

GENESIS CHAPTER 2

VERSE 1

1. "The heavens and the earth" The Hebrew particle "eth" does not appear before either "heaven" or "earth," showing the meaning is limited here to the sky and the dry land. (cp notes Gen. 1:1,8,10) Thus this verse states that the creation of dry land and atmosphere was finished.

2. "Finished" 3615 "Kalah" to end, cease, complete. cp Heb. 4:3.

3. "host" 6635 "ts'baah" a mass of persons, things. Because of context, applies to the animal, vegetable kingdoms as opposed to the heavenly bodies. (see Ex. 20:11)

VERSES 1,2,3

1¹ Thus the heavens and the earth were² finished, and all the³ host of them.

2⁵ And on the⁴ seventh day God ended his⁶ work which he had made; and he⁷ rested on the seventh day from all his work which he had made.

3⁸ And God⁹ blessed the seventh day, and¹⁰ sanctified it: because that in it he had rested from all his work which God created and made.

ב

וַיִּכְלַם הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם :
 .host-they all-and earth-THE-AND heaven-THE completed-were-AND
 וַיִּכְלַם אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 work-his seventh-THE day-THE-on God completed-AND
 וַיִּשְׁבֹּת אֱלֹהִים מְעֹשֵׂהוּ הַשְּׁבִיעִי
 seventh-THE day-THE-on rested-he-AND made-he which
 וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
 blessed-AND made-he which work-his all-from
 כִּי בָרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְהָאָרֶץ
 which work-his all-from rested-he it-to for
 וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם
 made-to God created

4. "seventh day" After the first verse has plainly stated that all was finished, the statement of v.2 to the effect that not until the seventh day God finished His work is, to say the least, misleading. It is the general voice of Scripture that God finished the whole of creation in six days, and rested the seventh, thus giving man the example that we might labour six days, and rest the seventh. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the SIXTH day instead of the SEVENTH and this would seem to be the correct rendering of the original Hebrew texts. How the word sixth became changed into the seventh may be easily conceived from this circumstance. It is very likely that in ancient times all the numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin manuscripts, as well as the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other; } = "vau" stands for six, } = "zain" for seven; how easy to

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mistake these letters for each other when writing the words at full length, and so give birth to the reading in question. However even with the rendering as it is, we could consider that the cessation from labour and the blessing of the 7th day form part of the completed work. Barnes suggests that the stem of "ended" is often translated in the declarative form, and so we could better translate the phrase "He declared his work finished."

5. "ended" 3615 "kalah" same Hebrew root translated "finished" in v. 1. This would support the conclusion that the "seventh" day should be rendered the sixth.

6. "work" 4399 "m^elakah" from the same root as that of the word "angel". It probably means deputyship, employment but never in the sense of servile work. Because the words for both "work" and "angel" have the same root in the Hebrew, we have here a most beautiful insight into how the work of "His creation" was performed, namely by the angels, who, as we noted in Gen. 1:1 are included in the Hebrew word "Elohim".

7. "rested" 7673 "shabath" to repose, i.e. desist from exertion; used in many impl. relations: cease, celebrate, "being refreshed" Ex. 31:17. This rest became the basis of the Sabbath institution. Ex. 20:11;23:12;31:17 Deut. 5:14. All will eventually come into divine rest Heb. 4:9-11. God cannot be weary. Isa. 40:28.

VERSE 3

8. "God blessed the seventh day" This of course is full of deep spiritual significance, it typifies the 6,000 years of man's rule on earth, and the 1,000 years of rest that remains for the rule of God. (cp Heb. 4:8-11)

9. "Blessed" 1288 "barak" an act of adoration. It is generally rendered to bless, and has a very extensive range of meanings. It is frequently used in Scripture in the sense of speaking good of or to a person; so God has spoken well of the Sabbath, and good to them who conscientiously observe it.

10. "sanctified" 6942 "quadash" to make or observe clean. In the O.T. the same Hebrew word is translated sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God.

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THE SABBATH

1. Significance: (see Ex. 31:13-18)
2. How the Sabbath was to be kept: (see Ex. 25:22,29:42,43; 30:6; Num. 28:9,10.)
3. Israel lost their chance to keep the Sabbath, because the glory of God departed from their presence: (see Ezek. 10:18.)
4. Days of Jesus the temple was still desecrated with idolatry: (see John 2:13-17; Matt. 23:38)
5. The Sabbath is binding on us every day of our lives, for we are united with the one who is the Lord of the Sabbath. (see 1 Cor. 3:16; 2 Cor. 6:16.)
6. God meets us through Christ: (see John 10:7,9; 17:3,10)
7. We abstain from the works of the flesh in complete harmony with the sabbatical law: (see Gal. 5:24; Col. 3:12-16; Rom. 6:6)
8. Every day becomes a Sabbath day: (see Gal. 4:10; Rom. 14:5,6. Col. 2:14-17.)
9. Our goal is to reach that state of perfection promised by God: (see 1 Pet. 2:4-10; John 17:9-12; 17:18-26)

THE FIRST HISTORY (TOLEDOTH) THAT OF HEAVEN AND EARTH -- (GEN. 2:4 - 4:26)

Unfortunately, every inch of this chapter has proven to be a battleground where the critic has displayed an unbelievable amount of ingenuity in an effort to prove certain preconceived critical contentions. These critical ideas are not only misleading and entirely erroneous, but mischievous, for their acceptance breaks down all possibility of firm faith in the authority of the Bible. The erroneous contentions centre around the theory of the various sources of the Pentateuch, such as "P" - "J" and "E". The arguments are very similar to those brought forth in the introduction and can be answered in much the same way.

In this next part of Genesis (chapters 2:4 through 4:26) the following expressions and vocabulary are considered distinguishing characteristics of source "J" instead of source "P" who is thought to have been responsible for writing chapter one. ("to the east of," 2:14; "now" from the Heb. "happa'am" 2:23; "what is this" "mah-zo'th" 3:13;

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"cursed" - "'arur" - "pain" - "'itsabhon" 3:16,17; "for thy sake" - "ba'sbhur" 3:17) The answer to the "evidence" of unique vocabulary is that there was no occasion to use these terms prior to the time when they appear in this concise narrative. Now the account requires them. That does not make them stylistic peculiarities, nor in the least indicative of the hand of another writer. This critical claim comes very close to being an absurdity. Yet with almost one voice critics keep advancing it.

VERSES 4-6 SUMMARY OF THE CREATION WORK OF CHAPTER 1

4¹⁴ These are the ¹¹generations of the heavens and the earth when they were¹³created,¹⁵in the day that the⁶LORD God made the⁷earth and the heavens.

5 And every¹²plant of the¹⁰field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man²⁰to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

בְּרֵאשִׁית	וְכָל	יִצְבֹּחַ	וְכָל	אֲרָצוֹת	אֶרֶץ
before	field-run	of-bush	every-And	heaven-acc	earth
וְכָל	אֲשֶׁר	עָשָׂה	וְכָל	אֲשֶׁר	עָשָׂה
before	field-run	of-herb-grown	every-And	earth-run-in	was-it
וַיַּעַשׂ	יְהוָה	אֱלֹהֵינוּ	לֹא	יָרַח	עַל
God	Jehovah	rains-ran	not	for	sup-itrunk-it
לְטַחֵם	אֶת	הָאֲדָמָה	וַיִּשְׁלַח	עָנָן	מֵעַל
to	acc	to-tille	not-acc	heaven-acc	earth-run
וַיַּשְׂקֵה	אֶת	פְּנֵי	הָאֲדָמָה	וַיִּשְׁלַח	עָנָן
watered-and	earth-run	from	up-went	exhalation-acc	And
					ground-the

11. "Generations" 8435 "toledah" descent, i.e. family, This plural form merely conveys the idea of the many individual items that go to make up a history or story. The phrase occurs 11 times in Genesis (2:4;5:1;6:9;10:1;11:10,27;25:12,19; 36:1,9;37:2 twice more in the O.T. Num. 3:1;Ruth 4:18 and once more in the N.T. Matt. 1:1 making a total of 14 occurrences - a significant number -- see Appendix 1 and Matt. 1:17)

12. "heavens" 8064 "shameh" (cp notes Gen. 1:1) Hebrew particle "eth" missing.

13. "created" - "behibbeam" literally "in their being created" (Barnes) This expression forms part of the heading.

14. "These are the generations of the heavens and of the earth when they were created," A problem will arise here if one interprets this heading to apply to the ORIGIN of the heavens and earth as some critics so interpret. This interpretation can easily be proven to be erroneous by seeing how the word "toledah" (generations) is used. The fact is that every other passage, in which the heading, "these

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are the "toledah" occurs, it never tells how things or persons came into being. It only tells what happened after such things or such persons had appeared on the scene. Just as the "toledah" of Noah, for example, does not mention his birth, but contains his history and the birth of his sons; so the "toledah" of the heavens and the earth do not describe the origin of the universe, but what happened to the heavens and the earth after their creation.

15. "In the day" This opening phrase "beyom" should be rendered "at the time" as so translated in other portions of Scripture. In the RSV and Berkeley version, this phrase is the beginning of verse 5; it is the beginning of a new section. The creation of the world is the starting point of history, so as in 5:1. This expression fixes the time of reference.

16. LORD 3068 "y^hovah" self-existent or eternal. In this name we have three main concepts, namely: (1) self-existent, eternal, never changing deity as revealed to Moses in Ex. 3:13-15; (2) an expression of unity and (3) an expression of the Divine plan. These last two concepts are brought out by Rotherham and a number of other top Hebrew scholars who translate the name "Yahweh" as "He who shall be"

HE -- singular, past, present and future

WHO -- singular, plural, male, female, multitude

SHALL BE -- future - as manifested in Christ & Saints, (see John 17:21; 1 John ; Col. 3:4; 1 Cor. 15:28)

Now a very important question arises: Why did Moses choose this moment to introduce the name Yahweh into the picture of creation? The answer is that now God has narrowed His focus to man, and includes more detail concerning not only man's environment, but his plan for man as revealed in His name "Yahweh." We see in this section that to everything a name is given, whether man or beast. We also see that each name has a special meaning. How very appropriate that God is referred to by His special name, a name whose significance is not fully revealed until much later, but which is particularly relevant to man. The word "Elohim" in no way reveals this plan of God for man. The expression LORD God shows clearly that both names refer to the same one deity. (see 1 kings 18:39; 2 Chron 20:6; Ps. 18:31; Isa. 44:6)

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17. "earth and the heavens" This unusual combination, "earth" coming before "heaven" occurs only in one other place, in Psa. 148:13, and shows that the EARTH is the scene of the history about to commence. In Chapter 1 this wasn't the case in that the emphasis was with God's creation including universe, earth, atmosphere, dry land, light, plants, animals, man. Now we look closer at what happens on the earth.

18. "plant" 7880 "siyach" a shoot (as if uttered or put forth)

19. "Field" 7704 to spread out; a field.

This verse explains that before man was created two types of plants were not yet growing in the earth -- namely field plants and field herbs. "And as yet there was no shrub of the field upon the earth, and no herb of the field sprouted". Why not? The verse goes on to explain that there was no rain to water the earth and no man to till the soil. When the earth brought forth grass, herbs, and trees in Gen. 1:12, the sprouting of those "field" types of vegetation was retarded because they need special care -- they are dependent upon rain and human cultivation. Clearly not all plants are meant in this verse -- just "field" plants -- with the word field limiting. Thus, instead of saying that man was created before vegetation, as so many critics like to think, this verse really says only that certain types of plants did not grow before the creation of man.

20. "to till" - "abad" to work (in any sense), by implication to serve, till; man was meant to till the ground (Gen. 3:23); sin made it an arduous task (Gen. 3:17-19). Man no longer merely worked the ground, but became its slave.

VERSE 6

21. "mist" 108 "ed" to rake together, enveloping, fog. This verse shows how the deficiency of water mentioned in verse 5 was met. In fact, the opening conjunction can be rendered "so," showing how closely this verse is tied up with verse 5.

VERSE 7

V. 7 proceeds to mention the removal of the second deficiency mentioned in v. 5; for v. 7 tells how man was put on the scene. The writer provides a few supplementary details to

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enable his readers to form a more adequate estimate of man. The title "Yahweh Elohim" suggests, as it does throughout the chapter, that this was a work of God that significantly displayed the faithful mercy of Yahweh as well as His awe-inspiring power.

VERSES 7-11

7 And the LORD God ²²formed ²³man of the ²⁴dust of the ground, and ²⁵breathed into his nostrils the ²⁶breath of ²⁷life; and man became a ²⁸living ²⁹soul.

8 And the LORD God planted a ³⁰garden ³¹eastward in ³²Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; ³⁴the tree of life also in the midst of the garden, and the tree of ³⁵knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is ³⁶Pison: that is it which ³⁷compasseth the whole land of ³⁸Havilah, where there is gold;

וַיִּבְרָא יְהוָה אֱלֹהִים אֱדָמָה אֶת-קַלְקֵל כָּל-פְּנֵי הָאָרֶץ
Jehovah formed-And ground-run of-face-the all

וַיִּבְרָא יְהוָה אֱלֹהִים אֱדָמָה מִן-הָאָרֶץ עֹפָר אֱדָמָה מִן-הָאָרֶץ
ground-run from dust man-run God

וַיִּנְשָׁם יְהוָה בְּאָפִיקוֹ וַיִּחְיֶה וַיִּבְרָא יְהוָה אֱלֹהִים
was-act life of-breath-the nostrils-his-to breathed-he-and

וַיִּבְרָא יְהוָה אֱלֹהִים לַחַיָּה וְלַנֶּפֶשׁ הַחַיָּה
life of-soul-a-to vivified

וַיִּצַּע יְהוָה אֱלֹהִים אֶת-הָאָדָמָה מִן-בְּעֵרַן הַגַּדִּים
cast-the-from Eden-in garden-a God Jehovah planted-And

וַיִּבְרָא יְהוָה אֱלֹהִים אֶת-הָאָדָמָה מִן-הָאָרֶץ וַיִּצַּע
formed-had-he whom man-run God there placed-be-and

וַיִּבְרָא יְהוָה אֱלֹהִים מִן-הָאָרֶץ אֶת-הָעֵץ הַטֹּב לַעֵין
ground-run from God Jehovah up-springs-to-caused-And

וְהָעֵץ לַחַיָּה וְהָעֵץ לַחַיָּה וְהָעֵץ לַחַיָּה
food-for good-and sight-for desirable tree every

וְהָעֵץ לַחַיָּה וְהָעֵץ לַחַיָּה וְהָעֵץ לַחַיָּה
of-tee-the-end garden-run of-midat-the-in life-run of-tee-the-end

וַיֵּצֵא נָחַל מִן-הַנָּחַל וַיִּשְׁתָּחַל וַיֵּצֵא נָחַל מִן-הַנָּחַל
forth-going-(sons) river-a-And evil-and good of-know-ledge-run

וַיִּפְרֹד מִשָּׁם אַרְבָּעָה נָחָלִים וְשֵׁם הַנָּחַל הַרְבֵּעִי
divided-was-it thence-from-2 garden-run water-to Eden-from

וְשֵׁם הַנָּחַל הַשְּׂרָיִם וְשֵׁם הַנָּחַל הַפִּיֶזֶן וְשֵׁם הַנָּחַל הַחַיִּי
(is)-one-run of-name-The heads four-to was-act

וְשֵׁם הַנָּחַל הַחַיִּי וְשֵׁם הַנָּחַל הַחַיִּי וְשֵׁם הַנָּחַל הַחַיִּי
of-land-the all surrounding-(is)-which that Fishen

22. "formed" 3335 "yatsar" to press, mold into shape; especially as a potter. The idea of the potter is beautifully illustrated in Jer. 18:2-6. For further reference on how this verb is used, see Gen. 2:19; Isa. 44:10; 45:18; Jer. 1:5; 33:2. Here we find this same verb applied in a number of ways from the forming of beasts to idols. God is the potter, we are the clay, Isa. 64:8; Job 33:6; Rom 9:20,21. We are fearfully and wondrously made. Ps. 139:14,15.

23. "man" 120 "adam" (cp notes Gen. 1:26)

24. "dust" 6083 "aphar" from the root, to be gray as powdered; hence clay, earth, mud. Man then was formed from dust, not from a clod of the earth, for "aphar" is not a solid mass, but the finest part of the material of the earth. ("aphar" used in Gen. 3:14,19; 13:16; 18:27) Man returns to the dust

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(Gen. 3:19; Ecc. 3:20; 12:7), he also tills it. Gen. 3:23.

25. "breathed" 5301 "naphach" to puff, inflate, blow, scatter, kindle, expire. This is the description of the miracle of life, where the creator took inorganic dust, and transformed it into organic living material. But to anything further about this life giving process, we are simply not told, nor is it important to the basic message of the Bible.

26. "breath" 5397 "neshamah" puff, wind, vital breath. Can be applied to animals (6:17, 7:15) can be synonymous with ruach (Isa. 42:5) or used as equivalent to nephesh, (Josh. 10:28, 30, 32, 40)

27. "life" 2426 "chay" alive whether man, animal, or plant. The expression, "breathed into his nostrils the breath of life" some try to show is descriptive of man alone, but in the light of Gen. 7:22 where the same expression is used in reference to all life that perished in the flood, this limited interpretation does not hold. In our nostrils is the spirit of God (Job 27:3) which is the breath of life. (cp Gen. 7:22; Isa. 2:22; Acts 17:25; John 20:22)

28. "living" 2416 "chay"

29. "soul" 5315 "nephesh" breathing creature, i.e. animal or man. Nephesh was actually used back in chapter 1:20 where it was applied to the living creatures that swarm in the waters. In Gen. 2:19 "nephesh" is translated creature and applies to every beast and fowl. Thus Genesis gives no indication that the basic nature of man is different from that of the fowl of the heaven or the beast of the field. Both animals and man possess the same vital essentials for life, which is expressed by the same Hebrew vocabulary. When their breath goeth forth both die and return to the dust from whence they came. (Ecc. 3:19; Eze. 18:4) The first Adam was made a living soul 1 Cor. 15:45.

VERSE 8

30. "garden" 1588 "gan" to hedge about, a garden (as fenced). This enclosed, sheltered, protected spot, corresponds to the Oriental conception of a garden. Paradise, the conception borrowed from the Persians by the Septuagint translators, can be somewhat misleading due to ties to Pagan cults. Any beautiful well-watered area is compared to the garden of God. (Gen. 13:10; Isa. 51:3; Joel 2:3)

31. "eastward" - remember when interpreting geographic terms in the Bible, the reference point is the land of Israel.

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32. "Eden" 5731 "eden" pleasure, delight, the region of Adam's home. Eden was a very large territory or district which in its eastern part included at one time a most beautiful garden. (cp Eze. 31:3,8,9) In cuneiform texts, the area including the plain of Babylon was known in the Sumerian as "edin" - the fertile plain. (Dullinger)

VERSE 9

33. "knowledge" 1847 "da'ath" to know, sense, perceive. Some knowledge is harmful (cp Isa. 44:25;47:10) and often knowledge puffeth up (1 Cor. 8:1). The wisdom of this world is foolishness with God - 1 Cor. 3:19,1:20. The fear of God is the beginning of knowledge (da'ath) Prov. 1:17. We are righteous if we obey God. Deut. 6:25. This verse is the focal point of the rest of chapter 2 and all of chapter 3. Attention is drawn to two trees, which are the most remarkable trees that have ever appeared in the vegetable kingdom. One was "pleasant to the sight, and good for food". This, however, is all that is said about their nature and appearance. They were the only trees of their kind; and as to the type of fruit they bore, we cannot tell; for these trees are important, not on account of their natural characteristics, but because of the special properties which God rested on them. The fruit of one tree caused the eater to become immortal, and the fruit of the other was forbidden, lest he die. This inturn poses a most interesting question as to whether the actual digestion of the fruit caused the awareness of good and evil or immortality. There seems to be no certain answer either way. Gen. 3:22 is often used to show that a chemical reaction was produced by the fruit itself, but this explanation loses weight with the argument that it wasn't the fruit but rather the weight of God's decree which directly could cause awareness or immortality, and the eating of the fruit was a symbolic act causing the decree to be performed. A close analogy to the symbolic meaning behind eating is the bread and wine which by virtue of the divine word can become the visible means of receiving Divine grace with the future promised blessing of immortality and a place in God's kingdom. (cp John 6:48,51,53.)

34. "tree of life" lit. "tree of lives" Wisdom and the fruit of righteousness are like a tree of life (Prov. 3:18,11:30) Those who overcome have been promised they will eat of it Rev. 22:2,14. Jesus is the bread of life. John 6:48. In the kingdom the leaves will heal the nations Eze. 47:12; Rev. 22:2,14.

VERSE 10

From this account, a river seems to have originated in the

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district of Eden for the purpose of watering the garden, and after leaving the garden, it divides into four branches. It is very unusual for a river to divide itself into four branches, in fact almost always the reverse is true that is, usually streams unite to form one major stream.

VERSE 11

35. "Pison" 6376 "a river of Eden". To try and identify this river further with any degree of evidence has proven fruitless to all who have tried. One of the reasons perhaps is the catastrophe of the Flood which made extensive changes in the earth's geography.

36. "compasseth" 5457 "cabab" to revolve, surround or border. Also trans. "go about, turn" Thus it doesn't necessarily mean to completely encircle. (cp 2 Kings 3:9; Num. 21:4)

37. "Havilah" -- "chaviylah" The region of sand. A district of Arabia, which is thought to have included much of the Arabian desert. (Gen. 10:7,29; 1 Chron. 1:9,23; 1 Sam. 15:7 w/ Gen. 25:18)

VERSE 12

38. "gold" stands first because it is the prominent noun. "Good" is used in the sense of "fine" or "excellent."

39. "bdellium" - described as the colour of the manna eaten in the wilderness. (cp Num. 11:7) There are three main ideas as to just what is "bdellium". Some feel it is descriptive of a gum exuding from a tree (the *Borassus flabellifera*) in Arabia, India, and Babylonia. This gum is both white and transparent, but hardly would seem precious enough to be ranked with the gold and precious stones of Havilah. Others feel it was a precious stone, maybe crystal or beryl. This too, hardly suits Gen. 2:12, where "stone" is added to onyx, but not to "bdellium". Genesis therefore takes it as descriptive of the pearls, which are abundant in the Persian gulf.

40. "Onyx" - "shoham" = nail. The meaning is that Onyx is an agate, which resembles in colour a man's nail.

41. "Gihon" - "giyehown" = to break forth. Here again we are faced with the same problem of identification as with the "Pison" river in v. 11. Some commentators identify it with the "Araxes" river, which rises in the neighbourhood of the Euphrates, flows from west to east, joins the Cyrus, and falls with it into the Caspian Sea."

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42. "Ethiopia" - The land of Cush cannot, of course, be the later Cush, of Ethiopia (see notes v. 8 - Eastward in Eden") but must be connected with the Asiatic Kerk-hah, rising in the mountains of the Kassi. Kas has been confused with the Hebrew Cush thus lending support with this interpretation.

VERSE 14

43. "Hiddekel" 2313 "chiddeqel" (or Tigris river). All interpreters agree that "Hiddekel" stands for the river called in Assyrian: Hidiqlat, and in old Persian: Tigra, i.e. Tigris, cp Dan. 10:4.

44. "Assyria" - "ashshur (asshur). This is not Assyria, but the city of Assur, the primitive capital of Assyria which actually once lay to the west of the Tigris though the Assyrian kingdom later lay eastward of it. The excavations of the German Oriental Society (1904) uncovered the site, now named "Kalat Schergat." Asshur was the second son of Shem, Gen. 10:22.

45. "Euphrates" - nothing is mentioned about the familiar Euphrates except the name. The river required no further identification. (cp Gen. 15:18; Deut. 1:7; 11:24; Rev. 9:14.

In conclusion as to the site of the garden of Eden, all would seem to indicate that it lay in the Armenian highlands, yet because much of the evidence is indefinite and no trace of its location has yet to be found, one would not dare be positive.

VERSES 15 - 19

15 And the LORD God took the man, and put him into the garden of Eden to⁴⁶dress it and to⁴⁷keep it.
16 And the LORD God commanded the man, saying, Of every tree of the garden⁴⁸thou mayest freely eat:
17 But of the tree of the⁴⁹knowledge of good and evil, thou shalt not eat of it:⁵⁰for in the day that thou eatest thereof thou shalt surely die.
18 And the LORD God said, It is not good that the man should be alone; I will make him an⁵¹help meet for him.

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד
man-took he God Jehovah took-and
: וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד
it-keep-to-and it-tilt-to Eden of-garden-the-in he-re-placed-as
וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד
saying man-took upon God Jehovah's commanded-As
סָבַל עֵץ־חַיִּי חַיִּי אֲכַל : תֹּאכַל : אֲכַל
of-tree-the-from-and eat-shalt-thou eat-to garden-THE of-tree every-Fruit
וְעֵץ־הַיָּדָע לֹא תֹאכַל כִּי־רָע הוּא וְעֵץ־הַחַיִּי טוֹב
; it-from eat-shalt-thou not evil-and good of-knowledge-Fruit
: כִּי־יִשְׁכַּחְתָּ אֶת־פִּיךָ וְאָכַלְתָּ מִכֹּל עֵץ־הַגַּן וְלֹא־תָמוּת
die-shalt-thou die-to it-from eating-thy not-by-the-in for
וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ אֶת־הָאָדָם וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד
he-to good not-(is-it) God Jehovah as-d-and
: וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד וַיִּשְׁמְרוֹ אֶת־הַגַּן וְאֶת־עֵדֶן אֲשֶׁר־בְּגֶן־הַיְדֵד
front-he-in-as helper-a him-for make-will-I definiteness-thing-in not-took

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19 And out of the ground the LORD God formed every beast of the ⁵⁴field, and every fowl of the air; ⁵⁴and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

VERSE 15

46. "dress" 5647 "abad" to work, serve, till. (see v. 5 note 20; Deu. 28:39)

47. "keep" 8104 "shamer" to hedge about, to protect, attend. After the preparation of the garden in Eden, God placed the man there to till and look after it. Here is a most significant difference between the Scriptures and pagan religion -- the ideal state of sinless man is not one of repose, without responsibility, but rather one of cultivating and attending God's creation, so that it will continue to reflect the glory of its creator. (cp Psa. 128:2; Eph. 4:28) An excellent spiritual allegory is to link the cultivation of the garden to the careful overseeing of mankind by the saints in the kingdom age. It will be the responsibility of the saints to cultivate the human population to reflect the glory of its creator. (cp Rev. 5:9,10; Luke 19:12-19; Num. 14:21) Note that work and duty belong to the perfect state, but conditions are very different from the trouble and restlessness of the weary toil into which man was plunged by sin.

VERSE 16, 17

48. "thou mayest freely eat" God gives us richly all things to enjoy. (cp 1 Tim. 6:17)

49. "knowledge of good and evil" Lack of knowledge of good and evil is a sign either of immaturity in infancy (Deut. 1:39) or dulled perception in old age (2 Sam. 19:35). The power to distinguish between good and evil is considered the gift of a king, (1 Kings 3:9) the wisdom of the angels (2 Sam. 14:17) and is ascribed to God himself. (Gen. 3:5,22)

Here in the garden of Eden, Adam commenced his spiritual development. For this purpose God planted two trees: the one to train and exercise him in obedience to the word of God, the other to transform his earthly nature into an incorruptible nature. Adam was given both freedom of will and a limited awareness of good and evil, which was to be further developed. The tree of knowledge was to lead man to the realization of good and evil, and according to the divine intention, this understanding was to be attained through his NOT eating of its fruit. How? Not only would

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he realize the potential consequences of disobeying the command, but eventually through voluntary resistance to such disobedience, Adam would have attained a godlike knowledge of good and a recognition of the fact that all which oppose the will of God is evil. In essence then, Adam would grow to detest evil as he realized more and more the wisdom, and knowledge of God, and as he developed the love and respect for God, Who is all good. This plan for Adam certainly was logical, but as we know it wasn't accomplished because Adam learned the difference between good and evil from his own guilty experience, and thus fell victim to the threatened death. Thus Adam's sin came as a result of the commandment (Rom. 3:20;7:8-13). When we consider the challenge which faced Adam, we see that essentially we face much the same problem. That is, we too have been given freedom of will as well as an awareness of good and evil which must be further developed. This development can either be God's way or our own, with the corresponding result of life or death. If we choose God's way, our search leads us to an ever increasing awareness of His wisdom and knowledge and the conclusion that He is good; and that all that opposes Him is evil. In essence then, we grow to detest evil as our respect, love and desire to serve God are developed. On the other hand, if we choose our own way, the result is clearly demonstrated in the world around us -- death.

50. "For in the day that thou eatest thereof thou shalt surely die" This phrase need not be translated "you shall surely die," as it invariably is. Death did not result in this instance. The point of the whole narrative is apparently man's ultimate punishment rather than instantaneous death. This infinitive absolute in Hebrew, "muth temuth" could well have been translated, "dying thou shalt die." The law brings knowledge of sin (Rom. 3:20) and because of sin we die (Rom. 5:12,21; 1 Cor 15:22) thus death results from serving sin. (Rom 6:16;20-23)

VERSE 18

Because of the context of chapter one, the work of the creation of woman falls within the sixth day, thus helping to complete it and make it "very good". (Gen. 1:31)

51. "help meet" 5828 "ezer" aid, help. God through His wisdom realized man stood in need of a companion, an order that he might achieve his objectives, from the propagating of his kind to the cultivation and governing of the earth. Woman was created for the man, of the man 1 Cor. 11:7-12. A good wife is a blessing Prov. 12:4;18:22;19:14 and marriage is honorable Heb. 13:4. Paul comments on whether or not to marry 1 Cor. 7:1-3,32-38. The woman is weaker and

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should keep silent and subject to man. (1 Tim. 2:1-13; 1 Pet. 3:5-7)

52. "help meet" - "kenegdo" lit. "as-over against him" i.e. alongside him, corresponding to him, his counterpart. There is no suggestion of inferiority. The two are to help each other Ecc. 4:9-11. The virtuous woman is a helper (rev. 31:10ff).

VERSES 19, 20

19 And out of the ground the LORD God formed every beast of the ³field, and every fowl of the air; ⁴and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
20 And Adam ²⁰gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

וַיִּבְרָא אֱלֹהִים אֶת-הַבְּהֵמָה מִן-הָאֲדָמָה כָּל-בְּהֵמַת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וַיֹּאמֶר אֱלֹהִים אֶל-אָדָם הִנֵּה אֲנִי מְבַרְכְּךָ וְאֵת כָּל-בְּהֵמַת הָאָרֶץ וְאֵת כָּל-עוֹף הַשָּׁמַיִם וְאֵת כָּל-רֶמֶשׂ הָאֲדָמָה וְאַתָּה תִּקְרָא לָהֶם כַּכֵּן וְאָדָם קָרָא לְבְּהֵמַת הָאָרֶץ וְלְעוֹף הַשָּׁמַיִם וְלִרְמֵשׂ הָאֲדָמָה כַּכֵּן וְלֹא מָצָא אֱדָם עֵצָרָה לְעִמּוֹ

53. "field" 7704 "saday" to spread out; a field. As we noted in verse 5, the word field limited the types of "plants" and "herbs". So here in verse 18, it has the same effect on the word "beast," meaning not all the beasts of the earth as in Gen. 1:24. Though there is difficulty in determining the exact limits of the term "field" in this instance, there is great likelihood (cp v. 5) that it refers to the garden only. Note too, the fish of the sea are left out, also in v. 20, as being less near to man and of course not in the garden.

54. "And brought them unto Adam to see what he would call them:" Archaeologists have found that name giving in the ancient Orient was primarily an exercise of sovereignty of command. Just as God names the elements of His creation such as heaven and earth, showing that He is Lord over them, so man's dominion over the beasts of the field is indicated by man naming them. (cp 2 Kings 23:34; 24:17)

VERSE 20

"gave names" This expression in Hebrew usage involves much more than just picking any name -- say out of the blue. It implies rather a deep and direct mental insight into the nature and properties of each creature, then assigning

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a name fitting the characteristics. We conclude then that Adam was not only created fully grown physically, but also possessed an intuitive knowledge with built in vocabulary to fit, thus adding further to the original perfection and excellence of God's creation.

Were the animals created after man as this verse seems to indicate, or were they made first as suggested by the order of events in Gen. 1:24ff? Bible critics use this verse to show a "contradiction" between the sources "J" and "P". Rotherham's Emphasized Bible translates the verse "Now Yahweh God had formed from the ground every living thing of the field and every bird of the heavens, which he brought in unto the man, that he might see what he should call it." The key is in the word formed -- should it be translated "formed" or "had formed"? In the Hebrew it is "ytzr" spelled exactly the same as "had formed" in v. 8, however the pointing is different. In fact the pointing is like that of "formed" in verse 7, which is spelled "yytzr". Since the pointing was added later, we feel that the translation "had formed" corresponding to the spelling "ytzr" is the correct one. This solves the problem -- the animals which were created earlier are now brought to Adam to be named.

VERSES 21 - 25

21 And the LORD God caused a ⁵⁶deep sleep to fall upon Adam, and he slept; and he took one of his ⁵⁷ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now ⁵⁸bone of my bones, and flesh of my flesh; she shall be called ⁵⁹Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall ⁶⁰cleave unto his wife; and they shall be ⁶¹one flesh.

25 And they were both ⁶²naked, the man and his wife, and were ⁶³not ashamed.

וַיִּזְרַם יְהוָה אֱלֹהִים וְיָרַד עָלָיו
upon sleep-deep-a God Jehovah fall-caused-and

כְּעֵלְמָוֶת וַיִּקַּח אֶת אֶחָד מֵרֵעֵיוֹתָיו
ribs-his-from one took-he-and slept-be-and

וַיִּסְגָּר וַיִּסְגָּר בֶּשֶׂר וַיִּתְקַן
Jehovah builded-and it-of-instead flesh closed-he-and

אֶת־הָאָדָם מֵאֶת־הָרֵיב וְלָקַח אֶת־הָאָדָם
man-from from took-he which rib-rib God

וַיַּבְרֵא וַיַּבְרֵא אֶל־הָאָדָם וַיִּשָּׂא
said-and man-from mate her-brought-he-and woman-a-to

אֶת־הָאָדָם וַיִּשָּׂא וַיִּשָּׂא אֶת־הָאָדָם
bones-my-from bone-is) bone-rib This man-from

וַיִּקְרָא אֶת־הָאִשָּׁה אִשָּׁה וַיִּקְרָא אֶת־הָאִשָּׁה
because man called-he-shall this-to flesh-rib-from fish-and

כִּי יִשָּׂא אֶת־הָאִשָּׁה וַיִּשָּׂא אֶת־הָאִשָּׁה
man-a loved-shall this Upon this taken-rib man-from

וַיִּתְּן אֶת־הָאִשָּׁה אֶת־אָבִיו וְאֶת־אִמּוֹ
wife-his-to cleave-shall-and mother-his)-and father-his)

וַיִּתְּן אֶת־הָאִשָּׁה אֶת־אָבִיו וְאֶת־אִמּוֹ
them-of-both were-they-and one sent-to let-shall-they-and

וְהָיוּ אֶת־הָאִשָּׁה וְהָיוּ אֶת־הָאִשָּׁה
acknowled-were-they not-and wife-his-and man-from united

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55. "To the fowl of the air, and to every beast of the field" This act of naming is greatly limited and only includes the fowl of the air and the beast of the field. (cp notes v. 19 -- limited to the garden itself) There is no mention of the fish of the sea or creeping things, (reptiles); probably omitted because they are not sufficiently close to man to cause him to realize the feeling of loneliness within him.

VERSE 21

56. "deep sleep" 8639 "tardemah" to stun, stupify (with sleep or death) thus distinguishing it from natural sleep. (cp Gen 15:12; 1 Sam. 26:12 Job 4:13; 33:15 Dan 8:18)

57. "Ribs" 6763 "tsela" a rib of the body. The correctness of this meaning, on which all ancient versions agree, is confirmed by the words "and he took one of his ribs" showing it must be something which Adam has several of.

VERSE 22

God could have formed the woman out of the dust in much the same way as the man, but this was not to be. A most unusual method was chosen in order to lay the foundation to the institution of marriage as recorded in verse 24. Woman was formed, not out of an inferior substance, but rather out of a part of man himself -- "this is now bone of my bones, and flesh of my flesh" -- the truest of kinship. It's important to notice that woman was not taken from the head nor the foot, for she is neither superior nor inferior to man; but of the same constitution in all respects, and consequently having equal powers, faculties, and rights. She was truly a marvelous creation and would have so remained if she had obeyed God. However, she was created after the man, thus establishing her dependence upon the man. By this the priority and superiority of the man is established as an ordinance of divine creation. There is a most striking spiritual parallel in this divine ordinance -- that is, the tender love with which the man loves the woman as himself, becomes a type of the fellowship of love which exists between Christ and his church -- which is to become his bride at his coming. (cp Eph. 5:25-32; 2 Cor. 11:2; Rev. 19:7,8) Christ is the last Adam (1 Cor. 15:45 with 21,22) Adam passes through the image of death; Christ died for us. Rom 5:8 Adam's side was opened; Christ's side was pierced John 19:34. The woman was built out of Adam; we are members of Christ's body Eph. 5:30, the fruit of his death Rom. 6:4, 1 Cor. 6:19,20.

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God brought Eve to Adam; those sleeping in Jesus will God bring with Christ 1 Thess. 4:14. Christ will present the church to himself Eph. 5:27. Adam was "one" with Eve; we will be "one" with Christ. 1 Cor. 6:17; Rev. 19:7,8; John 17:21.

VERSE 23

As soon as Adam awakes he sees Eve and expresses his joyous astonishment that now God has given him a most suitable companion -- one which is "bone of my bones, and flesh of my flesh" and whom he names woman. Notice he names woman -- establishing his sovereignty -- just as he established it over the animals by naming them.

58. "bone of my bones" similar expression found in Gen. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:12,13.

59. "Woman" -- "ishshah" - lit. -- "she man"

VERSE 24

By the leaving of father and mother, the conjugal union is a spiritual oneness, a vital communion of heart as well as of body, one which leads to a deep and almost unaccountable attachment -- one which is likened to that between Christ and his church. (v. 24 quoted by Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31)

60. "cleave" - "dabaq" - "to impinge, i.e. cling, adhere. We must cling, cleave to God, (Deut. 10:20; 11:22; 13:4; 30:20; Josh. 22:5; 23:8; Jer. 13:11; Acts 11:23;) not to sin (Deut 13:7; 2 Kings 3:3) or to the world (Josh. 23:12.)

61. "one flesh" (see notes v.18,22) We are commanded not to put away our spouse. Mal 2:14,16; Matt. 19:3-9; 1 Cor. 7:10-11. The marriage vow is a bond until death. 1 Cor. 7:39. Marriage gives one power over the other's body 1 Cor. 7:24 and man is commanded to love his wife as his own body; Eph. 5:28-31. This verse is a comment directed to the reader breaking into the narrative, because of course Adam and Eve had no parents. The purpose of these introductory chapters in Genesis is not historical but explanatory. These chapters set the foundation for all Scripture teaching and are essential for an understanding of man's condition on the earth.

VERSE 25

62. "naked" - "arom" root - to be bare, nude. An interesting point is that this word is a homonym to the word subtil in Gen. 3:1 (Heb. aruwm); thus there seems to be a connection between the nakedness of man and the subtlety of the serpent.

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63. "not ashamed" - "buwsh" to pale, i.e. be ashamed. Rotherham's Emphasized Bible puts it "and put not each other to shame." Because of the effects of sin, nakedness became a thing of shams; sinful flesh needed to be covered. There are many places where the shame of nakedness is mentioned Ex. 32:25; Isa. 47:3; Rev. 3:18; 16:15. The wicked will be ashamed, while the righteous will not. Psa. 25:2, 3, 20; 31:17; 119:6, 46, 78, 80; Isa. 44:9; Jer. 6:15; 17:13; Eze. 16:61; Joel 2:26, 27. Christ will be ashamed of us if we are ashamed of him and his words Mark 8:38; Luke 9:26. Whosoever believeth on him shall not be ashamed, Rom. 10:11.