

Le Nouvel Esprit:  
A Video Series on the Theology of  
the Body

TOB 3, General Audience of Sept. 19, 1979

# Features of Second Creation Account

- First account of human conscience
- Language is archaic, mythical
- Oldest account
- Psychological, subjective account
- The subjectivity of man is grounded in the objective reality outlined in Genesis 1, that man is made in the image and likeness of God

## Meaning of Myth, Footnote 4

- “M. Eliade discovers in myth the structure of reality that is inaccessible to rational and empirical investigation: myth, in fact, transforms the event with respect to its category and makes one able to perceive the transcendent reality; it is not only a symbol of inner processes, but an autonomous and creative act of the human spirit, by means of which revelation occurs.”
- Ricoeur: “Myth is something else than an explanation of the world, of history and of destiny. Myth expresses in terms of the world—that is, of the other world or the second world—the understand that man has of himself in relation to the foundation and the limit of his existence... It expresses in an objective language the sense that man has of his dependence on that which stands at the limit and at the origin of this world.”

# Language Shift

- Gen. 2:5-7
  - אָדָם = adam, man
- Gen. 18-25
  - אִישׁ = ish, male
  - אִשָּׁה = issah, female
- Language shift emphasizes the unity of origin of male and female

# The Boundary between Two Situations

- Christ's appeal to the beginning refers to the mystery of creation and boundary experience
- Tree of the knowledge of good and evil is the **boundary** between original innocence and original sin
- **Original Innocence:** before man's transgression, outside of the knowledge of good and evil.
  - Status naturae integrae (state of integral nature)
- **Original Sin:** after man's transgression, man finds himself within the knowledge of good and evil.
  - This is the state of human sinfulness
  - Status naturae lapsae (state of fallen nature)

# Christ's Appeal

- Christ's appeal to the beginning is an order to his interlocutors to move beyond this boundary
  - Interlocutors = the Pharisees and modern man (TOB 1.5)
- Christ's disapproval of Moses' allowance of divorce is because it violated the prior divine command from the beginning
  - This means that the divine order concerning divorce is still in force
  - Christ's statement here is normative

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