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Genesis 2:1-25

There have been those who have looked at Genesis two as a different account of creation, and therefore have concluded that there is a contradiction between Genesis chapter one and two.

When in reality what is recorded in Genesis two is the details of the creation.

A simple division will keep things in line.

1. The declarative statement of creation. Gen. 1:1
2. The declarative state of creation prior to the finished product. Gen. 1:2
3. The declarative process of creation as the finished product. Gen. 1:3-2:4a
4. The declarative details of the creation for the finished product. Gen. 2:4b-25

2:1-4a The seventh day of creation.

* The entire section is a summary statement that God created the heavens and the earth.

2:1 The heavens and the earth were finished.

- 1) The heavens once again in the plural. Vs. 1a

- a) God created the first heaven where the birds fly on the second day, nothing was lacking. Gen. 1:6-8
- b) God created the second heaven, where the stars and planets exist on the second day. Gen. 1:6-8
- c) God dwells in the third heaven, the location is also called "Paradise". 2Cor. 12:4
 - 1)) Nothing was left to evolve any further, through some explosion or product of evolution, the creation of the heavens were complete in and of themselves.
 - 2)) The statement of having finished the creation is emphatic by the position of the verb.
 - 3)) Chapter one of Genesis is the record of creation, while chapter two is the details of the creation.
- 2) The entire host of them. Vs. 1b
 - a) The word host "tsaba" indicates includes the specific things mentioned in the creation. Gen. 1:14-19
 - 1)) The light generator, the sun.
 - 2)) The light reflector.
 - 3)) The stars.
 - 4)) The planets and galaxies also, it might be viewed as a military armament arranged in marching orders, going forth as soldiers.

- b) The angels were created by God also, this is very clear but not when they were created.
- 1)) They are not specified in the first chapter of Genesis nor in the second.
 - 2)) The book of Job tells us by his own words that the angels, the sons of God, were present at the creation. Job 38:4-7; 1:6; 2:1
 - 3)) Therefore, we have to conclude that the angelic beings were already in existence before the creation and certainly the fall of Satan with his rebellious angels had already taken place, because we are told that everything God created was declared to be **very good** and this statement would be inconsistent and a contradiction if Satan and his angels rebelled between the first and seventh day of creation. Gen. 1:31

2:2 The seventh day God rested.

- 1) The Creator of the entire creation did not create anything else on the seventh day. Vs. 2a
 - a) The word ended “kalah” means to be complete.

- b) The word “had done” re-emphasizes the fact by putting the work of creation in the past tense.
- 2) If the first six day were literal, then this seventh day must also be literal.
 - a) The word for days “yom” are literal 24 hour days, the context is obvious by the reference of days, month and years. Gen. 1:14
 - b) The statement of the lights of the firmament to rule the day and the night, is also consistent with a 24 hour day. Gen. 1:16-17
 - c) The repeated phrase, “the evening and morning were the first day, etc.” Gen. 1:5, 8, 13, 19, 23, 31
- 3) The creation is said to be “His works”, which “He had done”.
 - a) These two phrase again dismiss any thought or teaching that God started the creation and then left it to itself.
 - b) This is called Theistic-evolution, which is nonsense.
 - c) The Father through the Son made the worlds, who upholds all things by the word of His power. Heb. 1:2c, 3b
- 4) The Creator of the entire creation rested on the seventh day. Vs. 2b
 - a) The word rested “shabath” means desisted or to cease from activity. (Griffith Thomas)

- 1)) From his work.
- 2)) From satisfaction. Vs. 31
* “Jesus said, “My Father has been working until now, and I have been working.” Jn. 5:17

- b) The seventh day would be the basis for Sabbath rest of the Jews.
* Heb. 4:9-10; “Ps. 95:111”

2:3 The sanctifying of the seventh day.

- 1) God blessed the seventh day and sanctified it. Vs. 3a
 - a) The fact that God blessed the seventh day kind of set a reverence to it.
 - b) The word blessed “barak” means to pronounced a benefit as if to be respected from the other six.
 - d. The blessing of God is a unifying theme in Genesis of His approval, bestowing benefits and to reproduce.
 - e. The first time the word “blessed” appears the majority of times for reproduction, “Be fruitful and multiply”. Gen. 1:22
- 2) The act of sanctifying the seventh day by God not only re-enforces the blessing on the seventh day but clearly states it.
 - a) The word sanctified “quadash” means to consecrate, hallow or made it holy, dedicated for a set purpose.

- b) The day is to be thought of and treated with special status, different than the rest of the six days. Ex. 20:8, 11; Deut. 5:12
- c) The Sabbath was a perpetual covenant with Israel not the church.
 - 1)) A young person gathered wood on the Sabbath and was stoned. Nun. 15:32-33
 - 2)) Paul preached on Sunday when the church came together. Acts 20:7; 1Cor. 16: 2
 - 3)) Paul says, “Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.” Gal. 3:24
 - 4)) The Christian enters into the rest of Jesus for salvation. Heb. 4:1-11
* Rom. 14:5-6; Col. 2:16-17
- 3) The entire Law revolves around the principle of creation in six day and the seventh of rest and Sabbath year.
 - a) Six years a slave would serve and on the seventh he would be released. Ex. 21:2
 - b) Six years they were to plant their fields, the seventh they were to rest and not be planted. Ex. 23:10
 - c) Six days they went out to gather manna but on the seventh they were not to but rest. Ex. 16:4

- d) God told the children of Israel, “Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none.” Ex. 16:26
 - e) The year of Jubilee was made up of seven sets of Sabbatic years and it was to be implemented on the seventh month of the year, October, on the Day of Atonement. Lev. 25:9
 - f) When they would have a tendency to not observe the specific feasts, “Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest. And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. Three times in the year all your men shall appear before the Lord, the LORD God of Israel.” Ex. 34:21-23
- 4) God gave the reason once again, because He rested from all His works. Vs. 3b
- a) The first word created is “bara” to create from nothing.
 - b) The word second one is “asah” to make from existing materials that He spoke into being.

- 2:4a** The entire section is a summary statement that God created the heavens and the earth. Vs. 1-4a
- a) It is the history “toledot”, which means a genealogical list, translated “generation” in the KJV, These are natural division by a key word.
 - b) It is a transitional verse, looking back and forward. Gen. 1:1-4:26
 - c) The ten others will follow as natural divisions as superscripts, not subscripts.
 - d) It is an affirming exaltation of the Omnipotence and Omniscience of God, that all may be in awe at the Creator and His creation!
* “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.’ Ps. 33:6

2:4b-7 **The details about the garden and the creation of man.**

- 2:4b** The covenant God who created all.
- 1) The context is the day created the earth and heaven.
 - 2) The phrase Lord God. Yahweh Elohim is now introduced as having relationship with man by revealing Himself as the One who cares and provides for him.

- 3) LORD in all capital letters is the personal name of God YHWH (KJV), called the tetragramaton.
- a) No vowels were written out but were deleted because they revered God's name so much.
 - b) Appears 5321 times.
 - c) But some have come up with a theory of various authors for genesis in the name of modern criticism, the J, E, P and D hypothesis.
 - d) Jehovistic, elohistic, priestly and Deuteronomic authors
 - e) Yet Jesus accepted both as one when he quoted from Genesis as the Pharisees tried to trap him on divorce. Matthew 19:4-5; Gen. 1:27; 2:24

2:5-6 The particular of the creation.

- 1) The time is indicated as before any plant was in the earth or herb had grown, which was the third day, indicating a process by which God created, confirming the use of different words. Gen. 1:9-13
- 2) The reasons give are two.
 - a) God had not caused it to rain upon the earth yet.
 - 1)) Many believe that this refers to the non-existence of rain till the time of the flood and that the only thing

that occurred was a mist that watered the earth. Vs. 6

- 2)) We must remember that the original creation was very different than what we experience today
 - 3)) Perhaps it was much like a greenhouse effect with a very uniformed temperature, due to the greater water blanket around the earth.
 - 4)) There wouldn't be the violent wind currents
 - 5)) Some even believe that perhaps the earth prior to the flood was on a perpendicular axis rather than tilted.
 - 6)) But not only watered by the mist, but by subterranean waters.
- b) There was no one to till the ground, man was created on the sixth day. Gen. 1:26

2:7 The particulars of the creation of man. God made man an inferior trinity

- 1) Good formed "yatzar" man of the dust of the ground, the most common of things.
 - a) It speaks of the small value, weakness and temporal ness of man.
 - b) Job used it like this many times.
 - c) The Psalmist declares this also. Ps. 103:14-16

- d) Paul says we have this treasure in earthen vessels. 2Cor. 4:6
- 2) God breath into the nostrils the breath of life, man is a spirit being in his true identity.
 - a) God breathed “naphach”, to blow up, to puff or blow forcefully.
 - b) It is used in Ezekiel for the breath to give life to the valley of dead bones, the house of Israel. Ezk. 37:9
- 3) Man became a living being, he came to life.
 - a) Adam a living soul but Christ a quickening spirit. 1Cor. 15:45
 - b) Genesis 2 Genesis 3
 - 1) Spirit 1) body.
 - 2) soul 2) soul.
 - 3) body 3) spirit.

2:8-14 The preparation of the garden.

2:8 The location of the Garden of Eden.

- 1) East of Eden, which means pleasure or delight.
 - a) The word garden “gan” means an enclosed place.
 - b) The LXX translated it paradise from the Persian word ark.
- 2) God place man there as his dwelling.

2:9 The Lord prepared a lush garden.

- 1) The Lord made “tsmach” to sprout, every tree from the ground, pleasant to the eye and good for food.
- 2) The tree of life was in the middle and the tree of knowledge of good and evil.
- 3) The two trees would determine man’s future.

2:10-14 The rivers and wealth of the Garden of Eden.

- 1) There were four rivers that divided from Eden . Vs. 10
 - a) It is impossible to know their geographical location for the flood changed the entire topography and geography.
 - b) It is interesting the parallel that follows, the earth that was brought forth from the waters that covered it, now the very water is the source of God’s blessing upon the earth as God’s perfect creation.
 - c) Later in judgment the water becomes the instrument of destruction once again on the earth.
- 2) The first Pishon is identified with precious metals and gems. Vs. 11-12
- 3) The second river Gihon passes through Cush, Ethiopia. Vs. 13

- 4) The third Hiddekel goes towards the east of Assyria, believed to be the Tigris. Vs. 14a-b
- 5) The fourth the Euphrates. Vs. 14c

2:15-25 The placing of man in the garden.

2:15 The place of man's first dwelling.

- 1) Man was not to be idle but to dress and guard the garden
- 2) Here as well as 1:28-30 we have the ecological mandate of man, to be responsible to his environment.
- 3) But it was not to be by the sweat of his face till after the fall, Gen. 3:19

2:16-17a The provisions and prohibitions for Adam.

- 1) The word commanded is used for formal charge. Vs. 16a
- 2) The abundance of provisions was of every tree in the garden, he had the freedom to choose from whatever tree. Vs. 16b-c
- 3) The only prohibition was one tree, the one the tree of knowledge of good and evil, "You shall not eat". Vs. 17a

2:17b The consequences of disobedience.

- 1) The boundaries God set were for Adam and Eve's own good.

- 2) Literally it says, in the day that you eat of it, dying you shall die.
- 3) The principle of decay would begin ending in final death.
- 4) The tree of life was forfeited by Adam's fall, yet each person has the same choice as Adam did today, by partaking of the one who died on a tree, Jesus. 1Pet. 2:24; Rev. 2:7; 22:2, 14

2:18 The proclamation and commentary on Adam by God.

God provided for man a companion

- 1) God stated that it was not good for man to be alone, unless God gives him the gift of celibacy. 1Cor. 7:7
- 2) God would make "asah" a help-meet "ezer", one corresponding to him, suitable and complementing him.
 - a) For companionship.
 - b) For completeness.
 - c) For cohabitation, sexual union.

2:19-20 The naming of the animals by Adam.

- 1) God gives a commentary on the process of the creation of the beast and birds, God formed "yatzar" them.
 - * Adam was given dominion over the animal kingdom. Gen. 1:26-27

- 2) God brought the animals to Adam, giving the record of the first man's intellectual abilities by naming the animals.
 - a) Without any doubt God used the occasion for Adam to see himself as incompleteness without a mate.
 - b) All the animals had a mates as he named them all.

2:21-22 The creation of the woman by God.

- 1) God, Yahweh Elohim sedated Adam, causing a deep sleep to fall on Adam. Vs. 21a-b
 - a) The phrase deep sleep "tardemah", means a trance.
 - b) The first man had to experience a type of death to obtain his bride.
- 2) The Lord next took a part of Adam's side. Vs. 21c
 - a) The word rib "tesla", does not mean one rib but literally a side of bone, flesh and blood from Adam
 - b) The part closest to his heart.
- 3) The Lord closed up the flesh in its place.
 - a) He repaired the opening. Vs. 21d
 - b) He returned Adam to consciousness.
- 4) God, Yahweh Elohim then constructed the woman Eve. Vs. 22a
 - a) God took the bone, flesh and blood and He made it into a woman. Vs. 22a

- b) The word for made is "banah" to build.
 - * The Creator form "yatsar" Adam "adam" form the ground "adamah". Gen. 2:7
- c) The record of creation used four different words to describe the creative activity of God.
 - 1) The word "bara", out of nothing.
 - 2) The word "ashah" out of existing material that He created out of nothing.
 - 3) The word "yatsar" to form and shape.
 - * "I will praise You, for I am fearfully and **wonderfully**, meaning distinctly and separately, made; Marvelous are Your works, And that my soul knows very well. Ps. 139:14
- d. Eve was altogether different from Adam.
 - 1) She was more refined, having been taken form man not the earth.
 - 2) She was created with a lighter skeletal frame, less muscle, and a greater emotional make-up than Adam.
 - 3) She was created with different features, body shape and body parts and sexual organs yet all with

a purpose in mind to complete man, not for competing or equating herself with the man.

- 5) God, Yahweh Elohim presented Adam with his bride. Vs. 22b
- a) God brought Eve to Adam.
 - b) They were equals in that God created both of them but not in their design and function for life.
 - * “So God created man in His own image; in the image of God He created him; male and female He created them.” Gen. 1:27
 - c) They were equal before God as persons but not as physical or emotional beings.
 - d) He submission being without inferiority, made for the man to be mutual complements. 1Cor. 11:3, 8-12; Eph. 5:21-25

2:23 The response of Adam at the presentation of his wife. Vs. 23

- 1) Adam’s response identifies her common likeness in relationship to him by acknowledging the woman as an extension of himself, coming from the man in Hebrew poetry employing parallelism. Vs. 23a-b
 - a) “This now is bone of my bones and flesh of my flesh”, is a wordplay

between his response and the phrase “one of his ribs” in verse twenty-one.”

- b) The one to complete him, emphasizing his state being different than before this event, by the word “now”
- c) The one to accompany him.
- d) The one to communicate with him.
- e) The one to care for him.
 - 1)) By being by his side, loving him.
 - 2)) By balancing him.
- 2) Adam also identifies the woman by her opposite gender in delight. Vs. 23c
 - a. He called her woman “ishsha”, a female, one opposite to a man., also used for wife.
 - b. The word “iysh” is the word for man, also used for husband.
 - c. The interesting thing is that these Hebrew words were used by the Mayans in the Yucatan peninsula.
 - d. How can this be? Because the entire human race had a common language before the tower of Babel, before God confused the languages and scatted them throughout the earth.
 - e. The American Indian as the Mayas, we know now through DNA that they came from their common ancestors of Asia, crossing over and down through north America on down through

Mexico to Central and South America.

- 3) Adam indicates the reason for identifying her as woman, he was the source and origin of the woman. Vs. 23d
 - a) Adam acknowledged that the woman Eve was taken out of man.
 - b) Adam understood this close relationship as the Divine intention for man and society.
 - c) Adam comprehended she was his mate, embracing her with joyful gratitude and appreciation.

2:24-25 The institution of marriage and family ordained by God.

2:24 The design of God in marriage was for community influence.

- 1) The purpose of leaving home is to create our own in marriage, not abandon parents, yet they had no parents.
- 2) The word join “dabaq” means to glue to his wife, the closest and most binding of all relations.
- 3) One flash refers to both their oneness after God’s design.
 - a) This word for one is “ached” one with a compound unity.
 - b) The same that is used for God as a Trinity, in Deuteronomy, known as the “Shema Of Israel”. Deut. 6:4

c) They are no longer two people but one unit, complements to accomplish the purposes of God in and through marriage.

d) Marriage is a picture of Christ and the church, a parallel to husband and wife. Eph. 5:21-23

4) The one flesh also indicates the sexual oneness

a) As the most intimate expression of their love and commitment, being physical, emotional and spiritual beings.

b) As a means to celebrate their oneness as the two bodies become one forever united through the children that are a unique combination of both of them.

* “ Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.’ Heb. 13:4

2:25 The design of God in marriage was for contentment sexually

1) Their nakedness was perfectly normal and right, due to marriage.

a) Prior to the fall the principle of sin or sin nature was not present they were in perfect harmony being innocent.

b) But after the fall, God clothed both of them. Gen. 3:21

- c) The family is society in seed form and Society is a reflection of the family.
- d) There are many things today are at work to destroy the family.
- e) Pre-marital sex is expected.
- f) Adultery is accepted.
- g) Abortion is suggested.
- h) Divorce is tolerated.

* Mal. 2:14-16; Matt. 5:32; 19:3-9;
1Tim. 3:2, 12; 5:9; Tit. 1:6

2) They were not ashamed.

- a) Due to the fact that God created them male and female in purity before the fall.
- b) Due to the fact that the covenant of marriage is to be marked by steadfast love, faithfulness, confidentiality, forgiveness, patience, tenderness, sacrifice, blessing and comfort.

1) Being completely vulnerable to each other.

2) No one knowing you or about you like your husband or wife.

* Song Sol.; Prov. 5; 1Cor. 7;
Eph. 5; 1Pet. 3:1-7