

Dr. Ted Hildebrandt, Old Testament Literature, Session 7, Genesis 3, Fall, Cain/Abel Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

1. Abstract of Hildebrandt, Old Testament Literature, Session 7, Genesis 3, Fall, Cain/Abel, Biblicalelearning.org, BeL

Dr. Ted Hildebrandt's Lecture 7 on Old Testament history, literature, and theology **analyzes Genesis chapters 3 and 4**, exploring the **Fall of Man**, the **temptation process**, the **consequences of sin**, and the **curses placed on the serpent, woman, and man**. The lecture also **examines the Cain and Abel narrative**, focusing on sibling rivalry and the nature of sacrifice, and **briefly introduces the flood narrative**, discussing the interpretation of "sons of God" and "daughters of men." Finally, the lecture connects these events to the overarching theme of God's **redemptive plan**, culminating in the promise of restoration and reunion with God.

**2. 19 - minute Audio Podcast Created on the basis of
Dr. Hildebrandt, Old Testament Literature, Session 7 – Double
click icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Old Testament → Introduction → Old Testament
Literature).**



**Hildebrandt_OTLit_
Session07.mp3**

3. Hildebrandt, Old Testament Literature, Session 7, Genesis 3, Fall, Cain/Abel

Genesis Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. How did Adam and Eve's knowledge of good and evil change after eating the forbidden fruit?
2. Explain the three aspects of temptation (lust of the flesh, lust of the eyes, and the pride of life) as they are presented in Genesis 3.
3. How was Adam's temptation different from Eve's?
4. Describe the concept of "God absconditus" and how it relates to the events of the Fall.
5. What is the significance of Genesis 3:15, often called the "proto-evangelium?"
6. Explain the curse on the woman and the potential misinterpretations regarding her "desire" for her husband.
7. Is work a curse, according to the lecture? If not, then what is the problem of work, as it relates to the Fall?
8. Why did God reject Cain's offering, even though cereal offerings were sometimes acceptable in the ancient Near East?
9. Explain the significance of Cain's rhetorical question, "Am I my brother's keeper?"
10. Briefly describe the three potential solutions to the question of who the "sons of God" and the "daughters of men" are in Genesis 6.

Quiz Answer Key

1. Before the fall, Adam and Eve had objective knowledge of good outside themselves and subjective knowledge of the goodness within them, but they had no knowledge of evil. After eating the fruit, they gained not only objective knowledge of evil but also subjective experience of evil, making them more like God but with an experience of evil that God does not have.

2. The "lust of the flesh" refers to the fruit being good for food, the "lust of the eyes" is the fruit being pleasing to the eye, and the "pride of life" is the desire for wisdom, all of which combined to tempt Eve. These same three aspects are also mentioned in 1 John 2:16, demonstrating a recurring pattern of temptation.
3. Eve was directly tempted by the serpent with the promise of gaining wisdom. Adam, on the other hand, was tempted because he didn't want to be alone again. Adam's temptation arose from his fear of losing Eve and not from a desire for what was promised from the tree.
4. "God absconditus" refers to the hidden God. After the Fall, humanity hides from God because of shame and fear, leading to a sense that God is no longer immediately present, as he was in the Garden of Eden. The rest of Scripture is the story of God becoming "Immanuel" or "God with us," through redemptive acts like the Tabernacle, temple, and ultimately, through Jesus.
5. Genesis 3:15 is considered the "proto-evangelium" or first gospel because it promises enmity between the serpent and the woman, with a descendant of the woman crushing the serpent's head. This verse introduces hope for the defeat of evil and the victory of God through a future descendant of Eve, namely Jesus Christ.
6. The curse on the woman includes increased pain in childbirth and a struggle for power in marriage, which includes a desire to overpower her husband. The woman's "desire" is often misinterpreted as merely sexual desire or a desire for subservience to her husband, rather than a struggle for control, which is demonstrated by the literary parallels in Genesis 4:7 regarding sin.
7. Work itself is not a curse, since Adam was given the task of working the garden before the fall. The curse is the futility of work, where people toil and struggle, only to see their efforts fall apart due to the effects of the Fall.
8. God rejected Cain's offering not because it was a cereal offering, which was permissible, but because Cain's heart was not right. Cain's motive was the problem, not the type of offering. God desires mercy, justice, and righteousness, and Cain lacked these qualities.
9. Cain's question implies that he is not responsible for the welfare of his brother, revealing a lack of care and accountability. It is a denial of our responsibility to love and care for one another, which is actually a divine expectation for all people.

10. The three potential solutions are: 1) the "sons of God" were powerful, ungodly rulers, and the "daughters of men" were their subjects, 2) the "sons of God" were fallen angels, and the "daughters of men" were human women, and 3) the "sons of God" were the line of Seth, which was intended to be the godly line, and the "daughters of men" were ungodly women who descended from Cain.

Essay Questions

Instructions: Answer the following questions in a well-written, multi-paragraph essay.

1. Discuss the theological implications of Adam and Eve's shift in their knowledge of good and evil. How does this change in knowledge impact their relationship with God and with each other?
2. Analyze the different curses given in Genesis 3. How does each curse affect the individual and what do these curses reveal about the consequences of sin? How do these curses affect humankind today?
3. Explore the concepts of "power struggle" and "service" as they are presented in the lecture, specifically related to the curse placed upon the woman. How do the New Testament verses quoted in the lecture provide additional insight?
4. Compare and contrast the stories of Cain and Abel, and the "Sons of God" and "Daughters of Men." What do these narratives suggest about humanity's struggle with sin and its consequences?
5. How does the lecture portray the rest of Scripture as a redemptive work of God in response to the Fall? How does the concept of "Immanuel" contribute to this theme?

Glossary

- **Absconditus:** The state of being hidden or concealed, referring to God's hidden nature after the Fall.
- **Adamah:** The Hebrew word for ground or dust from which Adam was formed.
- **Ezer:** Hebrew word for "helper," often associated with God in the Old Testament and used to describe Eve.
- **Havah:** Hebrew word for "living," which is the name Adam gives to Eve.
- **Hermeneutics:** The art and science of interpreting texts, particularly the Bible.
- **Immanuel:** Hebrew for "God with us," emphasizing God's presence with his people.
- **Lust of the Flesh:** The desire for physical gratification or pleasure.
- **Lust of the Eyes:** The desire for what is visually appealing or desirable.
- **Nephilim:** The offspring of the "sons of God" and the "daughters of men," often depicted as giants or powerful figures.
- **Objective Knowledge:** Knowledge of something outside oneself, existing independently.
- **Proto-evangelium:** The "first gospel" found in Genesis 3:15, promising redemption through the woman's offspring.
- **Shekinah:** The visible manifestation of God's presence, often associated with a cloud or glory.
- **Subjective Knowledge:** Knowledge of something within oneself; personal or internal understanding.
- **Tov:** Hebrew word for good, used to describe God's creation.
- **Tov me'od:** Hebrew word for very good, used to describe the completion of God's creation.

4. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture transcript by Dr. Ted Hildebrandt on Genesis 3 and 4, focusing on the Fall, its consequences, and the narratives of Cain and Abel, along with a brief introduction to the concept of the Flood.

Briefing Document: Analysis of Hildebrandt's Lecture on Genesis 3 & 4

I. Introduction and Overview

- **Context:** Dr. Hildebrandt's lecture focuses on Genesis 3 (the Fall) and Genesis 4 (Cain and Abel), placing these narratives within the broader context of Old Testament history, literature, and theology.
- **Goal:** To explore how the events in these chapters have shaped the human condition and the ongoing relationship between God and humanity.

II. The Tree of the Knowledge of Good and Evil

- **Objective vs. Subjective Knowledge:** Hildebrandt draws a distinction between objective knowledge (knowledge outside oneself) and subjective knowledge (knowledge within oneself).
- **God's Knowledge:** God has both objective knowledge of good (seen in creation) and subjective knowledge of good (within his nature). He knows evil but doesn't *experience* it within Himself.
- **Adam and Eve Before the Fall:** Adam and Eve had both objective and subjective knowledge of *good*. They had no experience or knowledge of evil. This makes them unlike God, who knows evil.
- **The Temptation:** The serpent tempts Adam and Eve to gain objective knowledge of evil by experiencing it through the forbidden fruit, which initially makes them *more* like God. However, the deception is that they also gain subjective knowledge of evil by *participating* in it, unlike God.
- **Quote:** "They do become more like God knowing good and evil at this point, but the problem is they go beyond God and participate in the evil."

III. The Process of Temptation

- **Three-Fold Temptation:** Hildebrandt connects the serpent's temptation to the "lust of the flesh," "lust of the eyes," and "pride of life" found in 1 John 2:16.

- **Lust of the flesh:** "good for food"
- **Lust of the eyes:** "pleasing to the eye"
- **Pride of life:** "for gaining wisdom"
- **Adam and Eve's Different Dilemmas:** **Eve:** Is tempted directly by the serpent and engages in a dialogue with it.
- **Adam:** His temptation is not just about the fruit itself but also about not wanting to be alone again. His experience of "not good" being alone impacts his decision to eat the fruit given to him by Eve.

IV. Results of the Fall

- **Consequences:** Human actions have consequences. There's a shift from naiveté to understanding mortality, mirroring the transition from youth to adulthood. This concept of act and consequence is a huge theme throughout Scripture.
- **Separation from God:** The fall results in separation between God and humans. Humans hide from God out of fear and shame.
- **Quote:** "God is with them in the garden walking with them and talking with them. God is with his people, but now that they have sinned there is a separation where human beings go into hiding. So what happens? What you're going to find in Scripture is, God now goes to absconditus. In other words, there is the hidden God now rather than the God that is with you in the garden."
- **Redemption:** The rest of the Bible can be viewed as God's work of redemptively restoring his relationship with his people, moving from "God absconditus" (hidden God) to "Immanuel" (God with us). This is fulfilled in Jesus and culminates in a future reunion with God. This is ultimately the main point of the entire Bible.
- **Effects on Creation:** The Fall affects not only humanity but all of nature, which "groans waiting for the coming day of redemption" (Romans 8:22), with events like famines, plagues, and natural disasters.

V. Curses of Genesis 3

- **Curse on the Serpent:** Condemned to crawl on its belly and eat dust.
- **Proto-evangelium:** Genesis 3:15 contains the "proto-evangelium" or first gospel. "I will put enmity between you and the woman, between your offspring and hers; he will strike your head, and you will strike his heel." This is interpreted as a

prophecy of ultimate victory over Satan through the seed of the woman, which is ultimately fulfilled in Jesus.

- **Curse on the Woman:Pain in Childbirth:** Dr. Hildebrandt points out that while this is a curse, we fight against it by using anesthesia etc.
- **"Desire" for Her Husband:** The woman's "desire" is not for sexual submission or subservience, but a *desire to overpower* her husband, similar to sin's desire to overpower Cain (Genesis 4:7). This creates a power struggle in marriage, a result of the curse.
- **Husband will rule over her:** The result of this desire is that the husband rules over her. The implication is that this is also part of the curse, and should be fought against.
- **Curse on the Man:Futility of Work:** Work itself is not a curse (Adam worked in the Garden before the Fall) but the "futility of work" is. This involves the struggle and pain of labor.
- **Return to Dust:** "By the sweat of your brow you will eat food until you return to the ground." This emphasizes the inevitability of death. This curse is overcome by Jesus conquering death.

VI. Fighting Against the Curse

- **Not Passive Acceptance:** Hildebrandt emphasizes that humans should actively fight against the consequences of the curse, not passively accept them.
- **Marriage:** The power struggle in marriage should be combated by each partner serving one another, giving up power like Christ, not grabbing for power.
- **Quote:** "You fight against the curse by giving up power not by grabbing for power."
- **Servant Leadership:** The model for marriage and leadership is Jesus, who gave up his power to serve others.

VII. The "Helper" (Ezer) Concept

- **Misinterpretation:** The term "helper" (ezer) used for Eve is often misinterpreted as implying subservience.
- **God as "Ezer":** The same term is used to describe God as a deliverer and savior; therefore, it does not imply inferiority.

- **Adam naming Eve:** Instead of being a claim to dominance, Adam naming Eve "Havah" (living one) after he learns of his own death, is an act of recognizing her destiny to bring about life in a world of death. He recognizes it is through her that the seed that will conquer Satan will come.

VIII. New Testament Interpretation

- **Galatians 3:28:** "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." This verse emphasizes equality in Christ.
- **Ephesians 5:21-22:** Submission in marriage is to be mutual, not a one-way street. Ephesians 5:21: "Submit to one another out of reverence to Christ" should not be ignored.

IX. Cain and Abel

- **The Offering:** Cain's offering was rejected, not because it was a grain offering (God commanded these in Leviticus), but because of the condition of his heart.
- **Heart Issue:** God desires "mercy and not sacrifice." The focus is on the heart, not the mechanics of the sacrifice.
- **"Am I my brother's keeper?"** This question is posed by Cain as a denial of responsibility, but the reality is that we *are* our brother's keeper.
- **Sibling Rivalry:** This narrative introduces a theme of sibling rivalry, which is found repeatedly in Genesis.
- **Cain's Curse:** Cain's curse is to be a wanderer, separated from God and others. Dr. Hildebrandt sees the state of "aloneness" as particularly bad for human beings.

X. The Flood and the Sons of God

- **Introduction:** The lecture briefly introduces the narrative of the "sons of God" and the "daughters of men" before ending.
- **Violence:** The earth was filled with violence. The word for violence is "Hamas."
- **Multiple interpretations:** The meaning of "sons of God" and "daughters of men" is not explicitly clear, and there are multiple plausible interpretations.

XI. Conclusion

- **Genesis 1-3 sets the stage for the rest of the Bible:** These chapters outline the problem: sin, separation from God, mortality, and the need for redemption.
- **God's Redemptive Work:** The remainder of the Bible is about God's redemptive work in bringing humans back to Himself, culminating in a restored relationship where we live eternally with God, as originally intended.
- **Christian Hope:** Christians are a people of hope, looking forward to a future restoration and a renewed world.

Key Takeaways:

- The Fall in Genesis 3 brought about profound consequences for humanity and all of creation, including separation from God, mortality, and power struggles.
- The story of Cain and Abel highlights the pervasiveness of sin and its effect on human relationships, including the importance of loving our neighbor.
- The concepts of "Immanuel" and God's redemptive work are central themes, demonstrating how God is working to restore his relationship with humanity.
- Christians are called to actively fight against the effects of the curse, not passively accept them, which can be done through serving one another, especially within a marriage.

This detailed briefing document provides a comprehensive overview of the main ideas and themes presented in Dr. Hildebrandt's lecture, utilizing key quotes and explaining their significance within the broader biblical context.

5. FAQs on Hildebrandt, Old Testament Literature, Session 7, Genesis 3, Fall, Cain/Abel, Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted using markdown:

FAQ on Genesis 3-6 & Related Themes:

1. **How did Adam and Eve become more like God by eating from the Tree of the Knowledge of Good and Evil, and what was the key deception involved?**
2. Adam and Eve gained a type of knowledge that made them "like God" by acquiring the *objective* knowledge of good *and* evil (that is, the knowledge of good and evil that exists *outside* themselves). However, the deception was that they also gained *subjective* experience of evil *within* themselves by participating in it, going beyond God's experience, which only involves *objective* knowledge of evil, not *subjective*. Before the Fall, they were unlike God in that they had no knowledge of evil. While the serpent was correct that they would gain the knowledge of good and evil, they also gained a *subjective* experience of it, which is where the deception and tragedy lies.
3. **What are the three elements of temptation as presented in the narrative, and how do they relate to the lusts described in 1 John 2:16?**
4. The temptation of Eve involves three elements: "the lust of the flesh" (the fruit was good for food), "the lust of the eyes" (the fruit was pleasing to the eye), and "the pride of life" (the fruit was desirable for gaining wisdom). These elements correspond directly to the three lusts described in 1 John 2:16: "the lust of the flesh, the lust of the eyes, and the pride of life."
5. **How does the concept of "act and consequence" relate to the narrative of the Fall, and how does this concept apply to life more broadly, especially in light of the Book of Proverbs?**
6. The Fall highlights the vital link between actions and consequences. Before the Fall, Adam and Eve did not know the full reality of consequences. After the fall, their understanding of "mortality" and consequences is changed, they learn from this negative experience. This concept is a central teaching in the Bible. The book of Proverbs is largely a compilation of insights that emphasize how character and actions inevitably lead to specific consequences in life.

7. **What are the key consequences of the Fall, and how does the narrative portray them? How does this connect to the concept of "Immanuel" and God's plan for redemption?**
8. The consequences of the Fall include separation between God and humanity (causing them to hide in shame and fear), a shift from God's presence to an "absconditus" or hidden state, mortality ("dust you are and to dust you shall return"), the disruption of harmony in human relationships (conflict and blame), pain in childbirth, and the futility of work (labor becomes toilsome). God's redemptive plan is the process by which He seeks to reverse this separation and restore His presence ("Immanuel," God with us), ultimately leading to a reunion with Him (a "revisited" Garden of Eden). Christ's life and ministry are presented as central to the restoration.
9. **What does the Genesis 3:16 curse on the woman really mean? How do we fight against the curse?**
10. The curse on the woman includes pain in childbearing and a dynamic in marriage where there will be a constant struggle for power in which the woman will have the "desire" to overcome/control her husband. Her "desire" is described as similar to the way sin "desires" to master Cain in Genesis 4:7. In both cases, there is an active desire to overpower. The correct way to fight against the curse and its consequences (particularly conflict and power struggles in relationships) is by actively sacrificing one's desire for power and to serve one another, following the example of Christ, as depicted in Ephesians 5:21, who modeled leadership through service and humility rather than dominion.
11. **Is work a curse? What is the real problem with man's curse?**
12. Work itself was not a curse. It was a task given to Adam even before the fall in the Garden of Eden. The curse related to work is its *futility*, that is, the frustration of putting effort into something only to watch it fail or come apart. Additionally, it emphasizes the struggle man has with death, that it seems to be the final answer, but for Christians, death is not the end. Jesus conquered death by dying, giving Christians hope in the face of mortality and futility.

13. Why was Cain's offering rejected, and how does this relate to the concept of "being my brother's keeper"?

14. Cain's offering was not rejected because it was not a blood sacrifice, as grain offerings were also acceptable to God, but due to the condition of his heart, particularly his bitterness and envy towards his brother. Cain's rhetorical question "Am I my brother's keeper?" was insinuating that he was *not*, yet, in truth, we are our brother's keepers, responsible for each other. The point of the story is that God desires mercy and justice and not merely ritualistic offerings. This story further highlights the problem of human nature, that even without laws, there are acts that people know are wrong.

15. What are some of the main ideas being discussed about the "sons of God" and "daughters of men" in Genesis 6, and why did God bring about the flood?

16. The "sons of God" marrying the "daughters of men" is a difficult passage to interpret. One idea is that these could be interpreted as "the godly line of Seth" mixing with "the ungodly line of Cain." Another idea could be that "sons of God" could be interpreted as angelic beings. There are various possibilities. However, the primary reason for the flood is that the earth was filled with violence ("hamas") because of them. Because violence is the essence of the problem, God destroys the earth. The account serves as a reminder of the moral corruption of humanity and God's response to it, not simply this mixing of the "sons of God" and the "daughters of men."