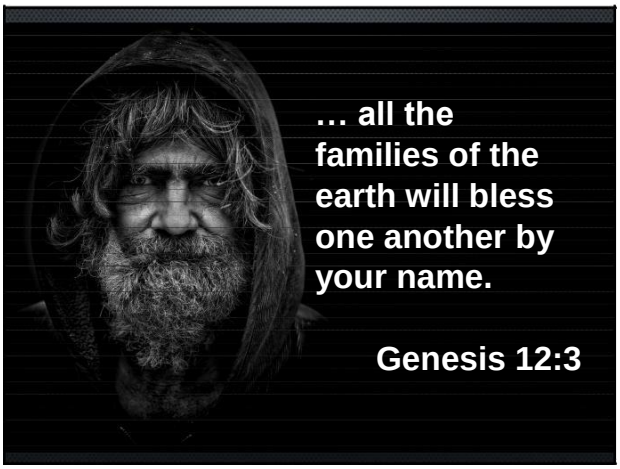

God caused a wind to blow over the earth and the waters receded.
Genesis 8:1

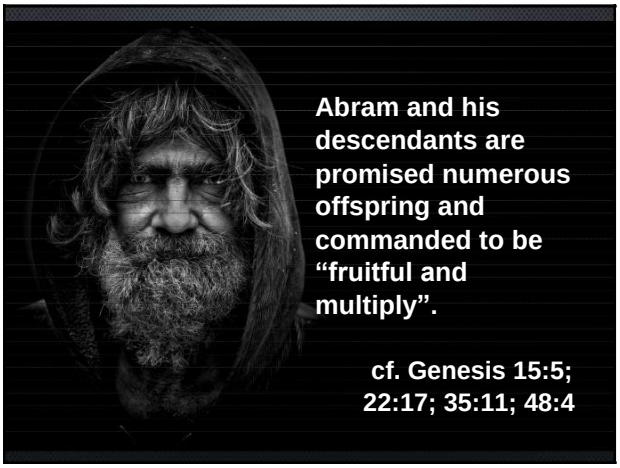

Bring out every living thing, including the birds, animals, and every creeping thing that creeps on the earth. Let them be fruitful and multiply!
Genesis 8:17

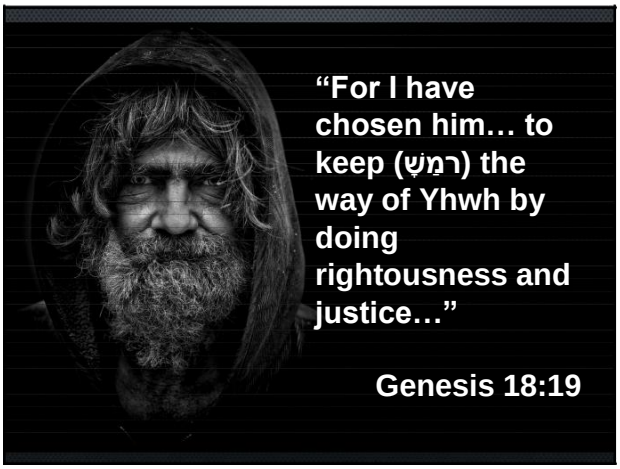

The LORD… said to himself, "I will never again curse the ground because of humankind…"
Genesis 8:21

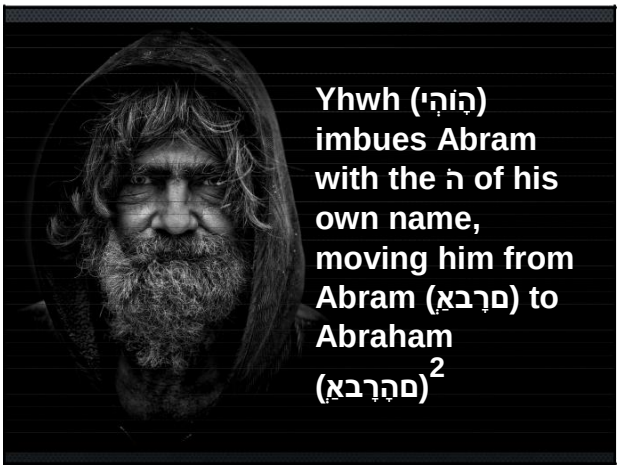

God… said [to Noah], "Be fruitful and multiply and fill the earth. Every living creature of the earth and every bird of the sky will be terrified of you. Everything that creeps on the ground and all the fish of the sea are under your authority."
Genesis 9:1-2[1]




… all the families of the earth will bless one another by your name.
Genesis 12:3


Abram and his descendants are promised numerous offspring and commanded to be "fruitful and multiply".
cf. Genesis 15:5; 22:17; 35:11; 48:4


"For I have chosen him… to keep (רמַשׁ) the way of Yhwh by doing rightousness and justice…"
Genesis 18:19


Yhwh (הוהי) imbues Abram with the ה of his own name, moving him from Abram (מרָבאַ) to Abraham (מהָרָבאַ)[2]

Rameses

"son of Ra"

Thutmose

"son of Thoth"

Thutankhamun

Thutankhamun

"the living image of Amun"

Thutankhaten

"the living image of The Aten"

Ma'at[3]

Ma'at

Isfet[4]

[They] were fruitful and prolific; they multiplied…

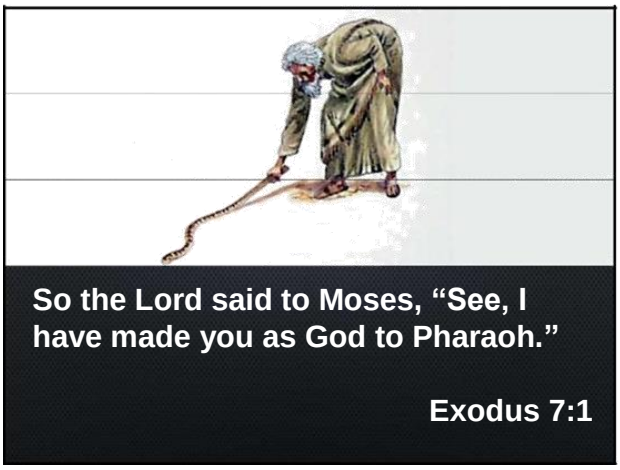
Exodus 1:7[5]

[They] were fruitful and prolific; they multiplied…

Exodus 1:7

Come, let's deal shrewdly (חָכַם [chakam]) with them. Otherwise they will continue to multiply…

Exodus 1:10[6]


So the Lord said to Moses, “See, I have made you as God to Pharaoh.”
Exodus 7:1

Thutmose

Rameses

Kamose

… on all the gods of Egypt I will execute judgments…

Exodus 12:12[7]

The LORD said, "Throw [your staff] to the ground." So [Moses] threw it to the ground, and it became a serpent (שִׁחַנ)…

Exodus 4:3

The LORD said, "Throw [your staff] to the ground." So [Moses] threw it to the ground, and it became a serpent (שָׁחָשׁ)…

Exodus 4:3

… as the LORD commanded… Aaron threw down his staff before Pharaoh… and it became a serpent (וַיִּנְתַּן).

Exodus 7:10

The LORD said, "Throw [your staff] to the ground." So [Moses] threw it to the ground, and it became a serpent (שָׁחָשׁ [nachash])…

Exodus 4:3

… as the LORD commanded… Aaron threw down his staff before Pharaoh… and it became a serpent (וַיִּנְתַּן [tanninim]).

Exodus 7:10

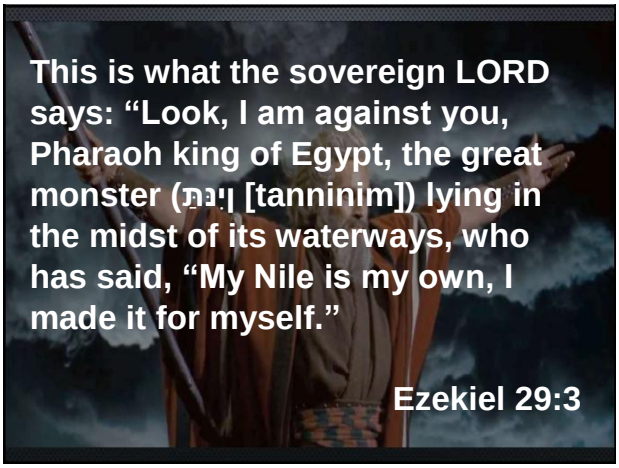
Then Pharaoh also summoned wise men and sorcerers, and the magicians of Egypt by their secret arts did the same thing. Each man threw down his staff, and the staffs became snakes. But Aaron's staff swallowed up their snakes.

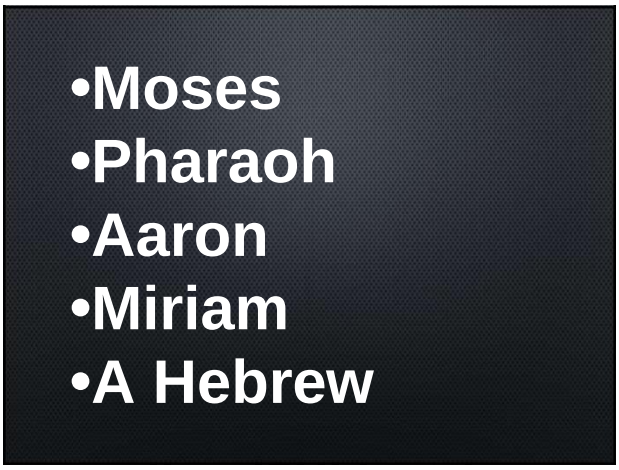
Exodus 7:12[8]

1. BLOOD
2. FROGS
3. GNATS / LICE
4. FLIES
5. LIVESTOCK
6. BOILS
7. HAIL & FIRE
8. LOCUST
9. DARKNESS
10. FIRSTBORN

This month is to be your beginning of months; it will be the first month of your year.

Exodus 12:2





1. See for instance Terence Fretheim, *God and World in the Old Testament*, 69-87.; Walter Brueggemann, *An Unsettling God*, 101.; Bernhard Anderson, *Creation versus Chaos*, 69.; Herbert G. May, “Some Cosmic Connotations of *Mayîm Rabbîm*, ‘Many Waters’,” *Journal of Biblical Literature*, Vol. 74 (1955): 14.

2. Howard Schwartz, *Tree of Souls*, 333.

3. For tomb inscriptions see James Allen, *Middle Egyptian*, 116.

4. Walter Brueggemann, *An Unsettling God*, 146.

5. Terence Fretheim’s work on new creation themes in Exodus (albeit without reference to Egyptian concepts of order / chaos) informs this section extensively, in particular *God and World in the Old Testament*, 109-132 and “The Plagues as Ecological Signs of Historical Disaster,” *JBL 110/3* (1991): 385-396.

6. חָכָם almost always has positive connotations in Scripture but Psalm 58:5 does link it with the concept of whispered deceit. Some translations even suggest the wise (חֲכָם) one of that verse is a snake-charmer (NLT; ISV; NET; GWT for example). This connotation is perhaps derived from verses such as Ecclesiastes 10:11 and Jeremiah 8:17.

7. The use of such role playing or mythological content within the purported course of history is common in ancient literature and neither aspect can be dismissed arbitrarily but rather held in tension. Frank Moore Cross, *Canaanite Myth and Hebrew Epic*, 112-144.

8. For chaos/sin being swallowed by chaos/sin as a picture of Christ see Gregory of Nyssa, *Life of Moses* 2.276, 2.32–33.

9. For Moses’ song in Exodus 15 as employing Ancient Near Eastern creation mythological tropes see Terence Fretheim, *God and World in the Old Testament*, 123.; See also Ronald Simkins, *Creator and Creation*, 109-117.; Bernhard Anderson (*From Creation to New Creation,* 79) disagrees with the notion of any cosmic description of creation in Exodus 15 but his is an increasingly isolated voice.