

Genesis Part 11

Wayne Stewart

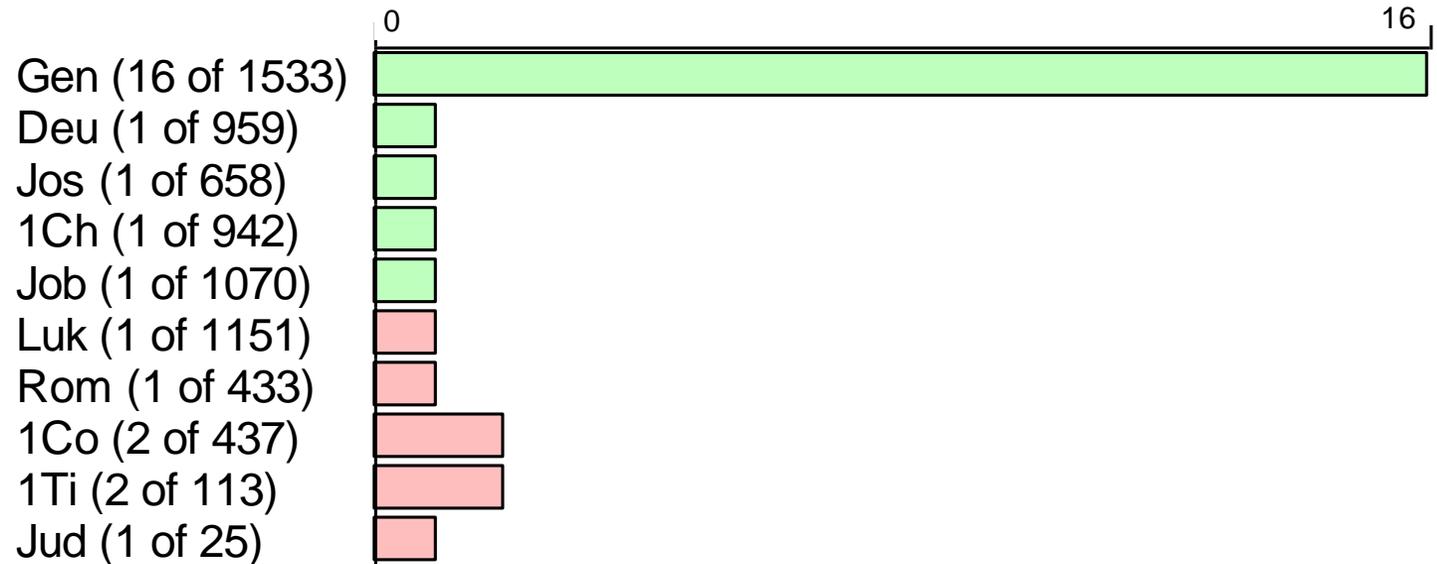


Conclusions

- The state of things prior to the flood is repeated in order to point out an important prohibition.
- God made human beings to be OMNIVORES from the beginning – this continued into the post flood period.
- The ability to find healing for death was now gone
 - The way to the tree of life was previously guarded.
 - By means of the flood the tree was likely destroyed.
- The animals were to be dominated and subdued from the beginning!!
- There was death (in the creation) before the fall with potential death for man also BUT “death by sin” came in through the fall by ADAM.

ADAM

Gen. 2:19-21, 23; 3:8-9, 17, 20-21; 4:1, 25; 5:1-5; Deut. 32:8; Jos. 3:16; 1 Chr. 1:1; Job 31:33; Lk. 3:38; Rom. 5:14; 1 Cor. 15:22, 45; 1 Tim. 2:13-14; Jude 1:14



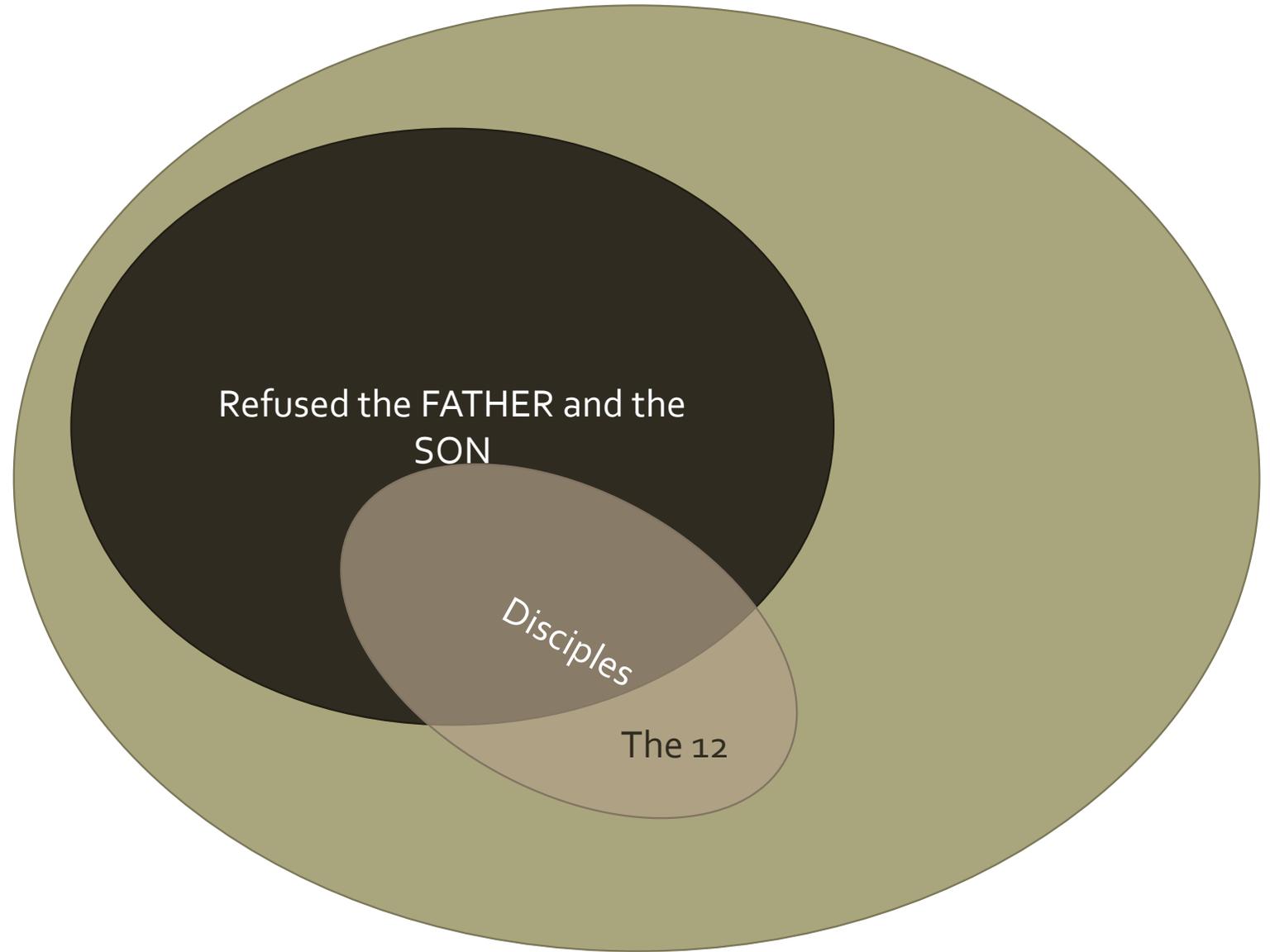
Does man still have free will

- There was no fallen nature to corrupt man's will before the FALL of Adam.
- Man had free will
- Did man lose his free will through the fall so that he is now bound with a hardened heart and must be regenerated before he can respond to the gospel (Calvinism)?

John 6:44

- ^{KJV} **John 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- ^{TBT} **John 6:44** οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ.

The "STATE" of Israel



John 6.45

Believe the FATHER – Believe the SON

“Given unto
him of my
Father”

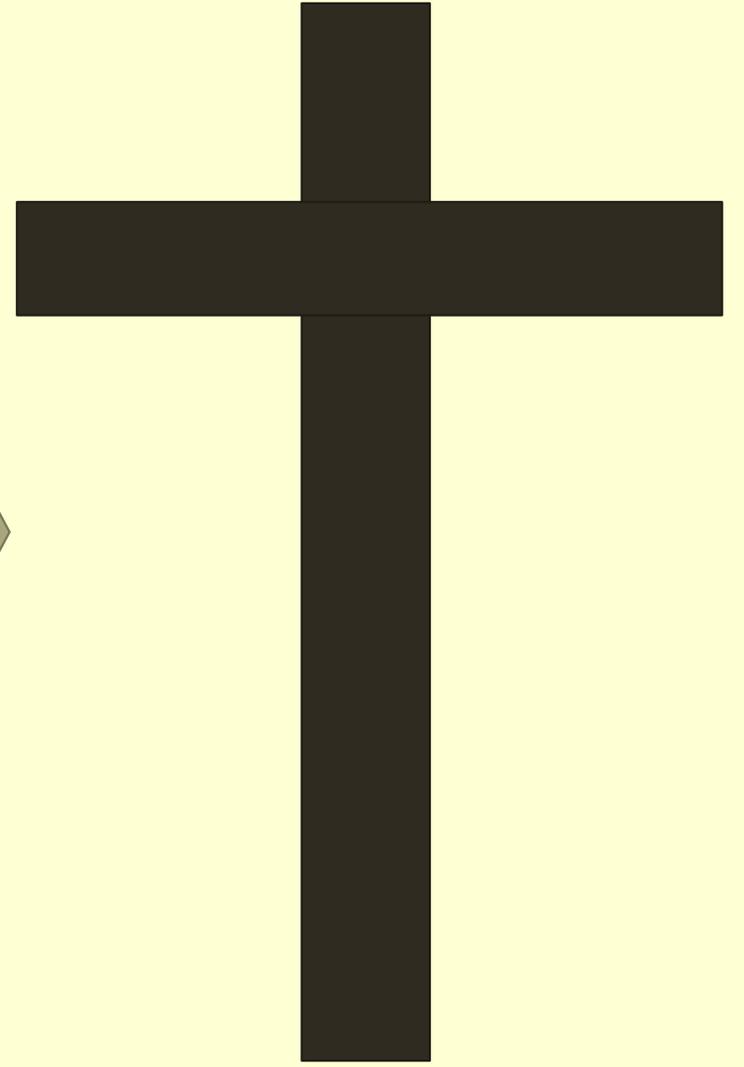
- ^{KJV} **John 6:65** And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
- ^{TBT} **John 6:65** καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.

Jesus and His Father

- ^{KJV} **John 5:36** But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
- ^{TBT} **John 5:36** ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε.
- Jn. 1:14, 18; 2:16; 3:35; 4:12, 20-21, 23, 53; 5:17-23, 26, 30, 36-37, 43, 45; 6:27, 31-32, 37, 39, 42, 44-46, 49, 57-58, 65; 7:22; 8:16, 18-19, 27-29, 38-39, 41-42, 44, 49, 53-54, 56; 10:15, 17-18, 25, 29-30, 32, 36-38; 11:41; 12:26-28, 49-50; 13:1, 3; 14:2, 6-13, 16, 20-21, 23-24, 26, 28, 31; 15:1, 8-10, 15-16, 23-24, 26; 16:3, 10, 15-17, 23, 25-28, 32; 17:1, 5, 11, 21, 24-25; 18:11, 13; 20:17, 21; 1 Jn. 1:2-3; 2:1, 13-16, 22-24; 3:1; 4:14; 5:7; 2 Jn. 1:3-4, 9; Rev. 1:6; 2:27; 3:5, 21; 14:1

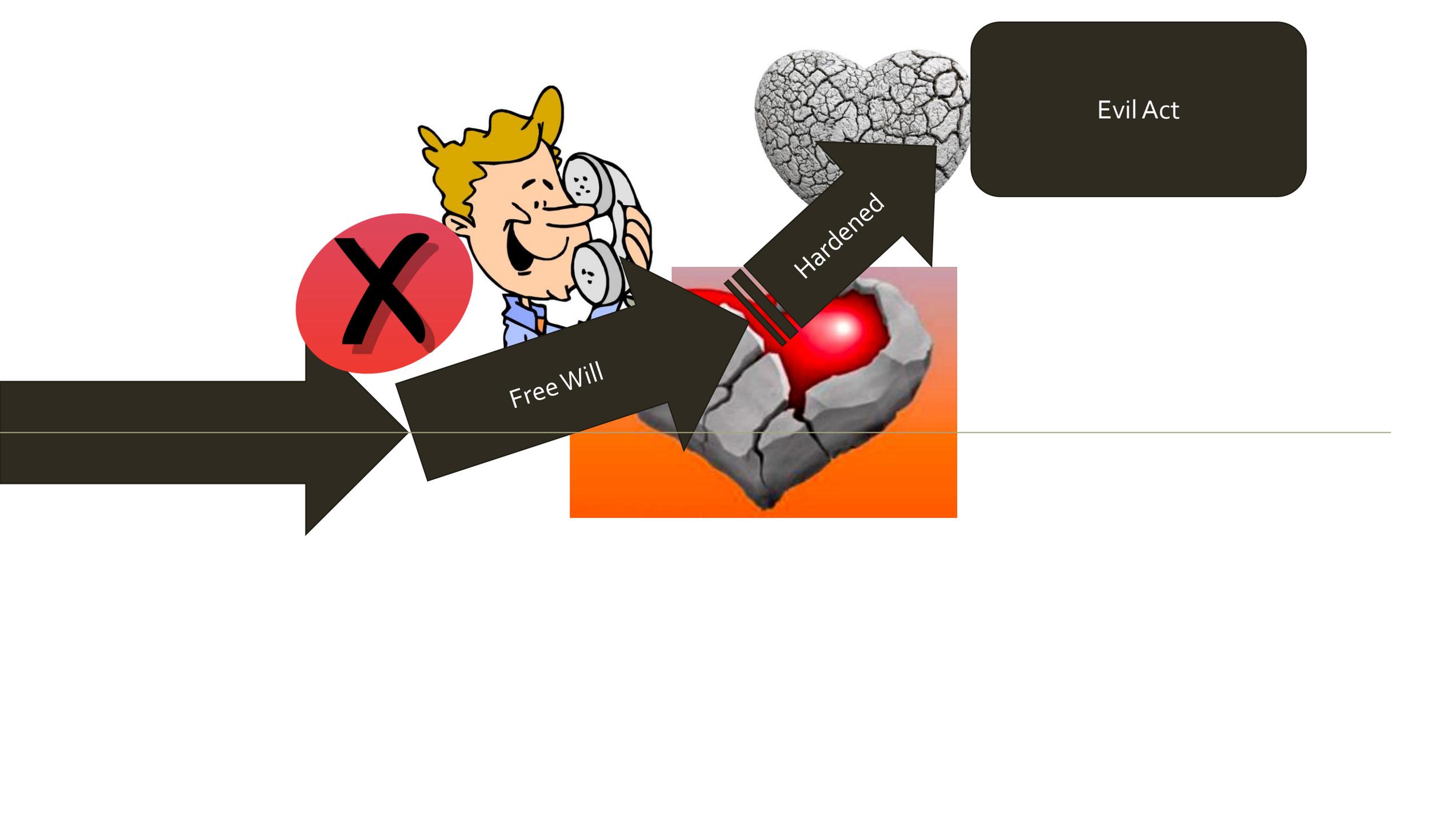
Israel in disobedience by their own free will choice were used by God to bring about some evil (but not the source of their rebellion)

God using Israel's rebellion



The “root” of
the rebellion
did not come
from the
FATHER

- ^{KJV} **1 John 2:16** For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
- ^{TBT} **1 John 2:16** ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλ’ ἐκ τοῦ κόσμου ἐστί.



Free Will

Hardened

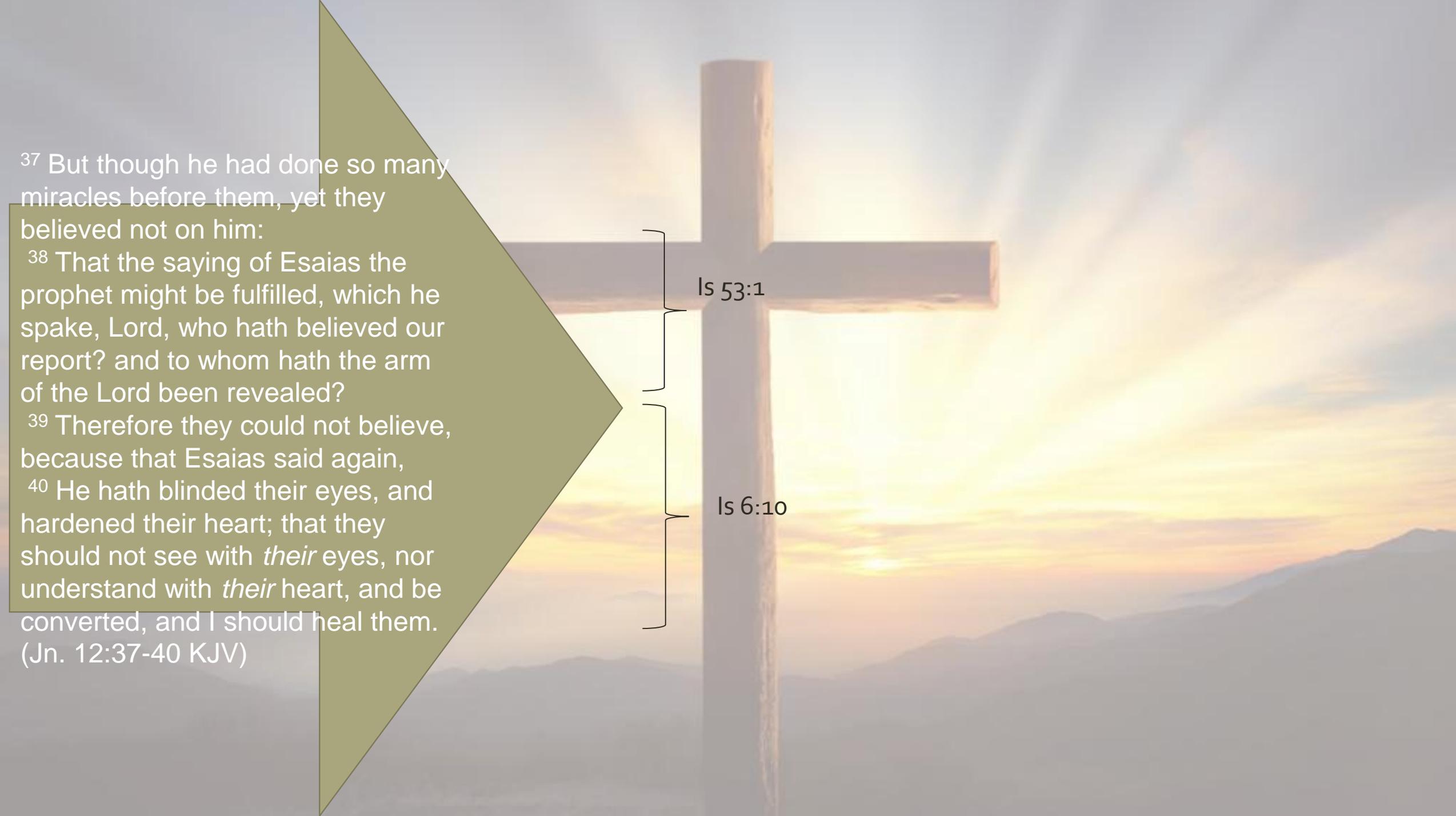
Evil Act

³⁷ But though he had done so many miracles before them, yet they believed not on him:

³⁸ That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

³⁹ Therefore they could not believe, because that Esaias said again,

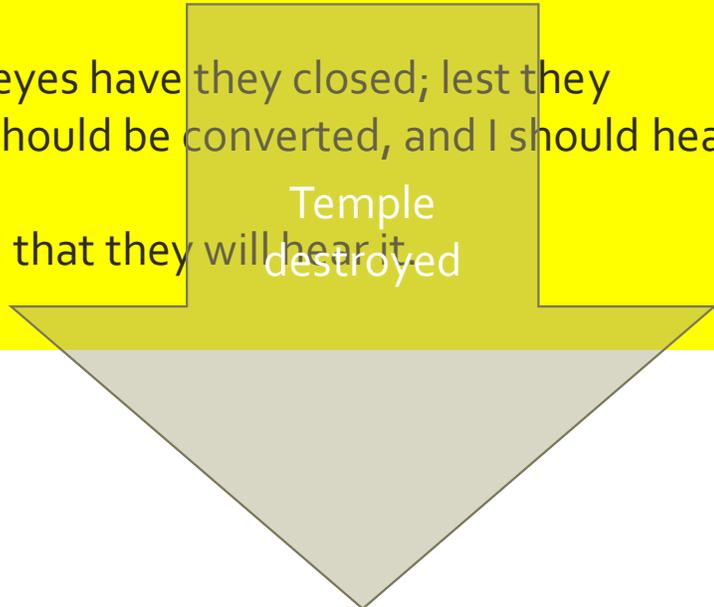
⁴⁰ He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.
(Jn. 12:37-40 KJV)



Is 53:1

Is 6:10

24 And some believed the things which were spoken, and some believed not.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
(Acts 28:24-28 KJV)



Some Time

NB:
Time
NOT to
scale



Paul's First Roman Imprisonment Paul Dies
CREATING "MY" VIEW OF ACTS 28
A WORK IN PROGRESS!

Salvation sent to the gentiles
Acts 28:28

...and burned up their city. ...καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. (Matt. 22:7 TBT)
Titus: AD 70?

pragma of the apostles right to the end of Acts and possibly beyond

Pregnant Period

Two ministries and hopes

ἀπέστειλε... τοὺς κεκλημένους
"...and they would not come" Mt 22

πάλιν ἀπέστειλεν ἄλλους δούλους
"...they made light of it"

ACTS 28 : 28

Paul Continues with New Jerusalem hope!
Acts 28:28-31.

Acts 29

Fellowship of the mystery
Ezekiel Captive 2 Ezek 33:



2

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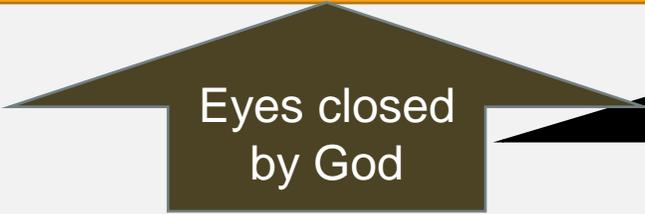
Ezekiel Captive 1 Ezek 12:

Pregnant Period

Ezekiel Captive 2 Ezek 33:

Highways

IN SUMMARY



“...FOR THAT ALL HAVE SINNED”

- ^{KJV} **Romans 5:12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **for that all have sinned:**
- ^{TBT} **Romans 5:12** Διὰ τοῦτο, ὡσπερ δι’ ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, **ἐφ’ ᾧ πάντες ἥμαρτον·-**

The prepositional phrase here is often debated.

It is possible that $\tilde{\omega}$ refers back to “one man” ($\acute{\epsilon}\nu\omicron\varsigma \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$) mentioned earlier in the verse.

If so, the idea is either “all sinned in one man,” or “all sinned because of one man.”

But the dis-tance to $\acute{\epsilon}\nu\omicron\varsigma \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$ is too great for this to be a natural reading.

But if $\acute{\epsilon}\varphi' \tilde{\omega}$ functions as a conjunction, it does not look back at any antecedent, but explains how death passed to all:

“Death is universal for the precise reason that sin is universal.”⁷³

This usage finds parallels in the papyri and in the rest of the Pauline corpus (cf. 2 Cor 5:4; Phil 3:12).

The theological issues at stake are profound and complex

(e.g., whether humanity’s sinning is personal or participatory in Adam’s sin),

but such things are only partially resolved by the grammar of the RP.⁷⁴ Nevertheless, without compelling

Wallace Grammar

ISSUE:

A) ARE WE GUILTY OF ADAM’S SIN? (IN ONE MAN)

B) ARE WE GUILTY ONLY OF OUR OWN PERSONAL SIN? (BECAUSE OF ONE MAN)

ἐφ' ᾧ

- KJV Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
- KJV 2 Cor. 5:4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
- KJV Phil. 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend **that for which** also I am apprehended of Christ Jesus.
- KJV Phil. 4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; **wherein** ye were also careful, but ye lacked opportunity.
- TBT Rom. 5:12 Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον·-
- TBT 2 Cor. 5:4 καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
- TBT Phil. 3:12 οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δέ, εἰ καὶ καταλάβω **ἐφ' ᾧ** καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.
- TBT Phil. 4:10 Ἐχάρην δὲ ἐν Κυρίῳ μέγας, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· **ἐφ' ᾧ** καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.

EVERY MAN ... FOR HIS OWN SIN

- ^{KJV} **Deuteronomy 24:16** The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deut. 24:16 KJV)