

Genesis

SEPTEMBER 14, 2000: CLASS

- Read: Genesis in English for next week
- Tests: tests are not cumulative
- Papers: 10-13 pages, primary and secondary texts: geological implications of the Flood
- “Genesis”
 - Title in Hebrew means “in the beginning”, while Jerome called it “Genesis” – beginning
 - Luther called it “1st Moses” – his lectures are very insightful
- Sections
 - 1-11, 12-50: Primeval History, Patriarchal History
 - Adam/Eve to the nations; restart through Noah/Mrs. Noah to nations; promise to Abram
- Purpose
 - Describes God’s grace in choosing Israel through Abram as the line for a Messiah
 - Israel’s purpose was to bear the Messiah; fundamentalists see the purpose as incomplete
 - Paradise lost / paradise regained
- God in Genesis
 - Plural (elohim), yet singular (he said)
 - Always a person, never a “thing”
 - Other gods are mentioned only in passing
 - Is omnipotent, giving life, is active in the affairs of the nations of the world
 - Is holy: there is no debating “sin” -> consequences are immediate
 - Provides revelation (ex: to Moses)
 - Comes to his creation as an “angel” -> a pre-incarnation of the Son?
- Christology in Genesis
 - Gen. 3:15: the proto-evangelion
 - Gen. 4:1: “I have begotten a man, the LORD”
- Anthropology: Describes man’s situation
- Soteriology: Abram, Isaac, etc. are chosen by grace, not by works (monergism)
- Sacramentology: circumcision, the flood, the waters of creation: God works through means

SEPTEMBER 19, 2000: CLASS

- READING: Genesis 1:1-5 in Hebrew, Genesis 1, Commentary Introduction
- Evidence for the Mosaic Authorship
 - Internal
 - Exodus 24:4-7: wrote or dictated to scribes some of the material, which was read
 - Exodus 24:27 , Deuteronomy 31:9: Exodus 17:14, Numbers 33:2
 - Commandment of the Lord tied to the writing of Moses
 - Well-educated, royal, familiar with Hebrew tradition, geographical knowledge
 - Written records of the past could have been used for the preparation of Genesis
 - Josiah, Hezekiah, *Jesus*, others refer to Moses as the author of the law
 - 3rd person narrative was typical of the literature of that time
 - External
 - Ecclesiasticus: acknowledges Mosaic authorship
 - Philo: “I will tell the story of Moses...monuments of wisdom he has left behind him”
 - Josephus: Against Apprian 11:8; turn of the millenium
 - Julianus: 527 AD

- Liberal Scholarship - Presuppositions
 - *Epicureanism*: pleasure is the essence of good, pain is the essence of evil
 - *Intentionalism*: Peter Abélard; it is not the thing but the intention behind it
 - *Voluntarism*: William of Ockham; good is established by God, but God's will changes
 - *Nominalism*: There are no universals, only particulars
 - *Existentialism*: Jean-Paul Sartre and Soren Kierkegaard
 - *Evolutionism*: Hegel; we are progressing forward toward some end
- Problems (Norman Geisler)
 - One cannot deny all absolutes without positing an absolute
 - Not everything can be in a state of change, or there would be no measure of change
 - Although, there can be *relative* change, if one thing is changing more than another
 - Whatever a man is unconditionally committed to, that is an absolute
- **ex**: the prohibition against graven images could not have been known at Moses' time
 - This had to have come at a later time (assumes evolutionism)

SEPTEMBER 21, 2000: CLASS

- Creatio Ex Nihilo: God created out of nothing, as emphasized by the text
- Hexaemeron: creation occurred in six days
 - Hillary, Athanasius, and Augustine believed in **1** day
 - Theistic evolutionists believe in a creation over long periods of time
- Opus Dei Ad Extra: an act by God from the outside
 - Although creation is the single act of God, **all three persons** receive credit for it
 - Free act, not necessary act: God does not need creation in order to exist
- Luther adopted many insights from Rabbi Rashi (11th C) through Nicholas of Lyra (14th C)
- Genesis 1:1-5
 - 1:1
 - berashith
 - “when” God created is not a permissible translation
 - “a desperately insipid construction” – Wellhausen
 - LXX translates it as “en arxn” – alluded to in John 1:1
 - No definite article: used as a “proper noun”; the one and only beginning
 - Elohim (plural for god = gods or God)
 - Common name for God, used 32 times in Genesis 1
 - An implicit reference to plurality within God
 - Elohim the first name used for God; also used for pagan gods
 - Also used for men in offices that God has established (magistrates)
 - Heaven is plural, earth is singular
 - Layers of heaven? 2 Cor. 12 – 3rd heaven
 - 1st – atmosphere, 2nd – space, 3rd - illocal

SEPTEMBER 28, 2000: CLASS

- Crux theologorum: “Why is one person saved, and another not?”
- Only God is preexistent: there is no “other”
- The days reverse the emptiness and formlessness present in creation
 - Creation of the angels: occurs before Day 1?
 - Day 1: God gives form to formlessness by the creation of light and dark
 - “And God said”: the saying itself brings into existence that which was not
 - “And God said” “And there was” “And he called” “And he blessed” ten times

- Light - “fiat lux” in Latin – connection with Revelation’s God-light?
- Day 2: Sea and sky: the firmament
- Day 3: Fertile earth and the plants that spring forth – reversal of the emptiness
- Day 4: Lights of day and night: the moon and the stars
- Day 5: Water and air: the creatures therein
- Day 6: Land and its creatures, including human race
- **“Yom”**: what is a *day*?
 - Origen: yom in Genesis 1 is an allegorical, or non-literal, usage
 - Augustine: God created the world instantaneously
 - Luther: in favor of the literal meaning of 6 days
 - Modern: day = age/epoch, or day = day of revelation to Moses
 - Gibson: a metaphor, story, or parable
 - Psalm 90:4: “A thousand years in thy sight are like a day”
 - Includes a comparative particle “like” which Genesis 1 does not have
 - This passage points out that God reckons time differently than we
 - “morning” and “evening” emphasize that this is not a comparison
 - 2 Peter 3:8: “One day = a thousand years”
 - The issue of creation, however, is not being addressed
 - A comparative particle is *again* present, just as in Psalm 90:4
 - Majority of biblical scholars have allegorized the text, but see **yom** as “24-hour day”
 - Always used in the singular absolute and joined to a numeral (1,2,3, ...)
 - “there was evening, and there was morning” – defines what is meant by “day”
 - Appears 2304 times: 1452 in singular, 668 times in Moses, 152 in Genesis
 - 6 days of labor and 1 day of rest appear in a consecutive, non-interrupted sequence
 - Every usage of day with a numeral in the OT, except Ezekiel, refers to 24h days
 - Only the 6th and 7th day have the definite article: the numeral provides the definiteness

OCTOBER 5, 2000: CLASS

- Genesis Test: Objective, fill in the blank, essay questions, preliminary chapter
 - What took place on each of the six days
 - Documentary hypothesis
 - Pastoral-type questions
 - Hebrew translation
 - Chapters 1-3
- Commentaries:
- Keil&Delitzsch for OT, Lenski for NT, Kretzmann (Gard’s suggestion)
- Genesis, Isaiah key Old Testament books to have for a commentary
- Concordia Commentary Series also good books to have
- “To know good and evil” means to be able to choose between right and wrong
- Made a helpmate “appropriate” or “fitting” for him
- God makes “ish” and “isha” because it is NOT good for man to be alone
 - This does not mean sin has entered into the world: more good work is needed
 - There was no creature that corresponded to Adam
 - The creation of woman likely occurred on Day 6
 - The time it took to create woman was catechesis for the man
- The serpent, or “the shiny one” then appears as a beautiful “angel of light”
 - Rev. 12 connects “serpent” with “dragon” or fearful beast

- “Did God (not the Lord!) *really* say?...” –the first theological discussion
- God then comes looking for man, man does NOT go looking for God
- God’s interrogation is to gain a *confession of guilt*
- To be fallen is to *blame God*: “The woman YOU GAVE ME”
- Gen. 3:15: Protoevangelion
 - The seed of the woman would come to destroy the serpent
 - The woman will bear children in pain, desire is for husband who rules over her
 - Work is now a burden, done in order to survive
- “Original Sin”
 - *Luther*: Adam is changed and different after the Fall, almost another person
 - Our natural ability is now changed: flight from God, hiding from God
 - Humanity is now bereft of wisdom (Gen. 6:5)
 - *Hereditary guilt*: the sin of Adam imputed to all mankind (Romans 5:18)
 - Accepted by many Christians
 - *Hereditary corruption*: Adam’s sinfulness is carried on to each generation (John 3:6)
 - Adam’s sin is typical of all our sin
 - Children inherit it by birth, not learned by parents
 - Sin is not always voluntary and done willingly
 - Humans have no ability to cooperate with God in salvation
 - Rejected by many Christians
 - *Concupiscence*: The habitual inner inclination to evil
 - *Effects*: temporal death, doubt of God’s Word, loss of free will
 - If infants can’t sin, and death is the effect of sin, why do they die?

OCTOBER 17, 2000: CLASS

- Genesis 4:1-8
 - 4:1
 - “I have brought forth a man...the Lord” – what does אָדָם mean?
 - It could mean “with” or “from”, but these are exceedingly rare
 - Cain’s name may mean “spear” or “smith”; he is a farmer like his father
 - Abel’s name means “breath”; but this is not for certain
 - 4:3
 - Hifil Imperfect 3 ms – to cause to come or to bring אָבָה
 - 4:4
 - God provided skins for Adam and Eve; established the beginning of sacrifice?
 - Abel’s offering is acceptable to God, Cain’s is not: why was this the case?
 - Cain’s heart was not in the sacrifice, but Abel’s was
 - Cain’s sacrifice would be accepted “If you do well”
 - Targums
 - Teaching translations / paraphrases in Aramaic in the MT
 - 4:8
 - “And Cain said to Abel his brother.” WHAT did Cain say to Abel his brother?
 - Some targums says “Let us go out to the field” (also in the Samaritan Pentateuch)
 - The targums report a debate between Cain (Sadducees) and Abel (Pharisees)

OCTOBER 19, 2000: CLASS

- TUESDAY: Gen: 9:1-7
- THURSDAY: Gen: 11:1-9

- THE FLOOD
- Chiastic structure in 6:10-9:19
- 3 Theories:
 - Universal flood
 - Limited flood
 - Mythical flood
- Biblical argumentation for a universal flood:
 - The earth (ha 'eret) occurs 46 times – the only word for world in the Pentateuch
 - “upon the face of all the earth” also used in Genesis 1:29, Genesis 11
 - “on the face of the ground” also used in Genesis 2
 - “all flesh” used to imply the death of all flesh
 - “every living thing” Genesis 7:4, 23
 - “under the whole heaven”
 - “all the fountains of the great deep”
- Gilgamesh Epic
 - Parallels the story of Noah
 - Dated to 3rd millennium BC (2000 to 3300 BC)
 - Written in the form of a poem
 - Gilgamesh may have reigned for 126 years as king in Sumeria
 - He meets Utnapishtim, who weathered a “great flood”
- Widespread myths about a global flood
- Noah brings 2 unclean, 7 clean animals on board
 - Lev. 11:1-47: unclean
 - Cloven hooves that don't chew cud (rabbit, camel)
 - No cloven hooves but chew cud (pigs)
 - Crustaceans
 - Seeds would have remained dormant
 - Fish were not on the ark
- Beasts (wild animals), cattle (domestic), creeping things (insects), fowl (birds)

OCTOBER 24, 2000: CLASS

- Call, chaplain, pastor, minister all refer to the same office, the only one established by Christ

THE FLOOD

- Most major mountain ranges of the world have fossils near their summits
- There are hundreds of myths from around the world of a catastrophic universal flood
- Is it possible that the flood destroyed the dinosaurs?
 - What are the behemoth and the leviathan mentioned in Job and the Psalms?
 - What about dragon myths?
 - Would the flood have crushed flora and fauna creating coal and oil reserves?
- What about glaciers? There would be no need for glacial theory if there was a flood
- Where the seven clean animals for sacrifice?
 - What was a “clean” animal at the time of Noah?
 - The father of the house serves as priest (patriarchal society)

Genesis 9:1-7 (TEST)

- God blesses Noah and his sons (and wives?) and commands to multiply and fill the earth

- God initiates the covenant, nothing is required on Noah's part, every generation is included
- The rainbow is a reminder that he will not destroy the earth by flood
 - 9:1
 - There is no command to subdue as there is to Adam
 - 9:5
 - To seek, to require a reckoning, to inquire: cultic meeting -> "seek after the Lord"
- 7th day of 7th month, the ark came to rest on Mt. Ararat in Turkey
- No remains have actually been discovered of Noah's Ark

OCTOBER 26, 2000: CLASS

- The Ark:
 - God provides the basic plan for the ship
 - "Gopher" wood is the literal name in Hebrew – it is not known what kind of tree
 - Unique design: not a typical shape, the Hebrew word has an Egyptian cognate "box"
 - A rectangular barge that would have floated low in the water
 - No propulsion or navigation systems
 - 1 door, 3 stories, 18" gap at the top for air circulation
 - "Pitch", some form of resinous material of unknown origin
 - Contained multiple rooms or "reeds" – building design or material
 - 300 cub. x 50 cub. x 30 cub. (approx. 437'-512' long): optimal design for rough seas
 - 1,500,000 cu.ft. -> 569 railroad box cars -> 125,000 sheep

	Cubits	Inches	Feet	Meters	Stories
Conversion:		18	12	3.7	3
	300	5400	450	121.6	41
	50	900	75.0	20.3	7
	30	540	45	12.2	4

- The Nations
- Everything focuses in on the line that will bear the Messiah
- A temporary temple, priesthood, and kingship is granted
- The apostles are now sent out to Jerusalem, then Judah, Samaria, and all nations
- The curse of Canaan: Noah singles out this particular son of Ham
 - Used for generations as a proof for Negro subservience
 - But the descendants of Canaan are the CANAANITES, not Africans
 - They will be SERVANT of SERVANTS (Israel), not necessarily slave of slaves
- Mizraim: Egypt was originally black, before it was Arabic (not until 600 AD)
- Nimrod: Babel is traced to Nimrod, who may actually be Marduk (nmrd)
- "The whole earth was of one tongue and one language"
- **TEST: 3 sons of Noah, basic 3 families of man**
 - **Shem: all the Semitic peoples**
 - **Ham: African, Arab**
 - **Japheth: European**

NOVEMBER 2, 2000: CLASS

TOWER OF BABEL

- Explains
 - 1) Dispersion of Noah's descendants throughout the world
 - 2) Origin of different languages
- Plains of Shinar is the site of the city of Babylon
- Nimrod may well have been the leader of the Tower-building enterprise
- Inhabitants begin to make bricks (technology was fairly advanced)
 - The invention of the elevator and the streetcar completely revamped world culture
 - The fabrication of bricks would be a similar feat
- They saw themselves as self-sufficient
 - The reason for the tower, that they not be scattered, is contrary to God's will
 - God could have destroyed the tower,
 - Instead he confuses their language which scatters them anyway
 - Pentecost would reverse this effect in order that all may learn of Christ

ABRAHAM

- Early Dates: 2166 BC – 1991 BC
 - Born in Ur of the Chaldeans
 - Migrates to Harra with Terah, Sarai and Lot (age 75, 2091 BC)
 - Commanded to leave Harra and travels to Canaan and Shechem
 - Builds an altar at Shechem
 - Goes to Bethel and builds a second altar
 - Travels to Egypt, passes his wife off as his sister
 - Lot goes to the valley, Abraham to the hills of Hebron
 - Rescues Lot from capture from Sodom
 - Meets Melchizedek, King of Salem, who blessed him in the name of God Most High
 - Gen. 15: Covenant ceremony, promising a son
 - Abraham has son through Hagar called Ishmael (age 85, 2081 BC)
 - Circumcision given, new names of Abraham and Sarah (age 90, 2076)
 - Gen. 18: Destruction of Sodom and Gemorrah (2067 BC)
 - Angels blind the attackers and escape the city with Lot and his daughters
 - Isaac's birth (2066 BC)
 - Hagar and Ishmael sent away, put promised protection by the Lord
 - Gen. 21: Abimelech settles a dispute with Abraham
 - "Sacrifice of Isaac" on Mt. Moriah
 - Gen. 24: Sarah dies and is buried
 - Sends for a wife for Isaac, Rebekah, who is actually a relation of sorts
 - Gen. 26: Abraham takes another wife at the age of 140
 - Abraham dies and is buried (age 175, 1991 BC)

HIS LIFE

- Gen. 11: Ur was a city, so he likely was a city dweller
- Leaves the country of Egypt as a wealthy man
- Musters 318 trained men for the war against the Canaanite kings who captured Lot
- Abraham must have been a patriarch of at least 600 or more people

CRITICS

- Patriarchal accounts were created during the time of the monarchy

ARCHAEOLOGICAL EVIDENCE

- No discovery of anything of Abraham's time speaking about him, or reference to his name
- On the other hand, little writing has been found of the 3rd millennium period
- 19th century BC Egyptian text has a variant of the name Abraham transliterated
 - This may suggest an actual reference to Abraham
- Gen. 14 is the most hotly debated part of Genesis
 - Since none of this appears in extra-biblical accounts, it seems to be late and unhistorical
 - The names of the kings in the chapter are, in fact, attested in other documents
- Eliezer's inheritance:
 - Uzzi Tablets mention the adoption of a son in old age who will inherit the property
 -

NOVEMBER 7, 2000: CLASS

- CRITICISM of PATRIARCHAL HISTORICITY
- Inclusion of camels in the patriarchal stories is a point AGAINST their historicity
 - Camels were only domesticated in the 1st millennium BC
 - Archaeology has now disproved this late date, and moved it to 3rd millennium BC
- Mention of the Philistines in Canaan
 - Could just be an earlier race of immigrants known as the Palestines
 - Were in the plains of Moab and Canaan long before the Patriarchal period
 - A number of critics do NOT see these as anachronisms

THEOPHANIES

- There is no explanation of how God told Abraham to leave for Canaan
- At other times, God speaks to Abraham as:
 - An angel
 - A burning pot
 - In visions
- Exodus 6:3, Joshua 4:14: The Patriarchs did not know God as YHWH
 - Critics think the Patriarchs worshipped El, the Canaanite High God
 - Abraham's worship at trees is a sign of this belief
 - This is largely based on the higher critical assumption of religious evolution

CANAANITE RELIGION

- The religion of the Patriarchs was a refined, Canaanite religion
 - Ras Shamra: Canaanite religion appears to be quite adverse to patriarchal religion
 - Goddess-worship, child sacrifice, cultic prostitution
 - Ba'al is never mentioned, nor are any derivatives mentioned
 - The sacrifice of Isaac is stopped and not accepted
- Alt: each Patriarch has its own God, with separate tribes associated with each:
 - The Shield of Abraham (Ch. 15)
 - The Fear of Isaac (Ch. 31)
 - The Strong One of Jacob (Ch. 49)
- Von Rad: Four tribes, (Leah, Rachel, and the two handmaids)
- Noth: "Tribal Confederacy"

WORSHIP OF THE PATRIARCHS

- Abel and Noah both sacrificed burnt offerings at particular places
- Places where God has appeared are particularly significant
- No priesthood; patriarchs serve as priests
- Levites served as the substitute for the first born of every Israelite family
- Levi to Aaron to Zadok (narrowing of the Levitical line)

NOVEMBER 14, 2000: CLASS

- TEST: Cain and Abel, Noah, Table of Nations, Tower of Babel, some on the Patriarchs
- Hebrew translation: 4:1-8, 9:1-7, 11:1-9, 49:8-12

Genesis 49:8-12

- “min” can be used as a comparative, meaning “more than”
- BHS: displays all the *significant* variants: verse 12 has no significant variant
- Often considered by the church to be a prophecy referring to Christ
- “TESTAMENT OF JACOB” – Genesis 49:3-27
 - “provoked more discussion than the whole of the rest of the chapter”
 - Where did it fit before Moses incorporated it into the text?
 - Does it have a unity, or did it come from various sources?
 - THEME: A coming king
 - DATE: early date, since there is no mention of Mosaic legislation
 - Critics:
 - If it has unity, Joseph to Late Monarchy;
 - If it does not but is collected tradition, Pre-Monarchial to Post Exilic
 - There is growing recognition that this is an ancient text
 - TEXT: transmitted orally or in written form to Moses a distinct possibility
- 49:8
 - “You (are) Judah” ...”your brothers will praise” – praise being assonance with Judah
 - “Hand on your neck” is not the usual expression: usually “*foot* on your neck”
 - “Your father’s sons will bow themselves down before you”
- 49:10
 - “*Shiloh*”: Judah will rule until “Shiloh comes”; the obedience of the nations will be his
 - The nations will benefit from Shiloh’s rule
 - This will be the continuation of God’s covenant promise to Abraham1)
 - 1) “until he comes TO Shiloh”: Shiloh refers to the sacred sanctuary in Ephraim
 - 2) “until he comes WHOSE IT IS” – not a proper name, but a designation
 - 3) Westermann and Von Rad believe this is a correction of “*mishlul*” – his ruler
 - A future ruler who will be more than a political figure, but an eschatological figure
 - Significant blessings will flow from this figure
 - “*Wine*”: the finished product, while “*grapes blood*” may mean “grape juice”
 - Sacramental???....
 - Psalm 45, 132, Amos 9, Isaiah 11 all draw on this theme
 - Prophecy of David and the Davidic kingdom
 - A kingly figure who will come out of Judah
 - All will benefit as a result of his rule
 - Strength and ability to defeat enemies and conquer nations
 - Divine favor and divine blessings
 - BUT this is not *completely* fulfilled in David, but it is in *Christ*

- REVELATION draws **heavily** on the imagery of Genesis 49

OCTOBER 11, 2000: NOTES

The Book of Genesis (NICOT)

- **Structure**
 - Toledoth: “These are the generations of”
 - 10 of them: may summarize (colophons) or introduce
 - Likely introduce, since what follows is the “origin/history” of the person
 - Summarizing would make them a trailer (Ugaritic) giving the scribe, date, etc.
 - Geographical:
 - 1-11: Mesopotamia
 - 12-36: Canaan
 - 37-50: Egypt
 - Structural:
 - 1-11: Primeval History: Alienation from God
 - 12-50: Patriarchal History: God’s solution
- **Composition**
 - LIBERAL
 - Astruc: Moses was the *redactor* of Genesis 1 – Exodus 2
 - Eichhorn: Published Astruc’s theories
 - Wellhausen: Fully developed the theory
 - Gunkel: The sources had an oral prehistory
 - Noth: Collection of a number of short, oral tribal stories
 - Van Seters: no historical, only kerygmatic, Abraham
 - Rendtorff: separate literary units: the promise is a redactional edition
 - Kikawada: argues for the literary unity of Gen 1-11, and its parallels in mid-east myth
 - CONSERVATIVE
 - Kitchen and Harrison: