



Lesson 6
Study of Genesis
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Disc 6

GRAFTED IN FELLOWSHIP
KING GEORGE

10-11-5774 / 11 Jan 2014

My Notes:

Your Notes:

Chapter 5

1. This is the book of the **generations** of Adam. In the day when God created man, in the likeness of God he made him;

1. Ze sé•fer **tol•dot** Adam be•yom be•ro Elohim adám bid•moot Elohim asa o•tó. (Hebrew World, **emphasis mine**)

זה ספר **תולדות** אדם ביום ברא אלהים אדם בדמות אלהים עשה אתו:

- toldot (genealogies/generations)
- Narrative, then genealogy; narrative, then genealogy
- Last of the generations: Noah (Noach, rest)

Chapters 1-4 establish the whole foundation for the dynamics of human relationships

-Must understand 1-4 in order to see the set-up of the other chapters

Two impulses (Every Man's Talmud, pg 88)

- Yetzer ha'ra
- Yetzer ha'tov

-Gen 2:7 - And the Lord God **formed** man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

7. Va•yí•tzer Adonái Elohim et•ha•adám afar min•ha•ada•ma va•yi•pach be•a•pav nish•mat cha•yím va•ye•hi ha•adám le•né•fesh cha•ya. (Hebrew World, **emphasis mine**)

ויצַר יהוה אלהים את־הָאָדָם עֶפְרָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

[For comparison: Gen 2:19 - ...God **formed** (**ויצַר**) every beast of the field...]

- yitzer: two yods instead of one
- Explanation: two impulses, one good, one evil
- Both impulses control the average person
- Ecc 9:14 - There was a little city (body) with few men in it (limbs), and a great king came against it (evil impulse) and besieged it, building great siege works against it (sin). But there was found in it a poor, wise man (good impulse), and he by his wisdom delivered the city (repentance and good deeds). Yet no one remembered that poor man.

- Evil impulse is born with the individual; good impulse only manifests at age 13
- The greatest expression of the conflict of these two impulses is in sexual desire
- The wicked are under the control of their heart, but the righteous have their heart under their control
- The issue over righteousness is the ability to listen to God instead of your heart

Paul is a rabbi!

- Paul is saying the same thing as the rabbis of his time
- The argument that Paul's doctrine of "original sin" (Romans) – every man has a sinful nature—they haven't read what the rabbis say about sinful nature
- Man is not destined to sin, we are born with a desire to fulfill our own will
- By the time you turn 13, you are able to oppose it
- Versus: we have no ability to resist sin, we have to sin because that is the way we were born a sinner
- Why 13? The age in which you are now responsible for living the Torah – living according to the second Tree of Life!

Chapter 6

-Gen 6:5 - And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
 Va•yar Adonái ki ra•ba ra•át ha•adám ba•á•retz ve•chol-yé•tzer mach•she•vot li•bo rak ra kol-ha•yom. (Hebrew World)

וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ וְכָל-יִצְרָר מִחֲשֹׁבֶת לִבּוֹ רָק רָע כָּל-הַיּוֹם:

-This is saying that man is controlled by his wicked heart

-Gen 6:6 – And the Lord repented that he had made man on the earth, and it grieved him at his heart.
 Va•yi•ná•chem Adonái ki-asa et-ha•adám ba•á•retz va•yit•a•tzev el-li•bo. (Hebrew World)

וַיִּנְחָם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֵלָיו:

[Long discussion about God knowing and must it come to be]

-This suggests that God is sorry that He created man – God changes His mind

-Omniscience: God knows everything; then how could He not know in advance the world would reach this point—and if He did know in advance, why would He be sorry for it?

-Does God know when He creates Adam that all man will need to be exterminated in the time of Noah?

-If God knows they are going to be exterminated, then how can they be guilty?

-If God "knows" it, then doesn't it have to happen?

-Introduction of infallibility: If God knows it is to be so, then He can't be wrong

-Calvinism

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-Aquinas: You are in the temporal time frame, you are in the chronology, but God isn't—He is outside of time. He is in the eternal moment, the eternal present.

+God is like a man on a high tower

+What God sees, He knows, and what He knows is infallible and can't be changed

-How does this fit in with, "...and God repented that He made man"?

-This [philosophy/theology] creates this type of problem

-The repentance of Nineveh is contingent: Jonah going there, God sending him, obedience & hearing the message

-God cannot know them to be truths since they are contingencies

-Gen 6:6, indicates that there are contingencies

-The question is: What is the "everything" that God knows?

-Suggestion: What can be known is everything that is a contingency, as a contingency; and everything that is a necessity, as a necessity

-Key: What is the proper definition of omniscience?

-Our ability to imagine the limits of knowledge is constrained by the fact we are finite

-This does not constrain God!

-The reason this doctrine began with Aquinas: the only way to know what God is like is that He is not like us

+*Via Negativa* – [Wikipedia]

Concerning the nature of God, Thomas felt the best approach, commonly called the *via negativa*, is to consider what God is not. This led him to propose five statements about the divine qualities:

1. God is simple, without composition of parts, such as body and soul, or matter and form.[94]
2. God is perfect, lacking nothing. That is, God is distinguished from other beings on account of God's complete actuality.[95] Thomas defined God as the '*Ipse Actus Essendi subsistens*,' subsisting act of being.[96]
3. God is infinite. That is, God is not finite in the ways that created beings are physically, intellectually, and emotionally limited. This infinity is to be distinguished from infinity of size and infinity of number.[97]
4. God is immutable, incapable of change on the levels of God's essence and character.[98]
5. God is one, without diversification within God's self. The unity of God is such that God's essence is the same as God's existence. In Thomas's words, "in itself the proposition 'God exists' is necessarily true, for in it subject and predicate are the same." [99]

+God is not finite (infinite)

+He is not limited in His power (omnipotent)

+He is not temporally located (omnipresent)

+It is what we are, negated

+When we come to the word knowledge, I know I don't know everything; this means God does know everything

-The whole tenor of the Bible is that we are responsible—therefore, it has to be contingent!

- So, Gen 6:6, is a result of the contingency of creation—the choices I make really do change things
- God expects me to make those choices based on His words, His explanation of what is good and evil, and I am held accountable for it
- The problem is not in the text, it is in the definition of omniscience!
- Sovereignty teaches us that there is that there is no contingency that God can't work with—His purposes will prevail regardless of the contingencies
- This verse has a direct impact on our understanding of Paul's discussion of predestination
 - +We take the definition to mean that God knows beforehand what is going to happen
 - +We have to re-think what Paul said in terms of the Old Testament view of life

Noah: Flood

- Raven – unclean bird
- How many of each animal?
 - +2 of unclean
 - +7 of clean
- How did Noah know what was clean/unclean prior to Exodus?
- Noah already knows which animals are clean (used for sacrifice)
- Noah understands clean and unclean, the process of sacrifice, the idea of worship, centuries before Abraham
- Torah was in existence before Abraham (the first Hebrew) ever showed up on the planet!
- God has a universal moral law that all men are held accountable regardless of whether they have ever heard Torah!

Food after leaving the Ark

- Gen 9:2-4 – 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and upon all the fishes of the sea; to your hand are they delivered.
- 2. Oo•mora•a•chem ve•chit•chem yi•hi•yé al kol•cha•yat ha•á•retz ve•al kol•of ha•sha•má •yim be•chol ashér tir•mos ha•ada•ma oo•ve•chol•de•géy ha•yam be•yed•chem ni•tá•nu.
- 3. Every moving thing that lives shall be food for you; even as the green herb have I given you all things.
- 3. Kol•ré•mes ashér hoo•chái la•chém yi•hi•yé le•och•la ke•yé•rek é•sev na•tá•ti la•chém et•kol.
- 4. But flesh with its life, which is its blood, you shall not eat.
- 4. Ach•ba•sar be•naf•sho da•mo lo to•ché•lu. (Hebrew World)
- Now you can eat meat and all this will be food for you
- Two (2) things this implies:
 - +No meat in diet before this (everyone was vegetarian)

+Does “every moving thing” now mean we can eat all animals?

--Who is right – Noah or Moses?

--Noah’s covenant was first, so ALL mankind can eat all

--Moses’ covenant is only with the Jews

--If the dietary laws are only with Israel, and we are joined to the commonwealth of Israel, does that mean I have to accept the dietary laws?

--First principle of Biblical interpretation: “What did the first audience hear?”

--The first audience to hear this is Israel in Exodus [at Sinai]

--What is the definition of “food” to Israel?

--Anything that is not clean is not food

--“Food” only applies to clean animals!

--“Food” is acceptable to eat

--Any clean animal is now available for food!

+Food is clean and bloodless

-If you remove the first principle of interpretation, you get an entirely different interpretation!
