

Gerhard Von Rad. A Commentary, *GENESIS* (Philadelphia: Westminster Press, 1972),

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In the creation story,

The idea of man, according to P, finds its full meaning not in the male alone but in man and woman. Gerhard Von Rad. A Commentary, *GENESIS* (Philadelphia: Westminster Press, 1972), P. 60.

Von Rad 도 “P 자료에 따르면 인간이란 남자혼자에게서 완전한 의미를 찾을 수 있는 것이 아니라 남자와 여자와 함께에서” 만이라고 한다.

We must understand that Gen. ch. 1 is Priestly doctrine. It contains the essence of Priestly knowledge in a most concentrated form. It was not “written” once upon a time; but, rather, it is doctrine that has been carefully enriched over centuries by very slow growth.¹

The Hebrew word "adam ("man") is a collective and is therefore never used in the plural; it means literally "mankind." 히브리 말로 ‘아담’이란 말은 “인간/인류”를 말하는 집합명사이다.²

Regarding “image” read p. 57-58

The extraordinary plural, “**Let us,**” prevents one from referring God’s image too directly to God the Lord. God includes himself among the heavenly beings and thereby conceals himself in this multiplicity. The notion that Yahweh is surrounded by heavenly beings is in itself quite common to the Old Testament (I King 22:10f; Job 1; Is. 6);³

Regarding the image of God read p. 59-60.

By God's will, man was not created alone but designated for "thou" of the other sex. The idea of man, according to P, finds its full meaning not in the male alone but in man and woman. Man also receives from God's hand the blessing that enables him to propagate and increase. Thus everything about man points to God. With regard to the origin of both his nature and his destiny, man is completely referred to and understood from God. 하나님의 뜻은 남자를 혼자 창조하는 것이 아니라 다른 성의 상대를 함께 창조사힘이었다. 남자 혼자에게 존재의 의미가 있는 것이 아니라, 남자와 여자 함께라야 완전한 의미를 가진다고 Priestly 자료는 이해한다.⁴

Solitude “is not good”; man is created for sociability. God’s kindness sees that it would do man good if a helping creature were given to him “as his opposite,” “a helper fit for him” (*k’negdo*). Solitude is therefore defined here very realistically as [helplessness](#) (cf. Ecc. 4:9-11). From this point

¹ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 47.

² Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 57.

³ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 58-59.

⁴ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 60.

of view the wife receives quite an unromantic (낭망적이 아닌-현실적인) valuation(평가) that the Old Testament never forsakes, even in its most beautiful praises of a woman as wife (Prov.31: 10ff). The word *k'negdo* (fit for him) contains the notion of similarity as well as supplementation; but one may not here personify 'ezer ("helper") and translate it "helpmate" with reference to the later creation of the woman. The verse speaks in the first place only of an assistant, of one who is to be for man the embodiment of inner and outer encouragement. Thus the narrator speaks first of the animals. He sees them allotted by God to man for service and use. Truly they are "assistants" and encouragement for man in many ways, but not yet worthy assistants in the ultimate sense which God seeks. They are not yet being like him, "as the mirror of himself, in which he recognizes himself (Del.)."⁵

Whence comes this love "strong as death" and stronger than the tie to one's own parents, whence this inner clinging to each other, this drive toward each other which does not rest until it gain becomes one flesh in the child? It comes from the fact that God took woman from man, and they actually were originally *one* flesh. Therefore they must come together again and thus by destiny they belong to each other. The recognition of this narrative as aetiological is theologically important. 하나님이 여자를 남자에게서 만들어 냈고 부모를 떠나 한몸을 이룬다는 말은 원래 그 둘은 한 몸이었다는 것이고 그러므로 다시 만나야하고 서로에게 속하는 운명으로 지어졌다는 것을 말한다.⁶

ABRAHAM'S ORIGIN AND CALL

[11: 28-30]

Haran, the youngest of Terah's three sons, dies during his father's lifetime. Terah is father of Abraham.⁷

창 12:1-3)

여호와께서 아브람에게 이르시되 너는 너의 본토 친척 아버 집을 떠나 내가 네게 지시할 땅으로 가라.
Go from your country and your kindred and your father's house to the land that I will show you.

내가 너로 큰 민족을 이루고 네게 복을 주어 네 이름을 창대케 하리니 너는 복의 근원이 될지라.
너를 축복하는 자에게는 내가 복을 내리고 너를 저주하는 자에게는 내가 저주하리니 땅의 모든
족속이
를 인하여 복을 얻을 것이니라 하신지라.

[12: 1]

The divine address begins with the command to abandon radically all natural roots. The most general tie, that with the "land," is named first, then follow, narrowing step by step, the bonds of the clan, i.e., the more distant relatives, and the immediate family. These three terms indicate that God knows the difficulties of these separations; Abraham is simply to leave everything behind and entrust himself to God's guidance. The goal of the migration is "a land," about which Abraham knows only

⁵ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 82.

⁶ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 85.

⁷ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 158.

that God will show it to him.... Israel saw herself being led on a special road whose plan and goal lay completely in Yahweh's hand. ⁸

[12:2-3]

In v. 2 begins the actual promise to Abraham. Its essential word is the word “blessing.” This blessing concerns Abraham first of all; but it also concerns those on the outside who adopt a definite attitude toward this blessing. .. *Yahweh* in freedom gives or withholds blessing; for men the effectiveness of this blessing depends strictly on their transmission of the creative divine word of blessing. The substance of Yahweh’s blessing in the Old Testament is predominantly a material increase in life, especially in the sense of physical fruitfulness (cf. Gen. 1:22-하나님이 그들에게 복을 주어 가라사대 생육하고 번성하여 여러 바다 물에 충만하라 새들도 땅에 번성하라 하시니라). The promise of innumerable descendants is a primary ingredient in the promise to the patriarchs (Gen. 13:16; 15:5; 17:5 f; 18:18; 22:17; 26:4, 24; 28:14; 35:11).

In the “name” that Yahweh will “make great” (i.e., famous) has been seen correctly a hidden allusion to the story of the Tower of Babel: Yahweh now intends to give what men attempted to secure arbitrarily. ⁹

The promise given to Abraham has significance, however, far beyond Abraham and his seed. God now brings salvation and judgment into history, and man’s judgment and salvation will be determined by the attitude he adopts toward this work which God intends to do in history. Our narrator considers what God begins as a source of **universal blessing**. (Ref: 그 날에 이스라엘이 애굽과 앗수르로 더불어 셋이 세계 중에 복이 되리니- On that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, ¹⁰

Abraham is assigned the role of a mediator of blessing in God’s saving plan, for “all the families of the earth.” Both Isaiah (ch. 2:2-4) and Deutero-Isaiah **have prophesied about this universal destiny of Israel**. ¹¹

⁸ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 159.

⁹ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 159-160.

¹⁰ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 160.

¹¹ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 160.

Isaiah 2:2-4: 말일에 여호와의 전의 산이 모든 산꼭대기에 굳게 설 것이요 모든 작은 산 위에 뛰어나리니 만방이 그리로 모여들 것이라. 많은 백성이 가며 이르기를 오라 우리가 여호와의 산에 오르며 야곱의 하나님의 전에 이르자 그가 그 도로 우리에게 가르치실 것이라 우리가 그 길로 행하리라 하리니 이는 율법이 시온에서부터 나올 것이요 여호와의 말씀이 예루살렘에서부터 나올 것임이니라. 그가 열방 사이에 판단하시며 많은 백성을 판결하시리니 무리가 그 칼을 쳐서 보습을 만들고 그 창을 쳐서 낫을 만들 것이며 이 나라와 저 나라가 다시는 칼을 들고 서로 치지 아니하며 다시는 전쟁을 연습지 아니하리. In days to come the mountain of the LORD's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations

This prophecy in Gen. 12:3b (땅의 모든 족속이 너를 인하여 복을 얻을 것이니라 하신지라: in you all the families of the earth shall be blessed) reaches far out toward the goal of God's plan for history.¹²

This prophecy, which points to a fulfillment lying beyond the old covenant, was especially important to the retrospective glance of the New Testament witness. We find it cited in Acts 3:25f; Rom. 4:13; Gal. 3:8, 16. (see footnotes for the Bible verses)¹³

Abraham obeys blindly and without objection.¹⁴

shall stream to it. Many peoples shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

¹² Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 160.

¹³ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 161.

Acts 3: 25f: 여러분은 예언자들의 자손입니다. 그러므로 하나님께서 아브라함과 하신 그 약속, 곧 '온 세계가 네 후손으로 말미암아 복을 받게 될 것이라'고 하는 약속은 여러분에게도 해당되는 것입니다. You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.'

Rom. 4: 13: 그러므로 하나님께서 온 땅을 아브라함과 그 자손에게 주겠다고 하신 약속은 아브라함이 하나님의 율법을 지켰기 때문이 아니라, 하나님께서는 자신의 약속을 반드시 지키는 분이라는 것을 아브라함이 믿었기 때문에 주어졌다는 것이 분명합니다. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith.

Gal. 3: 8, 16: 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 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, "All the Gentiles shall be blessed in you." 3 : 16: 그런데 하나님께서도 아브라함과 그 후손과 약속을 맺으셨습니다. 여기서 '후손들'에게가 아니라는 점에 주의하십시오. '후손들'에게라고 하면 아브라함의 후손들인 유대인 전부를 가리키는 것이 되겠지만 '후손'에게라고 하면 두말 할 것도 없이 그리스도를 의미합니다. Now the promises were made to Abraham and to his offspring; it does not say, "And to offsprings," as of many; but it says, "And to your offspring," that is, to one person, who is Christ.

¹⁴ Gerhard Von Rad, *Genesis* (Philadelphia: Westminster Press, 1972), 161.

그 후에 수세기가 지난 후 신명기에 보면 이스라엘이 애굽의 종살이에서 벗어나 가나안을 향해 갈 때 모세가 마지막으로 부탁하는 말 중에 애굽땅에 들어가서 잘 살게 될 때에 주위의 가난한 이들을 돌보라는 명령이 나온다. 그렇게 하면 가난한 사람이 없을 것이라고 (신 8:12-20; 15: 4-15).