

Dr. Kenneth Mathews, Genesis, Session 4, The Garden Story, Part 2 (Gen 2:4-3:24) Resources from NotebookLM

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

1. Abstract of Mathews, Genesis, Session 4, The Garden Story, Part 2 (Gen 2:4-3:24), Biblicalelearning.org, BeL

This is a lecture by Dr. Kenneth Mathews on Genesis 2:4-3:24, focusing on events outside the Garden of Eden. He examines the oracles of judgment in Genesis 3, interpreting them descriptively rather than prescriptively, particularly concerning the roles of men and women. The lecture further explores the concepts of sin, its consequences, and God's grace in providing atonement. Finally, Dr. Mathews discusses the nature of the Trinity and how it relates to God's creation and plan for humanity, emphasizing God's love as the driving force behind creation and redemption.

**2. 15 - minute Audio Podcast Created on the basis of
Dr. Mathews, Genesis, Session 4 – 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 →
Pentateuch → Genesis).**



**Mathews_Genesis_
Session04.mp3**

3. Briefing Document: Mathews, Genesis, Session 4, The Garden Story, Part 2 (Gen 2:4-3:24)

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Mathews_Gen_EN_Session04.pdf":

Briefing Document: Genesis Session 4 - The Garden Story, Part 2

Overview:

This session focuses on the events and their implications *outside* the Garden of Eden, building upon the previous sessions' discussion of the events within the garden. Dr. Mathews explores the oracles of judgment, their descriptive (rather than prescriptive) nature, the ongoing struggle between good and evil, the consequences of sin on human relationships (particularly marriage), and ultimately, the enduring image of God in humanity and its restoration through Jesus Christ.

Key Themes and Ideas:

1. Oracles of Judgment as Descriptive, Not Prescriptive:

- The pronouncements of judgment in Genesis 3:14-19 are not commands, but rather descriptions of the consequences of the fall and the future struggles that humanity will face.
- The oracle regarding the serpent foretells a battle between its offspring and the offspring of the woman, with the eventual victory belonging to the latter.
- The oracles outline the ongoing struggle between the wicked and the righteous throughout history.
- **Quote:** *"What is important for us to gain from it is that what we have in these oracles of judgment is not prescriptive in the sense of command but rather descriptive of what will occur in the future with reference to the battle that will ensue between the offspring of the serpent and the offspring of the woman will eventually result in a victory on the part of the offspring of the woman."*

1. The Impact of Sin on Male-Female Relationships:

- The oracle concerning the woman suggests a submission to her husband, but this is specific to the family and the church, *not* to civil society.
- This submission is not meant to be an exercise of dominance by men, but rather a reflection of the order of creation that was disrupted by the fall.

- The Apostle Paul encourages men to love their wives (Ephesians 5), emphasizing mutual honor rather than rule.
- The "desire" and "rule" dynamic, interpreted in light of Cain and Abel (Genesis 4:7), speaks not of a sexual relationship but of a power struggle. Sin causes a desire to control and dominate rather than to have loving, mutual relationships.
- **Quote:** *"But there is a desire not to order but to control. There will not be a submissive spirit of love, mutual affection, and unity of purpose in achieving the blessing that God has envisioned for men and women."*

1. The Curse on the Ground, Not Humanity:

- The curse falls on the serpent and the ground, not directly on the man or woman. This implies that they are redeemable, and God's plan of blessing is not nullified.
- The curse on the ground leads to painful toil for men.
- In contrast, Cain received a curse for being an "image killer", killing his brother.
- **Quote:** *"What is striking in this account is that there is a cursing against the serpent, found in verse 14, and then there is a cursing against the ground. There is not a curse that God delivers against the woman or against the man. And I think the implication of this is that the man and the woman are redeemable..."*

1. God's Grace and the Provision of Clothing:

- Adam's naming of Eve ("mother of all living") after the fall demonstrates his renewed faith in God's promise and redemption.
- God shows grace by providing garments of skin, likely implying a sacrificial offering as a form of atonement and reconciliation.
- The pattern begins to emerge: sin, penalty, and then God's active work of grace.
- **Quote:** *"... I think that the first readers of the story of Genesis in the context of Moses' career, their reception of how they are to worship the Lord, would have probably understood that this is in Eden, a step taken by God whereby a sacrifice is made to make atonement..."*

1. **The Image of God is Not Lost, but Honor and Glory Are:**

- While humanity became sinful (original sin and original guilt), the image of God (personhood) remains intact. This is supported by Genesis 9:6 and James 3:9.
- What was lost was the honor and glory initially bestowed upon humanity in the Garden of Eden.
- This honor and glory represented a ruling authority, a dominion over creation as depicted in Psalm 8.
- The image represents a "democratization of honor and glory," including all people regardless of background, ability, and gender. It represents our personhood.

1. **Restoration through Christ:**

- Hebrews 2:5-9 uses Psalm 8 to explain that the lost honor and glory are restored through Jesus Christ, who is made a little lower than the angels and then exalted through suffering, death, and resurrection.
- Those who receive Christ also receive a measure of his glory and are in the process of being glorified.
- The atonement of Christ is the way back to the glory and honor lost in the Garden of Eden.
- **Quote:** *"...we see Jesus...who was made a little lower than the angels, now because of the resurrection of Jesus Christ. He has received in his humanity, the resurrected humanity, the glory, and the honor, and it has been restored for all those who are in Christ Jesus..."*

1. **The Triune God and Creation:**

- God is both one and plural, as seen in Genesis 1:26 ("Let *us* make man in *our* image") and 1:27. The Spirit of God is also present in the creation account.
- Genesis 18 presents three visitors to Abraham, one of whom is identified as the Lord (Yahweh) while the other two are angels, demonstrating the idea of plurality within the Godhead.
- The New Testament indicates that Jesus Christ, as the Word, was also involved in creation (John 1:1-5, Colossians 1:15-17).
- The love within the Trinity motivated God to create.

- The plurality of the Godhead (Father, Son, Holy Spirit) differentiates Christianity from mono-person views of God. The love between the three persons is what made creation possible.
- **Quote:** *"But within God, you have eternally and perfectly and completely and wholly a love between the Father, the Son, and the Holy Spirit...It is the love of God, then, that motivated God to create."*

Conclusion:

This session emphasizes that while the fall had devastating consequences, including broken relationships and lost honor and glory, the image of God in humanity remains. God's grace and plan of redemption, ultimately fulfilled in Jesus Christ, offer the hope of restoration and a return to the original blessing intended for humanity. The speaker moves toward emphasizing the love within the triune Godhead as the motivation for creation and as the means by which reconciliation and restoration are possible.

This briefing document should provide a comprehensive overview of the key points discussed in the provided source.

4. Study Guide: Mathews, Genesis, Session 4, The Garden Story, Part 2 (Gen 2:4-3:24)

Genesis: The Garden Story, Part 2 - Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences based on the provided lecture material.

1. What is the primary difference between the judgment oracles and prescriptive commands?
2. According to the lecture, what is the primary focus of the oracle of judgment pertaining to the woman?
3. How does the lecturer interpret the terms "desire" and "rule" in the context of Genesis 3:16, using Genesis 4:7 as a guide?
4. What is the significance of the fact that the ground, but not the man or woman, is cursed?
5. How does Adam naming his wife Eve demonstrate a revitalized faith?
6. What is the significance of God providing garments of skin for Adam and Eve?
7. According to the lecture, was the image of God destroyed or lost due to the sin in the garden, and how is this idea supported by scripture?
8. What has been lost according to the lecturer regarding the initial creation and purpose of humanity and how is this presented in Psalm 8?
9. How does Hebrews 2:5-9 utilize Psalm 8 to explain the restoration of God's original plan for humanity?
10. How do the passages from John 1 and Colossians 1 clarify Jesus Christ's role in creation?

Quiz Answer Key

1. The judgment oracles are descriptive, outlining what *will* occur as a consequence of sin, while prescriptive commands are directives from God of what people *should* do. The oracles describe the future struggle between the offspring of the serpent and woman, not orders for their behavior.

2. The primary focus of the oracle of judgment regarding the woman is the shift in the relationship with her husband. It indicates she will be subject to him, but it is not a directive for men to dominate women; rather, it is a description of the future state of their relationship.
3. The lecturer interprets "desire" as a longing to control, and "rule" as the attempt to master or dominate. This is derived from how these terms are used in Genesis 4:7, where sin desires to control Cain, but he must master it.
4. The cursing of the ground implies that the man and woman are redeemable, and God's original plan for humanity remains intact. The fact that they are not cursed directly indicates there is a path for their redemption and future blessing.
5. Adam naming his wife Eve, meaning "living" or "mother of all living," signifies his renewed faith in God's promise of procreation and the continuation of the human family. This is an act of repentance and hope for the future.
6. The provision of garments of skin suggests an implied sacrificial offering. The skin is taken from an animal, which alludes to the concept of atonement, and the covering of shame and sin, a reconciliation made possible through substitutionary sacrifice.
7. According to the lecturer, the image of God was not destroyed but rather impacted by sin. He cites Genesis 9:6 and James 3:9, which indicate that humanity still possesses the image of God even after the fall, as a proof of the continued presence of God's image in humans.
8. What was lost is the initial honor and glory given to humanity and their high position in God's order that was meant for procreation and dominion. Psalm 8 is referenced to show that while humanity is slightly lower than angels, they were still meant to be rulers with glory and honor as God's representatives.
9. Hebrews 2:5-9 uses Psalm 8 to demonstrate that while humanity has not yet achieved the complete dominion initially given, Jesus, by his suffering, death, and resurrection, is the only one who has reached it. Through faith in Him, others also receive the glory and honor that had been lost.
10. These passages describe Jesus as the Word through whom all things were created and sustained. They indicate that Jesus, as a divine being, was actively involved in the creation alongside the Father and the Spirit, not just as an agent, but as an equal creator.

Essay Questions

Instructions: Respond to the following questions in well-organized essays. Support your arguments with evidence from the provided lecture.

1. Discuss the impact of sin on the relationships between God, man, and woman, focusing on the shifts in order, honor, and purpose.
2. Analyze how the lecture uses the oracles of judgment (Genesis 3:14-19) to describe the consequences of sin, and how these are not commands but predictive descriptions.
3. Explain the concept of the image of God and the loss of the initial glory of humanity as presented in the lecture, including biblical references used to support these points.
4. Compare and contrast the lecture's portrayal of God as one person versus as a triune being, using the creation account as an example for your reasoning.
5. Explore the role of Jesus Christ as it pertains to restoring the lost honor and glory of humanity as described by the lecturer, referencing Hebrews 2 and other relevant passages.

Glossary of Key Terms

Atonement: The act of making amends or reparations for wrongdoing; often used in a religious context, it refers to the reconciliation of humanity to God through sacrifice.

Descriptive vs. Prescriptive: In the context of the lecture, descriptive refers to statements that describe what *will* happen, while prescriptive refers to commands of what *should* happen.

Dominion: The power or right of governing and controlling; in the context of Genesis, it refers to the authority given to humanity over creation.

Glory and Honor: These terms refer to the high status, dignity, and respect that humanity was initially granted by God as rulers in creation.

Image of God: The unique attributes and capacities bestowed upon humanity by God that reflect God's own nature and personhood, not destroyed by sin but affected.

Original Guilt: The condition of being guilty before God that is inherited by all humans as a result of the first sin by Adam and Eve.

Original Sin: The first act of disobedience by Adam and Eve against God in the Garden of Eden, the root of sin for all human beings.

Oracle of Judgment: Statements from God predicting the consequences of sin and describing the future state of humanity and the world.

Polytheism: The belief in or worship of more than one god.

Triune God: The Christian doctrine that God is one in essence but three in persons: the Father, the Son (Jesus Christ), and the Holy Spirit.

Substitutionary Sacrifice: The idea that Jesus Christ took on the penalty of sin through his death on the cross, thus providing a means for reconciliation between God and humanity.

5. FAQs on Mathews, Genesis, Session 4, The Garden Story, Part 2 (Gen 2:4-3:24), Biblicalelearning.org (BeL)

FAQ: The Garden Story and Its Implications

1. **What is the significance of the "oracles of judgment" in Genesis 3:14-19?** The oracles of judgment in Genesis 3:14-19 are not primarily prescriptive commands but rather descriptive prophecies of the consequences of the Fall. They outline the future struggle between the offspring of the serpent (those who oppose God) and the offspring of the woman (those aligned with God's promises). This struggle is not a one-time event but an ongoing conflict, ultimately leading to the victory of the woman's offspring. They also describe how the relationship between men and women would be affected, with a tendency toward control and struggle, as well as the man's toil in working the ground due to sin.
2. **How should we understand the concept of "rule" and "desire" in the context of the woman's judgment (Genesis 3:16) and its relation to marriage and the church?** The concepts of "rule" and "desire" are not about men having authority over women, neither in the church nor in the home, in the sense of domination and control. Instead, the Bible emphasizes love, mutual affection, and unity. The "desire" mentioned in Genesis 3:16, as explained through the example of Cain and sin in Genesis 4:7, indicates a desire to control or dominate, not a desire for the sexual relationship. The oracle describes the tendency towards a struggle for control within the marriage relationship, a deviation from God's original plan of unity and blessing. This does not apply to civil matters, such as a woman's role in society or government.
3. **What do the curses against the serpent and the ground imply, and why aren't the man and woman cursed directly?** The curse on the serpent and the ground highlights the consequences of sin and the broken relationship with God. The absence of a direct curse on the man and woman suggests that they remain redeemable. God's plan of blessing for the human family is still in effect and can be fulfilled by God's grace. This hope contrasts sharply with the curse on Cain in Genesis 4, who was considered an image killer, suggesting the significance of human life as made in God's image.

4. **What is the significance of Adam naming his wife Eve?** Adam's act of naming his wife Eve, meaning "living," demonstrates an act of revitalized faith and hope despite the Fall. The wordplay between "Eve" and the fact she will become the "mother of all living" shows Adam's remorse and acceptance of God's promises. This act indicates a belief in God's continued plan for the human family, emphasizing that even though there has been sin, there will still be an ongoing legacy and family through procreation, which is part of God's original blessing.
5. **How does the provision of skin garments by God relate to the concept of atonement?** The provision of skin garments by God points toward the idea of a sacrificial offering made to cover their shame and nakedness. While not explicitly stated in the passage, the use of animal skins suggests a substitutionary sacrifice, which would have been readily understood by the original audience. It implies a step taken by God to address the consequences of sin by making atonement, anticipating God's plan of redemption. It shows how even in the garden there is an act of God and grace being shown to his sinful creation.
6. **What was lost after the Fall, and what does it mean for the image of God in humanity?** After the Fall, what was lost was not the image of God itself, which remains intact. Rather, humanity lost the original honor and glory bestowed upon them at creation, along with the intimate relationship with God. We still retain personhood. The image refers to personhood, that we are made in God's image. Although the relationship with God has been broken, as well as the position of exercising dominion, the value and dignity of human life remain because of the image of God. God's active work of providing hope and blessings still applies to humanity.
7. **How does Psalm 8 relate to the loss of honor and glory and its restoration?** Psalm 8 meditates on the creation account, highlighting humanity's initial honor, glory, and dominion granted by God. The Psalm contrasts humanity's high position with its seeming insignificance in the face of the cosmos. The psalmist says we are made a little lower than the angels yet crowned with glory and honor, and were given dominion. It underscores that what was lost in the Fall was not our image but the honor and glory associated with it and that this is a direct consequence of humanity's disobedience. This honor and glory is fully restored in Jesus Christ.

8. **How does Hebrews 2 explain the restoration of lost honor and glory through Jesus Christ, and how does that relate to the Trinity?** Hebrews 2 references Psalm 8 and explains how Jesus, through his suffering, death, and resurrection, fully restored the lost honor and glory that humanity had originally possessed. Jesus, being made "a little lower than the angels" in his humanity, now receives and restores this to all who are in Christ Jesus, and it is a process that began with Christ and will be completed at his second coming. Regarding the Trinity, Genesis shows an indication of a plurality within God. The idea of "us" in Genesis 1:26, and then the mention of God's spirit and the concept of the spoken word, as described in the New Testament where Jesus is identified as the Word through whom all things were made, all point towards the Trinitarian nature of God. God's motivation to create humanity was out of love, as a perfect love is seen within the Trinity. This love then flows out of God into his creation and is ultimately restored through the work of the triune God.