

A Historical - Grammatical Study of Genesis 3:15, the Seedbed of the Theme of Enmity in Genesis

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Abstract

This thesis argues that the Genesis 3:15 reveals a historical progression to hostility and competition between the snake and the woman, as well as between their offspring, which is exemplified by the enmities between Cain and Abel, Noah and Ham, Abraham and Lot, Jacob and Esau, Jacob's sons and Shechem, and Joseph. This thesis uses the Historical-grammatical approach to analyze Genesis, showing how the subject of hostility evolved throughout the book. It assumes that if the context of the text calls for it, there is sufficient latitude to employ other strategies.

The thesis's understanding of enmity is informed by אִיְבָרָה (enmity), which is used in the LXX (ἔχθρα) to refer to foes in conflict among gentiles and personal enemies. The word study supports the idea that family animosity eventually turns into national animosity between Israel and other Canaanite countries. The discussion of animosity in Gen. 3:15 is divided into three parts: first, the serpent's attempt to get close to the woman ends in enduring hostility, second, the animosity that started with the woman and the serpent will be carried on by their offspring, and third, this conflict needs to be viewed in a progressive manner.

Keywords: Grammatical Study of Genesis, Seedbed of the Theme

INTRODUCTION

EVIDENCE TO SUPPORT THE THEORY

The majority of research on Gen. 3:15 has concentrated mostly on the (זָרַע) ("seed"), with special emphasis on (זָרַעָהּ) ("her seed"). Yet, the (אִיְבָרָה) (enmity) in Gen. 3:15 has received little attention. According to Stanley Rosenbaum, Protestant, Catholic, and Jewish scholars have given the unusual and curious term 'enmity' little consideration, and the average reader no longer understands what it means. Is this because 'enmity' is "simple and straight, theologically and philosophically unsophisticated" that scholars ignore it? There has been some prior research on 'enmity', but it concentrated on the book of Psalms.

But that scholastic treatment is absent from Genesis II. The strategy used here is appropriate

to the fact that the topic of "enmity" in Genesis has not received much scholarly attention. As a result, this argument, which is based on an analysis of the word "enmity" in the book of Genesis, identification of Genesis 3:15 as the starting juncture for the hostility's echoes. The thesis contends that Genesis 3:15 is, in fact, the foundation for the theme of hostility in Genesis. The thesis also asserts that the animosity between the woman and the snake, as stated in Genesis 3:15, is a continuing one. In Genesis, this hostility is passed on through family lines. The tension between relatives is a reflection of the tension between the serpent and the lady.

STUDY QUESTIONS

The thesis responds to the following inquiries:

(1) What has been studied about hostility in the Old Testament and what is yet unexplored? (2) How should Genesis be studied, and what approach is best for this subject? (3) What different connotations do the words "enmity" have in the Hebrew and Greek scriptures? (4) How does hostility fit into the framework and immediate organization of Genesis 3:15? (5) If Genesis contains other stories of hostility, what are they? Do they share Gen. 3:15's animosity? How, if so?

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PURPOSE AND GOALS OF THE THESIS

The thesis seeks to advance academic discourse on the Genesis book's subject of hostility. There are six goals to achieve this.

The first step is to look at previous research on the subject of hostility in the Old Testament. In order to find a potential approach to apply, the second step is to research various hermeneutical approaches and critiques that have been used to interpret Genesis. The third step is to research how the Hebrew (MT) and Greek (LXX) scriptures use the word "enmity." Fourth, we will concentrate our attention to "enmity" by talking about how it is understood in Genesis 3:15 and in relation to its surrounding verses from Genesis 2:43:24. To establish a foundation for understanding the concept of enmity, the essential text is exegetically examined to determine how "enmity" is seen in the immediate context. The fifth step is to find any potential conflict-related stories in Genesis. Cain and Abel, Noah, and the Flood, and Possible tales of hostility include those involving Ham, Lot's and Abram's herdsmen, Jacob and Esau, Jacob's sons and Shechem, and Joseph and his brothers. These tales are chosen because they effectively convey the concept of enmity from the MT and Hebrew LXX scriptures, which are echoed in Genesis 3:15. The thesis examines these "conflict narratives" and investigates their relationship to Genesis 3:15. This narrative assessment is limited to the book of Genesis exclusively. The "enmity" narratives are picked from the book of Genesis and the study is led by Gen.3:15. The sixth and the final objective is to complete this thesis with implications and a conclusion.

METHODOLOGY

The historical-grammatical approach will be used in this thesis. The historical portion looks at the evolution of an idea or theme as well as its unusual style and method of expression. This approach looks at the author's setting, the mannerisms and practices of the time, and the goal or purpose he had in mind when writing. The grammatical portion looks into the words that were employed to convey the message at the time of writing. So, using this approach to remedy the issue in the text's final form is appropriate.

This approach is also suitable because it forbids the use of allegory and conjecture. It looks for the text's original, intended meaning. "What it meant" and "what it means" are distinguished.

BACKGROUND

According to a review of literature on the subject, "enmity" has received far less attention than it deserves throughout church history. One scroll from the Qumran texts' cave 1, for instance, described the fight between the "sons of the light" and the "sons of the darkness," who were actively engaged in combat. This scroll was discovered in 1947. This manuscript's description of the forthcoming conflicts with the Edomites, Ammonites, Moabites, and Palestinians. The Israelites were encircled by these countries.

Genesis 3:14, 15 was rendered allegorically by Philo. According to him, the serpent represents desire and assumes the appearance of those who enjoy sensual pleasure: The sense, whom (scripture) metaphorically refers to as woman, is naturally hostile to the desire. Desire thus appears to be critical of the senses, but in truth, they are flatterers who portray evil in a negative light. It is the custom of enemies to bestow great harm as gifts, such as impaired vision for the eyes, hearing difficulties for the ears, and insensibility for other sense organs. They also cause distortion and paralysis throughout the entire body, robbing it of all of its health and bringing on numerous bad illnesses without cause.

The Babylonian Talmud compares Genesis 3:15 to the scholar who retaliates like a serpent when great wrong is done to him. Irenaeus of Lyons argued that God had mercy toward Adam by removing him from the tree of life in opposition to heresies. Josephus claims that God put poison beneath the tongue of the serpent to make him the enemy of men and ensure he would be their danger. God did not want Adam to continue sinning or for the sin that surrounds him to last forever. But by imposing death, he put a stop to his newly immoral state and caused sin to disappear. Irenaeus therefore claims that this is the way God sowed animosity between the snake and the woman as well as between their offspring. Man should be "partially emancipated from the dominion of sin which dominates over men" yet being susceptible to death.

About AD 364, Saint Basil the Great of Caesarea wrote to his congregation about "envy." He suggested that pivotal biblical events were driven by envy. For instance, the serpent sought to make Eve feel envious of God and his creations. Using this as a backdrop, Basil wrote about how Cain was overcome with jealousy and how Joseph's brothers grew enraged. In these accounts, envy arose when "enmity" was revealed by God in his judgment, showing that the serpent was not friendly as Eve first assumed him to be. In terms of his Biblical theology, Basil brings home the point that Jesus was envious because he claimed to be God's son. Regrettably, Basil's talk was disregarded and has not gotten much attention from academics.

According to Marten Woudstra, the Vulgate uses Mariological language to interpret enmity in the context of Genesis 3:15. It reveals that Mary and Satan are at war, and it predicts that Mary will win. Hebrew אֵיבָה ("he") is translated as "it" in LXX ἡ ("it"). In the feminine translation of Vulgate, אֵיבָה ("he") into ipsi ("she") supports the Mariological explanation.

Luther believed that the promise of enmity in Genesis 3:15 was a threat to Satan because it revealed the goodness of God. The devil was so shaken by this that he began to believe that all mothers were responsible for the seed's conception. Satan started looking for the woman's seed among all the peoples of the earth when God mentioned this hatred. Then, when the promise was made to Abraham's offspring, it is clear from the Bible how he made numerous attempts to thwart it.

The topic of "enmity" at the start of the critical OT study was more heavily weighted toward the Psalms. For instance, Hermann Gunkel studied the theme of enmity in the Psalms in relation to communities seeking refuge in God from external enemies. He talked about the "odd, and yet frequently occurring situation in individual lament psalms of the pleading one being presented as if in the midst of enemies who are persecuting and insulting him. The long-lasting fight between the woman's seed and the serpent's seed in Genesis 3:15, on the other hand, is shown in the Psalms, which is now at a national level.

Sigmund Mowinkel's study on animosity, which builds on Gunkel's work, concentrates on the weeping psalms. Such psalms are concerned with political anguish or defeat in battle by the enemy, the author observes, and lament "sprang forth as a cry of supplication." The foes or evildoers are typically described in the psalms. In addition to blasphemies against YHWH, these "evil and contemptuous utterances of the enemies are unusual." They also include malicious intentions, disrespectful remarks, and curses directed at Israel. These circumstances are reminiscent of the serpent in Genesis 3, who plotted with God to let his creation perish through the fall.

Others have also discussed the animosity in Gen. 3:15 from other angles. Corey Blackburn talks about hatred in relation to "bruise". This hostility refers to a conflict between the serpent and the woman's seed, in which "you will strike his heel and he will crush your head." With the notion that one participant in this struggle will receive a death blow and the other a less serious injury, the concepts of "crush" and "bruise" have been referenced in a variety of translations. Victor Hamilton asserts categorically that any interpretation of Genesis 3:15 that fails to emphasize the messianic emphasis of the verse is guilty of an exegetical error, which is another argument in favor of the messianic perspective.

A pre-exilic messianic interpretation, according to Joachim Becker, "is an impossible hypothesis," but most contemporary scholarship rejects such an interpretation because it rips the text out of context and ignores how it developed over time.

In order to sever the trust and intimacy that had grown between the serpent and the woman, God creates enmity after cursing the serpent in Genesis 3:14. The phrase אֲנִי אֵשֶׁת "I will put" and the word "אֵיבָה" are both used to incite conflict suggests that the two have been at odds for a long time. This suggests that the text should be read in order, starting at the beginning.

According to Warren Gage and other academics, enmity is understood eschatologically in the context of Genesis 3:14–19. The prophetic salvation section found in Genesis 3:14–19 is described by Gage as "transforming curse into blessing" since the offspring of the woman will prevail in this conflict. What Gage is stating here is that this prophetic oracle comprises an announcement and a plan of restoration. He also points out that this eschatological chapter is an oracle and that it expresses punishment to the serpent, the woman, and the man.

But throughout Genesis, there are instantaneous fulfillments that should be regarded as part of a progressive fulfillment of the text. It would be ignoring the immediate context of the verse to see the fulfillment of the text in the future. James Kennedy interprets the events in Genesis 3 allegorically from a different angle. According to him, the curses in Genesis 3:14–19 represent the harsh reality of rural existence, where man is vulnerable to the venom of snakes in the fields where he must work.

Again, other academics take Genesis 3:15 literally. In the eyes of humans, snakes are venomous pests that can be fatal. Nothing in this line, according to Paul Haupt, specifically alludes to the Messiah. Instead, the verse expresses the general notion that while snakes bite humans on the heel, people will not like snakes and will strike them in the head. This may be reinforced by the fact that Hebrew lacks a neuter grammatical gender, in contrast to English.

In Hebrew, antecedent is זרע ("Seed"). ! Although it is a male noun, the word "it" also has a collective sense. The correct English translation would be "it" or "them" (meaning Eve's offspring). "They" is preferred because. 'IT' is progressive in this context and refers to Eve's offspring down the line.

The woman's seed will do to the serpent's seed, and vice versa, is described by the same word in Hebrew. Some contemporary renditions use the softer word "strike," while others use the powerful word "to crush." In the Vulgate, it is translated as "lie in wait,". MT uses the Hebrew word הוּא "he" and the BDB proposes that it may be closer to Hebrew C, which is to "grasp," or to "pant after." Woudstra has chosen this alternative translation instead. Setting aside the varied approaches of enmity, one of the repeating elements of the verse is the development of this fight throughout the text rather than describing the outcome.

The conflict between the families in the Genesis narrative. In patristic writings, envy is associated with Cain, for instance, where it is stated that "envy as a disease was sent by Satan into the breast of Cain" . This is the first instance of enmity after Genesis 3:15.

Also shown to be at odds are Noah and Ham. Because he was inebriated and Ham saw him naked, Noah curses his youngest son, Ham. The story's fundamental structure is well known. When Noah became inebriated, he passed out in his tent (v.21). Ham informed his brothers that he had seen his father undressed (v.22). To hide their father's nakedness, Shem and Japheth entered the tent wearing "the" garment reverse (v.23). Upon awakening, Noah became aware of what Ham had done to him (v.24). Then he called Ham "the lowest of his brothers" and cursed him (v.25). Enmity is the cause of this curse.

The herdsmen of Lot and Abram go into another argument. The land could not support both Abram and Lot, their herds, and their considerable wealth (Gen.13:6). Conflicts and altercations erupted between their herdsmen (v.7). The dispute centered around housing and food because it was a matter of the group's very survival. Abram and Lot parted ways because of their rivalry and struggle (v.11).

Esau and Jacob's animosity, for instance, stems from lying. The reader's moral sensibility is profoundly offended by the way Jacob obtained the blessing. It is intolerable that Jacob has taken advantage of his father's handicap while he was old, dying, and blind. Jacob took all the necessary steps to be "decisive."

Given the risky circumstances, Rebecca "decked" out her son Jacob by wrapping kid skins around his hands and neck to fool his father into thinking he was hairy (Gen. 27: 15). Despite this, Isaac was able to recognize Jacob's voice (v22). Despite being completely caught off guard, Isaac gave Jacob a blessing. Esau became enraged upon learning that Isaac had blessed Jacob because the blessing was unchangeable and permanent (v34). Esau started to plot his retaliation, and his aim was to kill Jacob (v41).

In a different tale, Simeon and Levi, two of Jacob's enraged sons, raid the Shechemite city and massacre every male, including Shechem and his father Hamor (Gen. 34:26). They removed the Shechemite women and children, along with their sheep, cows, and sister Dinah from the Shechemite family's residence (v. 26). (vv. 28-29). When Jacob's sons learned that their sister Dinah had been sexually assaulted by Shechem while out and about among the local ladies, they became enraged (v.1). The citizens of the city, including Shechem and his father Hamor, were duped by Jacob's sons into signing a peace treaty by circumcision (v.13). The conflict in this tale is between Shechem and Jacob's sons.

In the Joseph story, rivalry develops as a result of the father, Jacob, favoring Joseph over the other brothers. Jacob wanted to show his love for Joseph, and the multicolored robe would set him apart from the other brothers. But, this was the root of the "monstrous enmity in their hearts" that was brought on by the revelation of Joseph's dreams. In a very "boyish manner," without any animosity or malice, and with "pure simplicity and purity," Joseph described this weird and surprising dream, while the brothers' hearts were rife with animosity.

The sun, moon, and eleven stars as well as his brother's sheaves all bowed down to Joseph in his dreams (Gen. 37:7-9). Because of the dreams' assertion that the older brothers would serve Joseph, this was a significant issue. His brothers believed that Joseph was playing God .

CONCLUSION

This examination of previous writings on the subject of hostility is not exhaustive; rather, it provides a concise summary of the concept from early Judaism and the church down to contemporary writers.

The review makes it clear that there has not been much conversation about animosity among academics. So, the premise of this thesis will be explored in order to show that Genesis 3:15 is, in fact, the foundation for the theme of hostility in Genesis.

Chapter Two

Genesis Interpretation: Critical and Hermeneutical Approaches

The second thesis question, which concerns how Genesis is viewed and the proper approaches to certain issues, is covered in this chapter. To support the argument that Gen. 3:15 represents the origin of the theme of enmity in Genesis, a suitable methodology must be used. It feels like you are banging on a solid concrete wall when you read the book of Genesis. Hermeneutical techniques are aimed to assist readers in understanding the text so they are capable of reading Biblical material. Such techniques have played a significant role in scholarly endeavors to understand Genesis. Friedrich Baumgartel referred to these techniques as "hermeneutical crowbars."

A few important hermeneutical strategies need to be evaluated before turning to Genesis itself. The book's intended meaning has been distorted by scholars who have employed techniques that are not found in the text. This chapter identifies and addresses misinterpretation issues that arise when researchers impose meanings on the text that are not consistent with later insights. Christian, cultural, confessional, and canonical views are particular areas of concern.

This chapter also explores the numerous approaches used to understand Genesis, including source criticism, form criticism, literary criticism, structural criticism, and canonical criticism. The best approach(es) for dealing with Gen. 3:15 as the source of hostility will be determined based on this debate. Trouble areas with the selected approach are also assessed. Finally, a survey of this methodology's Genesis research is presented.

GENESIS' PRINCIPLES HERMENEUTICAL APPROACHES

Scripture Interpretation

Genesis was written in its own context, and that context was necessary to understand it. For instance, the background has nothing to do with the synoptic gospels, the New Testament literature, or even Paul's epistles. When Christians, whose theology has been formed by the gospels, interpret Genesis as a testament to Jesus Christ, there may be a hermeneutical issue.

It is exegetically inappropriate to allow later biblical insights, whether derived from more in-depth knowledge or from a commitment to a particular confession, to obstruct the message of Genesis by imposing upon it categories that were not part of its original purpose. In the past, Christians were under pressure to allegorize Genesis so that its message conformed to the gospel of Jesus Christ. For instance, anyone who saw Genesis from a Christian perspective would typically view it as a story about the creation of the world.

According to Douglas Stuart, there are four levels of meaning that Christians have historically found in biblical passages, including the book of Genesis: (1) the literal (historical) meaning; (2) the symbolic (metaphysical or

"spiritual" meaning); (3) the analogic (typological, especially relating to end-times and eternity) meaning; and (4) the tropological (moral) meaning. All methods of interpretation were popular in the medieval period, but such approaches to scripture have since fallen out of favor. Nonetheless, some Christian authors continue to be impelled to look for something particular, modern, and useful in Genesis, frequently failing to see that such interpretations do not originate in Genesis.

Norman L. Geisler's *A Popular Study of the Old Bible* is one illustration. Geisler contends that Christ is the key to understanding the Old Testament in light of the gospel of Jesus. The law (including Genesis) has a "downward movement," according to the author, because the Jewish people are chosen to lay the groundwork for the coming of Christ. He claims that when Jews become ready for Christ, there is a "outward movement" throughout history. In poetry, the aspirations for Christ are expressed in a "upward movement." Moreover, the Jewish expectation of Christ is described in prophecy as moving "forward".

Geisler has interpreted the OT in terms of "what it means" for Christians to understand it that way. There is no question that the OT leaves adequate room for a Christian interpretation. This method should not be employed in exegesis, though, as the main goal of exegesis is to comprehend the OT in terms of "what it meant" at the time it was written.

Geisler is already familiar with Jesus Christ. The NT influences how he interprets the OT. His argument represents the Christian view that the NT is necessary for a complete understanding of the OT. The NT, according to Geisler, is the later and more complete revelation of the OT. Since the entire Bible is a divinely crafted unity and the Old Testament is replete with references to the Christ, it is possible to argue that if this is true, the hermeneutics of the two Testaments should not be separated. Yet, Christ cannot be the lone fulfillment of them all. His arrival is merely one of God's numerous previous acts in Israel.

David Robertson asserts that there have been four major paradigm shifts in OT interpretation: (1) from a Jewish perspective, where doctrine and practice were concerned; (2) from the perspective of the Christian reader, who believed that the OT was Christian scripture rather than Jewish; (3) from the perspective of modern Biblical investigation, where the OT is an ancient Jewish work to be understood in strictly historical terms; and (4) from the perspective of the OT being read as a work of literature. This involves a major OT distortion. For instance, some Christians believed that the majority of OT legal laws were no longer literally binding.

Christian readers should change their understanding of Genesis from their "what it means" perspective back to a "what it meant" standpoint when it comes to exegetical interpretation of Genesis or other OT books so that their prior Christian knowledge will not influence exegesis. Because Genesis was written in its own context, this argument suggests that it should not be viewed through the lens of the New Testament. Genesis must be preserved as closely as possible to that of its original readers, and exegesis must be free of typological and Christological interpretation.

Cultural Interpretation

When culturally oriented individuals read into Genesis their socially acquired knowledge, a new hermeneutical problem arises. Humans see and understand reality culturally, and this influences how they think. In other words, their cultural worldview serves as the lens through which they perceive the world. The term "culture" refers to a "integrated pattern of socially acquired knowledge, notably ideas, beliefs, and values, which people employ to interpret, experience, and generate patterns of behavior," according to definition, in paragraph.

This chapter does not seek to persuade academic readers to disregard their own cultural contexts or to read Genesis in a particular scholarly manner. This thesis argues that readers' "culturally established conceptual frameworks" should not take precedence when understanding and interpreting Genesis. When studying Genesis, the goal of hermeneutics is to as accurately as possible ascertain what the original author intended, rather than what the text means to the reader today in his or her cultural context.

Henry Virkler is correct when he asserts that a word might have meanings that are not intended by the text if the meaning of the text is what it means to the reader. Yet, it must be acknowledged that it is impossible to totally remove the reader's culture from the equation. Here, postmodernism and reader response theory should

be taken into account. It is essential that individuals who are interpreting Genesis work to keep their cultural and preconceived notions from coloring their judgment before, during, and after coming into contact with the text.

For instance, Musimbi Kanyoro points out that African Christians revere the Bible as the inspired word of God that was written just for them. They view the text as something that will give them answers rather than as something that everyone else should read and study. The text and reality both compete for their attention and shed light on one another in their eyes.

According to this cultural hermeneutic, the context of the reader is just as crucial as the context of the text. In other words, one's viewpoint affects what they see. This hermeneutical method has a flaw in that one's "social location or rhetorical context" might influence how one interprets Genesis. For instance, from the standpoint of contemporary technology, the biblical concept of "dominion" (Gen. 1:26-29) might be interpreted as a right to dominate nature. The defense would argue that since God commanded humans to rule over creation, they must effectively and completely rule nature.

The story of Ruth is another illustration. Because they read this book in a setting where "famine, refugee status, tribal or ethnic loyalties, levirate marriages, and polygamy are not ancient practices but normal realities of their lives," Africans adore it. It is not incorrect of them to relate to Ruth in this way because they can relate to the same situation.

This cultural perspective, however, may take precedence over Ruth's original meaning. This is due to the fact that in cultural hermeneutics the analysis of the text is primarily done from a cultural worldview rather than keeping the worldview of the Biblical text in mind. It is plausible to argue that Genesis can mean different things to different people depending on the work of the Holy Spirit. The problem with this strategy is that it substitutes culturally speculative opinions for the text's original intent.

Hemeneutics of Confession

Different churches that make up Christianity each have their own doctrines and teachings. Without a doubt, each Christian church is entitled to conduct its own research and interpretation of Genesis. A hermeneutical issue arises when church affiliated scholars approach Genesis with a set of dogmas or readymade presuppositions that twist Genesis to give it a meaning of their making. Scholars with "denominational, creedal, or confessional standards" cannot legitimately allow these to determine their interpretation of Genesis.

For instance, Gen 1:26 has frequently been used to support the Christian idea of the trinity. It is frequently cited as the earliest mention of the Trinity in the Bible, "Let us make man in our image, in our likeness." The phrase is understood as God using the pronoun "us" to refer to both Jesus and the Holy Spirit when he says, "Let us." This interpretation clearly suggests that the trinity is true. Due to "lack or near-absence of parallels in verbs or pronouns" in the OT, the plurality explanation may not be very convincing. Also, there may be a contradiction between the plural of verses 26 and 27.

The method may be problematic because Θεός (God) is the plural form of θεός refer to both the singular "god" and the plural "gods" (Gen. 3:22; Gen. 11:7; Job. 35:10; Ps. 100:3; Isa. 64:8). It is unclear why the plural form is employed, although it could denote intensification in the sense of "big," "greatest," or "only" God, i.e., God generally. With this perspective, "us" and "our" in Genesis 1:26 plainly do not relate to the Trinity.

Biblical Canonics

What Genesis has to say to a contemporary Christian in the context of the entire canon is the main query posed by canonical critics. These critics assert that Christians see Genesis as being relevant to each new generation of people who accept its authority. A canonical critic would then ask two questions to determine the text's canonical meaning after determining the text's original meaning or sense: (1) What do other canonical texts mean for this text? (2) How does the concept of this book relate to other Biblical discussions of the same subject?

According to canonical critics, the dictum "scripture is its own interpreter" or "the Bible is its own expositor" suggests that one section of the scripture explains another. They assert that the canonical approach's guiding principles entail gathering and analyzing passages from the Bible that address the same topic from all different places so that they can each support and help the other. Although canonical critique might similarly be examined under the section "examination of techniques," it is appropriate to do so here due to the nature of the issues it brings to light. For instance, canonical critics contend that Genesis is not a closed book but rather concludes with the expectation of the fulfillment to come. According to Believers, Jesus Christ is that fulfillment. The NT considers itself to be the expression of the OT's ultimate meaning.

In light of this, canonical exegesis can be summed up as the interpretation of specific canonical passages in the context of the canon as a whole. For instance, canonical critics perceive Isaiah, Jeremiah, and Ezekiel's prophecies reinterpreted in Daniel's visions. Several OT scriptures are cited in the NT writings as proof and interpretation of the work of Christ's fulfillment.

In a canonical reading, the scripture's role in addressing the church in every age and situation so that believers in God may live obediently is its most fundamental duty in the community of faith. If the goal of biblical interpretation is to mold the life of the contemporary church, canonical readers contend that no type of study should continue to be an end in itself.

With this method, scripture is read while keeping in mind other prior biblical writings, allowing various biblical passages to inform one another. An interpreter who is aware of echoes or references selects the relevant texts to promote information sharing. Biblical tales about Joshua, Samson, or David, for instance, can be retold for various audiences' theological benefit. The canonical method looks for and unearths fresh meanings in old tales.

Additionally, some scriptures deepen the significance of other passages. Canonical critics assert that this method has a more theological orientation, one driven by the completed canon of scripture, because the interpreter's theological worldview dictates how he or she approaches the text and hears the word of God. They think it complements other important tactics rather than replacing them and helps them achieve their objectives.

This strategy does have some drawbacks, though. First of all, Genesis is not merely a timeless concept that can be used in every situation, regardless of the cultural setting and internal organization. Without a doubt, the Bible is understood differently in every historical context in the life of the church. Second, canonical criticism typically focuses on the final form of the scripture, focusing on "what it means" rather than "what it meant," ignoring the historical aspect, according to John Priest. However, the shifting contexts of the interpreting community may themselves have an impact on how the church interprets scripture. He adds that there may be a serious risk that canonical criticism will lose all historical context for the scripture and veer into exegetical and hermeneutical blunders. However, this observation may not be entirely accurate given that canonical criticism is more closely related to literary criticism and historical criticism.

Summary

All of the above-mentioned presuppositions have the same issue of reading something foreign into the text that impairs the exegetical work. The main issue is that, instead of submitting to the writer's and text's intentions, the reader is influenced by prior knowledge and merely looks for elements that seem to support that preconception. Once they are discovered, the reader takes those elements out of their context and inserts them into his own. Knowing what was initially intended must come first. A reader cannot make use of the findings till that point.

Understanding the text's context is the most important step. How did the message get over to the first readers? The time of Genesis must be transported back to by readers, who must become fixated on it. Christological, cultural, or ecclesiastical hermeneutics should not take control of the text or context of Genesis. However, this does not imply that Genesis should be restricted in its time and context. Rather, they must work to understand the reality of the book's imagery in order to avoid reading in it ideas foreign to the author's mind. Therefore, the reader should first derive conclusions from the context of Genesis rather than relying on ecclesiastical, confessional, or philosophical reasons before making any applications.

Critical Methodology Analysis for Interpreting Genesis

The many types of objections applied to the interpretation of Genesis will be covered in the second section of this chapter. Source criticism, form criticism, literary criticism, and structuralist critique are the techniques up for evaluation. Following that, the historical-grammatical method will be addressed as a useful tool for examining Genesis 3:15 as the origin of the theme of hostility in Genesis. The first four approaches are not entirely disregarded because the historical-grammatical approach might be applied if the text calls for it.

Source Criticism: Issues and Challenges

According to source criticism, Genesis is not a "homogeneous book, but a patchwork of heterogeneous sources," meaning that it is composed of various sources by various writers that were combined by a redactor over a long period of time. Source criticism was first applied to Genesis in the eighteenth century, and it is now frequently used by scholars to identify the composite character of Biblical passages, particularly in the Pentateuch. The tales contain clues that reveal the final shape of the text was created by piecing together several sources. However, George Foot Moore noted in the past that the JEDP (Yahwist, Elohimist, Deuteronomist, Priestly sources) documentary hypothesis transformed the Torah into a "crazy patchwork unequalled in literature." Source criticism is used to "trace the make-up of the text." even the earliest postulated source J. in its original form.

The only context in which the final form makes sense, according to source critics, is found in the earlier sources. In order to determine whether a text is composed of different sources and, if so, to describe or explain the nature of the sources that shaped the final text, source critics look at a text's structure and style. Source critics also attempt to identify and define the types of literary sources that biblical authors used, as well as to identify primary literary sources by breaking down texts into JEDP parts. They contend that the Pentateuch's narrative is composed of a series of unique stories. For instance, it is generally acknowledged that pre-priestly and non-Deuteronomic activity influenced the narrative framework of the Pentateuch books. These records distinguished each redactional layer and served as the Pentateuch's literary foundation.

The "pillars" of source criticism, which were developed in the seventeenth and eighteenth centuries, are thought to be the standards by which the source of the text is thought to be judged. Source critics are primarily interested in what traditional materials were incorporated, rewritten, and reinterpreted. The criteria cited by proponents of the documentary hypothesis include "changes in vocabulary and style, breaks in continuity, character motifs and themes, use of divine names, shifts in viewpoint and thoughts, inconsistencies, and duplications. The advocates of the documentary hypothesis also maintain that specific phrases and synonymous words are used in a distinctive manner as characteristic of particular documents.

The three primary Genesis sources that source critics have put out are Yahwist (J), Elohimist (E), and Priestly (P). The earliest sources are J and E, whose titles come from the way they utilize the name of God in particular (YHWH and ELOHIM). The most recent version, P, is thought by many academics to have been written between 538 and 450 B.C. The table below shows the distinguishing characteristics of the three sources of Genesis that have been proposed:

TABLE 1. The Sources' Unique Qualities

J	E	P
Hebrew literature written in the highest style		Dignity, elegance, and systematic arrangement
Tells a story using colorful scenes		A penchant for accuracy in dates and statistics.
Adoration of YHWH to the prologue	As Moses received his revelation, worship began.	Meticulous genealogies
Considering visiting southern sanctuaries (Hebron)	Aider context	Theism with only one deity
	The names used are associated with the North (Reuben, Joshua, etc.). names from later periods of Egypt.	Sanctuary and the Sabbath

The narratives are portrayed in vivid settings in the J and E sources, and the P papers are dignified and organized. P records are extremely precise and correct in numbers and in dates, for example in the genealogy.

Source skeptics contend that the Pentateuch's texts all derive, in some manner, from various or unique traditional origins. Source critics contend that they can let the reader know whether the text is a compilation of several sources or not. To determine whether a text is from J, E, D, or P, they think they can dissect it into its component pieces. They also think they can answer questions about why the text contains inconsistencies, variations, and repeats.

Yet, a challenge comes up when attempting to locate potential sources within a document when the original sources are no longer accessible. Source criticism in this instance is predicated on hints or standards. However, it has become increasingly clear that these requirements are incomplete and occasionally fail to perform as expected. This is because source criticism divides the text into fragments that make it challenging to comprehend the big picture.

Source criticism is currently regarded as being out of date because the OT's human sources are so much more intricate and challenging to reconstruct. Operating with the J, E, and P sources appears to be a fairly straightforward process, but if one accepts the concepts that underlie this source separation, it becomes challenging to limit the sources to three and to presume that the mysteries of the original sources have now been revealed. The standards employed to differentiate the sources are also in question. For instance, aesthetic choices rather than the existence of sources may dictate the use of divine names (Elohim, YHWH). Due to the historical distance from the interpreter's era, scholars have often had very modest success in determining the origin's date or the source's shape.

Form Criticism: Issues and Constraints

Form critics contend that because it addresses the oral tradition underlying the text, form criticism complements the document hypothesis. The oral tradition of the Old Testament was passed down down the generations in "music, narrative, sayings, and religious recital" long before any portion of it was written down. Form criticism promotes itself as a scientific approach that addresses current concerns about the transmission of oral history and goes beyond the restrictions of source criticism. Form criticism highlights the flaws in source criticism by suggesting that the author of P may have constructed or modified the oral tradition to fit his own time.

Because all oral traditions were linked to some kind of life-setting context, form criticism aims to identify and distinguish the formal oral kinds, such as hymns, curses, laments, proverbs, laws, folktales, myths, popular stories, cultic legends, historical narratives, and so on. As a result, it is impossible to separate the text from its form. Separating the form from its living context is challenging. So, it is crucial to understand the genre (form) of the biblical passages.

Hermann Gunkel tried to reconstruct the oral background of Genesis externally in time and place by connecting the text to human life. He isolated original literary units which he was convinced allowed him to uncover the earlier stages in the history and growth of the literature itself. For example, using form criticism, he identified a great variety of literary types: myths in Gen 1-11; stories about specific patriarchs; ethnological legends detailing the origin of relationships between tribal people; etiological stories concerning customs or institutions; stories about individual patriarchs; stories about the life of the author; stories about the author's family.

One issue with this approach is that it downplays the significance of authors in the creation of Biblical literature. First, tradition was significantly changed as it was written down. Second, it is uncertain whether the "pure forms reconstructed" by the form critics ever existed because the "surviving textual material is often complex and mixed." Third, a particular form may be transmitted in a variety of different settings. Fourth, the relationship between the author and the text is undermined by this method.

The first two approaches, source criticism and form criticism, deal with the historical component of interpretation in which the text is examined in its fragmented form, while the other three approaches deal with the literary aspect of interpretation based on the text's ultimate form.

Literary Criticism: Issues and Challenges

Focusing on the narratives in their final form, literary critics attempt to understand the present text by analyzing literary features, which approach may use other methods as necessary depending on the nature of the text. For example, this approach may use the structure or form of the text to determine the meaning of the text. The text that literary critics are most interested to study is the book as a whole.

They treat the text as a literary whole, and meaning emerges in the dialogue between reader and text. They assert that new meanings can be found in Biblical texts through holistic treatment of them. They also claim that it makes clear narratological truths. Literary critics are interested in the surface features of the text, for example, arrangement, style, vocabulary, and figures of speech.

The problem is that literary criticism relies heavily on the assistance of other methods because it, in itself, does not distinguish between the "original and falsified" source. What occurs within literary criticism today may seem unreasonable because literary critics criticize other methods as not important while illogically accepting those writing methods.

Structure Criticism: Issues and Consequences

The full significance of the narrative, in Structuralists' view, cannot be realized until it is "integrated into the relational structure" of other narratives. Structuralists work by contrasting and comparing similar stories, and by noting disagreement within individual stories, which means structural pattern carry the message. For instance, source critics contend that Genesis contains a "structural pattern" that carries the message.

In order to understand how smaller passages and sections of the text connect to form larger units with a similar form and structure, structuralists examine style and content. Also, literary structuralists compare pieces of writing with one another in order to reveal the author's overarching literary principle. The authenticity of individual verses or collections of verses is then addressed using this technique. To put it another way, the structuralist contends that repeating a topic in various forms or narratives is one way to comprehend it. The hearer is more likely to understand the message when it is repeated with various specifics. Each narrative conveys several facets of the same lesson to the listener.

The verbal level is the first level of structure, followed by the level of narrative method. (3) The narrative world level; (4) The conceptual content level. To further explain, linguistic structure is built on words or sentences. The repeating of some words, such as "And there was evening and morning," or "And God saw that it was good," highlights the narrative's structure. Structure at the level of narrative method is built on variances. For instance, a writer's narrative account may conflict with the conversation of a character; scenic presentation may be opposed to summary; narration may be opposed to description; and explanation may be opposed to criticism. The structure is based on the narrative content as it is produced by language and technique at the level of the narrative world. Structure is evaluated and identified in these areas because it is founded on the narrative's themes or ideas at the level of conceptual content.

This strategy identifies four significant flaws. Secondly, structural study of the text has a tendency to completely dismiss the historical or diachronic part of the biblical narratives, which is sometimes quite "ambiguous and even aggressive" towards historical criticism. It "suppresses all consideration of pretext transmission" due to its emphasis on the final form. Secondly, structural exegetes have not acknowledged the limitations of the "interpretative models" they use. For instance, it is impossible to implement structuralism's attempt to fit the story into a single square. Instead, because structuralism functions best with much smaller narrative pieces, these narratives are condensed. Lastly, structural analysis casts doubt on the story's specifics, particularly character. By reducing them to concepts or thematic elements, it has a tendency to downplay the significance of narrative characters and activities. Last but not least, structural analysis of narrative misses or worse, subverts the author's intended meaning.

In structuralism, the subject of study shifts from textual and contextual, concentrating on the text's meaning, to the text's structure. The effectiveness of the structuralist method in eliciting the original meaning from the text is debatable. What can be said regarding the text of the Bible as the source of the structure? Is there a structure in the first writing or composition? These inquiries are pertinent because they highlight the drawbacks of the structural approach.

Grammatical-Historical Approach

The historical-grammatical approach will be used in this thesis. Compared to the historical-critical method, this approach is preferred because it is pertinent to the text's final form and is able to comprehend the historical development of the theme and the text's grammatical assumptions. The historical-critical method identifies the historicity of the text. Because historical-critical analysis does not address the theological component of the text, it is insufficient to address the transcendent element inherent in the Biblical concept of enmity.

The authorship, date, or context of Genesis are not the main points of this theory. It is therefore unable to apply the historical-critical method. For this investigation, the historical-grammatical approach is more suitable. The historical portion looks into the author's language, the specific dialect he employed, as well as his unique writing style and mode of expression. This approach looks into the author's context, the manners and customs of his or her time, and the goal or purpose that he or she had in mind.

The historical-grammatical method contrasts with figurative and metaphorical approaches by looking at the language that were employed at the time of writing to express the message. It eliminates any interpretation that is inconsistent with the text's intended meaning. To understand the writer's overall subject and aim, this is accomplished by examining the context and connections between ideas. The entirety of the essay or book is examined from the historical and grammatical perspective of the author.

Allegory and speculation are not acceptable in the historical-grammatical perspective. It looks for the text's original, intended meaning. It distinguishes between the text's original meaning and its significance, or between "what it meant" and "what it means." This is accomplished by looking at the passage's grammar, syntactic structure, historical context, and literary type. This method takes into account the author's time and the circumstances in which he wrote, and the interpretation is mandated by grammatical rules and historical "facts."

The historical-grammatical method aids an interpretation in avoiding text modifications as much as possible. This strategy aims to stop the interpretation from altering the text to fit his own worldview. Instead, it challenges the interpretation to adapt his point of view to the text in order to gain a deeper understanding. On a deeper level, theology and history are connected in the text by their substance. The reader is interested in learning about what God has accomplished in history, and this is something that both the Hebrew text and the New Testament address in part

The historical-grammatical approach has been employed successfully by many academics. The liberal historical critic Ronald Hendel, for example, explores the significance of Gen 3:24 ("cherubim and a blazing sword flashing back and forth"). Although he does not state his methods in detail, the tone of his talk makes clear that he mixes the Using historical grammar along with historical criticism. He points out that the scripture (Gen. 3:24) was written after Adam and Eve had been banished. Because YHWH is claimed to be enthroned in the representations of the cherubim, they were well-known to Phoenicians, Assyrians, and Israelis. Grammar-speaking, the noun כְּרוּבִים is ("cherubim") and הַחֶרֶב הַבּוֹעֵרֶת (the burning sword). The phrase "the flame of the swirling sword" is a construction relationship with a participle in attributive position; yet, the blade, not the flame, is whirling. It is feminine and hence supports הָרֶבֶץ (sword).

The Handbook on the Pentateuch by Victor Hamilton is another work that effectively demonstrates this concept. He discusses significant historical occurrences to provide context, clarifies grammar-related terms, reveals the main idea and message of historical books of scripture, and places God at the center of these tales. He discusses the final version of the tower of Babel myth, for instance (11:1–9). By emphasizing that "it is the motive of the undertaking that is prominent," he establishes the historical setting for the narrative. Grammar-wise, he notes that chapter 10 alludes to certain dialects or languages by "contrasting one language" of chapter 11.

All piece of Biblical literature must be studied in the context of its history and language in order for the reader to fully comprehend it. Sadly, a drawback of this approach to interpretation, as demonstrated in the case of some books like Job, is that it must largely rely on informed speculation when there is little concrete evidence to support the historical perspective. Lastly, in textual interpretation, texts can actively shape and transform

the reader's perception, but texts can also undergo transformation at the hands of readers. The historical-grammatical approach will be used in this thesis to prevent misusing the passages that will be studied. Readers may misunderstand the texts and misuse them, or they may consciously or unconsciously transform them into devices for maintaining and confirming foreign beliefs in the name of the text. To prevent misusing the passages that will be investigated, the historical-grammatical approach will be adopted in this thesis.

Summary

The first four techniques mentioned above each serve a different purpose. These are techniques for looking at the book of Genesis from several angles. Although they have flaws, source, form, literary, and structural criticisms are crucial. Therefore, this thesis accepts that the meaning of Genesis can also be revealed through alternative interpretive techniques that have been studied.

After examining these approaches, this thesis decides to focus its discussion on the historical-grammatical approach. It is important to realize that this theory does not completely replace or disregard other approaches. It supports the idea that if the context of the text calls for it, there is sufficient latitude to employ other strategies. Although the historical-grammatical method will be used in this thesis, literary and structural methods may also be used if the text so warrants. Since this thesis is concerned with the text's final shape, source criticism will not be used. It must be acknowledged that there are other ways to understand Genesis than using the historical-grammatical technique.

CHAPTER THREE

Studying words: אֵיבָה and ἐχθρα ("Enmity"), as well.

The third thesis question, "What does enmity mean in Hebrew and Greek?" is addressed in this chapter. Greek religious texts imply. Thus, the etymology of אֵיבָה is covered in the first section of this chapter. The second section of the chapter examines the fundamental definition of "enmity." The third section talks about the different lexical uses of אֵיבָה. The word study's conclusion marks the chapter's end. Though the chapter examines the word's wider use in the Bible as part of the word study for אֵיבָה observe how it changed as the text developed. The later NT development of אֵיבָה, however does not mandate how אֵיבָה should be used in OT.

ETYMOLOGY

This word analysis will help to pinpoint potential Genesis narratives. the first time the term אֵיבָה appears in Genesis 3:15. It is a feminine noun that is connected to Eve. It derives from the verb "to hate." Both Ugarit and Hebrew have the root. This root word is connected to ("to be an enemy") and with אֵיבָה (to be an enemy) is the verbal form of the root, which means "to be hostile toward" . Exodus just uses it once. In the participle form, - I "enemy" frequently refers to a "enemy of Israel," as in chapter 23:22 of Exodus. "

Engaging Form

Israel hates those who despise God or who more specifically despise Jerusalem (1 Sam. 18:29). The participle form also denotes enemies from foreign nations or their armies (Jer. 44:30). It can also refer to an individual enemy of the king, the leader of opposing forces (1 Sam. 14:47). For instance, Saul sent out his army in every direction against Moab, Ammon, and Edom (Judges 11:36). An enemy of YHWH can also be indicated by the participle form אֵיבָה. (Ex. 15:6).

The participle can also imply "an enemy of a worshipper," as in Numbers 10:35 and 32:21, where God's right hand shatters the enemy in pieces (Ps. 27:2). It also refers to the personal enemy of an individual (Prov. 24:17). For instance, Esther replied to King Ahasuerus that Haman was an enemy to the Jews (Ester. 7:6). However, a person should not rejoice when his (personal) enemy falls or meets trouble (Prov. 16:7; Ex.23:4). Furthermore, men can also be called "enemies of God" (1 Sam. 30:26). (2 Sam. 12:14; Nah. 1:2).

People should recognize their sins and pray toward the temple if Israel's enemies besiege (smite, strike) one their cities(Num. 14:42) or treacherously deals with other people(Lam.1:2)

The understanding of אִיְבָה can also be ascertained by analyzing the verbs which denote oppression (Deut. 28:53). Because of the suffering that Israel's enemies will bring upon her, the people will consume the flesh of the sons and daughters that the Lord had given them. She will weep all night; tears will flow down her cheeks. Among all her lovers, there will be no one to comfort her. All her friends will be her enemies.

There are a several ways that opponents might magnify themselves. Lam. 1:9 states, "The enemy has magnified himself and humiliated or insulted God, Ps.74:18." Moreover, the noun אִיְבָה ("enmity") is synonymous with the verb לְהִיּוֹת אוֹיֵב.

In the ANE context, אִיְבָה suggests "adversary" or "evil." It has a range of meanings similar to the Egyptian common word for "enemy," both personal and national, which is hfty, which literally means "the one who is against one." It has the same meaning as the English word "enemy," both personal and national.

BASIC UNDERSTANDING OF אִיְבָה

Old Testament

The word אִיְבָה "enmity" appears five times in the OT: in Genesis 3:15, Num. 35:21–22, Ezk. 25:15, and 35:5. These passages provide a number of insights into the meaning of the word. First, in Genesis 3:15, enmity was created in an effort to sever the bond that Eve and the serpent had formed, as well as that of their progeny. This animosity is progressive, personal, and lasts a long time. The term "offspring" is frequently used in hatred, which supports its progressive nature (Gen. 3:15). In Genesis, enmity "is a sentiment of loathing and terror not only between people and serpents but also between people themselves," according to Wenham. This hostility is intended to last forever.

When someone kills another person out of enmity, it is considered murder; however, if the killing was carried out without enmity, there were cities of refuge that the perpetrator could flee to and be protected. Therefore, enmity is defined as a "sudden rise of anger under provocation, or a deathblow with hostile intent."

Third, the desire to exact retribution stems from an internal feeling of guilt (Ezk. 25:15).

According to the Lord, the Philistines sought to destroy Judah when they carried out their vengeance with enmity in their hearts and with long-standing animosity. (אִיְבָה is related to לִנְקוּם.) The Philistines seek לִנְקוּם (lit., "to avenge, take vengeance") against Israel. The concept of hatred and the deed of hatred are linked here. In Ezek. 25:15, "enmity" is described as being displayed by other nations against Israel, acting in retaliation and exacting retribution with "malice" in their hearts and with fury זַעַם. Finally, enmity might signify "long-held ethnic grievances" (Ezek. 35:5). The Edomites were the descendants of Esau and the Israelis were the descendants of Jacob, therefore this enmity is a long-lasting internal hostility between countries. They still harbored the old bitterness toward Jacob, but the Edomites continued to harbor animosity toward Israel.

Table 2.1 The primary and secondary use of אִיְבָה

אִיְבָה	Primary Meaning	Example
	Enmity	Gen. 3:15
	Secondary Meaning	Example
	Generating anger, Exerting death or injury on someone	Num. 35:21-22
	Revenge	Ezik. 25:15; 35:5

Septuagint

The LXX uses hostility in the same manner as the MT, אִיְבָה is translated by ἐχθρα three times (Gen. 3:15; Num. 35:22; Ezk. 25:15). The LXX, however, employs the noun ἐκδίκησιν in Ezk. 25:15 because כָּעַם and אִיְבָה links it to ἐχθρα. This could be the reason why 25:15 has ἐκδίκησιν instead of ἐχθρα. According to Ezekiel 25:15, the word "ἐκδίκησιν" denotes "revenge, wrath, or punishment." The full meaning of the term is "rise up in wrath." In addition, the LXX use the words "hate, hatred" four times (Num. 35:21–22; Prov. 10:18; 15:17; 26:26); "be hostile" twice (Mic. 2:8; Isa 63:10); "lay in wait" once (Jer. 9:8); and "be angry" once (Ezek. 35:11).

Moreover, it appears nine times in other works without an associated MT text (1Esd. 5:50; Si. 6:9; 37:2; 1Ma. 11:12; 11:40; 13:6; 13:17; 11Ma. 4:3; 1V Ma. 2:13).

The word implies that the definition of enmity is to "oppose," "attack," or "treat as an enemy" (Mic. 2:8; Isa. 63:10). The Septuagint also uses $\epsilon\chi\theta\rho\alpha$ for רִיב to refer to Edom's immoral feelings of "spite" and "resentment" at witnessing Israel's victory in Ezk. 35:11. The LXX links extreme "anger" and "envy" to enmity in this context. In Number 35:20, the LXX employs the symbol for $\epsilon\chi\theta\rho\alpha$ to denote that purposeful murder is committed out of hatred. Once more, Proverbs 10:18 defines "enmity" as harboring a secret grudge or plotting to exact revenge. According to Proverbs 15:17, eating bitter herbs is preferable to hating. These texts claim that LXX identifies $\epsilon\chi\theta\rho\alpha$ with "hate." In order to convey the fundamental idea of enmity, the LXX used the phrases enemy, rage, envy, to lie in wait for, and hatred. These interpretations will be useful when talking about the echoes of hostility in Genesis.

The LXX used interpretive translation to translate these numerous MT verses.

The definition of enmity is "treating others as enemies" or "being antagonistic to others." Enmity, according to LXX, is defined as "being angry," "lying in wait," and "hating." The development of the enmity in Genesis 3:15 and the rest of that book likewise reveals these aspects of the word. Cain, for instance, "hated" Abel. As God rejected his sacrifice, he became "mad". He "laid in wait" for Abel's murder. As Noah realized what Ham had done to him, he became "mad". Because of the available area for their cattle, Lot and Abram's herdsmen become "hostile." Esau also expressed "anger."

TABLE 2.2 lists the main and auxiliary applications of $\epsilon\chi\theta\rho\alpha$.

$\epsilon\chi\theta\rho\alpha$	Main Meaning	Example
	Enmity	Genesis 3:15
	Auxiliary Meaning	Example
	Oppose, Attack, Be hostile	Mic. 2:8; Isa. 63:10
	Spite, Resentment, Anger	Ezik. 35:11
	Murder out of hatred	Num. 35:20
$\epsilon\kappa\delta\iota\kappa\tau\eta\sigma\eta$	Revenge/ Vengeance	Ezik. 35:5

VARIATIONS IN MEANING

Hebrew letter אֵיבָרָה can imply "hostility," "to be an enemy," or "a quick outburst of rage." In the NT, LXX $\epsilon\chi\theta\rho\alpha$ can be translated as "enemy," "angry feeling," "to wait in lie for," or "to despise." $\epsilon\chi\theta\rho\alpha$ is a slang term that can indicate "resistance to God," "mind of the body," "hate, strife, jealousies, and angry outbursts. The plural $\epsilon\chi\theta\rho\sigma\upsilon\varsigma$ / אויבים is first, applied to adversaries in armed wars, the nations with which one is at war (1 Sam. 29:8; Nah. 3:11, 13), and second, given for a person's foes in various situations (Ex. 23:4; Num. 35:23; Ps. 5:8; 13:3).

Since Israel is God's people, its enemies are also God's enemies (Ex. 23:22; Jos. 7:8; 2 Sam. 12:14); when the people turn away from God, God's enemies are to be found with Israel itself (Isa. 1:24); and the ungodly man is the enemy of the righteous (Ps. 5:8; 55:3) and of God (Ps. 37:20). Hope for the future is centered on deliverance from enemies (Mic. 5:9; Is. 62:8, Num. 24:18; Ps. 110:1 cf.; 132:18).

CONCLUSION

The usage of the word "enmity" in this thesis is influenced by the MT understanding of the word but enables the LXX's use of the word when possible, which basically defines enmity in the MT as personal hatred between individuals or groups.

The word "enmity" has a similar meaning in both the MT and the LXX; in the OT, it refers to both personal and national enemies, and in the LXX, it refers to enemies in war among gentiles as well as adversaries in daily life: opposition, hostility, spite, resentment, anger, hatred, revenge, and vengeance.

Enmity is a quick rise in fury tied to grudges that desire revenge and destruction; it is a long-lasting and intense hatred or animosity between individuals, communities, or nations that results in fighting, war, and death.

As a result of opposing and attacking one another with a strong emotional feeling based on a long-standing grudge, those who harbor envy toward one another become victims of their own hostility.

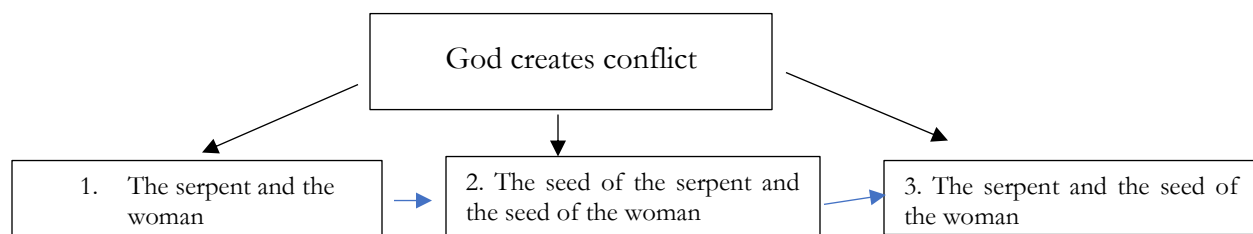
CHAPTER FOUR

Genesis' Exegesis on Enmity

This chapter addresses the fourth question of the thesis, which is how does enmity fit into the immediate structure and context of Genesis 3:15. It begins with an exegesis of Genesis 3:15, then discusses enmity within the context of verses 14–16, and then discusses enmity from a broader perspective found in chapters 2-3.

GEN. 3:15'S REFERENCE TO ENMITY IN TERMS OF THE IMMEDIATE CONTEXT'S EXEGESIS

The components of Genesis 3:15 can be divided into three categories, as shown below. The three components of the "enmity" in Genesis 3:15 are as follows:



God Created the Conflict

The story's concluding form in Genesis 3 provides readers with insights into the process of temptation: the serpent's greater demonstration of wisdom in speech, which demonstrates his mastery of defying God's commands and offers wisdom through the aesthetic, intellectual, and food-related appeals the fruit of repentance. In Gen. 3:15a, **וְאֲנִי אֵשֶׁת אֵיבָה**, "And I will create hostility," the Qal imperfect of the verb's **לִמְקַם** (to place) is a future act of God. While the exact meaning of coming into effect may be uncertain, it represents an action, a process, or a condition that is incomplete. In this verse, the imperfect alludes to both an activity that is about to be completed and one that has not yet begun..

William Ralston contends that in the old Palestinian tale, the serpent was already a god, a god who was at odds with the god of the garden, jealous of his ownership of it and of the man and woman who lived in it. According to Ralston's view, the serpent is the source of hostility. It could be the case. However the scripture claims that God was the one who made the serpent and woman enemies. God created hostility for several purposes. Here are a few things I noticed.

God Created Conflict because the Serpent Displayed Knowledge.

The term **פָּדָיִן** ("subtle") suggests that the serpent displayed wisdom. However, because of God's enmity, the woman will eventually come to see the serpent as a life destroyer rather than a life renewer. Whatever the serpent may have meant to earlier versions of the woman, the serpent now appears to occupy a prominent place. For instance, the serpent was persuasive in its argument.

The serpent is described in the Bible as a creature, not a god. The Lord God did not intend for his creations to be at odds with one another (serpent and woman). He made them to coexist peacefully. As an animal, the serpent in the tale receives punishment. Even though the serpent cannot possibly talk, it does so in the story. Even if it was not "created by the ancient author," the serpent from Genesis 3:15 is not a "fanciful character." He modeled it on a person who was important to the way of thinking in his era. When Genesis was written, the serpent was revered as a god. The dominant nature of the serpent is weakened as a result of God creating hostility and cursing it. Because the serpent opposed God.

God Established Enmity

The serpent in the account of the temptation represents both intelligence and evil or hostility to God, and this is clear to the reader. As the serpent directly disregarded the divine warning, the snake was a logical choice for an anti-God emblem in terms of animal symbolism in the Old Testament (3:4-5). The word for serpent was later used to describe sorcery. It merely meant that the magician, medicine man, or priest was as cunning as a serpent. The Arabic words *hanash*, "to enchant," and "the serpent," are etymologically related. The word "serpent" derives from the verb "to hiss," which refers to the aggressive sound a snake makes. Hence, it demonstrates that the serpent was defying God or disapproving of His commands. God created enmity between the snake and the woman as punishment for the serpent's aggressive response to God's commands; in other words, God put animosity where there had previously been an attraction to disobedience.

Adam and Eve were made in the image of God (Genesis 1:26-27), but they now try to become, in the serpent's words, "like God." God makes the serpent and woman enemies because of this evil spirit is control over the serpent's physical appearance and verbal behavior. The serpent was renowned for its wisdom, power, and intellect in the Garden of Eden (Gen. 3:1-6). Because it spoke and acted against God, the serpent—once revered for its intelligence and ability to heal—should now be despised rather than honored. The only justifiable and satisfying response to the serpent's deed, in God's eyes, was to put enmity.

God created enmity because the serpent was an Abnormal Creature

This animal does not seem like an everyday creature. It has the capacity for speech, is endowed with intelligence, and has the ability to foresee what will happen if one eats from the forbidden tree. The serpent is in some ways more knowledgeable than a man. It effectively possesses personhood since it behaves, converses, and thinks like a person. The power of temptation is exerted through the use of the snake, who serves as a human impersonator.

In addition to Gen. 3:1–6, Num. 22:28 also mentions "bestly speech" (Balaam's ass). The miraculous ability of an animal to speak is confirmed by Numbers 22. Compared to Eve and Balaam, the animals in both texts demonstrate a deeper understanding of the relationship between God and man. Christians would counter that since the Lord allowed the Ass mouth to be opened (Num. 22:28), then the serpent's mouth must have been opened by a different force, most likely Satan. Yet, there is not much information in the OT that we may use to comprehend the Devil. The serpent should not be mistaken for Satan when understanding this tale on its own terms. However, later sources make this identification.

As a rebellious creature who was envious of humanity and who later became the main enemy of both humanity and God, Satan formed. Satan eventually turned into a helpful explanation for sin and suffering. According to Nestor Rilloma, the name "Mastema," which translates to "prince of hostility," is used to describe the prince of evil spirits in the book of Jubilees. Rilloma claimed that Satan, also known as "Mastema," and his adherents rebelled and were consequently punished and exiled from heaven to earth. Christians also consider the serpent to be a demonic agency (Satan).

Because God is the ultimate life provider and the serpent brings death, God formed the woman and man to loathe the serpent. Some ANE societies believed that the snake had the ability to provide life. The serpent told lies, but God proclaimed the truth. The creation of the world was made possible by the Lord God's intelligence, while the world's doom resulted from the serpent's cunning. God's love for his creation led to the act of setting people against one another. The spirit of "hate" and "hostility" was placed between the woman and the serpent as a sign of God's love for the woman.

The Serpent and the Woman are at odds

The serpent in the story is not the Satan of the later OT passages, according to context (Job.1:6; Zech. 3:1; 1Chron. 21:1). Although it is a creature of the soil, it is the most cunning and devious (Gen. 3:1). As God created the serpent, the notion that it represents evil does not derive from the text. Genesis 3 is not yet ready to embrace the serpent's role as a satanic force as an explanation.

Even though it tempts Eve to eat, the serpent does not really touch or consume the forbidden fruit. Its task is to persuade the woman to choose wisdom by making use of a garden aspect that the Lord God does not have control over (the possibility that Adam and Eve would eat from both trees). The snake coerces the Lord God into cursing. After receiving its penalty and having animosity placed between them, the serpent's remoteness from humans becomes clear.

The serpent and the woman are at odds with one another for the first time in Genesis 3:15 **וַאֲבִיָּא אִיבָה בֵּינְךָ וּבֵין הָאִשָּׁה** ("And I will bring enmity between you and the woman"). This conflict is a hostile one between Eve and the serpent. God created this hostility because the serpent and Eve got along because Eve believed the lies of the serpent, which led to their friendship. In Skinner's words, the serpent's desire to get close to the woman led to "a pitiless and never ending hostility between them." Even if Eve believed the serpent's allegation that God had given the order, the hatred that was created resulted from God's love toward her. This is as a result of her being duped. The woman gave in to the serpent's cunning, and after being tricked at first, had persuaded her husband to participate (Gen. 3:1-6).

The serpent and the woman would be buddies and she would continue to trust his lies if there was no animosity between them. She would put her faith in the promises of the creation rather than God if there was no animosity. She would continue to converse with and trust the serpent while harboring misgivings about the goodness and love of God. Also, the snake would keep stirring up desires and encouraging disobedience. This would therefore suggest that he had achieved some success.

The statement of enmity, however, has much deeper connotations. Eve discovered through her own experience that the serpent had tricked her and brought about her destruction. As a result, she would avoid him, considering him to be a "dangerous and deadly opponent." Fritsch believed that this animosity came naturally. The woman and the serpent had a set, confirmed, and clear understanding of each other.

The Serpents Offspring and the Woman's Offspring are at odds with one Another

The serpent's seed and the seed of the woman are at odds with one another. Gen.3:15 **וְבִין זָרַעַךְ לְזָרְעָהּ** "Likewise, between her seed and your seed". The word **זָרַע** "seed" is derived from the verb **לָזַרַע** "sow," which also has figurative meanings of "disseminate," "plant," and "fructify." is translated as, which in the LXX means "lineage" or "descent."

Biologically speaking, it is true that the male, not the female, transmits the seed, even though Sarah is mentioned in a famous biblical problem in Hebrews 11:11.

Although Adam's position in this chapter is not explicitly stated, the implication is that because it is progressive, Adam as a spouse must contribute to creating (Gen. 1:28). In actuality, Gen. 3:15 is not the only place that the idea of the woman's seed is used. According to the passage's context, the Hebrew noun can be used in either the singular or the plural.

Table 3. The noun זָרַע various meanings

Hebrew	Meaning	Number	Examples
זָרַע	Part of a plant's fruit from which a new plant will grow.	27	Gen. 1:11, 12, 21, 24; Ps. 65:9-13; Deut 14: 13, 18
	The sowing seed	2	Gen. 8: 22; Jos. 3:15; Ps. 67:6; Jer. 5:24; Zec. 14:18
	Field crops and grain	11	Gen. 47: 24, 26; Deut. 14:28,29
	Progeny/ Offspring	182	Gen. 7:3; Gen. 6:20
	Semen	8	Lev. 15: 32, v2

Similar to phrases in the English language like chicken, fish, sheep, and so on, whenever the noun **זָרַע** is used, the term is implicitly plural. Yet, the Hebrew Bible only uses the singular form of the word when referring to an explicit or identifiable offspring. Likewise, the Hebrew Bible only uses the term offspring, or biological descendants, when it refers to children. Hence, the phrase "the woman's offspring" alludes to the woman's righteous descendants.

The phrase הזרע שלה "her seed" in Genesis 3:15 refers to Eve's generic offspring, i.e., humanity, since Adam and Eve are regarded as the human race's first parents according to the Genesis creation story. The term "seed" in theology refers to the righteous human descendants of Eve. This verse may be interpreted as describing an adversarial relationship between holy human descendants of Eve and the serpent-like ungodly human descendants of Eve.

The serpent and the lady serve as "representatives" of their progeny. According to this view, the woman and her deceiver's descendants will carry on the animosity. The allusion to the ages-long conflict serves to serve as a constant reminder of the adversary serpent. Every descendent must follow the same path as the lady, and those who are descended from her should never make amends with those who are descended from the serpent.

In a literal sense, the verse expresses the notion that people will generally be afraid of snakes and try to kill them by striking them in the head. Snakes will bite individuals on their feet out of fear. The author of Genesis, however, has a more expansive understanding of the snake than just the actual snake in the garden. The author sees God as the snake.

The snake is represented by its seed in this section of the passage. The "seed" of the serpent stands for future generations that would oppose God and his law. A program or narrative is being developed, as may be seen by careful inspection, that will lead the author beyond only the woman and the serpent. These phrases appear to have been written with the intention that they be understood as "programmatically and foundational for the development of the story."

As the story progresses, the idea of hostility grows. The two seeds stand in for the two sides. This antagonism progresses historically throughout the book of Genesis. In other terms, the following chapters of Genesis show how this hostility developed: The conflict that first arose between the serpent and the woman in Genesis 3 later expanded to Cain and Abel in Genesis 4, continued through Cain's godless line (Gen. 4:16-24), and was finally resolved by Seth's godly line (Gen. 4:25-5:32). Following the worldwide flood, God protects the seed family (Gen. 7:21-2:2). Sarah is promised by God that she would give birth to a son, and the seed line will be preserved and carried on (Gen 17:15-19). According to Genesis 42:1-2 and 43:8, God's seed people were destined to go hungry, but because God was with Joseph, the seed survived.

In conclusion, if Gen. 3:15 is the basic outline of the subject of enmity, then a significant portion of the rest of Genesis represents the development of this one passage and its associated theme. In other words, the book of Genesis develops the idea of hostility throughout. The structural study shows that Cain and Abel, the two sons of Adam and Eve, are the two seeds that were planted at the commencement of the two seeds. The Cainite line (Gen. 4: 17-26) and the Sethite line are the two seeds at the root of their "cosmic scale" hostility toward one another (Genesis 5). Such animosity is mirrored in Noah and Ham later in Genesis. The Canaanite nations that rejected God's people are descendants of Ham. Esau and Jacob serve as examples of the same. The two seeds then develop as nations rather than just being relatives. Genesis chapters that speak of the Abrahamic covenant contain the term "seed" most important theological use (i.e., Gen. 12:7;13:15,16; 15:3,5,13,18;17:7,9,10,12,19). Several times in the Bible, the word is used in reference to the covenant pledges made by God to the patriarchs. God permits the hostility, to be more specific. The serpent and the woman are first made enemies by him. The seed of the serpent and the seed of the woman will thereafter inherit this hostility. The conflict between the serpent and the woman's seed finally reaches its peak.

He will bruise your head when you strike him in the heel.

"You will smash his heel and he will crush your skull," reads the description of the hostility here. A conflict between the serpent and the woman's seed is mentioned in Genesis 3:15. A descendant of the woman and the snake will suitably bring the animosity that started between one particular person (Eve) and the serpent to a horrific conclusion. The remainder of Genesis, which establishes the identity of this "him," reveals just who this (Gen. 12:3; 22:17-18; 49:10).

According to Francis Schaeffer, the "seed" in this sentence should be interpreted as a personal "he." Thus, a person is the one who is promised. He claims that someone will hurt themselves by bumping Satan's skull. Unexpectedly, the RSV renders the word as he. Nonetheless, it is difficult to defend the use of male pronouns

in English. It is true that this word is a male single personal pronoun in Hebrew, however this is necessary given that there are only two genders in Hebrew writings (as opposed to English, which has a neutral gender). In Hebrew, the antecedent of (he) is (seed). Although it has a neuter natural "gender," this collective noun frequently has a masculine grammatical gender. The descendants of Eve would be the correct translation in English, which would be "it" or "them". The gradual growth of as described in the previous section makes "They" probably better.

The serpent is kept in the dark about who would be the seed and when after hearing about the snake's terrible wound. It is possible that Satan and Eve initially believed it would be her firstborn son. Males born into the woman's promised line continued to be targeted in attacks as the ages passed (e.g., Abel, Seth, Noah, Abraham, Jacob, Joseph).

The words "crush" and "bruise," which refer to how the dispute will turn out, have been translated in a variety of ways with the idea that one party would suffer a death blow while the other sustains a less serious injury. For instance, according to early church exegesis, this verse contains a protoevangelium, or messianic prophesy, which alludes to Jesus, the seed of the woman, finally defeating Satan on the cross. Yet, this interpretation does not fit the passage's overall meaning. As has already been shown, the word "seed" should not be interpreted personally but rather more broadly as "posterity."

Due to the generic nature of the "seed" in Genesis 3:15, the confrontation must be viewed in a progressive light. Cain and Abel, Noah and Ham, Jacob and Esau, Jacob's sons and Shechem, and Joseph and his siblings are all at odds with one another. There are no short routes to understanding this conflict. It is important to recognize how this conflict in Genesis has evolved historically. The woman's seed will do to the serpent's seed, and vice versa, is described by the same word in Hebrew.

The word "strike" is used in modern translations, which is weaker. The more powerful translation "to crush" is used in others. The verb is used in the LXX and is "exspecta in mendacium for" in the Vulgate ("wait in lying for"). Johan Lust claims that the word means "to watch, keep, and take care of," and he adds that the future means "he shall lie in wait." Moreover, according to Maraoka, it denotes "to watch" or "to attack at a favorable time." However, the BDB uses the Hebrew term and claims that it might be more similar to Hebrew, where it means to "grab" or "pant after." The idea of "strike" comes from the snake's propensity to bite its prey in the heel or from behind as well as human behavior of hitting the snake's head (i.e., with a stick). As was already mentioned, the attack on the heel and the attack on the head are both described using the same word to indicate that both are targets of destruction. The serpent's bite on a man's heel is highly hazardous when the venom enters the blood, yet it need not be lethal. But, breaking the serpent's head entirely destroys it. It is vital to understand that the hostility progresses and can be compared to conflict between the serpent and the woman's offspring. The serpent's head must be destroyed, not its offspring. There will be conflict among the numerous descendants on both sides. Most Christian commentators claim that the actual crushing of the serpent's head would be undertaken by one person outside of the immediate text. In the context of a broader biblical understanding, such an interpretation would be acceptable, although Gen. 3:15 does not explicitly describe the details of any conflict's climax.

GIVEN THE CONTEXT OF "CURSES" IN VERSES 14–17, THE ENMITY OF GEN. 3:15.

The context of lines 14 and 16 is necessary to understand the hostility of Genesis 3:15. The serpent received the Lord God's penalty of being singled out among the creatures and thus cursed.

Verse 14

The serpent was made to eat dust and crawl on its belly as a form of penance (Gen. 3:14). It is important to note that the serpent is never asked why it tricked the woman when it is קללה "cursed" because there is no one else to blame. There are no justifications because it tricked the woman and attempted to destroy her. God therefore firstly proclaimed a curse against the serpent.

The term קללה primarily refers to curses that help authorities carry out their laws or agendas. Although though the nouns קללה and verb קילל both end in "curse," there is also an additional meaning that goes along with them: "destructive power produced by the curse, or concretely, the affliction coming from this power, or even stricken by the curse is a warning." The word "curse" also refers to the idea of judgment in the Old Testament, where both God's will and divine judgment are carried out.

In this context, Gen 3:14 is understood to refer to God cursing the serpent in order to carry out his plan to make the serpent and the woman enemies. It demonstrates God's righteous rule and supreme power. The curse has a negative result: "...you shall go upon your belly and eat dust throughout the days of your life" (v14b). This curse left the snake paralyzed, but it was only the beginning of God's escalating hostility.

In light of it, close examination indicates that the serpent was only a tool used by a villain (cf. Gen. 2:9, 17). The way the sentence is pronounced and the definition of the word "evil" as it was used in Gen 2:9 and 17 both point to this. In the section after this, it will be further developed.

God had to apply the curse to the animal as the evil agent, not the serpent, in order for the curse to be effective. Because the serpent was a willing agent, it was punished. It was able to accomplish the task of literally deceiving. In other words, the agent or assistance who was employed is also the target of the curse and will receive the same punishment. Each decree imposes two penalties, one of which deals with an important life activity and the other with a relationship. The movement of the serpent carries a curse. A never-ending hostility will replace the trusting bond that the serpent so cunningly built with the woman it deceived as part of its punishment.

Verse 15-17

The woman was a consenting participant as well, thus she is also under the curse. She was also penalized for being "decoyed into disobedience." God warned the lady that although she will experience severe agony and suffering while giving birth to her children, she will still be drawn to her husband, who will rule over her (Gen. 3:16). According to Richard Davidson, Eve's yearning for her husband was once God's ideal but was perverted and corrupted. But Eve found blessing and solace in Adam's control over her.

It is plausible to argue that her disobedience led to the judgment, but it was also a blessing because their love was strengthened by her surrender to her husband. God did not curse Adam personally when it came to man; rather, He cursed the ground. It was noted that God conveyed the curse to the ground as early as Irenaeus. Work was easy for man to do in the Garden of Eden, but after the curse, it became challenging. That was accomplished with sadness, despair, and anguish. It was tiresome to do with his face's sweat until his death (3:19). Now that weeds and thistles were growing in addition to the food, the earth was less than welcoming. Adam's life became quite challenging as a result. According to William Harper, the rise in suffering (pain) was the result of the increase in "knowledge" that the serpent had earlier promised to Adam and Eve in the garden.

Adam and Eve were banished by God from the Garden of Eden to work the land. Adam and Eve were given the much more challenging responsibility of tilling the land as opposed to the simple task of tending to and protecting the garden. The garden's autonomous trees were swapped out for crops that required Adam's attention. Earth and Adam were now more dependent on one another. Adam was now reliant on the food the earth produced for him because the ground now required Adam's tilling in order to produce this nourishment. His connection to the ground is impure. Adam will return to the soil from which he was taken since it would be too much work for him to just eat.

As a reminder of their disobedience in falling for the serpent's lies, Adam's difficulty in working the earth, Eve's painful childbirth, her subjection to her husband, and her mandate to serve. They and their descendants will always harbor the animosity that God has set up between them and the serpent. They will be at odds with the snake as long as they experience pain and work-related stress.

FROM THE CONTEXT OF GENESIS 2:4B–3:24, ENMITY IS: AN EXTENDED PERSPECTIVE

What is the relevance of Genesis 2-3 on a broad scale? Genesis 2-3 has traditionally been interpreted literally, with the idea that all it says should be considered to be "bedrock history." According to Terje Stordalen, an

effort has been made to understand Genesis chapters two and three as a diachronic account of the Pentateuch's reductionist history.

Claus Westermann points out that the expulsion of man and woman from the garden and the consequences of their break from God are the main themes of Genesis 2-3, not a state that is to be in opposition to a previous one. The main question he has about the story is not how death entered the earth. Or where does sin come from? But "why is a person restricted by death, sorrow, toil, and sin who is created by God?" He claims, however, that this is not primarily a casual inquiry into the root reason. He contends that it is a matter of how sinful human beings are affected. Finally, he suggests that the narrative provides an answer to this existential query. Although his query is a reasonable one, it only explains the chapter in part. The main point of the story in Genesis 2-3 is to show how the fall happened as a result of Adam and Eve believing the snake's lies, which led to generational retribution through hostility between the woman and the serpent.

A life without sin and complete blessing is described in Genesis 2:4–25. The rights and obligations of the first humans are spelled out. The animals' names have to be given as soon as possible. The description of a contented life of intimacy and innocence in the final verses of chapter 2 serves as the story's first act's climax. In verse 24, Adam and Eve's union is discussed.

A new character enters the narrative in Genesis 3. The tempter is characterized as "a serpent" who subtly tricks Eve. Eve's anticipation of attaining the celestial status promised by the serpent's words contributed to the terrible conclusion of the transgression. The couple tried to hide from God after realizing the first consequence of sin. God warns the couple of the dire repercussions of their sin. The phrase is first said out by the serpent, then by the woman, and finally by the man. He is ejected from the garden after the judgment is "announced."

The Formation of Enmity

God's relationship to the couple in the garden is in his capacity as "Lord God," suggesting his intimacy with them, in response to Westermann's position as it is described above. However, the serpent convinces both the man and the woman to try to live without God. They consumed the fruit of the knowledge tree, which the Lord God forbade them from touching.

The beginning of Gen. 2:9 is the key to understanding how hostility develops. "And out of the ground the LORD God made every tree to grow 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."

Furthermore, the verse in Genesis 2:17 states, "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." When the woman first encounters the serpent, he or she tells her, "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." This is found in Genesis 3:5. Finally, hostility requires the awareness of good and evil, according to Genesis 3:22. Then the LORD God declared, "Behold, the man has become like one of us, understanding good and evil. Therefore, now, lest he put forth his hand and take likewise from the tree of life, and eat, and live forever.

These verses show that the "lead up" to hostility originates from the tree of the knowledge of good and evil itself and flows from the prohibition against eating from it. But by eating from it, humans disobey. They are consequently expelled from the garden. It is best to understand enmity in this setting.

The Agony of the Serpent

These scriptures claim that the serpent's animosity was directed toward God and his command, "You shall not eat of the tree of the knowledge of good and evil" (Genesis 2:17). Although it is unclear why the LORD God forbade humanity from knowing good and evil, the prohibition was unwavering. It's likely that the tree of the knowledge of good and evil was intended to be exclusively a divine possession that the LORD God forbade man from possessing from the beginning.

The serpent wanted to give man the knowledge that only God possessed, but he was motivated by hatred. He desired for them to "see" what they were unable to see. The verb לראות "to see" has a strong meaning of truth in the Hebrew Bible: to see is to gain understanding of what actually is, what lies beneath the human condition, including death, and the continuity of history that follows.

In addition, the serpent says something crucial: "God knows" (Gen. 3:5). It asserts that God has withheld information from them and has not given them the whole truth about the situation. Here, the serpent deceitfully conveys the truth. The serpent implies that God's aim is self-serving because people will imitate God. The message of the serpent challenges the message of God.

Adam and Eve were required to obey from the moment they were told they couldn't eat, but they lacked knowledge until they bit into the fruit. Then, in a split second, they had insight. In Genesis 3:6b–7, it is stated that out of the "desire to make one wise, both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." Eating the fruit caused them to become aware of their nakedness.

The term לדעת which can mean both "to know" and "to have sex"—indicates that this knowledge includes sexual knowledge. By persuading Eve to eat from the tree of the knowledge of good and evil, the serpent, who was jealous of God, attempted to thwart God's perfect plan. As Sigve Tonstad notes, this means that the "tree of knowledge" is viewed as a manifestation of God's "willing, intelligent consent, an essential ingredient in the divine-human relationship."

This means that the divine-human bond was shattered by the serpent with the help of Eve and Adam. The serpent then led them to eat from the tree as a result of this interruption. Furthermore, the knowledge of "good and evil" shows complete dependence on God and is a sign of immaturity (Deut. 1:39; Isa. 7:14–17). Although they were immature, God nonetheless allowed them the freedom to make their own decisions. Full maturity is equated with the capacity to distinguish between good and evil in 2 Sam 19:35. Even while it can be challenging to do so, it is also true that the act of "eating the fruit" is not merely seen as a "progression from immaturity to maturity." However, Gen. 3:5 implies that the "knowing" establishes a concealed divine characteristic. The serpent, acting as a representative of a "hidden spirit-power," thwarts God's divine design by luring man to eat from the tree when viewed in the context of enmity. With the phrases "you will not die" (3:4) and "your eyes will be opened" (3:5), which both go against God's order, the serpent's enmity in contrast is made clear. Thus, the serpent accused God of acting improperly by confining man on a low plane of existence out of selfishness.

The serpent suggested that man's actual destiny was to become gods. The ability to distinguish between good and evil was the primary quality of being divine. By mocking God's order and suggesting that life have another dimension connected to knowledge, the serpent exposed God as a liar. In an effort to entice Eve away from God, the snake persisted in using "lies" and "deception" as a weapon because of his hatred for God. The nature of the temptation implied skepticism about God's truth and love. The snake openly questions the sincerity of the divine, says Skinner. He explains to the woman how God was afraid of them becoming his equals because of his jealousy and hence made false death threats. The serpent plants the idea of mistrusting God in the woman's mind. Now that the spiritual portion of the temptation is over, the snake is mute, leaving the rest to the allure of the senses.

Luther claimed that when Satan, symbolized by the snake, learned that the son of Man would be covered in human flesh, he became envious. In other words, the serpent grew enraged when God declared that the offspring of the woman would crush its (the serpent's) head. Cain or Abel may have appeared to the serpent as the seed. Even while it might appear likely, the language does not support this theory.

The proposition made by John Calvin was that if there is "room for conjectures, it is more probable that he was driven by a kind of fury, to hurry man away with himself into a participation of eternal ruin." However, the significance should not be confined to this one factor alone; rather, since the serpent attempted to change the direction of God's decree, it is obvious that he was a foe of God. He attacked man, in whom his image shone, because he was unable to unseat God from his throne (Gen. 1:26–27; 2:7).

The reason he singled out Adam was to make him the "mark of his hatred, so that by seducing him from his duty, he might defeat God's design, which was to be honored by man's obedience, and so obscure his glory." One of God's divine goals, for instance, was for Adam and Eve to become one flesh (Genesis 2:24): The man is to leave his father and mother and live with his wife. This verse can be interpreted as a divine desire as opposed to an actual event.

According to 2:25, "And the man and his wife were both naked, and they were not ashamed," it was God's intention for Adam and Eve to be clothed at all times. However, this divine intention is reversed in 3:7, "Then both of them were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons." In focusing on Adam, the snake also attempted to sabotage their divinely intended bond and create a condition of hostility between them. The oneness envisioned in 2:24 is shattered when the husband refuses to take accountability for his own behavior but instead places blame on his wife (3:12), and more clearly in 3:16 when the wife is informed, "Your desire shall be for your husband, and he shall rule over you." In other terms, the serpent compels God to pronounce a severe curse. Every facet of human life is touched by this phrase, including marriage, sexuality, and even birth and death.

God's Unending Love in the Face of Hostility

The exile of Adam and Eve (3:20–24) and their subsequent fall into the envious, cunning plan of the serpent may appear upsetting. Everyone is aware that after being banished, Adam and Eve were "thus forth required to scratch a living from a reluctant soil." However, it undoubtedly enables growth and persistence even while making decisions. Adam refers to his wife as Eve (3:20), indicating faith that God will still carry out the directive in 1:28. In verse 21, God is depicted as a "tailor" who sews animal skins together, despite the fact that clothing has both good and negative connotations (Gen. 38:14, 19; 37:3). Ezek. 16:8–14, where a deeply gracious gesture ensures a continued divine presence in the midst of judgment, released this same picture for God. God intervenes to hide their helplessness and shame. This gesture also acknowledges the continuance of their strained connection.

Expulsion was required in Genesis 3:22–23 because God foresaw a scenario in which Adam and Eve may consume from the tree of life. Most crucially, even though they lost their "innocence, pleasure, and safety," expulsion did not mean that their relationship with God was completely lost. Instead, the chance of ever achieving immortality has been destroyed.

It may appear that God is acting defensively by preventing Adam and Eve from living forever, but if sin has already dominated their lives, eternal life would not be beneficial. Even after their banishment, God kept them under his protection. Tilling the ground (2:7-8), from whence the man was plucked, remained their divine calling or task that God had given them. Even though they were no longer in paradise, Adam and Eve still played a crucial role in God's plan even after they left the garden (2:5) because they were treated with some degree of honesty and respect by God. Although paradise on earth was no longer a possibility, the holy presence of God is still felt by them in the form of cherubim, which are typically associated with sanctuaries in Israel and the ark, tabernacle, and temple.

CONCLUSION

The idea of hostility truly has its roots in Genesis 3:15. The development of this chapter provides the basis for all other hostilities in Genesis. Due of the evil spirit that was in possession of the serpent's body and words, God had to create enmity. It served as a conduit for the application of temptation's influence.

In order to prevent the lady and the serpent from becoming friends and for her to stop believing the serpent's lies, animosity was created between them. Instead of trusting God, she would place her faith on the creature's promises. Because the animosity started with them and was carried on by their descendants, the enmity was also placed between the seed of the woman and the seed of the serpent. The descendants of the woman are those who followed God faithfully. Theologically, individuals who disagreed with God's commands in their thoughts, words, or actions are descendants of the serpent. This hostility was intended to grow over time. It can be compared to conflict between the serpent's own seed and the seed of the woman.

The serpent's, woman's, and man's punishment serves as a permanent reminder of the role they each played in bringing about the demise of God's design. Adam and Eve will continue to be at odds with the snake as long as they experience the negative effects of their disobedience.

And last, despite sin and disorder, God's love is nonetheless manifest. The divine calling for them still existed despite God's expulsion of them from the garden so they may eat from the tree of life and become eternal sinners. God is represented as a "tailor" who dresses people. They still had to live, work, and have a place to live. The bond that God had formed between the snake and the woman would be ruined if they keep eating from the tree of life, so it was crucial for God to drive them out of the garden.

Genesis 2 and 3 are typically considered as creation and fall narratives, but this thesis has suggested that they also originate and expand the concept of enmity, which is gradually revealed over these two chapters.

CHAPTER FIVE

Reminders of hostility in Genesis

Are there any echoes of hostility in Genesis?, the fifth question of the thesis, is the topic of this chapter. The constant theme of hostility and competition is one of the characteristics of the Genesis tale. This chapter makes the following claims: (1) the "enmity" stories in Genesis are reflections or echoes of the "enmity" God placed between the serpent and the woman in Genesis 3:15; (2) the historical development of enmity in Genesis is the progressive fulfillment or extension of the enmity in Genesis 3:15; and (3) enmity between Cain and Abel, Noah and Ham, Abram's herdsmen and Lot's herdsmen, Jacob and Esau, This demonstrates how these family lines carry on the animosity described in Genesis. Genesis' description of enmity amongst family members is startlingly similar. These conflicts inside families act as catalysts for hostility between Israel and other countries in a more general sense.

The fact that the concept of hatred takes the shape of stories makes it easy to recall. These narratives incorporate a variety of enmity-related elements and aid the reader in completing the picture. The full picture of animosity in these stories may be discernible by chiasmic analysis. If this is the case, then the main goal of the enmity narratives is to demonstrate that God, who created the universe and is the legitimate owner of it, causes his people to loathe evil.

Genesis explains much more about the significance of dual enmity and the way the concept of enmity evolves over time. Even though God was the one who started the hostility, this chapter demonstrates that the serpent's spawn represents people who start hostility.

CAIN'S HATRED OF ABEL (GEN. 4: 1–16)

The story of Cain and Abel is the first "echo" of the conflict in Genesis 3:15. This story marks the beginning of the hatred described in Genesis 3:15. In this section, anger and envy are the roots of hostility. The tale is popular. Cain offered an offering of his farm products at harvest season (Genesis 4:3). Abel brought his best lambs' fatty portions of meat and offered it to YHWH (v4). Abel's contribution was accepted by YHWH, but Cain's was not. Cain's face dropped in fury (v. 5). Abel was slain when Cain requested that he accompany him to the field (v. 8).

Adam and Eve's story in Genesis 2-3 is "structurally, linguistically, and thematically interwoven" with Cain and Abel's tale in Genesis 4:1–16. The link between אִישׁ (Man), אֱלֹהִים (YHWH), and אֲדָמָה, קֶרֶעַ (Ground) demonstrates the continuity. There is also a gap: although אִישׁ and his wife first appear in 4:1, they do not later appear in the narrative. The main focus of the narrative is on YHWH's activities and those of their two sons. Their conduct fosters animosity. Since it was "commanded אִישׁ to work the אֲדָמָה in Genesis 2-3, the source of hostility in chapter 4 is not אֱלֹהִים, אִישׁ or אֲדָמָה ." In other words, because to אֲדָמָה God does not accept Cain's contribution.

The Acceptance of Abel's Offering by YHWH Provokes Enmity

Gen. 4:4-5

אם תצליח, לא יקבלו אותך? ואם לא תעשה כבוד, הטא רפופה על פתקה; הרצון שלו הוא אליך אבל אתה חייב

לשלוט בזה.. “If you do well, will you not be accepted? And if you do not do well, sin is crouching at your door; its desire is for you but you must

master it.”

The words “החטא משתופף בדלת” (sin is crouching at the door) and “אם אתה עושה טוב” (“if you do well”) in 4:7 could provide a new dimension to the narrative. God's assertion, in Morton Enslin's opinion, is grammatically incorrect. While the participle סָפָה "couch" is masculine, the noun חטא "sin" is feminine. The two male possessives "its desire" and "over it" Enslin contends that such explanations just change the meaning of the text and that the Hebrew grammar of 4:7 should not be changed.

If the context and setting of the sentence are taken into consideration, the Hebrew grammar in 4:7 will be sufficient. It is crucial to take into account the passage's context, or, to put it another way, the passage's historical development. "Sin will be lying in wait for you, and are you sure you will be able to master it?" could be the probable meaning. God intends to inform Cain of his attitude and intent. Cain's goal and intention were to eliminate Abel, just as the serpent's goal was to eliminate God's creation.

Enslin, on the other hand, concurs that, while being completely different from the MT, the LXX interpretation of God's statement to Cain is accurate. "If you do well" (4:7a) was translated by the LXX as "if you sacrifice properly." The translator appears to have read it דלת (Piel infinitive construct of להחיות ("to cut to pieces")) instead of בדלת ("at the door"). The LXX understood חטא as a Qal perfect masculine singular יש לך חטא ("you have sinned" instead of a feminine חטא ("sin"). להכניע is now left as an imperative that means to "lie down" or "subdue." The LXX imperative is derived from להתפרק "to unwind" or "to live peacefully." The Genesis translator was influenced by Gen. 4:7's use of the masculine possessive. The Genesis translator was influenced by Gen. 4:7's use of the masculine possessive. The LXX of Gen. 4:7 reads: “οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξῃς αὐτοῦ.”- If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door; its desire is for you but you must master it.

The LXX claims that Cain committed a sin. His division of his sacrifice constituted his "sin". He dismembered his offering in a way that displeased God. Cain allegedly tried to "conceal the fraudulence" of his offering by acting sincere, but it was actually full of weeds and thistles, according to Pearl Braude. In other words, he offered his sacrifice to YHWH carelessly.

Cain had a difficulty, nevertheless, according to the Hebrew text (Gen. 4:1–16). He despised Abel and rejected his fraternity. Cain's hatred for Abel predated the rejection of his offering by a very long time. His "seed of the serpent" traits were only made apparent by the rejection of his offering. Furthermore, according to MT, Cain is never referred to as Abel's brother, despite the fact that Abel is called Cain's brother in Genesis 4 (MT).

The possessive pronouns "his brother" אחיו (used in verses 2 and 8a, 8b), "your brother" האח שלך (used in verses 9a, 10, and 11), and "my brother" אחי (used in verse 9b) show that Abel was a brother of Cain. However, Cain is not mentioned as being a brother of Abel anywhere in the passage. While Cain starts the anger and displays it, Abel does not. It appears that Cain did not view Abel as a brother but that Abel did. This suggests that Cain's relationship with Abel was flawed in some way. Abel is the first seed of the woman, and Cain is the first seed of the serpent, according to this.

The statement "Cain was very angry" (Genesis 4:5) captures the ferocity of Cain's revolt. In the case of Adam (Gen. 3:11), YHWH's inquiries, "Why are you angry?" and "Why is your face fallen?" revealed his attitude—not toward the ground, but toward his sibling. YHWH questioned Cain in order to get him to "remind himself of his own guilt and confess it." In response to YHWH's consideration of Abel's contribution, Cain grew enraged and turned his face away from Abel. In this literature, "looking" refers to a satisfying romantic connection. Abel would need to look him in the face and display his face for a good friendship to exist. Cain does not, however, aim his gaze at Abel. He avoids looking at Abel by glancing down instead. This behavior

reveals Cain's jealousy towards Abel. YHWH forbids this behavior and exhorts Cain to cheer up, raise his head, and turn to face his brother. Cain is admonished by God not to kill Abel out of jealousy.

In verse 8, Cain speaks to Abel rather than to YHWH. To Abel, what did Cain say? According to Albert Ahrman, "Cain actually said nothing." The LXX of Genesis, however, reads: "Cain said to his brother Abel, 'Let us go into the field.'" Although there have been disagreements regarding this translation, it is conceivable that אמר ("said") means "to propose," "to purpose," or "to plan" (Ex. 2:14; 1Ki. 5:19; Ps. 71:10). The probable translation of Psalm 71:10, "my enemies plot against me and those who lie in wait for me plan together," shows a clear application of the broader meaning of the word אמר. As a result, the parallelism implies that the words קבל עצה "take advice" and הם מדברים "they speak" are similar. Therefore, the sum of רמא plus לא can mean "plot against someone." Cain hatched a scheme against his brother Abel, according to Gen. 4:8. Additionally, there are instances in Genesis 4:1–16 where a discourse is begun with the phrase והוא אמר "and he said" (vv. 7, 8, 9, 10, 13).

The phrase "Let us go out to the field" is inserted between the two phrases in both ancient texts and current scholarship to create a seamless transition. This is ambiguous in MT because there isn't a conversation. The tone and intent of this comment, however, suggest that Cain is coming from a place of hostility and animosity. It implies "empty speaking." Speaking in this manner implies that Abel will be killed. Cain's refusal to look at Abel, his earlier rage, his evasive speech, and the likely murderous situations in the field all support the notion that Cain chose to despise Abel.

The two men's "primal murder" was solely a private matter between them. After taking his brother into the field, what kind of weapon would Cain have used to murder him? John Bonnell and Ernest Kuhl bring out that Cain killed Abel with an ass's jaw-bone. They base this on a reference to an ancient custom, a play by English author Shakespeare that was well-known and widely read and hence found a place in the Cain-Abel story. This suggestion, however, appears to be little more than a hunch. The sacrificial killing of animals by slitting their throats (Gen. 22:10; 37:31; 43:16; Ex. 12:6; 21:37) is one reason that could be offered. The same logic is true when killing or slaying people (Gen. 22:10; Ex. 24:25). This could imply that Cain hacked Abel's throat with a piece of gardening equipment.

Another sign of Cain's animosity toward Abel is the way he "compounds his sin by defending it, trying to hide his iniquity, joking about it shamelessly, and proclaiming his innocence." When YHWH asked Cain where his brother was, according to Michael Dorris, Cain replied, "You are the YHWH, you created man. It is not my job to watch over him; it is yours. You could have stopped me from doing what I did if I shouldn't have." Because Cain only said אני יודע לא (meaning "I know not"), the Hebrew text can be interpreted in this way.

This suggests that even though Cain knew what he did, he resisted taking responsibility. Cain claimed that it was God's fault since he would not have killed Abel if God had answered to his offering. Cain replies once more, האם אני השומר של אחי ("am I the keeper of my brother").

The fact that they had different lifestyles suggests that Cain did not want to be responsible for his brother. Because YHWH accepted Abel's offering, Cain held YHWH accountable for Abel. Cain so held God partially or entirely accountable for his own deeds.

Depending on where the emphasis is placed, suggested responses are educated guesses. God rejected Cain's sacrifice because Cain loathed Abel rather than having a brotherly love for him. Therefore, it cannot be claimed that God disapproved of Cain's offering because Abel was more spiritual than Cain, Cain offered from a cursed location, Abel produced more livestock, YHWH preferred the aroma of meat to that of vegetables, or Cain was irresponsible. Most likely, Cain's attitude was the issue rather than the offering's nature. It is more likely that Cain's contribution was rejected by God because he harbored "enmity" toward Abel.

The Hebrew word אבל "Abel" means "breath" or "vapor" or "unsubstantial and worthless." Although Cain did not give him a name, the name "Abel" expresses Cain's attitude toward him. This moniker implies that Cain did not think highly of himself. He diminished Abel and made him look bad. Cain was jealous of Abel because God accepted his sacrifice despite the fact that Abel was despised, not because he was more successful.

Regarding the "Seedbed of enmity" described in Genesis 3:15

Hatred and envy are the root of the animosity between Cain and Abel. It is a mirror of the serpent and woman's antagonistic attitude and feeling. The serpent and the woman were said to harbor animosity toward one another. But Cain turns this animosity towards Abel. Cain stirs up hostility and revolt, which leads to animosity. As a result, Cain is recognized as a serpent's seed. On the other side, God approved of Abel. That ensured that Abel would be the woman's seed. This suggests that Genesis 4's hostility is the first fruit of Genesis 3:15's seedbed.

NOAH AND HAM WERE ENTRANCHED (GEN. 9; 20–27)

Cain is primarily to blame for the hostility in the first segment. Enmity is sparked by hatred and envy. The hostility between Noah and Ham in this section is brought on by sexual sin. This section deals with enmity leading to a קללה ("curse"), which is a clear reflection of the initial hostility that began when God pronounced the קללה ("curse") against the serpent, woman, and man across the land. In contrast to the first section, which deals with enmity leading to murder, this section deals with enmity leading to a קללה ("curse").

Canaan, Noah's grandson, is cursed as a result of the animosity between the father and son. As Canaanites represent the seed of the snake and Israelites the seed of the woman, this in turn foreshadows a full-scale conflict between them. The narrative of the Noah-Ham/Canaan battle serves as the foundation for this evolution.

This section focuses on the animosity between Noah and Ham rather than the hierarchical breakdown of descendants of Noah's sons. The story's fundamental structure is well known. After consuming alcohol, Noah collapses in his tent inebriated (v. 21). In verse 22, Ham notices his father's nakedness and informs his brothers. To hide their father's nakedness, Shem and Japheth put on "the" garment and entered the tent from the back (v. 23). When Noah finally wakes up, he understands what Ham did to him (v. 24). He then calls Ham's son "the lowest of his brothers" (v. 25) and curses him.

When Noah sobers up from his intoxication, he "knew what his youngest son had done to him" (v.24), which is when animosity between them first becomes apparent. He "cursed" Canaan in addition to knowing what his son had done to him (v. 25). The severity of the offense is reflected in Noah's response (cursing). Ham "saw the nakedness of his father, and told his two brothers outside" (v. 22). The crime does not seem to have warranted a curse, as the story is now written. It was merely an unintentional glimpse of his father's unclothed torso. Also, why did Noah curse Canaan if Ham was the culprit? John Bergsma and Scott Hahn accurately note that this narrative has given generations of readers and academics the impression that there is more to the story than initially meets the eye because of the contradictions. Ham's actions were questioned by Bergsma and Hahn as to whether they were "voyeurism, castration, paternal incest, or maternal incest." It has been suggested that the allegation that Ham attacked his father in the original story was likely included but later deleted.

Castration

That Ham truly castrated his father is one extremely intriguing theory. This would imply that Ham had castrated his father with a cord and left him exposed when he jokingly told his siblings about their father being nude. He probably wanted to stop Noah from having a fourth child, therefore that would have been his motivation.

As a result, Noah cursed Canaan, Ham's son. According to some rabbis, Canaan, Ham's little son, entered the tent, wrapped a cord around his grandfather's exposed testicles, and tightened it to castrate him. Ham laughed so hard at his father's castration when he told Shem and Japheth about this deed. The problem in both cases is that Gen. 9:20–27 contains no verbal cues that would imply castration. Therefore, there isn't enough proof that castration leads to hatred.

Mother's Incest

Maternal incest is another potential factor in the animosity between Noah and Ham. There was no doubt that sexual offense was committed. Ham is said to be the culprit in the scripture that is currently in existence, but Noah curses Canaan in response to the offense. Did Ham have a sexual relationship with his mother, which

led Noah to curse Ham's son, is the main question to be asked. According to the scripture, "Ham the father of Canaan saw the nakedness of his father" (v. 22).

To witness someone's nakedness is referred to as having sexual relations in the Old Testament (OT). If a man is married, to see him in "man's nakedness" is to engage in sexual activity with his spouse. The term is employed to denote heterosexual rather than homosexual intercourse, as demonstrated in the verses that follow.

Lev. 18:7-8: “ערוות אביך או ערוות אמך לא תגלה: היא אמך; לא תגלה את ערוותה.”

“ערוות אשת אביך לא תגלה: ערוות אביך היא.” The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. KJV

Lev 20:11, “האיש השוכב עם אשת אביו, גילה את ערוות אביו; שניהם בוודאי יומתו. דמם יהיה עליהם.” The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them. NKJV

According to the text, Ham "saw" (as opposed to "uncovered") his father's nudeness. Two things can be said in response to this objection. Lev. 20:17 states first: “ואם יקח איש את אחותו או את אביו או את בת אמו וראתה את . . .” And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. KJV

It is considered "lying" to "take a sister" and "see her nakedness." Second, Hem and Japheth "covered" (lit. "the") their father with a garment. The word for "uncovering" someone's nakedness in this Hebrew passage is not the same. This could imply that Ham slept with his father's wife rather than just admiring him while he was unclothed.

It's also important to acknowledge the act of gazing. The experience of seeing in its whole is what the verb לראות "to see" refers to. Seeing is equivalent with לדעת "to know" because it leads to observation and knowledge. Quite frequently, לראות can be used to describe a meeting between two people. The sexual situations in which it achieves its purpose in number לדעת stand out as it is a personal act with an emotional component. Samson (Jgs. 16:1) and Judah (Gen. 38:15), for instance, approached prostitutes when they saw them. When Shechem notices Dinah, he forcibly captures her (Gen. 34:2). David sees Bathsheba bathing from the flat roof of his castle and commands that she be brought to him (2 Samuel 11:2). The wife of Potiphar gives Joseph a seductive glance and invites him to sleep with her (Genesis 39:7). Oholibah's passion is aroused by the mere sight of gorgeous warriors (Ez. 23:14).

However, in Genesis 9:21–22, there is no mention of having sex; rather, it merely mentions that Noah was intoxicated and naked in his tent, and Ham noticed this and humorously told his two brothers outside. It seems odd to assume that Noah took Ham's "look" (assuming that's all it was) to mean that something had been "done" to him. Has Ham made fun of his father's nudeness to his brothers when he uses the phrase "done to him"? Consequently, Noah's scream was a father's understandable response to a misbehaving son. However, if Ham had engaged in sexual activity with Noah's wife, it is not surprising that Noah would have said, "Cursed be Canaan; a slave of slaves shall he be to his brothers" (v. 25).

Parental incest is listed as the very first sexual offense in Leviticus 18, along with the Hamitic nations of Canaan and Egypt, which is noteworthy.

Deuteronomy 27:20 reads “ארור כל המקיים יחסי מין עם אחת מנשות אביו, כי הוא הפר את אביו.”

“Cursed is anyone who has sexual intercourse with one of his father's wives, for he has violated his father.' And all the people will reply, 'Amen.'” NLT

Because your mother is your father's wife, having sex with her is forbidden. According to Anthony Philips, the phrase "the nakedness of the father" from Lev 18:7a should be taken literally to reflect its original meaning.

The paternal perspective is supported by a real physical relationship rather than by examining the father's sexual characteristics. The original idiomatic meaning, according to the aforementioned authorities, is that Ham had sex with his father's wife. If so, this would clarify the gravity of the offense, which breeds animosity and a curse.

There is still one unanswered question. Why would Noah condemn his grandson Canaan, a child who had not yet been mentioned in the Genesis account? David Aaron contends that rather than a "curse of Ham," the biblical author actually needed a "curse of Canaan." According to Aaron, Canaan earned the curse because of his own deeds. He adds that Ham has been referred to in the past as "the father of the shameful one." Bassett claims, however, that because Canaan is the offspring of Ham's incest, "he carries Noah's punishment of enslavement.

Canaan was innocent, in contrast, according to William Evans. When commenting on Jewish interpretation, Calvin points out that the reason may be attributed to God's unique favor because YHWH had shown Ham a considerable deal of respect, which caused the curse to be passed from Ham to his son. He further states that Ham would not escape the curse and that God's own condemnation is made harsher by include his son in the curse.

Canaan was Ham's offspring if he had a relationship with Noah's wife. Ham is identified as the father of Canaan twice in the story (Gen. 9:18, 22). If Canaan's mother was the wife of Noah, this will help explain why Canaan was cursed by Noah and why God will eventually command Israel to settle in their territory. As a result, Canaan would be the offspring of a marriage that was not legal between Noah's wife and his youngest son.

In this story, Ham and his line of descendants from Noah are depicted as being at odds (or under a "curse"). The serpent's "curse" in Genesis 3 represents hostility. This father-son rivalry not only reflects the rivalry described in Genesis 3:15, but it also serves as a catalyst for the gradual and historical expansion of rivalry on a more significant scale. As a result, the concept of enmity introduced in Genesis 3:15 with Cain and Abel is now continued with Noah and Ham, laying the groundwork for hostility between the seeds of the serpent and the seeds of woman, which will eventually result in national animosity.

Slavery is not encouraged by The Curse of Ham.

Some people have viewed the curse of Noah as a "divine initiation of slavery. This incident has been used as evidence that God personally created slavery, as stated in Genesis 9:25, "...a slave of slaves shall he be to his brothers." For instance, proponents of slavery used this narrative as the "Bible rationale for Black enslavement;" Africans were viewed as the alleged offspring of Ham. Another lesson to be learned from this passage is that it elevated white races to supremacy and subordinated black races. A long-standing legend holds that Ham is the ancestor of the African dark races, much as Shem is the ancestor of Semites and Japhet is the ancestor of the white race.

The essence of the curse, however, is independent of color. They shouldn't be able to trace the curse back to their forebears in the land of Canaan. Because of their depravity, the Canaanites—who were infamous in the Old Testament for engaging in immoral sexual behavior—were driven from the territory that would later become Israel's "promised land" (Gen. 15:16; Lev. 18:3). Canaan is the "lowest of slaves" because the Israelites will subjugate his descendants during the conquest (see the book of Joshua), which will put an end to this curse.

Referring to the Seedbed of Enmity described in Genesis 3:15

The Canaanites, who are descended from Ham, are cursed by Noah as a result of Ham's apparent sexual misconduct with his father. It illustrates the curse from Genesis 3:15. The Canaanites, Egyptians, and Philistines were among the Hamite nations that opposed the Israelites because of "sexual predation that they have inherited from their progenitor." The hostility of the serpent to God in Genesis 3 is reflected in these nations that stood up against Israel. On a national scale, they could be compared to the serpent's seed from Genesis 3:15. Through

"Canaanite deceit, Egyptian enslavement, and Philistine domination plot Israel's early history," Canaanite countries wronged Abraham's line.

This is how the hostility that began in Genesis 3:15 has grown. Ham is referred to as a seed of the snake in this story since his incest is the root of the hostility. His seed maintains the animosity. Ham treats Noah unfairly, just as the serpent treated the woman unfairly. As a result, Noah is recognized as a seed of the mother.

ENMITY BETWEEN THE HERDMEN OF LOT AND ABRAM (GEN. 13:1–11)

Cain was the main source of hostility in the first segment. There, antagonism that led to Abel's killing was motivated by hatred and envy. The second section explains that the hostility between Noah and Ham was brought on by sexual sin, which brought about a curse. Two competing groups of herdsmen—Lot's herdsmen and Abram's herdsmen—are at odds in this passage. Nowadays, there is more animosity between larger groupings than between individuals (relatives). The rivalry between the seeds of the serpent and the seeds of the woman has grown as a result of this. This argument is said to have been started by some of Lot's herders. Conflict over ownership in this instance results in animosity, which then leads to separation.

By this time, Abram had a large flock, gold, and silver (v. 2). In addition, Lot owned a large herd of sheep and cattle (v. 5). Lot's shepherds were tough men who disregarded this norm, whereas Abram's shepherds observed the laws against intruding on other people's property. As a result, there were frequent disagreements and conflicts between Lot's and Abram's herdsmen (v. 7). Abram soon received complaints on the bad behavior of Lot's herdsmen and the conflict between the shepherds. Therefore, Abram called Lot and warned him not to incite conflict between the two of them or between their herdsmen and mine because they were related. Isn't the entire country in front of you? Keep your distance from me. I'll move to the right if you take the left hand; likewise, if you take the right hand, I'll move to the left (vv. 8–9).

The argument

The dispute started between Lot and Abram as well as their respective shepherds. It concerned living quarters and food, hence it concerned the group's very survival. Even though the slaves were the "immediate instruments" of the argument, Lot's attitude and behavior may have been reflected in the arguments of the shepherds.

Their differences stemmed from their wealth. The land couldn't support both groups. They had to separate since the space was too small for both of them and they had no room for their stock. The "strife" started between the herdsmen, but their bosses noticed both groups. The verb *מָרִיבָה* "strife" means that they "cried," "shouted," and "quarreled noisily." This suggests that their argument involved both physical and verbal violence. There was open hostility between the two factions that were vying for dominance. Instead of private family relationships, this setting portrays interactions between tribes. Fighting over "pastures and watering-places" was a typical occurrence and a leading cause of divorce in the nomadic lifestyle. Because the Canaanites and Perizzites resided there and had their "eyes upon them," the conflict become much more perilous. The people would soon become aware of this dispute because of their money and their religion. They were surrounded by Canaanites, thus such "civil strife would be suicidal."

Lot and Abram are split apart

Abram couldn't bear to think about family disputes. In contrast, Lot was unbothered by the conflict. The phrase *שְׁלֵא יִהְיֶה רִיב בֵּינֶךָ לְבֵינִי* "let there be no strife between you and me" refers to a personal relationship. It appeared that Abram wanted to avoid any conflict with Lot and was willing to go to great lengths to do so. Lot's grandfather Terah initially raised him. Then Abram took charge of the task. Since each needed a sizable tract of land and water for their flocks and herds, the two must now part ways.

The disparity brought forth by the wealth and growth issue necessitated separation. The issue would have been easily resolved in accordance with the conventions of the time if the clan's head had come up with a plan that would serve his personal interests. Even though Abram insisted Lot split from his family, he gave the younger guy the first say. Abram suggested dividing their flocks and cattle as a solution to the problem in . Given that

Lot was younger than him and that Abram had been promised the entire nation, his interaction with Lot shows a genuinely kind heart.

Referring to the Seedbed of Enmity described in Genesis 3:15

The isolation of Lot and Abram from their herdsmen and from God before the enmity, as well as the separation of the woman and mankind from the snake after the enmity, are both reflected in the separation of Lot and Abram from their herdsmen. The two competing groups were split apart by animosity. In this story, the argument was started by some of Lot's herdsmen. They were to blame for the hostility and division. They may therefore be recognized as the serpent's seed. On the other hand, Lot's herdsmen were obedient, honorable slaves who drew Abram's herdsmen into the battle. They may be recognized as the woman's seeds. The fundamental idea is that God wanted the serpent and the woman to be separated. The notion of dividing the two antagonistic tribes originates in Genesis 3:15.

JACOB AND ESAU WERE AT ARMS (GEN. 27: 1–33: 20)

Cain is primarily to blame for the hostility in the first segment. In the first story, hostility that leads to Abel's death is sparked by anger and jealousy. In the second section, a sexual sin that results in a curse is what drives the animosity between Noah and Ham. In the third segment, a dispute over ownership leads to hostility between Lot's herdsmen and Abram's herdsmen, which leads to their separation. In this portion, a disagreement about inheritance and ownership leads to hostility between Esau and Jacob, which ultimately leads to their separation.

Esau's animosity toward Jacob was a stage in the escalating conflict between the woman's seed and the serpent's seed described in Genesis 3:15. Like the other animosity stories we've examined so far, the animosity of Genesis 3:15 is the source of the animosity between Esau and Jacob.

It all started when Isaac wed Rebecca. YHWH warned her that she already had two countries contending for dominance within her: one would be stronger than the other, and the older nation would submit to the younger one (25:23). This revelation states that the younger twin, whose "eventual greatness" YHWH promises, will be the dominant child.

Isaac preferred Esau over Jacob of his two sons, while Rebecca preferred Jacob. Esau was a skilled hunter, although Jacob preferred to be by himself at home (25:27). Before he died, Isaac wanted to give his blessing to others. However, Jacob, whose skin was smooth in verse 11, became hairy like his brother by wrapping his hands in goat hides in verse 17 while Isaac was born blind (27:1). Then he requested the blessings from his father (v. 18). However, Isaac was fooled by the goats' hairy skins and gave Jacob his finest blessing (v. 30). It was already too late when he realized the truth (v. 35). The benediction that was once spoken was unrememberable.

Isaac and Rebecca's part in fostering hostility

The conflict in the future was "foreshadowed by the respective parental attitudes toward the two sons." Rebecca stepped in to prevent Isaac from blessing Esau and instead made sure that Jacob received the blessing. Because Isaac was unaware of God's revelation to Rebecca at the time of the twins' birth, he was tricked. It's possible that Isaac's health played a role in the hostility. Isaac was unable to tell his sons apart due to his fading eyesight.

This resulted in poor judgment. At some level, Isaac understood that he was speaking to the incorrect son (see 25:20, 21, 22, and 24), but he still made the right choice to bless Jacob rather than Esau by acting on the wrong information. When Esau came back, Isaac soon saw the trick (vv. 30–33). This shows that he had suspicions about the son's identification and that his actions were motivated by "impulse and not by proper perception."

Rebecca and Jacob both share some of the blame. Although God had promised that "the older will serve the younger" (25:23), Rebecca refused to behave in love, with due patience, and to wait for God's timing. She used "manipulative action" to "guarantee" her favorite son's future. Jacob, on the other hand, acquiesced to the arrangement voluntarily. Eve, for her part, concurred with the serpent's deceit. At this point, Jacob is more in

line with the serpent's seed. According to academics, the character of Jacob in the early accounts "left much to be desired." His renaming himself at the Jabbok represents a sea change in his personality.

Esau sold his birthright before Jacob blessed him (Gen. 25:29–34). In the past, the birthright was usually given to the eldest son, making it a "inherited identity." There was a handoff of authority from father to son. When the eldest son's father passed away, that son typically assumed leadership of the family. According to the Biblical narrator, Esau "swore" and "sold," which means that he made a "exchange contract." Esau, who was starving, was ready to give his younger brother Jacob his birthright. He possessed the right of the firstborn, but he preferred the bowl of soup over it. In Genesis 27, Jacob's promise to buy Esau's birthright paved the door for obtaining the blessing, which was the higher honor.

Esau's disregard for his family's obligations and privileges is judged by the author rather than Jacob's actions: "So Esau despised his birthright" (Gen. 25:34). He made a stupid choice by deciding that "immediate physical gratification of his desires over continued position in the patriarchal family" was more important. Esau had such a disdain for his inherited rights!

The Blessing

Jacob's theft of Esau's blessing brought their animosity to a head. The final fatherly blessing in OT thinking was much more than just a wish for the welfare of his offspring. It actually had a significant impact on how the father's descendants would turn out. The children's life improved as a consequence of Father's blessings. This uttered blessing was employed to bestow God's favor. This benediction bestowed authority for success and prosperity. This blessing would act as a roadmap and inspiration to follow a life path that fit the blessing. Esau is condemned by the narrator, but it is also obvious that Jacob was not at all innocent. Without thinking about his brother's best interests, Jacob was eager to seize the chance for his own benefit. Jacob took from Esau what was rightfully his.

Jacob resembled Cain, who slaughtered Abel, in this regard. Jacob did not want to act as his "brother's keeper" (Gen. 4:9). By believing the serpent's lies, Eve and Adam similarly demonstrated that they were no longer dependent on God to act as their "keeper." God had to create hatred in order to make that right.

Enmity

But the desire for supremacy and power went much beyond what Jacob did out of "deceit and ambition." In reality, it began as a "pre-natal phenomenon." The twins competed for dominance while still in Rebecca's womb (25:22), and even as Esau was coming out, Jacob was seen holding his brother's heel. Perhaps the objective of grabbing Esau's heel was to usurp his position of authority and domination. Jacob was wanting power, but what type of power? Considering that עָקַב "to trip up the heel" is related to עָקָב "heel". According to him, Jacob did not hold Esau's heel but rather his genitalia because he sought to usurp his brother's authority in order to inherit God's promise to Abraham to have descendants. This interpretation, however, is illogical because it might also indicate to עָקַב "restrain from tripping up the heel" as if being held by the heel. This corresponds to the "heel" in Genesis 3:15, which states that the serpent will smite the woman's seed's heel.

Esau then went back to his father's tent after taking in the animosity amongst his brothers in this context. He had tried his best, but he had not been able to catch any game. Being unsuccessful, it was believed in some Jewish stories that Esau was "compelled to kill a dog and prepare its flesh for his father's meal." It's possible that this story was influenced by Roman and Greek cults, making it difficult to identify it as the Targum of Genesis 27:31. However, this is not mentioned in the final version of the Hebrew text.

Esau then lets out a loud cry that is translated as "extremely great and bitter" בְּיוֹתֵר

גְּדוֹל וּמֵר. This really caustic yell conveys the hostility. Isaac is aware that the blessing has already been bestowed, and nothing more can be done. Esau's cries show that the blessing was completely lost to him because his father had already given it to someone else. Esau was enraged by Jacob for taking his blessing and made plans to have him killed as a result (27:41). The blessing Isaac bestowed on the masked Jacob is where the situation's severity first began. Consequently, two bowls of soup—one for which Esau sacrificed his birthright and the second prepared by his mother to take his father's blessing—changed the course of his life.

At the end of this tale, Esau is shown as a harsh, cruel brother and son. Esau planned to murder Jacob in an effort to reclaim his birthright forcibly. As the serpent was to the woman, Cain to Abel, and Ham to Noah, Esau became his brother's enemy. He decided to kill his brother when the period of his father's grief had passed, just like Cain, but unlike Cain, who acted out of unbridled emotion. Esau was "enraged, but not impulsive." Esau's plans were revealed to Rebecca by a source who was reportedly close to him. Since Esau's retaliation was preplanned, בליבו ("in his heart"), Victor Hamilton writes that it is "interesting to speculate as to how this informer became aware of Esau's revenge."

Jacob was going to spend some time with Laban, according to Rebecca's plan. She also reassured Jacob that time would make all wounds go away. It was believed that Esau's wrath would eventually subside (Gen. 27:44). Rebecca's evaluation was exaggerated. She advised Jacob to merely stay away temporarily because Esau would have defused by then. However, years grew into days (see 29:30). Even years later (33:1-2), Jacob was still unsure whether or not his brother would pardon him. Rebecca's last words to Jacob before she left were, "Must I lose both of you in one day?" (27:45). In order to save Jacob, Rebecca understood she would have to lose herself. She had to "uproot him, a home-lover, yet he must go not as a fugitive, but with his father's backing and to the shelter of her family." If Jacob remained in the neighborhood near his home, he would be killed (see Genesis 4:14 and 2 Samuel 14:6-7). Rebecca would have become an orphaned widow as a result, which is "a grim outcome for a woman of that society." The "diplomatic victory" was over for Rebecca, but she would never see her son again. Thus, Jacob leaves his house with a bounty on his head placed by Esau.

A run-in with Esau

Jacob departs with his family after spending many years living with Laban. God appears to Jacob, and then he meets Esau. From a distance, he noticed Esau approaching (33:1). It is unclear why Esau assembled 400 men to confront Jacob. When Jacob dispatched his messengers to Esau, he was already on his way. Due to his limited time, Jacob organized his family so that those who were farthest away from him—Zilpah, Bilhar, and eventually Leah—were the first to be encountered. If the encounter will be amicable or hostile, Jacob was still unsure. His family is divided into front, middle, and back lines, displaying his fear. Rachael would at least have time to flee if worse came to worst. How will Esau respond to meeting Jacob given all the major wrongs done to him? Esau unexpectedly greeted Jacob cordially and naturally (33:4-5), as if they had not seen one other in a while. In Genesis 18:7, 24:17, 29, and 33:13, he ran to meet him, fell on his neck, hugged him, and kissed him.

He seems to have forgotten what had happened to him in the past. Esau seems to have forgotten and forgiven Jacob for the "slights and injuries" he had inflicted upon him when they were younger. As opposed to the methodical Jacob, Esau "expresses himself quite impulsively at the meeting." No words were exchanged regarding the past, but the embrace amply demonstrated forgiveness.

Esau suggested that they continue together after the conversation (33:12). Esau's only desire was to be near his brother. But Jacob chose not to accompany him. Jacob persuaded his brother that they should stop being friends and instead stay apart because they now led distinct lives and had separate families. The narrator wishes to convey that living side by side need not be a prerequisite for brotherly reunion. They can still attain their goal if they want to live separate lives and do things their own way. Jacob had the chance to reiterate to his brother, for the third time, that his only worry was to be welcomed by him once more when Esau made his final offer of a military escort (33:15). Despite being depicted in a hostile environment, the image of Jacob and Esau portrayed their eventual reconciliation. It is the conversation of two brothers who, unlike Cain and Abel, whose rivalry led to Abel's murder as a result of the rivalry between the snake and the woman, were reconciled.

Referring to the Seedbed of Enmity described in Genesis 3:15

The story of Jacob and Esau is similar to the story of Cain and Abel since both stories center on sibling rivalry. Due to the fact that they both stem from a dispute over ownership, this story and the "Lot and Abram" story are similar. We can detect a battle of ownership between God and the serpent by connecting this tale to Genesis 3. God's creation of enmity shows that he is the proprietor of both man and woman as well as the rest of creation. As the serpent served as a channel to trick the lady, so did Jacob play a part in tricking Isaac. It's interesting to note that the Edomites, descendants of Esau who resided in the southern part of Palestine, fought

the Israelites (Deut. 23:7). This is the nationalized extension of the enmity seedbed in Genesis 3:15. The story of Jacob and Esau serves as a launchpad for this advancement.

ENMITY BETWEEN SHECHEM AND THE SONS OF JACOB (GENESIS 34)

The hostility that leads to Abel's death in the first portion is brought on by anger and envy. In the second section, a sexual sin that results in a curse is what drives the animosity between Noah and Ham. In the third segment, a dispute over ownership leads to hostility between Lot's herdsmen and Abram's herdsmen, which leads to their separation. In the fourth segment, a dispute over inheritance and ownership leads to hostility between Esau and Jacob and their eventual separation.

This passage is compared to the "Noah and Ham" story. In this tale, a sexual sin is the root of hostility. Maternal incest is the root of hostility in the "Noah and Ham" myth. The source of hostility in the "Jacob's Sons and Shechem" tale is sexual assault.

The prince of the area, Shechem, the son of Hamor the Hivite, saw and slept with Dinah, the daughter of Jacob, according to this story (v. 2). Then, after developing a strong attachment to her, he begged his father to help plan their nuptials. Jacob and his sons soon learned what had transpired. They were too shocked to pay attention to the attack. Hamor went to Jacob and his sons in the meantime to tell them that Shechem was sincerely in love with Dinah (vv. 8–9). Shechem then asked Dinah's father and brother to be understanding toward him and permit him to wed Dinah (v. 11). Hamor was unaware that Shechem's behavior had displeased Dinah's brothers. The brothers of Dinah struck a pact that was signified by circumcision (vv. 13–15).

When Hamor and Shechem requested to be circumcised before the municipal council, all the men present approved (vv. 20–24). The brothers of Dinah slaughtered every man on the third day following the circumcision (v. 25). They abducted Dinah from Shechem's home, but they also captured and robbed all their wealth, children, and women (vv. 26–28). They also executed Hamor and his son Shechem. Some people view this as "Jewish brutality toward non-Jews", and the notion of hostility develops as a result.

A Sexual Offense Leads to Hatred

According to the Hebrew text, the brothers were enraged to learn that Shechem had kidnapped and assaulted their sister Dinah. It is generally accepted that Shechem violated Dinah. However, it's not obvious from the text if this was a rape or a seduction. Nevertheless, Shechem's desecration of a little girl sparked animosity. He didn't properly approach her or get her parents' permission. Her family was really angry as a result. Shechem's violent behavior toward another man's daughter would result in murder and a terrible disaster. Gen. 34:2 reads: "כַּאֲשֶׁר רָאָה אֹתָהּ שָׁכֵם בֶּן חָמוֹר הַחִוִּי, נָסִיךְ (שִׁיחַ) הָאָרֶץ, חָטַף אֹתָהּ וּשְׁכַב עִמָּהּ בַּכּוּחַ [הַשְּׁפִיל וּפּוּגַע בָּהּ]" (When Shechem the son of Hamor the Hivite, prince (sheik) of the land, saw her, he kidnapped her and lay [intimately] with her by force [humbling and offending her].)Amp.

Shechem's action is frequently perceived as "rape" notwithstanding לקחת (to take) מִן יְהוּדִים (to have sexual intercourse) "להיות מאופק ומوترד" (be subdued and troubled) perhaps viewed differently. None of these words are translated as "violence" or "abuse" or "rape" in the LXX. "καὶ ἶδεν αὐτήν Συγχέμ ὁ υἱὸς Ἐμμώρ ὁ Χορραῖος, ὁ ἄρχων τῆς γῆς· καὶ λαβὼν αὐτήν ἐκοιμήθη μετ' αὐτῆς, καὶ ἐταπείνωσεν αὐτήν." (And the son of Emmor the Horite, the ruler of the land, saw Shechem, and he took her and slept with her, and humiliated her.)

Wolde asserts that the LXX indicates that Shechem did not rape Dinah or subject her to sexual abuse but rather "evaluates" Shechem's earlier deeds ("take" and "sleep with"). Although different academics have different theories about this, the fundamental reality is that Shechem's actions (violent or not) caused animosity, wrath, and retaliation.

Louis Feldman contends that the brothers' swift and harsh action toward Shechem, particularly those of Simeon and Levi, did not "present Israel in a positive light." Many concerns arise, such as why they were dishonest or why they chose to slaughter all the Hivites rather than just Shechem. What rationale was there for taking their property, young people, and women?

The Deeds of Levi and Simeon

Simeon and Levi, two men, were able to defeat the entire city of Shechem (v. 25). How was that possible for them to do? According to James Kugel, circumcision would not have put Shechemites in such peril. They might have defended themselves, who knows.

According to the Hebrew, the two brothers targeted the city's **בְּטָחוֹן** "security." According to Kugel (v. 25), the swords they grabbed were the source of this security. He continues by saying that these weapons were not commonplace but rather were a gift from God. The Testament of Levi had an impact on Kugel's interpretation. Because the passage might be read in a way that suggests Simeon and Levi felt "secure" attacking the Shechemites, this reading is problematic. It would imply that their activities were dependent upon "someone or something". However, a close examination of the word **בְּטָחוֹן** contradicts the aforementioned claim. **בְּטָחוֹן** can refer to "security taken for granted," "false security," or "security in God." It can also indicate "to feel secure" or "to rely on someone/someone." This word frequently carries negative connotations. For instance, terms that are truly derived from the root **לְבַטֵּחַ** are employed to represent illusory security. However, the sense of entire security in God is also conveyed using the same words.

According to Genesis 34's context, Jacob's sons established a circumcision vow with the Shechemites (v. 17), and Hamor and his son Shechem informed their community that Jacob and his sons were friendly people (v. 21). It is safe to say that the citizens of the city, not the sons of Jacob, felt secure in light of the context and meaning of **לְהִיטָב בְּטוֹחָם**. Because of their bond with Jacob, the Shechemites were safe, but Jacob's two sons took advantage of the circumstance. The actions of Simeon and Levi were therefore even more dubious. Judges 18: 7, 18, and 27 provide a parallel incident where the city thought it was entirely protected but was caught off guard when the Danites invaded. Their mistake was a lack of prudence. However, the authors of the Bible also criticize the Danites for exploiting this circumstance.

Dinah's Behavior

The patristic and medieval interpretations of Genesis 34 suggest that Dinah was the root of hostility in this story. Jerome, for example, cautioned parents to protect their young girls from "frivolous girlfriends and bad company" by using Dinah's narrative to illustrate the Hittite women of Genesis 34:1. These interpreters claim that "victims provoke rape and give in to their own lust as they are violated,".

The brothers' actions were unusual. Although they saved their sister, they did not execute her for defaming or endangering their family. This story may have been intended to prevent intermarriage by reminding non-Israelite males not to marry Israelite women even if they were prepared to change to another religion or undergo circumcision themselves.

Referring to the Seedbed of Enmity described in Genesis 3:15

The chosen household of God clashes with the Shechemites. This is a prelude to the fight between Israel and the Canaanites, which was caused by the curse that Noah placed on Ham and marked the start of hostility between Israel and other peoples. Additionally, it is the gradual spread of animosity from the germ in Genesis 3:15. Conflict between the familial groups symbolized by the seed of the woman and the seed of the snake from Genesis 3:15 is the next level of hostility in this tale.

JOSEPH AND HIS BROTHERS WERE ENTRUSTED BY DISLIKE (GENESIS 37–39)

The hostility that leads to Abel's death in the first portion is brought on by anger and envy. In the second section, a sexual sin that results in a curse is what drives the animosity between Noah and Ham. In the third segment, a dispute over ownership leads to hostility between Lot's herdsmen and Abram's herdsmen, which leads to their separation. In the fourth portion, a dispute over inheritance leads to hostility between Esau and Jacob, which leads to their separation. The fifth portion explains how a sexual sin leads to animosity. In this

final phase, animosity is brought about by anger and envy. The Cain and Abel tale is paralleled in this section to the first section. Both tales depict brotherly animosity, jealousy, and jealousy.

The story of Joseph and his brothers repeats the animosity of Genesis 3:15 once more. According to Genesis 3:15, there will be conflict between the seeds of the serpent and the woman. Esau despised Jacob; the Shechemites were slaughtered by Jacob's sons; Noah became enraged with Ham; Lot's herdsmen and Abram's herdsmen clashed over space; and now hatred is developing between Joseph and his siblings. These verses are comparable to the account of Cain and Abel since brothers are involved as antagonists in both tales, which are fueled by animosity and envy.

Jacob's favoritism leads to hostility

The favoritism of Jacob is the primary source of hostility in the Joseph story (Gen. 37:3). This developed into an environment that encouraged envy. A special coat, possibly an ankle-length garment with extended sleeves, was given to Joseph by Jacob (v. 3). The coat served as a symbol of "legal status." The multicolored garment was "luxurious" and a symbol of "unique favor." The brothers' open hostility started with the gift of the coat. The same coat served as "an instrument for conveying to Jacob the news of Joseph's alleged death." The garment, which represented the brother's "original hatred" for Joseph, evolved to represent the father's "recognition of the loss." The brothers were acutely aware of the favoritism and sensitive to it. Their animosity was fueled by Jacob's arbitrary love. Favoritism was a long-standing tradition in Jacob's family. For example, Jacob preferred Joseph to all of his other sons, Isaac preferred Esau to Jacob, Rebecca preferred Jacob to Esau, and Jacob preferred Rachael to Leah.

The coat was a personal expression of love for Joseph and a gift for his brothers. Children begin to adopt their parents' attitudes: Leah is twice described as being "hated," and her sons are also described as being "hate" (29:31–33). In fact, the level of animosity is so high that they were unable to "speak civilly" (in peace) to him. Because he would be opposed to the majority, Joseph would be exposed to them (37:21).

Joseph's dreams lead to hostility

In this story, Joseph's dreams also serve as a source of animosity. More issues arose for Joseph as a result of these nightmares. Joseph's revelation of the details of his two dreams served as the catalyst for the murderous plot. Gen. 37:7-9 states: "שם היינו, קושרים אלומות בשטח. והנה, קמה אלקמת וגם עמדה; ואמנם אלומותיכם עמדו מסביב והשתחוו לאלומה שלי." "ניאמרו אלו אלהינו: "האם באמת תמלוך עלינו? או שבאמת תשלוט עלינו?" אז הם שנאו אותו עוד יותר על חלומותיו ועל דבריו. ואז חלם עוד חלום וסיפר אותו לאחיו, ואמר: "ראו, חלמתי חלום אחר. והפעם, השמש, הירח ואחד עשר הכוכבים השתחוו לי." (There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf." And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.")NKJ

According to Brueggemann, the "boy was born to dream, not to work, not to shepherd." Readers may interpret the dreams as a gift from God, yet there was a tension between the two. The person who felt that the best method to cope with dreams was to "kill the dreamer and thereby kill the dream" stated that the "one called to dream is at risk because his dream is disruptive to the brothers."

Similar to Jacob, Joseph experienced important dreams (Gen. 28:12–15; 46:2-4; 37; 5–11). Gen. 15:12–20's description of Abraham's daydream suggests that he had a dream. Joseph, however, sets himself apart from others by "being also the interpreter of the dreams." These dreams were in fact premonitions of what was to come as the story progressed. In his first dream, the brothers bowed down before Joseph. He is thinking of his eleven older brothers in this dream. These are his superiors, with whom he has previously had disagreements.

His mother, father, and brothers all kneel before him in the second dream. Jacob "rebuked his son in this case, but kept the matter in mind." Because the dreams "assert" that the older brothers will serve Joseph, this caused a significant issue. His relatives believe that Joseph is impersonating God. These nightmares instill "envy and

hate," which are the "seed of fear." But it was already obvious that Joseph held peculiar abilities. His brothers attempted to kill him in retribution. It appeared that Jacob was "unaware of the intensity of his other son's hatred toward Joseph and the sons kept it secret." The original plot's originator is unknown, but it called for killing Joseph (37:20), throwing his body in the pit, and telling his father that an animal had devoured him. Reuben halted this first plot and saved him, but Judah also had a significant impact.

In order to save Joseph afterwards, Reuben intended to convince the brothers to simply throw him into the pit. The brothers successfully carried out part of Reuben's plan by throwing Joseph into the pit. The Ishmaelites' presence, however, causes the plot to significantly change. Judah joins the narrative and proposes that Joseph be sold to them. But Joseph's journey to Egypt "was not voluntary." For twenty shekels of silver, his brothers sold him to nomadic traders (Ishmaelites and Midianites), who transported him off and eventually sold him to a ruler named Potipher in Egypt (Gen. 37:28). The primary cause of Joseph's sale was interfamily rivalry and conflict.

Referring to the Seedbed of Enmity described in Genesis 3:15

When Jacob treated Joseph nicely and showed him favor, animosity developed. God also created hostility because he favored the woman. God dressed the man and lady himself because he was favoring them. The woman and her seed are hated and envied by the serpent and its offspring because God continues to favor the former.

CONCLUSION

A frequent theme in Genesis 12–50, according to David Peterson, is family struggle. He notes that "without such intrafamilial conflict" the book of Genesis would not be compelling. The echoes of hostility that are examined in this part are those that exist within families and between larger groupings. Conflicts within families act as launching pads for conflicts between larger groupings.

The enmity narratives covered in this chapter are organized in a chiastic format to present a key enmity concept. The fundamental notion is that since God is the ultimate owner of all of creation, including people, hostility was created by him.

In this chapter, there are a total of eight rival groups: Cain and Abel, Noah and Ham, Lot's herders and Abram's herdsmen, Esau and Jacob, Jacob's sons and the Shechemites, Joseph and his brothers, and Lot's herdsmen and Abram's herdsmen. The stories do the best job of portraying the conflict between the descendants of the serpent and the descendants of the woman (represented by Cain, Ham and his descendants, Lot's herdsmen, Jacob, Shechemites, and Joseph's brothers) in terms of character (represented by Abel, Noah, Abram's herdsmen, Esau, Jacob's sons, and Joseph). The seedbed in Genesis 3:15.361 contains the source of the conflict between these two political groups.

CHAPTER SIX

Conclusions and Implications

Concluding remarks and implications are covered in this chapter. Family is emphasized in the book of Genesis, and family is the foundation for hostility in Genesis. Through family lines, the animosity is transmitted. The enmity stories in Genesis show how families tend to behave similarly from one generation to the next. These conflicts inside families act as catalysts for hostility between Israel and other countries in a more general sense.

THE IMPORTANCE OF GENESIS'S THEME OF ENMITY

Since Genesis is known as the book of beginnings, hostility is said to have its roots in Genesis 3:15 and grow throughout the rest of the book, as shown by the enmity narratives. The fact that the concept of hatred takes the shape of stories makes it easy to recall. These narratives incorporate a variety of enmity-related elements and aid the reader in completing the picture. A chiastic view of the entire scene is as follows:

- a. Hatred and jealousy are the root of enmity (Cain and Abel, Gen. 4:1–6).

- i. According to Joseph and his brothers in Genesis 37, enmity is caused by anger and envy.
- b. A sexual sin is the root of enmity (Noah and Ham, Genesis 9:18–28).
- ii. According to Jacob's sons and the Shechemites in Genesis 34, sexual sin is the root of enmity.
- c. Conflicts for ownership are the root of animosity (Abram and Lot, Genesis 13).
- iii. Conflicts for ownership are the root of enmity (Jacob and Esau, Gen. 25:19-34)

Genesis defines enmity as the hatred of evil by the godly. God, who created them, makes his people despise wickedness. The conflict between good and evil is an ownership conflict.

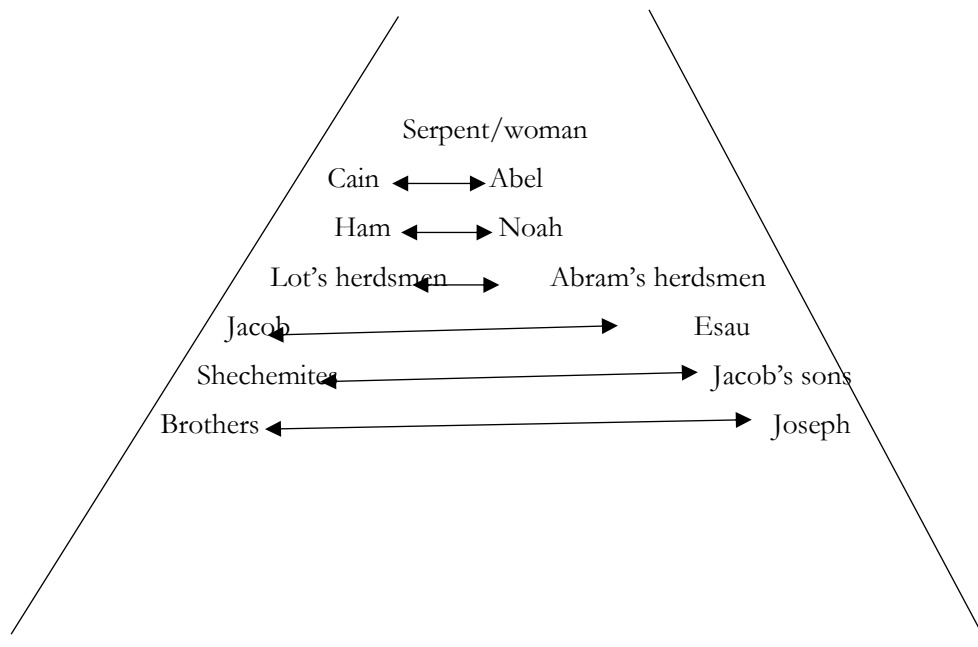
PERMANENT APPLICABILITY OF GENESIS'S ENERGY OF ENMITY THEME

The main point of Genesis' hatred is to demonstrate that Israel's animosity toward other countries dates back to their ancestors. These ancestors were members of the same family that competed with one another. However, the Garden of Eden, where the man and woman declared their loyalty by believing the serpent's lies, is where this hostility originated. God, who is the proprietor of all creation, including man and woman, created hatred between the two once-friendly parties in order for them to despise one another (Gen. 3:15). The woman and the man would stop believing the serpent's lies if they hated the serpent.

THE ESSENCE OF ENMITY FOCUSES ON DUALISM AND PROGRESS

Genesis undoubtedly emphasizes dual antagonism, as shown below;

God creates conflict



Genesis explains much more about the significance of dual enmity and the way the concept of enmity evolves over time. This study demonstrates that animosity is started by individuals who symbolize the seed of the snake, even if God created the woman loathe the serpent.

Those who stand for the woman's seed are the targets of hostility.

THE SIMPLE, UNIVERSAL LOGIC OF ABHORRENCE

Theologically speaking, the seed of the woman counteracts the hostility that is shown by the seed of the serpent, which is constant animosity and jealousy between the godly and ungodly. First, it's crucial to understand that individuals who despise God are always the origin of hostility. To comprehend the Genesis theme of hostility,

this is crucial. But everyone who is the seed of the woman hates wickedness because of God's love. This conflict still exists between good and evil, or the seed of the woman and the seed of the serpent.

CONCLUSION

Finally, my analysis has shown that the motif of enmity in Genesis is actually rooted in Gen. 3:15. It shown that the topic of animosity in the text's final form is significant both historically and linguistically. Gen. 3:15's description of "enmity" is not as clear-cut and uncomplicated as first believed. The "enmity" of Gen. 3:15 has been shown in this thesis to be philosophically and theologically profound; as a result, it merits scholarly investigation. Be aware that while this thesis attempted to avoid changing the text, it also left open for alternative strategies when the nature of the text called for them.

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A Historical - Grammatical Study of Genesis 3:15, the Seedbed of the Theme of Enmity in Genesis

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