

### 2:1-3

**Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.** Said a 3<sup>rd</sup> time in these last two verses. We should see that this word is used in other words...like music. You can “rest” for a musical measure and not be tired. It’s just time for you to not exert energy in the manner of producing a note.

**Then God blessed the seventh day and sanctified it, because in it He rested** Nobody was seemingly required to keep it until Moses’ time. Approximately 2500 years between God’s keeping of it and the command to men to do the same. More than 1/3 of human history passed before man was required to keep it. Exodus 20:11 cites this act of God for the reason by which mankind was expected to do the same. So if it’s required, why was it not before the law of Moses (like tithing was in Genesis 14 and Genesis 28)? It’s also not repeated as a requirement to the New Testament believer (contrary to the other 9 commandments). Colossians 2:16 also seems to say Christ is the “substance” while the Sabbath is “the shadow.”

**created and made.** Verse 7 contains the word “formed.” Is Moses trying to say there were three ways God brought things onto the planet or are these synonyms? 1:26 contains “make” while 1:27 says “created” while 2:7 says “form”—all of them speaking of the very same thing (“man”). These are synonymous.

### 2:4-6

**This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,** some parallelism, perhaps a chiasm (**heaven and earth** are switched around). **5 before any plant of the field was in the earth and before any herb of the field had grown.** It must not be a blanket statement about vegetation, because there was plenty of that before **rain** or **man**. **For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; 6 but a mist went up from the earth and watered the whole face of the ground.** Clearly, verses 5 and 6 have something to do with “the history of heavens and earth” so we should be thinking of day 3 primarily and the part which the “heavens” had with “earth” at that time—which we’re told in verse 5 here...was very little in regards to rain, but more (now that we know more) to do in regards to day 4: photosynthesis.

### 2:7

**And the LORD God formed man of the dust of the ground,** This creation is the 2nd cure for the lack of cultivation activity from verse 5 (the first was that “mist” was to be developed). Whatever is being described in verse 5, it appears it is a particular type of “plant” and “herb” that was going to be fine without “mist” and without **man**.

**and<sup>i</sup> breathed into his nostrils the breath of life; and man** meaning “from the ground” **became a living being.** This word is used 42 in 38 verses and often translated “soul.” This should tell us we ought to be very careful getting anthropology here.

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<sup>i</sup> Job 33:4

## 2:8-9

The LORD God planted a garden eastward in Eden, and there He put the man could include both “man and woman” (1:26-27). whom He had formed. **9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.** So much for child-proofing everything. In other words, the potential danger existed. Moreover, He made the danger! This means that the potential weakness of man (unlike angels) was built into man by the Creator.

## 2:10-14

Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. Moses is about to use the readers’ references. These were not necessarily the names Adam gave these geographical references. **11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. 12 And the gold one would wonder if the Egyptian background of the author made this relevant. of that land is good. Bdellium and the onyx stone are there. 13 The name of the second river is Gihon; it is the one which goes around the whole land of Cush.** Probably Ethiopia. It’s important to see that at the time of writing, Moses is using names that then were. In other words, we don’t know that the rivers had this name when Adam was placed in the garden. **14 The name of the third river is Hiddekel; it is the one which goes toward the east of <sup>3</sup>Assyria. The fourth river is the Euphrates.** So the Tigris (**Hiddekel**) and the **Euphrates** and it’s direction from **Assyria** is given. This presents an issue with either the young earth perspective.<sup>1</sup> In any case, it is helpful to know that these are real locations that existed and can be found today.

## 2:15-17

**Then the LORD God took the man and put him in the garden of Eden to tend and keep** a military term as well meaning to protect **it**. Apparently this is the remedy of 2:5-6. Certain things would not be flourishing until man and woman were in garden. He built a dependence for man into some vegetation just like He built in man the need for woman (verse 18).

## 2:16-17

**17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely <sup>w</sup>die.”** Genesis 5:3 shows us Adam was at least 130 years old when he fell. This hardly leaves time for Cain and Abel to be born, grow up, and for Cain to kill him. Seth is born to replace Abel and Adam lives to be 930 years old and thus lived 800 years or more after he sinned and **died**. This, therefore, does not mean physical death.

## 2:18-20

**And the LORD God said, “It is not good that man should be alone; I will make him a helper comparable** this proves that woman is not 2<sup>nd</sup> class compared to the **man**. Jesus was not 2<sup>nd</sup> class to the Father and we see that 1 Corinthians 11:3 makes these a parallel.

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<sup>3</sup> Heb. *Ashshur*

<sup>1</sup>Which supposes that the same Flood that produced the Grand Canyon (not that it occurred over millions of years) did not reroute these miniscule river beds. Somehow, before the flood you could find these same rivers in the same part of the world where they now exist.

<sup>w</sup> Rom. 5:12; 1 Cor. 15:21, 22

to him.”<sup>19</sup><sup>y</sup>Out of the ground the LORD God formed every beast of the field and every bird of the air, and <sup>z</sup>brought them to <sup>7</sup>Adam to see what he would call them. And whatever Adam called each living creature, that was its name. <sup>20</sup>So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

#### 2:21-24

<sup>22</sup>Then the rib which the LORD God had taken from man He <sup>8</sup>made into a woman, <sup>b</sup>and He <sup>c</sup>brought her to the man. <sup>23</sup>And Adam said: “This is now <sup>d</sup>bone of my bones And flesh of my flesh; She shall be called <sup>9</sup>Woman, Because she was <sup>e</sup>taken out of <sup>1</sup>Man.” <sup>24</sup><sup>f</sup>Therefore a man shall leave his father and mother and <sup>g</sup>be <sup>2</sup>joined to his wife, and they shall become **one flesh**. This is a narrator’s comment, and not the words of Adam. Jesus said God said it (Matthew 19:4-5).

2:25

<sup>h</sup>And they were both naked, the man and his wife, and were not <sup>i</sup>ashamed.

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<sup>y</sup> Gen. 1:20, 24

<sup>z</sup> Ps. 8:6

<sup>7</sup> Or *the man*

<sup>8</sup> Lit. *built*

<sup>b</sup> Gen. 3:20; 1 Tim. 2:13

<sup>c</sup> Heb. 13:4

<sup>d</sup> Gen. 29:14; Eph. 5:28–30

<sup>9</sup> Heb. *Ishshah*

<sup>e</sup> 1 Cor. 11:8, 9

<sup>1</sup> Heb. *Ish*

<sup>f</sup> Matt. 19:5; Eph. 5:31

<sup>g</sup> Mark 10:6–8; 1 Cor. 6:16

<sup>2</sup> Lit. *cling*

<sup>h</sup> Gen. 3:7, 10

<sup>i</sup> Is. 47:3