

Essay:

The human species together images God. All of us, rich and poor, Christian and non-Christian, male and female, together, are created in the image of God. In so being, we differ from all other elements in God's creation.

Genesis 1:27; 5:3; and 9:6 also remind us that the image of God is deeply relational term. The phrase incorporates both horizontal and vertical relationships. Creation has provided a distinctive bond between God and humankind. The image of God bonds us in a special way to God but also to one another. Those made in the image of God are bonded uniquely to one another and to the one who gave us this image. The image of God speaks not only of relationship but also of responsibility. Human beings manage the world, so that help comes to those who need it. *For he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and needy and save the needy from death* (Ps. 72:12-13 NIV).¹

Community, 2:18-25. Besides a fertile environment and freedom, God provides community for human creature. God forms animals. But the animals cannot fulfill humanity's need for community (2:19-20). This is bone of my bones ... (2:23). The human community is formed. Eugene F. Roop, *Believers Church Bible Commentary, GENESIS* (Scottsdale, PA: Herald Press, 1987), P. 42.

Nothing in the phrase *helper fit for him* suggests priority given to the man. Elsewhere the word "helper" (ezer) describes God as "helper" (P. 121: 1-2). In fact the use of the term in synonymous lines of Hebrew poetry has suggested to some that the word here means "power" (Deut. 33:29; Ps. 115:9-11). The statement that woman was made from material taken "from the man" does not imply that the woman is "lower than" the man. The phrase "from the man" describes a close relationship between the man and woman. In a similar relationship, *adam* is formed out of material taken *from the ground* (2:7). The story of the creation of human community is followed by statements of mutuality and intimacy, not of structure and hierarchy. (323-324)

Eugene F. Roop, a Professor of Biblical Studies at Bethany Theological Seminary, explains that John Calvin (1509-1564) understood the narrative in Gen. 2-3 to describe a relationship between the man and the woman that one might call benevolent subordination. Interpreting this text in connection with New Testament passages (e.g. I Cor. 11), Calvin saw a hierarchy in Genesis which put God at the top and then the man and finally the woman. The disobedience, or Fall, introduced hostility and harshness into the hierarchy (Calvin's Commentaries: 129-130). Calvin's position reflects the understanding of many in the church. Martin Luther (1483-1546), however understood the text differently. Prior to the disobedience the man and the woman were "equal in all respects" (Luther's Commentary: 55,

¹ Eugene F. Roop. Believers Church Bible Commentary on *Genesis*. (Scottsdale: Herald Press, 1987), 322.

82). A relationship of domination and subordination followed as a consequence of disobedience and was not a part of the vision of creation. The church has only occasionally remembered Luther's interpretation (cf. Menno Simons: 113). Currently Luther's perspective has been rediscovered, albeit with modification.

Bethany 신학교 성서연구학 교수 Eugene Roop 에 따르면 Calvin (1509-1564) 은 창세기 2-3 장의 [창조]기사를 benevolent subordination 이라고 부를수 있는 남녀간의 관계를 서술하고 있다고 이해했다. 고전 11 장과 같은 신약성서의 문장과 관련해서 이 본문 [창세기 2-3]을 해석할 때 Calvin 은 하나님이 맨위에 계시고, 그다음에 남자, 그리고 그다음 (맨 밑에) 여자가 있는 위계제도를 보았다. 인간의 타락 혹은 원죄(Fall)는 위계제도에 적개심과 가혹 (harshness) 를 초래했다 (Calvin 주석 129-130). 교회안의 많은 사람들은 이 칼빈의 입장을 고수한다. 그러나 마틴 루터 (1483-1546) 이 본문을 칼빈과는 달리 이해했다. 인간의 타락 이전에는 남자와 여자는 “모든 면에서 동등했다” (루터의 주석 55, 82). 지배(domination)와 종속 (subordination) 의 관계는 타락의 결과로 온 것이지 원래 창조의 목적의 일부가 아니었다. 교회는 이런 루터의 해석을 가끔 기억했을 뿐이다 (Menno Simons 113 참조). 수정이 되긴 했지만 루터의 해석이 최근에 다시 부활하고 있다.²

Among the reasons for moving away from Calvin's understanding of this text are the following:

1. Nothing in the phrase *helper fit for him* suggests priority give to the man. Elsewhere the word “helper” (*ezer*) describes God as “helper” (Ps. 121:1-2). In fact the use of the term in synonymous lines of Hebrew poetry has suggested to some that the word here means “power” (Deut. 33:29; Ps. 115:9-11) (Friedman: 56-58).

2. The statement that woman was made from material taken “from the man” does not imply that the woman is “lower than” the man. The phrase “from the man” describes a close relationship between the man and woman. In a similar relationship, *adam* is formed out of material taken from the ground (2:7). The woman and the man correspond to one another. The animals, however important, cannot be co-respondents in that way. The story of the creation of human community is followed by statements of mutuality and intimacy, not of structure and hierarchy.

3. Genesis 1:26-27 does not understand the relationship between the man and the woman differently than Genesis 2-3. Genesis 1 takes other language, *male and female he created them* (1:27). However, it is the same community which God created and which is recreated through Jesus Christ – a community of correspondence (Rom. 5:17).

다음과 같은 이유로 칼빈의 해석을 떠나고 있다:

² Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 323.

1. “돕는”배필이란 구절에 남자에게 우선권을 준다는 뜻이 없다는 것이다. 시 121:1-2 에서 쓰여진 “돕는자 (Ezer)” 란 단어는 하나님을 “돕는자” 로 묘사할 때 사용되고 있다. 사실은 히브리 시인이 사용한 같은 용어는 어떤이들에게는 “힘 (power)”을 의미하기도 한다 (신 33:29; 시 115:9-11) (Friedman: 56-58).

2. “남자에게서” 나온 자료로 여자를 만들었다는 진술은 여자가 남자보다 “낮다”는 의미를 암시하지 않는다. “남자에게서” 란 구절은 남자와 여자사이의 밀접한 관계를 묘사하는 것이다. 비슷한 관계로 아담도 땅에서 나온 자료로 만들어졌다. 그러므로 여자와 남자는 서로에게 일치한다. 그러므로 인간 공동체의 창조의 이야기는 상호성(mutuality)과 친밀감(intimacy)에 대한 진술이지 조직이나 위계제도에 대한 진술이 아니다.

3. 창 1:26-27 은 남자와 여자와의 관계를 창 2-3 의 것과 달리 이해하고 있지않다. 창세기 1 장은 하나님이 남자와 여자를 창조하셨다는 표현을 사용했다 (1:27). 그러나 하나님이 창조하신 같은 공동체가 예수그리스도를 통해 재 창조 된 것이다 (롬 5:17) ³

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3: 7-24: Consequence and disobedience

The brokenness has immediate impact on life in the garden as a consequence of the disobedience to God’s command.

Divine Assessment 6:5-8 - Flood

The portrait of God in verse 6 shows us a God in tears. The Hebrew word translated grieve is the same Hebrew word we met in Genesis 3:16 to describe the pain of the woman in childbirth. God too lives with the pain of a world distorted and disrupted. The anguish of that pain causes God to wish that humanity had never been formed. The texts portray divine anguish. ⁴

In Genesis 6:6-7, God speaks a word of judgment. The speech proclaims not expulsion from the garden, or alienation from God and the earth, not a limitation on life expectancy but the end of life on earth. Judgment here means annihilation. ⁵ I would like to call it no-return, unrecoverable permanent homelessness.

both Genesis 5:29 and 6:8 declare that any hope is grounded, not in the character of Noah, but in the grace of God. ⁶

Gen. 12:1-3

God’s speech promises a future where none existed before. This speech promises a future for Abraham and for others. The land which God shows them is the land of Canaan.

The promise of blessing leads us to expect that Abraham and Sarah’s life story will produce a great people, weak known and well respected, with a place to call home. The promise of blessing is not exhausted on Abraham and his family. Instead, this family will be the occasion (근원) of blessing for all the peoples on the earth. Abraham’s family will be an agent of blessing for others, or a model of the blessed way. God initiates a new future not only for Abraham and Sarah, who were homeless and

³ Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 323-324.

⁴ Eugene F. Roop, *Believers Church Bible Commentary on Genesis*. (Scottsdale: Herald Press, 1987), 62.

⁵ Eugene F. Roop, *Believers Church Bible Commentary on Genesis*. (Scottsdale: Herald Press, 1987), 63.

⁶ *Ibid.*, 63

barren, but for all peoples who are in whatever way living without blessing.⁷하나님은 아브라함과 사라에게 익숙한 자기 고향을 떠나 가나안으로 가라고 명령하신다.

가나안에 가면 축복하시겠다고 약속하시고 그 축복은 아브라함과 사라에게서 그리고 그의 친족에게서 끝나는 것이 아니고 그들에게 내려준 축복은 세상의 모든 민족도 복을 받게하는복의 근원이 될 것이라고 약속과 명령을 하신다. 아브라함의 가족은 타인에게 축복을 가져오는 대리인 (agent)의 역할을 하던가 자기들의 삶이 타인이나 타국에 모범이 되므로서 타인에게 축복을 가져오도록 한다. 하나님은 집도없고 자손도 없던 아브라함과 사라에게 새로운 미래를 여실 뿐만 아니라 축복을 모르고 사는 외부인과 타국에도 축복의 미래를 여신다는 말이다.

Abraham's Response: Journey 12:4-9 은 아브라함 가족의 반응은 여정 (journey)

Traditional interpretation often suggest that Abraham set out on the journey only at great cost –leaving land, family, and home. The text does not tell us that explicitly. The story, with its long, slow narration of the departure, might suggest Abraham's reluctance, but not necessarily. Canaan, not Haran, had been Terah's original destination. In addition, the narration tells only about the death of Abraham's father and Sarah's barrenness. None of these factors would keep the couple in Haran. Not unexpectedly, perhaps, Abraham and Sarah, together with Lot, do step toward a better future, one promising blessing. 토지와 친척과 고향과 집을 뒤에 남기는 값을 치르고 아브라함은 떠났다는 것이 전통적인 해석이다. 본문은 자세히 말을 해 주지 않는다. 가나안은 데라의 원래 목적지였다. 아브라함과 사라와 늦은 보다 나은 미래를 향해 약속과 함께 떠난다.⁸

The Text in Biblical Context

Paul reminded the early church that the promise to Abraham was not for the benefit of his family alone. (갈 3 : 8: 성경은 이방인일지라도 그들이 믿기만 하면 하나님께서 구원하신다는 바로 지금과 같은 상황을 미리 내다보고 기록해 두었습니다. 하나님께서 아주 오래전에 아브라함에게 '나는 어느 나라 사람이든지 너처럼 나를 의지하는 사람에게 복을 내릴 것이다'고 하신 말씀이 바로 그것입니다. 그러므로 그리스도를 의지하는 사람은 모두 아브라함과 같은 복을 받게 되는 것입니다). God's promise of blessing extends to all the families of the earth. Just as the promise is not exhausted in one generation, neither is the blessing expended on just one group. God's blessing intends to empower and enhance life for all the world. Israel will run into trouble when it tries to claim that blessing as its exclusive inheritance.⁹

The Text In the Life of the Church

Geographically, this unit moves from Mesopotamia to Canaan. Theologically, the direction of God's instructions leads Sarah and Abraham from barrenness toward fertility. Everyone longs to move from barrenness to blessing. Furthermore, as Calvin observes, God's speech gives

⁷ Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 98.

⁸ Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 99..

⁹ Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 100.

permission for Abraham to complete what his father had begun. The saga does not begin assuming that Sarah and Abraham are far more faithful than anyone else can hope to be. Instead, the narrative portrays a family with the trust needed to travel from barrenness toward blessing, the faith necessary to choose a possible future over no future, the courage required to follow the promise of God over other options. We need not look for the extraordinary people to find trust, faith, and courage similar to that of Abraham and Sarah. Such faith lives in our congregations and family and perhaps in us.¹⁰

¹⁰ Eugene F. Roop, *Believers Church Bible Commentary, Genesis* (Scottsdale, PA: Herald Press, 1987), 100.