

GENESIS

THE SEVENTH DAY VSS.1-3

EXEGESIS VERSES 1 – 3:

וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: ^{WTT} Genesis 2:1

^{NAS} Genesis 2:1 **Thus the heavens and the earth were completed, and all their hosts.** (ו + כָּלָה [waw consec. + v/Pual/IPF/3mpl: kalah; "Thus were completed/finished/accomplished"; Pual = intensive passive;] + הַ + וְ + שָׁמַיִם + וְ + הָ + אֶרֶץ + וְ + כָּל + צְבָאָ [d.a. + n/com/pl/abs: shamayim; + waw conj. + d.a. + n/com/f/s/abs: 'erets; + waw conj. + n/com/m/s/constr: kol; "all of" + c/com/both/s/constr. w/3/m/pl suff.: tsaba; "their hosts/armies"])

וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: ^{WTT} Genesis 2:2

^{NAS} Genesis 2:2 **And by the seventh day God completed His work which He had done; (ו + כָּלָה + אֱלֹהִים [waw consec. + v/Piel/IPF/3ms: kalah; "And He completed/finished/accomplished"; Piel - intensive active; + n/com/m/pl/abs: elohim] + הַ + יוֹם + הַ + שְׁבִיעִי [prep. "by" + d.a. + n/com/m/s/abs: yom; + d.a. + ord.adj./m/s/abs: shebiy-iy; "the seventh"] + n/com/f/s/constr. w/3ms suff.: מְלַאכְתּוֹ - mela-kah; "His work/labor" + אֲשֶׁר + עָשָׂה [rel.pro.: 'asher; + v/qal/PF/3ms: -asah; "He did/performed]) and He rested on the seventh day from all His work which He had done. (ו + שָׁבַת [waw consec. + v/qal/IPF/3ms: shabath; "He rested/ceased/desisted"] + הַ + יוֹם + הַ + שְׁבִיעִי [prep. + d.a. + n/com/m/s/abs: yom; + d.a. + ord.adj./m/s/abs: shebiy-iy; "the seventh"] + מִן + כָּל + מְלַאכְתּוֹ + אֲשֶׁר + עָשָׂה [prep.: min; "from" + n/com/m/s/constr: kol; "all of" + n/com/f/s/constr.: mela-kah; "work/labor" + rel. pro.: 'asher' + v/qal/PF/3ms: -asah; "He did/performed"])**

וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ ^{WTT} Genesis 2:3

^{NAS} Genesis 2:3 **Then God blessed the seventh day and sanctified it, (ו + בָּרַךְ + אֱלֹהִים + אֶת + שְׁבִיעִי [waw consec. + v/Piel/IPF/3ms: barak; "And He blessed"; same as 1:22,28; + n/com/m/pl/abs: elohim; + sign of d.o. + n/com/m/s/constr.: yom; + d.a. + shebiy-iy; "the seventh"] + וְ + קִדְּשׁ + אֹתוֹ [waw consec. + v/Piel/IPF/3/m/s: qadash;**

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"sanctified/consecrated" + sign of d.o. w/3ms suff.; "it") **because in it He rested from all His work** (כִּי + ב + שָׁבַת + מִן + כֹּל + מְלֶאכֶה [part: kiy; "because" + prep. w/3ms suff. "in it" + v/qal/PF/3ms; "He rested/desisted" + prep.: min; "from" + n/com/m/s/constr.: kol; "all of" + n/com/f/s/constr. w/3ms suff: mela'kah; "His work"]) **which God had created and made.** (אֲשֶׁר + בָּרָא + אֱלֹהִים + ל + עֲשָׂה + ב [rel. pro.: 'asher + v/qal/PF/3ms: bara'; "He created" + n/com/m/pl/abs: elohim; + prep. + v/qal/Inf/constr: -asah; "for the purpose to do/perform"; end of para. marker])

ANALYSIS VERSES 1 – 3:

1. The division chapter at least implicitly dismembers the restoration with respect to time.
2. In other words, it caters to doubt among theologians that the 6 days of restoration were 24 hour solar days allowing room for time to be relative to perception rather than authority.
3. The division produces a gap approaching the **seventh day** as independent from the 6 days insinuating there is no strict timeframe attributed to the creation account.
4. This possibly due to the fact that the 7th day account omits the reference to “*an evening, a morning, a * day*”.
5. The chapter break abruptly disrupts the chronological flow and unity otherwise intended in the creation narrative:
 - A. The author intends that a full 7 day “week” is presented for restoration/creation.
 - B. While God’s **work** ceases **on the seventh day**, the **day** is still designed to be viewed as a part of the creation account as a whole.
 - C. Collectively and chronologically it declares the entire restoration account as occurring in a 144 hour period having ceased by the 7th day.
 - D. This establishes the truth of creationism in opposition to the satanic lie of uniformitarianism. Cf.2Pet.3:3-5
 - E. Further, as a full week (7 days) it is designed to symbolically parallel a set time for the history of man with respect to the existing creation (history is not indefinite).
 - F. Symbolically it sets the boundary of man’s history to be exactly 7000 years in that vein. Cf.2Pet.3:8-10 esp.vs.8
 - 1) ~2000 years: Age of Gentiles.
 - 2) ~2000 years: Age of Israel.
 - 3) ~2000 years: Church Age.
 - 4) 1000 years (day of rest): The Millennium (cf.Rev.20:6).
 - G. To distort the chronology of the creation account in part or as a whole seeks to dismantle dispensationalism and creationism as revealed in the Bible.
6. The medieval division (~1227 AD) further reveals a tendency to erroneously put an extraordinary emphasis on the 7th **day** over the 1st 6.
7. It hints to the historical error of CA believers seeking to adhere to the Sabbath law.
8. While we would not diminish its importance, that is not the emphasis of context; that emphasis is on an exact chronology of creation with emphasis on grace.
9. The Sabbath did not become Law until ~1445 BC.
10. Whatever the scribal motivation, there is no legitimate reason for it.
11. So the first 3 verses of this chapter should have concluded chapter 1 as its final paragraph.

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12. The connective “*waw/Thus*” beginning vss.1-3 continues the narrative from days 1-6.
13. Not until vs.4 in the Hebrew text is the *waw* dropped indicating a clear break in context.
14. In fact, every verse from Gen.1:2-2:3 begins with the *waw* for sequential continuity.
15. At the conclusion of D+6, the restoration process had been **completed**.
16. The subject of the verb “**were completed/kalah**” is 3 fold: “**The heavens, earth and all their hosts**”.
17. The Pual stem of *kalah* is intensive passive noting that restoration was “**totally completed**” with **God** as the outside agent acting on the subjects’ behalf.
18. The Piel stem of *kalah*, also intensive, is utilized in vs.2a to further underscore this complete condition as a result of the on-going activity the 1st 6 days.
19. Out of a state of *tohu wabohu*, Elohim brought the universe into a condition of beauty and utility for its most favored occupant created in the Divine image.
20. Only the One perfect in power and wisdom could have done so wondrously.
21. “**The heavens**” refer to the 1st (earth’s atmosphere) and 2nd (stellar space) **heavens**.
22. “**The earth**” proper refers to the separation of land from water as that was the one thing that affected the planet so as to establish life on land.
23. “**Their hosts/tsaba**” refers to those things that occupy heaven and **earth**.
24. This includes all life forms from D+3b-6 highlighting mankind along with the arrangement of our solar system and outer universe.
25. **By the seventh day God finished His work which He had done.**
26. The verb “**had done**/-asah looks to all that He made to include creating *ex nihilo* (cf.vs.3c).
27. It follows the sense of use in man’s creation in vs.26 to indicate everything was **done** in its most tangibly complete way according to Divine design.
28. The verb is used twice in vs.2 to indicate HIs purposed design in this regards.
29. Elohim has graciously provided all that is necessary for earth’s inhabitants and nothing could be added to this pristine environment.
30. New life and environment isn’t evolving into new creations as proposed by evolutionists.
31. “**His work/mela-kah**” refers to all He accomplished on days 1-6 (Gen.1:3ff) and not to anything previous to the days of restoration i.e., Gen.1:1-2.
32. The noun *mela-kah* carries with it the connotation of one’s business, labors or area of expertise and can imply one’s property. Cf.Exo.31:3,5 “*craftsmanship*” cp.Exo.22:7,10
33. It too is used 2x in vs.2 to highlight His unequivocal creative skills only possible with a Sovereign, omniscient and omnipotent Being. Cf.Rom.1:18ff
34. As there was nothing further needed to facilitate creation, Elohim **rested on the seventh day**.
35. While not explicitly stated, the **day** is assumed as another 24 hour solar **day** ending a week.
36. The omission of “*an evening and a morning*” is expected as His period of rest from restoring is not limited to just that 24 hour period and extended time orientation is not needed.
37. Restoration is **done** and over with and further reference to *evening and morning* is moot.
38. The term “**rested/shabath**” is obviously to be taken in the sense that **God “rested”** because **His work** was finished and not for any other reason.
39. The sense here is that He “*desisted/ceased*” from **work**.
40. His omnipotence was not taxed whatsoever with creation or His omniscience strained in any way. Cp.Isa.40:28
41. The verb points to the first Saturday of creation week.
42. **God** did not name the **day**, the Sabbath, as it later came to be so designated.
43. For the legalists, it should be striking that the 7th day is not referred to as the Sabbath.

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44. **God** did not command Adam to keep the Sabbath.
45. In fact, as previously noted, the Sabbath was not institutionalized until the giving of the Law.
46. Until that happened, there was no law ordering men otherwise.
47. The 7th day was set aside by **God** to commemorate grace and teach about the rest established by **God**.
48. It visualizes **God** “kicking back” and enjoying the fruits of His labor.
49. What is intended is that men recognize the grace of their Creator providing all that is necessary for life to exist i.e., develop the capacity to enjoy God’s grace.
50. We are to experience a moment-by-moment Sabbath by faith-resting our CWL.
51. This demands avoiding energy of the flesh maintaining the priorities of spiritual advance to maturity to include MPR.
52. To enter God’s rest is analogous to the MAJG by exploiting His grace enjoying the maximum of God’s blessings. Cf.Heb.3:11,18; 4:1-11 esp.vss.3,4
53. The Sabbath idea of taking time off work is as old as Genesis chapter two.
54. However, a regimented Sabbath observance was reserved for Israel living under the Law.
55. It is not incumbent upon CA believers or we should expect to find it as part of the New Testament Royal Imperatives.
56. Even though the 7th day is not called the Sabbath, **God blessed and sanctified it**.
57. Biblical usage usually confines these terms to animate objects i.e., **God**, men and animals.
58. Here they are applied to a “**day**”.
59. Divine blessing of animals and men results in reproductive prolificacy (cp.Gen.1:22,28).
60. Here the association of a specifically **blessed day** finds its reality by being set apart as a memorial to grace honoring **God**.
61. The term “**sanctified/qadash**” means that He set it apart for that very purpose.
62. The 7th day is the very first thing to be “**sanctified**” in the Scripture.
63. When an otherwise ordinary thing is set apart or consecrated it is placed in a class by itself.
64. This day teaches that man should acknowledge that the Creator **rested** and man should honor that principle and seek to enter His rest via the 3 adjustments.
65. That means managing our work time to allow MPR reflecting upon **God** and His goodness.
66. Israel was to do this every Saturday of every week.
67. During the Age of the Gentiles and Church Age, the particular time to cease from working for proper worship is not stipulated; only that time should be set aside to do so. Heb.10:25
68. We here at Lake Erie Bible Church do that with our 4 Bible classes each week.
69. It could be that the righteous in Adam’s days set aside Saturday for worship (cf.Gen.4:3-4).
70. Man aspiring to God’s likeness would have caught the clue to emulate the Creator by setting aside time to rest from his labors and devote contemplation upon **God**.
71. The cause to do so is “**because/kiy**” **God** Himself finished His **work** providing all necessary so that we might enjoy His grace and accomplishments (we are to rest in God’s rest).
72. Again, the verb “**rested**” is used to indicate a completed act.
73. The final phrase “**which God had created and made**” combines both creation verbs “**bara**” and “**-asah**” acknowledging the complete package of restoration.
74. The *-asah* verb is an infinitive of purpose further supporting its use to point to God’s planning/design for creation.
75. Combined the verbs picture **God** drawing from His essence to create matter out of non-matter for the purpose of manufacturing life characterizing His grace for mankind.
76. Man’s history formally begins circa 3954 BC.

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EDEN, HOME OF ADAM AND EVE VSS.4-25

BEGIN THE GENERATIONS OF CREATION VS.4

EXEGESIS VERSE 4:

אֱלֹהִים ^{WTT} תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם
עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם:

^{NAS} Genesis 2:4 ~~This is the account~~ **These are the generations of the heavens and the earth when they were created,** (הָאֱלֹהִים + תּוֹלְדוֹת [dem. adj./b/pl: 'elleh; "these things" + n/com/f/pl/constr.: toledoth; "descendants of/offspring/generations/originations/accounts"; used 13x in Gen. w/all following occurrences in ref. to "generations/lineage"; 5:1; 6:9; 10:1,32; 11:10,27; 25:12,13,19; 36:1,9; 37:2] + הַשָּׁמַיִם + וְ + הָאָרֶץ + בְּ + בְּרָא [d.a. + n/com/m/pl/abs: shamayim; + waw conj. + d.a. + n/com/f/s/abs: 'erets; + prep.: bet; when used with inf. constr. = temporal; + v/Niphal/inf/constr. w/3mpl suff.; "when they were created"]) **in the day ~~that~~ when the LORD God made earth and heaven.** (בְּ + יּוֹם + עָשָׂה + יְהוָה + אֱלֹהִים + אֶרֶץ + וְ + שָׁמַיִם [prep. + n/com/m/s/constr: yom; + v/qal/inf/constr: -asah; "when He made"; + n/proper: yahweh; "Lord" + n/com/m/pl/abs: elohim; + n/com/f/s/abs: 'erets; + waw conj. + n/com/m/pl/abs: shamayim])

ANALYSIS VERSE 4:

1. Vs.4 is a clear grammatical break in context.
2. This with the first omission of the connective *waw/ו* introducing a verse since Gen.1:2.
3. It shifts the emphasis of the narrative from chronological to topical.
4. Vs.4 can be viewed as a colophon (inscription ending a title page) heading the creation account of Gen.1:1 – 2:3 as a beginning to a series of beginnings as the result.
5. The production of further beginnings is emphasized in the opening phrase “**These are the generations of**”.
6. As awkward that may sound, this is exactly what the Hebrew conveys.
7. “**The generations of the heavens and the earth**” does not describe the process by which they were generated, but that which is generated by them.
8. The demonstrative pronoun “**these/’elleh**” combines the creation/restoration (1:1-2:3) with the “**generations/toledoth**” produced by creation centered on its celebrity host, mankind.
9. The noun *toledoth* occurs 13x in Genesis with the 12 other uses emphasizing the offspring or descendants of mankind originating in Adam in Gen.5:1. Cp.Gen.6:9; 10:1,32 “*genealogies*”; 11:10,27; 25:12,13,19; 36:1,9; 37:2
10. Further, with each use of the noun the narrative advances from what preceded.
11. The translation “*originations/beginnings*” as translated by the LXX (γένεσις – genesis) suffices but falls short of specifically defining the intent of the author.

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12. That is God's creation was for the primary intention for propagating/generating mankind in caring for His creation (cf.1:26,28,29 cp.2:5).
13. The whole process was laid down in 1:1-2:3 with all culminating in a garden, the home of Adam and Eve (cf.vs.8).
14. The temporal phrase "**when they were created**" employees the *bara'* creation verb to include the original creation of Gen.1:1.
15. As we know, any ongoing intentions by **God** for the 1st **heavens and earth** was rudely interrupted by Satan and company.
16. Yet this did no permanent damage to God's plan for creation as the restoration process then followed (implies an intent to introduce mankind with the original creation).
17. It is the following restoration that then becomes the primary theme of creation.
18. Just as it was in 1:3-2:3 chronologically, so it is now retained topically.
19. This is the emphasis in the remainder of vs.4, "**in the day when the Lord God made earth and heaven**".
20. We note the reversed order of reference between "**heavens and earth**" in the first part of the verse with "**earth and heaven**" in the latter part.
21. Further, Moses changes to the creation verb "**made/-asah**" from *bara'*.
22. The priority of restoration was directed towards planet **earth** and points to a continuation to create as an extension of the original creation.
23. The topic of narrative now centers on what the restoration of days 1-6 produced in the scheme of God's plan culminating in man's origination.
24. That is a setting and environment conducive to receiving man as a resident and to his survival.
25. The temporal phrase "**in the day when**" looks to the restoration period as a whole and is the first use of the noun for "**day/yom**" in this vein (e.g., "day of the Lord"; Mal.4:5).
26. During this period the **earth and heaven** was prepared to make way for mankind.
27. That preparation included planning ahead (the "*Let Us make man...*"; vs.26) for man's life.
28. This preparation with further details of fulfillment now becomes the subject for discussion in the rest of chapter two.
29. As part of that preparation for the first time we are introduced to the title "**Lord God/yahweh elohim**".
30. This combined title for **God** is used consistently some 19x in chapters 2 and 3.
31. The title Yahweh has long been recognized as the personal name of **God** and is His most frequent designation in Scripture occurring ~5321 times.
32. It is translated with the noun "κύριος – kurios" in the LXX meaning **Lord** or Master/master.
33. It is a title used to point towards the 2nd member of the God head, God the Son/Christ. 1Chr.28:20 cp.Psa.110:1; Psa.72:18 cp.Act.2:36; Mar.16:19; Joh.11:27; 20:28; Rom.1:4
34. The **God** who is Sovereign (Elohim) is also a personal **God** (Yahweh).
35. The inclusion of Yahweh hints at **God** the Son doing the actual creating. Col.1:16
36. It is further apropos as the Son is instrumental as to the fate of mankind in light of his failure in the garden recorded in chapter 3.
37. However, the title is used of the entire **Godhead** (cf.3:22) and here predominately reflects all 3 members having a personal hands-on involvement with respect to the restoration preparing for man.

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PREPARATION FOR A GARDEN VSS.5-7

WHAT IS NEEDED VS.5

EXEGESIS VERSES 5 – 7:

^{WTT} Genesis 2:5 וְכֹל־שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ וְכֹל־עֵשֶׂב
 הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ
 וְאָדָם אֵין לְעַבֵּד אֶת־הָאֲדָמָה:

^{NAS} Genesis 2:5 Now no shrub of the field was yet in the earth, (וְ + כֹל + שִׁיחַ + הַ + אֶרֶץ [waw conj. + n/com/m/s/constr: kol; "any"; + n/com/m/s/constr.: siach; "shrub/bush/plant"; used 18x; + d.a. + n/com/m/s/abs: sadeh; "the field"; + adv. of time: terem; "not yet/before that" + v/qal/IPF/3ms: hayah; "had come to pass/had become/was" + prep. + d.a. + n/com/f/s/abs: 'erets; "in the earth"]) **and no plant of the field had yet sprouted,** (וְ + כֹל + עֵשֶׂב + הַ ++ שָׂדֶה + טָרָם + צִמָּח [waw conj. + n/com/m/s/constr.: kol; "any" + n/com/m/s/constr.: -eseb; "plant of"; same as 1:11,12,29,30; + d.a. + n/com/m/s/abs: sadeh; "the field"; + adv. of time: terem; "not yet" + v/qal/IPF/3ms: tsamach; "had sprouted"]) **for the LORD God had not sent rain upon the earth;** (כִּי + לֹא + מָטָר + יְהוָה ++ אֱלֹהִים + עַל + הַ + אֶרֶץ [conj.: kiy; "for/because" + neg.: lo' + v/Hiphil/PF/3ms: matar; "had not caused rain"; used 14x; + n/proper: yahweh + n/com/m/pl/abs: elohim; + prep: al; + d.a. + n/com/f/s/abs: 'erets; "upon the earth"]) **and there was no man to cultivate the ground.** (וְ + אָדָם + אֵין + לְ + עַבֵּד + אֶת + הַ + אֲדָמָה [waw conj. + n/com/m/s/abs: 'adam; + prep.: 'ayin; "no/not"; + prep. w/ qal/inf/constr.: -abad; "to work/cultivate/till"; + sign of d.o. + d.a. + n/com/f/s/abs: 'adamah; "the ground/land"])

THE PROVISIONS VSS.6-7

^{WTT} Genesis 2:6 וְאָדָם יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה
 אֶת־כָּל־פְּנֵי־הָאֲדָמָה:

^{NAS} Genesis 2:6 But a mist ~~used to~~ will rise from the earth (וְ + מָן + עֹלָה + אֶד + הַ + אֶרֶץ [waw conj. + n/com/m/s/abs: 'ed; "a mist"; used 2x, Job 36:27; + v/qal/IPF/3ms: -alah; "will go up/rise"; + prep: min; "from"; + d.a. + n/com/f/s/abs: 'erets]) **and water the whole surface of the ground.** (וְ + אֲדָמָה + הַ ++ פָּנֶיהָ + אֶת + כָּל + שִׁקָּה [waw consec. + v/Hiphil/PF/3ms: shaqah; "will cause to give drink/irrigate/water"; + sign of d.o. + n/com/m/s/constr: kol; "all of/the whole"; + n/com/m/pl/constr: paneh; "face of/surface of"; + d.a. + n/com/f/s/abs: 'adamah; "the ground/land"])

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וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶרֶת
מִן־הָאָדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

^{NAS} Genesis 2:7 **Then the LORD God formed man of dust from the ground,** (וַיִּצַר + אֱלֹהִים + אֶת + הָ + אָדָם + עֹפֶרֶת + מִן + הָ + אָדָמָה [waw consec. + v/qal/IPF/3ms: yatsar; "He formed/fashion/shaped" used 62x; + proper/n: yahweh; + n/com/pl/abs: elohim; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; "the man"; + n/com/m/s/abs: -aphad; "dust"; + prep: miyn; "from"; + d.a. + n/com/f/s/abs: 'adamah; "the ground"]) **and breathed into his nostrils the breath of life;** (וַיִּפַּח + נְשָׁמָה + אֶיךָ + בְּ + נַפְתָּח + חַיִּים [waw consec. + v/qal/IPF/3ms: naphah; "breathed"; + prep. + n/com/m/dual/constr. w/3ms suff.: 'aph; "into his nostrils/nose"; + n/com/f/s/constr: neshamah; "breath of"; + n/com/m/pl/abs: chay; "lives"]) **and man became a living being.** (וַיְהִי + אָדָם + חַי + נֶפֶשׁ [waw consec. + v/qal/IPF/3ms: hayah; "he became"; wow, the NAS got it right!!; + d.a. + n/com/m/s/abs: 'adam; "the man"; + prep.: lamed; "in reference to"; + n/com/f/s/abs: nephesh; "a breathing"; same as 1:20,21,24,30; + adj/f/s/abs: chay; "living thing/life"])

ANALYSIS VERSES 5 – 7:

1. The topical theme of chapter 2 is the restoration having the primary purpose of facilitating man's existence.
2. This demands certain necessities to accommodate the restoration to sustain life to include a home and means for sustenance.
3. The **Lord God** anticipates the needs perfectly and is fully prepared to make their provision.
4. Vss.5-7 implicitly highlight God's foreknowledge/omniscience in perfectly designing His creation to meet the needs of humanity.
5. The narrative rewinds back to D+3, more specifically between the appearance of Pangea and the creation of flora (post-1:9-10; pre-1:11-13).
6. The scene described in vs.5a is that of a barren landscape.
7. At this point **any shrub of the field had not yet become and any plant of the field had not yet sprouted.**
8. The noun "shrub/siach" refers to plants not edible for human consumption.
9. While useful for things such as shade (Gen.21:15; Job.30:4,7 "bushes"), beyond that it would be primarily habitat for wild animals.
10. The noun "plant/-eseb" stands in contrast and is the same noun used for edible plants on D+3 (vss.11,12) and also in vss.29,30.
11. Both categories of plants are described as of "the field/sadeh".
12. This implies that land is present awaiting the creation of flora.
13. As we have pointed out, the creation of flora was while planet **earth** was basking in God's essence (before the creation of natural light on D+4).

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14. This signifies God's provision of living grace (cf.1:29).
15. The condition of the **earth** at this juncture on D+3 is viewed from the perspective of God's consideration in that regard.
16. This is brought out in the causal two-part clause in vs.5b:
 - A. **For (because) the Lord God had not sent rain upon the earth.**
 - B. **And there was no man to cultivate the ground.**
17. Before living grace could become reality, **God** had to ensure the survival and productivity of the habitat and food source in that vein.
18. The two causative ingredients needed was "**rain/matah**" and **man to cultivate**/-abad the soil for planting the crops.
19. Both elements are meant to be viewed as part of the grace package provided by **God**.
20. While water sources such as rivers and lakes exist (cf.2:10), apart from **rain**, these sources would eventually evaporate and drought would kill the crops.
21. Apart from someone to work the **ground**/'adamah, the crops would not be sustained in the necessary fashion to sustain a home and livelihood.
22. It is to this end (a home and livelihood) that is the objective of restoration to support man (living grace).
23. While food source is a part of living grace, so is the provision of **rain** by **God** to make it grow.
24. It is a way that **God** blesses and curses men. Cp.Isa.5:3-6 esp.vs.6
25. So is it with respect to men in their willingness to work for their living grace, or not. Cf.2The.3:10
26. What is particular to the necessities is that both are designed to be grace blessings; but lack of either or both can result in cursing.
27. In the preparation of the garden of Eden, **God** provides all the grace necessary with two instruments that can be turned to judgment in the event of man's failure to abide in His grace.
28. **God** in His foreknowledge indeed is fully prepared for the history of **man**.
29. Crops appearing in the **field** are not seen present until Cain became an adult in Gen.4:2-3.
30. In vss.6-7, the provisions of the 2 needs are addressed as to **rain** and **man** respectively.
31. God's answer for **rain** in the antediluvian era was that a **mist will rise from the earth and water the whole surface of the ground**.
32. While the NAS "**used to rise**" captures the historical significance, the Hebrew imperfect verb "**will rise**/-alah" is future and denotes a certain determination based on the preceding need in vs.5.
33. The noun "**mist**/'ed" is only used here and Job 36:27 indicating a distilling process.
34. This is made possible by the presence of the water vapor canopy set up on D+2 (Gen.1:6-8).
35. This would mean high humidity in the daytime and with a drop of few degrees of temperature at night, a thick layer of dew would form on plants and ground alike.
36. This not only watered the plants, but maintained aquatic basins and rivers otherwise.
37. **Earth** was one giant greenhouse with luxuriant **plant** and animal life alike originally with no death or other extremes otherwise.
38. This forms the environment to sustain **plant** life for a special garden in God's mind for **man**.
39. Actual **rain** from the above atmosphere will await until the time of Noah and the Flood.
40. With the kind of environment having been determined by **God** for the restoration, the next step is obvious, the creation of **man** in vs.7.
41. Vs.7 jumps to the latter part of D+6 of Gen.1:26.

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42. While alluded to in the vocabulary of 1:26, it is now explicitly stated that the **God** artisan **formed man of dust from the ground**.
43. The Hebrew uses a play on words that “**God formed earthling/’adam from the earth/’adamah**”.
44. This is the 3rd creation verb used in Genesis; “**formed/yatsar**” meaning to fashion, form or shape.
45. All 3 creation verbs are utilized with man’s creation: Bara (create *ex nihilo*), -asah (manufacture out of something) and now yatsar.
46. *Yatsar* is used to describe the vocation of a potter. 2Sam.17:28; Isa.29:16; Jer.18:2,3,4
47. It is used in Isa.44:12 describing the work of an ironsmith on metal (forging).
48. Here it is with reference to Adam’s physical person i.e., human anatomy in all its incredible detail.
49. Elihu, in Job 33:6, says that he was “*formed out of the clay*”.
50. Job reminds **God** that he was made as clay in 10:9.
51. In 1:26 we have that **man** was made out of something already in existence and that something is now described as **dust of the ground**.
52. The human body is made from **dust** that is chemicals that makeup the soil.
53. The science is biochemistry.
54. Various elements found in the periodic chart occur in the bones and flesh of humans.
55. In other words, there is nothing of the human body that is not found in the soil.
56. **God** took the pertinent elements called **dust**-aphad and shaped the human body into its physical form with all of its internal parts and mechanisms to include a brain computer.
57. “**The man**” of this verse Paul identifies with Adam in 1Cor.15:45.
58. As Paul notes, the physical Adam also became a **living** soul.
59. This process in his creation is seen when the **Lord breathed into his nostrils the breath of life**.
60. This equates to the *bara*’ use of the verb in the fulfillment stage in 1:27 creating in God’s own image.
61. Into Adam’s **nostrils/’aph**, **God** blows “**the breath of lives/neshamah chayyim**”.
62. The plural of “*chayyim/lives* assumes both physical and soul life for a completed human being.
63. **Man** is the recipient of the Divine **breath** and the result is “**man became a living being**”.
64. Until **God** did this Adam was a lifeless corpse.
65. When the process is reversed, **man** dies. Cf.Job 34:14-15; cp. Jam.2:26
66. The human soul is immortal (Mat.10:28), while the human body is mortal.
67. For Adam, the “**lives**” included the human spirit that would be lost as a consequence of the fall in the garden. Cf.Gen.3:17 “*...dying you will die*”
68. Both the soul and human spirit are images of **God** (cp.Eph.4:24).
69. The human spirit represents the first step for men to be *according to the likeness* (דְּמוּתָהּ/Demuth) of *God* enabling one to imitate His character in 1:26. Cp.Eph.5:1
70. Because of Adam’s disobedience, his progeny are born spiritually dead minus a human spirit. Cf.Rom.5:12
71. All of Adam’s descendants after the fall follow a dichotomous pattern of creation; namely, the body comes first then the **living** soul.
72. At birth **God** imparts the soul to the newborn (or not).
73. The **living** soul is given out from the womb and all souls are created *ex nihilo*.

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74. The soul is the “real you” with an eternal destiny possessing volition, immortality, conscience, self-determination, self-awareness and emotions.
75. Adam’s first inhale of air was when he received his soul and so it is with each and every newborn.
76. Conversely, when a person dies he takes in his final **breath**. Cf.Gen.25:8,17; 35:29; 49:33; Jos.10:40; 11:11,14; Mar.15:37,39; Act.5:5,10 cp.Joh.20:22 for spiritual connotation
77. Simultaneous with the giving of the soul **God** filled Adam’s lungs with air/**breath**.
78. Adam continued to live on for 930 years (Gen.5:5).
79. The **living** soul is your most valued possession; to gain everything and lose it is the greatest of all losses. Mar.8:36
80. At this point, Adam had the following characteristics:
 - A. Physical life.
 - B. Soul and spiritual life.
 - C. Combined body, soul and spirit.
 - D. Physical maturity.
 - E. Advanced intellect and vocabulary.
 - F. No OSN/STA.
 - G. A relationship with **God**.
 - H. Spiritual immaturity.
 - I. Volition.
81. With the “plowman” created to farm God’s garden and an irrigation system set, the piece of real estate in store for Adam is ready for development and occupancy.
82. *Review the Doctrine of Anthropology.*

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EXEGESIS VERSES 8 – 9:

THE GARDEN OWNER PLANTS THE GARDEN

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שָׁם
אֶת־הָאָדָם אֲשֶׁר יָצַר:

^{NAS} Genesis 2:8 And the LORD God planted a garden toward the east, in Eden; (נטע + ו) +
+ יהוה + אלהים + גן + ב + עֵדֶן + מִן + קִדְמָה [waw consec. + v/qal/IPF/3ms: natha-;
"He planted"; + proper n: Yahweh; + n/com/pl/abs: elohim; + n/com/both/s/abs: gan; "garden";
used 13x in Gen.2,3; + prep. + proper n: -eden; + prep.: min; "from" + n/com/m/s/abs: qedem;
"east")] and there He placed the man whom He had formed. (ה + אֵת + שָׁם + שִׁים + ו) +
+ אָדָם + אֲשֶׁר ++ יָצַר [waw consec. + v/qal/IPF/3ms: siym; "placed/set/appointed"; +
adverb: sham; "there"; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; + rel. pro.: 'asher; +
v/qal/PF/3ms: yatsar; "formed"; same as 2:7])

THE TREES

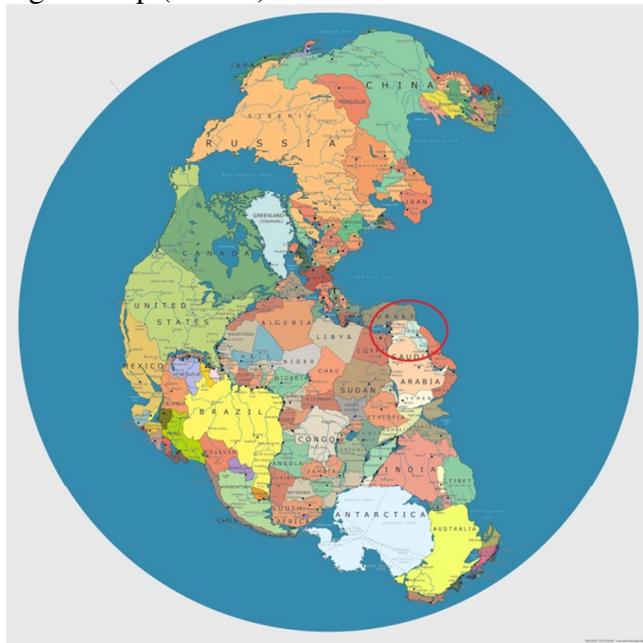
וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד
לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת
טוֹב וְרָע:

^{NAS} Genesis 2:9 And out of the ground the LORD God caused to grow (יהוה + צמח + ו) +
+ אלהים + מן + הָאֲדָמָה [waw consec. + v/hiphil/IPF/3ms: tsamah; "He caused to
sprout/spring up/grow"; same as vs.5; + proper n: Yahweh; + n/com/m/pl/abs: elohim; + prep.:
miyn; + d.a. + n/com/f/s/abs: 'adamah; "the ground")] every tree that is pleasing to the sight
and good for food; (ל + טוֹב + ו + מְרֵאָה + ל + חֲמֹד + עֵץ + כָּל) +
[n/com/m/s/abs: kol; "every"; + n/com/m/s/abs: -ets; "tree"; + v/Niphal/ptc/m/s/abs: chamad;
"pleasing/desirable/delightful"; + prep. + n/com/m/s/abs: mare'eh; "to look at/to see/to the
sight"; + waw conj. + adj/m/s/abs: tob; "good"; + prep. + n/com/m/s/abs: ma'acal; "for food/for
consuming")] the tree of life also in the midst of the garden, (ו + עֵץ + הָ + ב +
הַיָּדָעַת + הָ + גֶן [waw conj. "also"; + n/com/m/s/constr: -ets; "tree of"; + d.a. +
n/com/m/pl/abs: chayyim; "the lives"; + prep. + c/com/m/s/constr: tawek; "middle of/midst"; +
d.a. + n/com/both/s/abs: gan; "the garden"]) and the tree of the knowledge of good and evil.
(ו + עֵץ + הָ ++ הַדַּעַת + טוֹב + ו + רָע [waw conj. + n/com/m/s/constr: -ets; "tree of"; +
d.a. + n/com/f/s/constr: da-ath; "the knowledge of"; from יָדָע/yada: "to know"; +
n/com/m/s/abs: tob; "good"; + waw conj. + adj/m/s/abs: ra-; "evil"])

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ANALYSIS VERSES 8 – 9:

1. In vss.5-7, God sees to the essential need for rain (albeit heavy dew) and a gardener necessary to work the ground to sustain and benefit from God's living grace.
2. The topic of discussion now turns to the real estate chosen by **God** to accommodate a home.
3. Real estate is necessary for earth dwellers to have a home.
4. The narrative provides both physical and geographical insights into this piece of real estate where the man and woman would live until the Fall (vss.8-14).
5. The plot of land was prepared by the **Lord God** as a "**garden/gan**" setting.
6. The planting of the **garden** took place on D+3 when **God** covered Pangea with plants.
7. All plants were created on that day, including a special place on Pangea called "**Eden**".
8. The etymology of "-eden" comes from the root verb "-adan/אָדָן", meaning "delight" or "pleasure". Cp. only use of -adan in Neh.9:25 "*reveled*" or "immersed in luxury".
9. In Gen.3:23,24 of the LXX, the phrase "**garden of Eden**" is "*paradise of delight/παράδεισου τῆς τρυφῆς – paradeisou tes truphes*".
10. In fact, the LXX consistently translates the noun "**garden**" or Hebrew phrase "**garden of Eden**" otherwise throughout Gen.2-3 as "paradise" (LXX: Gen.2:8,9,10,15,16; 3:1,2,3,8,10).
11. The Greek word is borrowed from a Persian word meaning "a park".
12. Needless to say, the piece of real estate **God** prepared for Adam and Eve was pristine and breathtaking having all the natural accoutrements to enjoy a utopian lifestyle.
13. Other expressions for this **garden** include "*the garden of Yahweh*" (Gen.13:10; Isa.51:3) and "*the garden of God*" (Eze.31:8-9).
14. The **garden** is stated as "**in Eden/be-eden**" implying that **Eden** was a larger region with the **garden** making up a portion of it.
15. The location of **Eden** is "**toward the east**" from the perspective of Pangea.
16. Vss.10-14 provide further orientation as to 4 rivers finding their headwaters in **Eden**, two of which we can still identify today, the Tigris and Euphrates.
17. This puts the location somewhere in the south Mesopotamian area fitting nicely as to the eastern edge of the Pangean map (circled):



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18. Obviously we allow for changes in the geographical features due to the Flood, but the general location satisfies the narrative.
19. It is the same Tigris and Euphrates of Moses' time (e.g., Deu.1:7).
20. **East** is where the sun rises and so symbolizes light and life.
21. By contrast the west is symbolic of death (setting sun).
22. It is suggested that the **garden of Eden** was a temple-**garden**, represented later in the Tabernacle with its three distinct areas.
23. The Holy of Holies parallels the **Garden** proper; the Holy Place represents the territory known as **Eden** and everything else on Pangea is the third area.
24. According to Eze.28:13, there is a heavenly **Eden** paralleling the earthly **Eden** where once Lucifer served **God**.
25. The final and permanent representation of the **garden** is the New Jerusalem with its beauty and trees (Rev.20-21).
26. After Adam's creation on D+6, he was "**placed/siym**" by **God** in this paradise.
27. This indicates that **God** had a geographical will for the **man** and woman within the vast super continent.
28. In vs.9, the focus turns to **trees** within the **Garden**.
29. There were four categories that **the Lord God caused to grow** (Hiphil – tsemah):
 - A. **Every tree pleasing to the sight.**
 - B. *Every tree good for food.*
 - C. **The tree of life in the midst of the garden.**
 - D. **The tree of the knowledge of good and evil.**
30. The verb "**to grow/tsemah**" is repeated from vs.5 (*sprouted*) harmonizing both verses as to their fulfillment on D+3.
31. The purposes for the trees is 3 fold:
 - A. To provide visual stimulation and pleasure.
 - B. To satisfy the palate providing sustenance and nutritional need.
 - C. To test volition.
32. "**Every tree pleasing to the sight**" indicates no other reason other than for a pleasing appearance.
33. This points to God's grace in providing mankind pleasures in life to relish and enjoy.
34. The 2nd category indicates *all trees good for food*.
35. It indicates the culinary delight of **food** being pleasing to the palate as well as being **good** for men.
36. It looks to **God** not only providing living grace, but providing it in such a way as to completely satisfy our needs (not stingy or less than par).
37. Both categories are in contrast to the legalists living a life of self-denial and calling it the will of **God**. Cp.1Tim.4:1-5
38. Further, not a single **tree** was omitted for Adam and Eve's enjoyment in the **Garden**.
39. This in contrast to the final two trees of which only one of each was put on earth at that time.
40. While the first two categories addressed physical stimulations, the singular trees were designed to test their souls giving the 1st clear indication as to the issue of volition in the A/C.
41. As will be demonstrated in chapter 3, these two special trees were not only symbolic, but contained the power to transform human genetics.
42. The "**tree of lives**" (plural of chayyim) was located in the middle of the **Garden**.
43. Its location obviously served to draw attention to its significance (soul and body life).

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44. While the location of the “**tree of the knowledge of good and evil**” is not mentioned, we can safely assume a near proximity to the **tree of life**.
45. Both of the trees contained fruit that was edible (cp.3:16-17) with the **tree of good and evil** also visually stimulating (cp.3:6).
46. The phrase “**tree of life**” occurs 3x in Gen.2:9; 3:22,24.
47. It is used metaphorically in Proverbs to represent what BD does for the one that receives it. Cp.Pro.3:18; 11:30; 13:12; 15:4
48. Otherwise it is used of its counterpart found in the New Jerusalem. Cp.Rev.2:7;22:2,14,19
49. Only twice is the **tree of the knowledge of good and evil** mentioned in the OT. Cf.Gen.2:17
50. The term “**knowledge/da-ath**” means to possess information (cf. differences of *wisdom, understanding and knowledge* in Exo.31:3; 35:31).
51. The information centers on **good and evil**.
52. While the “**evil/ra-**” is self-explanatory, the “**good/tob**” is most often misunderstood by the reader.
53. It is not “**good**” in the sense of “**good**” sponsored by **God**, but equates to **evil** as both are attributes of the kind of **knowledge** contributing to the fall of Adam and Eve (cp.2:17).
54. It is “**human good**” that is relative in practice and ideology and repugnant to **God**. Cf.Isa.64:6
55. The harmful and deadly genetic alteration that resulted when Eve and Adam ate of this **tree** involves two major hits upon their physiology.
56. The death or aging gene came to them through the dynamics of the fruit and the sin nature gene as well.
57. The sin nature is called in the NT, “**flesh**”, and so it is that the OSN/STA resides within the human genetics (an inherent feature of anthropology). Cp.Rom.7:17-18
58. The STA has a trend towards human **good and evil**.
59. Each of these aspects will be demonstrated in the post-fall behavior of the **man** and woman.
60. Eating of the **tree of life** logically also has a genetic side effect.
61. This is proved by the fact that mankind after the expulsion from **Eden** was barred from reentering the **Garden** ensuring that none would have further access to this **tree** (cf.3:22,24).
62. If a person with the death gene had eaten of the fruit they would have regained immortality of body.
63. In other words, they would have lived perpetually with a sin nature minus the death gene.
64. **God** overruled that situation to ever occur.
65. Both trees lived on in the overgrown **Garden** until they were destroyed at the Flood.
66. The latter **tree** awakened within **man** the appeal of sin and human **good**.
67. Eating of the tree’s fruit gave **man** the capacity to decide for himself what was in his best interest and so rival the Divine prerogative.
68. By eating of the **tree of life** after the fall, **man** would become a god making himself the center of his universe.
69. **God** has not delegated this prerogative to humans.
70. The lack of interest in the **tree of life** demonstrated man’s lack of interest in BD reaching maximum blessing by **God** (via MAJG).
71. Instead he demonstrated negative volition (-V) to the WOG opting instead for the plan and policy of Satan.
72. It appears **man** had opportunity to resolve the A/C at the beginning, but failed placing this burden upon the 2nd Adam, Jesus Christ. 1Cor.15:45

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FURTHER GEOGRAPHICAL ORIENTATION: THE 4 RIVERS

EXEGESIS VERSES 10 – 14:

וְנָהַר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעַת רְאשִׁים: ^{WTT} Genesis 2:10

^{NAS} Genesis 2:10 **Now a river flowed out of Eden to water the garden; (ו + נָהַר + יֵצֵא + מֵעֵדֶן + לְהַשְׁקוֹת + אֶת-הַגֶּן + וּמִשָּׁם + יִפְרָד + וְהָיָה + לְאַרְבַּעַת + רְאשִׁים)** [*waw conj. + n/com/m/s/abs: nahar; "a river"; + v/qal/ptc/m/s/abs: yatsa-; "going out/flowing out"; + prep: min; "from"; + proper/n: -eden; + prep. + v/Hiphil/inf/constr.: shaqah; "cause to give drink/to irrigate"; same as 2:6; + sign of d.o. + d.a. + n/com/both/s/abs: gan; "the garden"]) **and from there it divided and became four rivers.** (ו + מֵן + שָׁם + פָּרַד + ו + הָיָה + לְ + אַרְבַּעַת + רְאשִׁים) [*waw conj. + prep: min; + adv.: sham; "from there"; + v/Niphal/IPF/3ms: pharad; "it being divided"; + waw consec. + v/qal/IPF/3ms; hayah; "and became"; + prep. "with reference to" + card.adj/m/s/abs: 'areba-ah; "four"; + n/com/m/s/abs: ro'sh; lit. "head" hence, "four-headed/headwaters/rivers"])**

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֶּבֶב אֵת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב: ^{WTT} Genesis 2:11

^{NAS} Genesis 2:11 **The name of the first is Pishon; (שֵׁם + הָאֶחָד + פִּישׁוֹן)** [*n/com/m/s/constr: shem; "the name of"; + d.a. + ord.adj./m/s/abs: 'echad; "the first"; + proper/n: Pishon; only used here; from "push/פּוֹשׂ" meaning "to scatter"]) **it flows around the whole land of Havilah, where there is gold.** (הוּא + הַסֶּבֶב + אֵת + כָּל + אֶרֶץ + הַחַוִּילָה + אֲשֶׁר-שָׁם הַזָּהָב) [*pers.pro./3ms: hu'; "it"; + d.a. + v/qal/ptc/m/s/abs: sabab; "encircles/flows around"; + sign of d.o. + n/com/m/s/constr: kol; "all of/the whole"; + n/com/f/s/constr: 'erets; "land of"; + d.a. + proper/n: chawiyla; "Havilah"; means sandy area; + rel.pro.: 'asher; "which"; + adv.: sham; "there"; + d.a. + n/com/m/s/abs: zahab; "the gold"])**

וְזָהָב הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלִיחַ וְאֹבֹן הַשֹּׁהַם: ^{WTT} Genesis 2:12

^{NAS} Genesis 2:12 **And the gold of that land is good; (ו + זָהָב + הָאֶרֶץ + הַהִוא + טוֹב)** [*waw conj. + n/com/m/s/constr: zahab; "gold of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + d.a. + pro./3fs: hiy'; "that it"; + pred.adj./m/s/abs: tob; "is good"]) **the bdellium and the onyx stone are there.** (שָׁם + הַבְּדֵלִיחַ + וְ + אֹבֹן + הַשֹּׁהַם) [*adv: sham; "there"; +**

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d.a. + n/com/m/s/abs: bedolam; "bdellium"; used 2x, Num.11:7; + waw conj. + n/com/f/s/constr: 'eben; "stone of"; + d.a. + n/com/m/s/abs: shoham; "gem"; probably onyx; used 12x]

וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחֹן הוּא הַסּוּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ: ^{WTT} Genesis 2:13

^{NAS} Genesis 2:13 **And the name of the second river is Gihon;** (וְ + שֵׁם + הַ + נָהָר + הַ + שֵׁנִי + גִיחֹן [waw conj. + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: nahar; "the river"; + d.a. ord.adj./m/s/abs: sheniy; "the second one"; + proper/n: giychon; "Gihon"; means "to draw forth/burst forth"]) **it flows around the whole land of Cush.** (וְ + הַ + סּוּבֵב + אֶת + כָּל + אֶרֶץ + כּוּשׁ [pro./3ms: hu'; "it"; + d.a. + v/qal/Ptc/m/s/abs: sabab; "the one encircling"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/f/s/constr: 'erets; "the land"; + proper/n: kush; "Cush"; Ethiopia])

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הַרְבִּיעִי הוּא פְרַת: ^{WTT} Genesis 2:14

^{NAS} Genesis 2:14 **And the name of the third river is Tigris;** (וְ + שֵׁם + הַ + נָהָר + הַ + שְׁלִישִׁי + חִדְדֶּקֶל [waw conj. + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: nahar; "the river"; + d.a. + ord.adj./m/s/abs: sheliyshiy; "the third one"; + proper/n: chiddeqel; "Tigris"; means "the one going"; used 2x, Dan.10:4]) **it flows east of Assyria.** (וְ + הַ + הֹלֵךְ + קִדְמַת + אַשּׁוּר [pro./3ms: hu'; "it"; + d.a. + v/qal/Ptc/m/s/abs: halak; "the one walking/going/flowing"; + n/com/f/s/constr: qidamah; "east of"; + proper/n: 'ashshur; "Assyria"; one of the sons of Shem]) **And the fourth river is the Euphrates.** (וְ + הַ + נָהָר + הַ + רְבִיעִי + הוּא + פְרַת [waw conj. + d.a. + n/com/m/s/abs: nahar; "the river"; + d.a. + ord.adj./m/s/abs: rebiy-iy; "the fourth one"; + pro./3ms: hu'; "it"; + proper/n: perath; "Euphrates"; used 18x])

ANALYSIS VERSES 10 – 14:

1. Moses is given further insight as to where **the Garden of Eden** existed on Pangea.
2. **“Four rivers”** become the second featured part of the **Garden**, in addition to the trees (vs.9), providing further geographical orientation *“toward the east”* (vs.8).
3. Beyond a geographical significance, they highlight the main source of natural irrigation to assist man cultivating the **garden** (cf.vs.15) and further irrigating the region of Eden overall.
4. If these 4 **rivers** established the ancient boundaries of **Eden** we are not told.
5. **“Now a river flowed out of Eden to water the garden”** refers to a **river** artery whose headwaters were in the territory of **Eden** and this **river** watered the **garden** proper.

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6. **From** this main source of water flow, the **river divided and became four rivers**".
7. No name is given to the primary **river** instrumental in irrigating the **garden**, only its 4 main tributaries.
8. From what location in **Eden** that the primary headwater originated is further omitted.
9. The change of topography and terrain due to the Flood was of such that only two of the 4 branches (**Tigris and Euphrates**) survived and remain identifiable.
10. As revealed in vs.9, **Eden** was a region with a special **garden** (cf.Gen.4:16 "*Then Cain went out from the presence of the Lord, and settled in the land of Nod, east of Eden*"; cp.2:8).
11. The main **river flowed** within the vicinity of the **garden** and was a major source of irrigation, much like the Nile in Egypt.
12. Such a **river** flows from Jerusalem during the Millennium and is replicated in the New Jerusalem. Cf.Eze.47:5-12; Zech.14:8; Rev.22:1-2
13. Its waters symbolize ever flowing eternal life. Cf.Joh.4:7-14
14. Any further parallel between the **river** watering the **garden** and Ezekiel's and John's account remains vague.
15. The ordinal adjectives numbering the 4 **rivers (first, second, third, fourth)** at least imply their sequence of origination as tributaries stemming from the main **river** flowing out **from the garden**.
16. The **first** tributary is named "**Pishon**".
17. This **river** is said to skirt "**the whole land of Havilah**".
18. "**Pishon**" is from the root "פִּשׁ/push" with the nuance of scatter or skipping about (Jer.50:11; Nah.3:18; Mal.3:10) and translated "galloping" when used of horsemen in Hab.1:8.
19. The **name** infers a **river** running fairly rapidly as one might expect flowing from a higher elevation and developing many fingers or subsidiary canals along its course.
20. The **name Havilah** is used both of land and person: Land; Gen.2:11; 25:18; 1Sam.15:7; and Person; Gen.10:7,29; 1Chr.1:9,23.
21. It means "sandy".
22. In 1Sam.15:7, **Havilah** is mentioned along with Shur as one of the territories of the Amalekites, being east of Egypt.
23. This **river** would run through present day Saudi Arabia south for an indeterminate distance.
24. Moses goes on to tell us that this region was rich with **gold, bdellium and onyx**.
25. The "**gold of that land**" in vs.12 is described as **good**.
26. The pronoun "hiy" (3/fem.,sing.) translated "**that**" has as its antecedent the noun "**land**" (fem., sing.) rather than "**gold**" (masc., sing.) indicating the rich veins as that characterized as "**good**" (lit. "**gold of the land, it (the land) is good**").
27. "**Bdellium**" is an aromatic resinous gum used in the manufacturing of perfumes.
28. It is mentioned by Dioscorides and Pliny and was a product of Arabia, India, Afghanistan, etc.
29. Its color is likened to the appearance of the manna from heaven in Num.11:7.
30. "**Onyx**" is a gem "**stone/eben**" most often seen as "**black onyx**" but actually can come in a wide variety of colors.
31. It is a **stone** used for the priestly garment. Exo.25:7; 28:9,20; etc.
32. The question arises, "What is the significance of these particular details?"
33. It is Moses way of lending historical credibility to the overall account.

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34. Moses would be familiar with these regions via his previous history with Egypt and lends insight as to that which characterized the area of **Havilah**.
35. While the **river** may be lost, the region isn't, and Moses validates the extraordinary with the ordinary of known fact.
36. The **second river is Gihon** meaning "to burst forth/Gusher".
37. This might imply a large mouth or cavity providing a break into its individual branch.
38. While the location of the **Gihon river** is not known today, it was still recognized during the reign of Hezekiah (729-686 BC). Cf.2Chr.32:30
39. Hezekiah redirected the **river** from the east to west side of Jerusalem to feed the Siloam pool.
40. Pre-Israelite inhabitants cut a tunnel down through the rock of Ophel to provide protection for those drawing water when the city was under siege.
41. David's men gained access to the city through this tunnel. 2Sam.5:6-9
42. It was **Gihon** that determined the original site of the city on the hill called Ophel.
43. It was at this location that Solomon was appointed king (970-930 BC). 1Kgs.1:33,38,45
44. Manasseh expanded the eastern wall of the city to the west side of **Gihon**. 2Chr.33:14
45. Like the **Pishon**, the **Gihon** skirted territory, here "**the whole land of Cush**".
46. The Cushites were direct descendants of Ham (Gen.10:6) that spawned the Havilahites (Gen.10:7).
47. **Cush** was also the father of Nimrod. Gen.10:8
48. "**Cush/kush**" is the Hebrew term used in the OT for Ethiopia/Ethiopians. Cf.Est.1:1; 8:9; Job 28:19; Psa.68:32; Psa.87:4; Isa.11:11; 18:1; 20:3-5; 37:9; 43:3; 45:14; Jer.46:9; Eze.29:10; 30:4-5,9; 38:5; Nah.3:9; Zep.3:10
49. The name means "black".
50. Moses was married to a Cushite woman. Num.12:1
51. Geographically it represents one of the driest countries on earth today.
52. At the time of the founding of the **Garden**, the environment was obviously very different.
53. It indicates a **river** that ran as far south as present day Somalia and the Indian Ocean.
54. The series of **rivers** ends with a brief mention of the **Tigris** and **Euphrates, third and fourth** respectively.
55. The **Tigris flows east of Assyria**.
56. This is not the territory of the Assyrian empire as that extended on both sides of the **Tigris**.
57. It would be from the perspective of the Assyrian capital, Assur from "'ashshur".
58. Nimrod was the first to extend his empire into this part of Mesopotamia. Gen.10:11
59. Both the **Tigris** and **Euphrates** originate in the Taurus Mountains of eastern Turkey and flow SE to empty into the Persian Gulf.
60. They run more or less parallel and join up just before emptying into the Persian Gulf in present day Iraq.
61. The land between the **rivers** is called by the psalmist *Aram-naharaim*. Cf.Psa.60:1
62. This means "Aram between (the) two rivers" referencing Syria.
63. Great empires flourished along this **river** system in ancient times.
64. Whatever men may have called these two **rivers** pre-flood, they are here called and identified by their post-flood names.
65. Only the **Euphrates** is mentioned omitting any adjoining territory.
66. It is the western of the 2 **rivers**.
67. The Hebrew term means "the great river" (Jos.1:4) or "the one going" and is identified simply as "(the) **river**/(ha) nahar". Cf.Gen.31:21; 36:37; Exo.23:31; 1Kgs.14:15

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THE DUTIES AND CHARGES GIVEN THE GARDNER IN THE GARDEN

EXEGESIS VERSES 15 – 17:

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן
לְעַבְדָּהּ וּלְשָׁמְרָהּ: ^{WTT} Genesis 2:15

^{NAS} Genesis 2:15 **Then the LORD God took the man** (אֶת + אֱלֹהִים + יְהוָה + לָקַח + וַיִּקַּח) **and put him into the garden of Eden** (וַיִּנְחֵהוּ + בְּ + גֶן + עֵדֶן) **to cultivate it and keep it.** (לְ + עָבַד + וַיִּקַּח + לְ + שָׁמַר) [*waw consec. + v/qal/IPF/3ms: laqach; "He took"; + proper/n: yahweh; + n/com/m/pl/abs: elohim; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; "the man") and put him into the garden of Eden (waw consec. + v/hiphil/IPF/3ms w/3/m/s suff.: nuach; "caused to put him/rested/settled down"; + prep.: bet; + n/com/b/s/constr: gan; "garden of"; proper/n; -eden) to cultivate it and keep it. (prep. + v/qal/inf/constr. w/3/f/s suff.: -abad; "to work it/cultivate it"; + waw conj. + prep. + v/qal/inf/constr. w/3/f/s suff.: shamar; "to keep it/guard it")]*

וַיֹּצֵוּ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל־
עֵץ־הַגָּן אַכְלָה תֹאכַל: ^{WTT} Genesis 2:16

^{NAS} Genesis 2:16 **And the LORD God commanded the man, saying,** (וַיֹּצֵוּ + יְהוָה + צִוָּה + וַיֹּצֵוּ) **"From any tree of the garden you may eat freely;** (עֵץ + מִכָּל + מִן) **and** (וַ) **you shall not eat** (אֲכַל + אֲכַל + מִן + הָ) [*waw consec. + v/piel/IPF/3/m/s: tsawah; "He commanded/charged"; + proper/n: yahweh; + n/com/m/pl/abs: elohim; + prep.: -al; "upon/concerning"; + d.a. + n/com/m/s/abs: 'adam; + prep. + v/qal/inf/constr: 'amar; "for the purpose to say/saying") "From any tree of the garden you may eat freely; (prep.: min; "from"; + n/com/m/s/constr.: kol; "any of/every"; + n/com/m/s/constr.: -ets; "a tree of"; + d.a. + n/com/b/s/abs; gan; "the garden"; + v/qal/inf: 'akal; "to eat of"; + v/qal/IPF/2ms: 'akal; "you will eat")]*

וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי־
בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: ^{WTT} Genesis 2:17

^{NAS} Genesis 2:17 **but from the tree of the knowledge of good and evil you shall not eat,** (וְ) **for in the day that you eat from it you shall surely die."** (וּמִן + אֲכַל + יוֹם + מִן + הָ) [*waw conj. + prep: min; + n/com/m/s/constr: -ets; "the tree of"; + d.a. + n/com/f/s/constr: da-ath; "the knowledge of", same as 2:9; + n/com/m/s/abs: tob; "good"; + waw conj. + adj/m/s/abs: ra-; "evil"; + neg. part.: lo'; "not"; + v/qal/IPF/2ms; 'akal; "you will eat"; + prep. w/3/m/s suff.: min; "from it")]* **for in the day that you eat from it you shall surely die."** (כִּי + בַּ + יוֹם + מִן + אֲכַל + מִן + הָ)

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וַיִּזְרַק [*causal prep.: kiy; "because/for"; + prep. + n/com/m/s/constr: yom; "the day"; + v/qal/inf/constr: 'akal; "to eat of"; + prep. w/3ms suff: min; "from it"; + v/qal/inf/abs: muth; "to die/dying"; + v/qal/IPF/2ms: muth; "you will die"*)]

ANALYSIS VERSES 15 – 17:

1. With the location of man's new home established, Yahweh Elohim next takes him and puts him **into the garden of Eden**.
2. While vs.8b already addressed **God** placing Adam **into the garden**, it is now restated with additional emphasis.
3. Whereas vs.8b emphasized God's geographical will (verb "placed/שִׁיַם – siym" or "appointed"), our verse emphasizes **God** interceding on behalf of **the man** fulfilling that will.
4. God's part is revealed in the two verbs "**took/laqach**" and "**put/nuach**".
5. "**Took**" has the nuance to "lay hold of" or "seize" with force (cf.2:21,22,23).
6. The hiphil verb "**put**" is causative and means "rest/settle down" (cf.8:4).
7. So **God** seized Adam and caused him to acquire his new home according to His geographical will per vs.8b.
8. In other words, **God** forcefully intervened in a physical way to ensure Adam's compliance.
9. Principle: **God** has geographical will and will provide as necessary for +V to fulfill that will.
10. Our verse further reflects upon God's grace and provision for +V fulfilling God's will in life.
11. The purpose of God's intervention is then stated with two infinitives, "**to cultivate it and keep it**".
12. A purpose for God's extension of grace is for man's application of His directive will.
13. "**To cultivate/-abad**" means to "work/labor" (cf.2:5) and points to man's part with respect to living grace.
14. The Bible teaches that living grace is to be withheld from those that are not willing to work.
Cp.2The.3:10
15. There is no magic in **Eden** as gardens need attention otherwise the area will go back to an overgrown wilderness.
16. **God** Himself planted the first earthly **garden** and so had it in pristine condition for man's occupancy.
17. It then became man's responsibility to act as the gardner.
18. His first assigned duty was to keep the place looking attractive and kept.
19. Gardening is the oldest profession!
20. The second infinitive "**to keep/shamar**" has the added nuance of "protection/guard" (cf.3:24).
21. Adam was to guard or protect his new home.
22. The question: "From what?"
23. The only conceivable danger out there was Lucifer's organization.
24. This was a very real and present threat as it is revealed in chapter 3.
25. The guarding finds its force in doing what is necessary to fulfill God's directive will as to the niche assigned Adam.
26. This points to the importance of BD and its application Ph₂.
27. While Adam could not protect himself and the woman from a physical attack by Satan, he could protect against a spiritual assault.
28. This demanded continued +V by Adam adhering to God's directive will.

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29. It is volition then that will be tested in the **garden**.
30. This is the significance of the two trees in vss.16,17.
31. **God** charges Adam with two commands carrying both positive and negative connotations.
32. In the **garden**, **God** gives Adam unlimited permission to **eat freely from any tree**, but only issues a single prohibition **not to eat from the tree of the knowledge of good and evil**.
33. How long **God** intended for the prohibition to remain is not known.
34. “**Any tree**” would include the Tree of Life (cf.vs.9) symbolizing their eternal life of righteousness (cp.Pro.11:30).
35. The counterpart Tree of Life in the New Jerusalem is symbolic of the immense blessings bestowed upon believers corresponding to their Ph₂ (Cf.Rev.2:7; 22:19)
36. As the Tree of Life reverses the death gene (cf.3:22), it’s consumption before the fall would not have had any particular physical effect otherwise.
37. In other words, the dynamic from eating this fruit could not add to what the **man and woman** already were in their physiology.
38. They did not possess the death gene until after violating the prohibition and it is the death gene that would have been eradicated by eating of the Tree of Life after the fact.
39. Their bodies were equipped to live on forever with **God** manufacturing it to possess a kind of immortality.
40. This does not mean they had bullet-proof immortality (as with a resurrection body) as the body needed food, water and air to survive.
41. It was not impervious to injury and even fatal injury (apart from God’s protection).
42. One thing is certain, the human body was first made to enjoy a forever existence and only the presence of the death/aging gene overruled that.
43. If Adam and Eve had not sinned, they would have remained youthful forever.
44. The eating of “**any tree**” category looks to a sustained condition of +V.
45. The only test before the Adam otherwise was the warning to **not eat** of the forbidden fruit.
46. The test was not onerous and extended to only this one **tree**.
47. This illustrates the ultimate objective as to what he was to guard against i.e., -V/disobedience to BD.
48. He could look at the **Tree of the Knowledge of Good and Evil**, touch it, relax under its branches, play catch with its fruit, but under no circumstances to **eat** and digest its fruit.
49. When food is eaten it is digested, absorbed into the blood stream and transported to the cells for energy.
50. Otherwise malnutrition and starvation results in death of the organism.
51. Adam without the ISTA had no inclination to sin; furthermore he had no knowledge of sin.
52. We call this time before the Fall the Age of Innocence.
53. However, Adam was clearly temptable and peccable (able to sin).
54. He possessed free will and that will was tested in the **Garden** by this single prohibition.
55. We humans, inheriting Adam’s genetics are subject to temptation from within (ISTA) and from without (lust of the eyes, the world, Satan).
56. Jesus (the 2nd Adam), not possessing an OSN/STA was only tempted from without (Satan and the 40 days, Mar.1:13 cp. Heb.2:18; 4:15).
57. For Adam, the Divine threat was that if he ate of that **tree** he “would **surely die**”.
58. The literal Hebrew is: “**dying you shall die**”
59. The first death of the qal infinitive “**dying**” refers to spiritual death as evidenced that neither Eve nor Adam fell over dead when they ate as if they were poisoned.

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60. The 2nd use of the qal imperfect verb (**you will die**) refers to the ultimate ravages of the death gene resulting in the death of the physical body.
61. The imperfect of the 2nd death is a certain future as a result from the 1st death.
62. Adam lived to be 930 years old. Gen.5:5
63. We can assume that Adam had some understanding of what the term “**die**” meant, otherwise the judgment would have been meaningless.
64. Adam had a rather extensive dictionary downloaded into his brain computer when **God** formed him (cf.vss.19-20a).
65. For something to **die** it must cease to exist as per the word’s most basic meaning.
66. Adam, apart from the woman, is briefed on the ground rules of living and prospering in the **Garden**.
67. Adam was a test case to resolve the satanic appeal and A/C.
68. For it to be a real test he would have to be tempted and so we find out in Gen.3 that Satan was granted access to him and the woman.
69. Adam as the human authority on earth was to protect himself and the woman from any attempt to get them to sin and ruin what they had in paradise.
70. **God** issued Adam a death threat and the carrying out of that Divine edict was for him to experience death with two distinct aspects.
71. The first was spiritual death as punishment for disobedience carrying eternal ramifications.
72. The second affected his genetic code and had to do with the special makeup of the forbidden fruit.
73. This death was experiential as temporal punishment for the disobedience.
74. This was no ordinary fruit as was the fruit of the **tree in the midst of the garden**.
75. When Adam sinned **God** withdrew the human spirit making him “the natural man”. Cf.1Cor.2:14 (ψυχικός – psuchikos or “soulish man” [without human spirit])
76. Once digested, the chemistry of the forbidden fruit did its thing transforming the genetic code.
77. In addition to the death gene, the dynamic of the forbidden fruit resulted in an indwelling genetically engineered sin nature (see doctrine of...).
78. One act of disobedience produced two deaths: spiritual (immediately) and physical (much later for Adam). Cf.Rom.5:19a
79. Christ Himself in obedience underwent the same two deaths to reverse the effects of Adam’s disobedience. Cp.Rom.5:19b cf.Isa.53:9 (lit. “*in His deaths/מָוֶת* – maweth; n/com/m/pl/const. w/3ms suff.); Phi.2:8
80. *Review the Doctrine of Deaths.*

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A NEEDED HELPER

EXEGESIS VERSES 18 – 20:

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיְתָה הָאָדָם
לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ: ^{WTT} Genesis 2:18

^{NAS} Genesis 2:18 **Then the LORD God said, "It is not good for the man to be alone; (7**
אָמַר יְהוָה אֱלֹהִים יְהוָה אָמַר לְבַדּוֹ לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ [waw consec. + v/qal/IPF/3ms:
'amar; "He said"; + proper/n: yahweh; + n/com/m/pl/abs: elohim; + neg. part.: "lo" +
adj/m/s/abs: tob; "it is not good"; + v/qal/inf/constr.: hayah; "to exist"; + d.a. + n/com/m/s/abs:
'adam; "the man"; + prep. + n/com/m/s/constr. w/3ms suff.: badad; "by himself/alone"'] **I will**
make him a helper suitable for him." (עֹזֵר לְ עֵשָׂה) [v/qal/IPF/1/com/s: -asah;
"I will make"; + prep. w/3ms suff: lamed; "for him"; + n/com/m/s/abs: -ezer; "help"; + prep.:
ke; "like/as" + prep. w/3ms suff: neged; "comparative to before him": i.e.,
"suitable/comparable"']

וַיִּצַר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיַּת
הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיִּבֵּא אֶל-הָאָדָם לְרִאוֹת
מֵה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם נִפְשׁ חַיָּה הוּא שְׁמוֹ: ^{WTT} Genesis 2:19

^{NAS} Genesis 2:19 **And out of the ground the LORD God formed every beast of the field**
and every bird of the sky, (7 שָׂדֶה הַ חַי כָּל אֲדָמָה הַ מִן אֱלֹהִים יְהוָה יִצַר ו
וְאֵת כָּל-עוֹף הַ שָּׁמַיִם [waw consec. + v/qal/IPF/3ms: yatser; "He formed"; +
proper/n + n/com/m/pl/abs: yahweh elohim; prep.: min; "from"; + d.a. + n/com/f/s/abs:
'adamah; "the ground"; + n/com/m/s/constr; kol; "every/each of"; + n/com/f/s/constr: chay;
"living thing/beast"; + d.a. + n/com/m/s/abs: sadeh; "the field", same as 2:5; + waw conj. +
sign of d.o. + n/com/m/s/constr: kol; "every"; + n/com/m/s/constr: -oph; "bird of"; + d.a. +
n/com/m/pl/abs: shamayim; "the sky/heavens"'] **and brought them to the man to see what he**
would call them; (7 לְ קָרָא מִה רָאָה לְ אָדָם הַ אֶל בּוֹא ו
וְאֵשֶׁר כָּל הַ [waw consec. +
v/hiphil/IPF/3ms: bo'; "He caused to go/enter/bring"; + prep.: 'el; "to"; + d.a. + n/com/m/s/abs:
'adam; "the man"; + prep. + v/qal/inf./constr: "for the purpose to see"; + interr. pro.: mah;
"what?"; + v/qal/IPF/3ms: qarah'; "he will call"; + prep. w/3ms suff.: lamed; "with reference to
it"'] **and whatever the man called a living creature, that was its name. (7** אֲשֶׁר כָּל הַ לְ קָרָא
וְאֵשֶׁר כָּל הַ לְ קָרָא [waw conj. + n/com/m/s/abs: kol; "and each"; +
rel. pro.: 'asher; "which"; + v/qal/IPF/3ms; "he calls"; + prep. w/3ms suff: lamed; "for it"; +
d.a. + n/com/m/s/abs: 'adam; "the man"; n/com/f/s/abs: nephes; "breathing"; + adj/f/s/abs:
chay; "living thing"; + pro.: hu'; "that"; + n/com/m/s/constr. w 3ms suff.: shem; "its name"']

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וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל-הַבְּהֵמָה וְלָעוֹף
 הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלֹא-מָצָא עֹזֵר כְּנִגְדּוֹ: ^{WTT} Genesis 2:20

^{NAS} Genesis 2:20 **And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field,** (וְהָעוֹף לְו בְּהֵמָה הַ כָּל ל שֵׁם אָדָם הַ קְרָא ו) *[waw consec. + v/qal/IPF/3ms: qara'; "He called out/gave"; + d.a. + n/com/m/s/abs: 'adam; "the man"; + n/com/m/pl/abs: shem; "names"; + prep. + n/com/m/s/constr: kol; "to all of"; + d.a. + n/com/f/s/abs: behemah; "cattle"; + waw conj. + prep. + n/com/m/s/constr: -oph; "and to the birds of"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"; + waw conj. + prep. + n/com/m/s/constr: kol; "and to every"; + n/com/f/s/constr: chayyah; "living thing of/beast of"; + d.a. + n/com/m/s/abs: shadeh; "the field"]) **but for Adam there was not found a helper suitable for him.** (וְ לֹא אָדָם לְ עֹזֵר מְצָא נִגְדּוֹ) *[waw conj. + prep. + proper/n: 'adam; "but for Adam"; + neg. part: lo'; + v/qal/Piel/PF/3ms: matsa; "there was not found"; + n/com/m/s/abs: -ezer; "help", same vs.18; + prep. + prep. w/3ms suff.: neged; "comparative to before him/suitable for him"])**

ANALYSIS VERSES 18 – 20:

1. Thus far **God** has provided that necessary for living grace to be a reality to include:
 - A. Water necessary for crop production (vss.6,10).
 - B. **Man** himself to cultivate the ground (vs.7).
 - C. Specific real estate to call home i.e., a geographic will (vss.8-14).
 - D. The logistics necessary for man's occupancy and employment (vs.15).
 - E. The provision and access to maximum blessing in life (vs.16).
 - F. A warning for failure to abide by God's directives (vs.17).
2. Upon further critique of the situation, **God** determines one aspect yet missing for **man** to enjoy a life of God's grace under perfect conditions.
3. This is expressed in the opening of vs.18, "**Then the Lord God said, 'It is not good for the man to be alone'**".
4. The Lord's speaking reflects Divine self-deliberation concerning the matter just as in 1:26.
5. His speaking reflects His thinking (as speaking to oneself silently).
6. Further planning by **God** considers the issue of man's present solitude.
7. God's reflection does not imply He figured this out in the process of creation as His omniscience recognizes all things in eternity past.
8. It is language of accommodation to emphasize the need at hand.
9. **God** makes clear that man's seclusion "**is not good/lo' tob**".
10. Everything thus far in Genesis has been proclaimed as either **good** or very **good**.
11. Our verse stands in contrast to the sevenfold refrain of "**and God saw ... was good**" in chapter 1 (cf.1:4,19,12,18,21,25).
12. For the very first time there is something "**not good**".
13. The fact that there was not something right with man's situation is striking.

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14. This as it considers **man** without any human companionship.
15. As a matter of observation, everything in the restoration is in need of something else to complete it and to enable it to fully function:
 - A. Creation without light is incomplete.
 - B. An earth with no atmosphere for life is incomplete.
 - C. Earth without land is incomplete.
 - D. Land without flora, fauna and man is incomplete.
 - E. The sky without the luminaries and the birds are incomplete.
 - F. The seas without the fish are incomplete.
16. In all cases, a compatible component is provided to make the creative process whole.
17. The one thing lacking in finality is a companion for **the man**.
18. **The man** is not consulted on the matter.
19. Divine anticipation precedes human awareness.
20. It alerts us to the importance **God** places on the undesirability of **man** being **alone**.
21. It is not normal to live a life of solitude such as a hermit.
22. Human beings are designed to need companionship of their own kind.
23. With a Divine analysis trails a divine solution, “**I will make him a helper suitable for him**”.
24. The –asah verb of creation is again employed as to creating the **helper**.
25. It harks back to God’s opinion and then doing what He wills.
26. The Hebrew literally is “**I will make for him help comparable before him**”.
27. In other words, man’s companion is not to be created exactly like the **man**, but similar to or matching **him** with a likeness visually apparent (*a like opposite him* or “fitting counterpart”).
28. It is the female in mind created compatible to the male (cf.vss.21ff).
29. The noun “**helper/-ezer**” or “**help**” means to provide assistance and is used of God’s help for +V. Cf.Psa.33:20; 70:5; 89:19; 115:9; etc.
30. When used of humans, it does not imply that the **helper** is stronger than the helped; simply that the latter’s strength is inadequate by itself for the task at hand.
31. The masculine singular of the noun “**helper**” recognizes the Hebrew language always using the masculine gender if a male is present in scope.
32. The “**helper**” is to be the wife of **Adam** making them “*one flesh*” (cp.vs.24) and hence the masculine reference.
33. The **helper suitable for man** is complimentary rather than identical.
34. The **help** needed includes procreation of offspring, assistance in man’s daily occupation and the mutual support companionship provides (e.g. fellowship).
35. Husbands that exclude their wives in a marital relationship defy Divine design.
36. Above all else the woman’s role is to deliver man from the solitude of life.
37. In the NT this relationship between a believing **man** and woman is that they are fellow heirs in “*the grace of life*”. Cp.1Pet.3:7
38. Wisdom teaches that “*two are better than one*” as one can provide support when the other may fall. Ecc.4:9-10 cf. Pro.31:10-31
39. Despite the Divine analysis and specified need for **Adam**, there is a delay in its provision.
40. This in contrast to chapter 1 where the needs were met with instantaneous fulfillment.
41. First **Adam** is to take the time to name the animals before receiving his human counterpart.
42. The delay in part is designed to allow the reader to share in the man’s sense of loneliness.
43. Further, it looks to the authority given mankind by **God** over His creation (cf.1:28).

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44. In principle it points to the necessity for men to acclimate to their authoritative role in life in preparation to receive their right opposite number.
45. A male not willing to exercise authority (appropriately) is incomplete and not himself “**suitable**” in his role towards the “**helper**”.
46. This is underscored in the fact that **Adam** names all the animals before and apart from the creation of Eve. Cp.1Tim.2:12-13
47. Rabbinical views understand the phrase “**a helper like opposite him**” to mean “if he is worthy then [she is] a helpmate, if he is not worthy then [she is] opposite him, to fight him”.
48. Vs.19 compiles the results of creating both **bird** and animal life on D+5 and 6 respectively.
49. All of the animals were paraded in front of **Adam** (1st parade!) on D+6 (super Friday).
50. The mood is colored with anticipation for **Adam** looking at each one of them in the hope there might be a **suitable** companion among them.
51. A rabbinic source pictures the animals passing by in pairs and man commenting, “Everything has its partner but I have no partner” (*Bereishis – Rashi Commentary*; 17:5).
52. The emotion is heightened as the narrative notes that both the animals, like **man**, are “**formed/yatser**” from the “**ground/’adamah**” and like him are a **living** thing (nephes chay).
53. We note that all **bird** and animal life both domestic and wild are under the ultimate control of **God** as He “**brought them to the man to see what he would call them**”.
54. Adam’s first assigned task as a human being was to “**name/shem**” the animals.
55. In chapter 1 it is **God** that names the “light” (1:5), “darkness” (1:5), “the expanse” (1:8) and “the dry land” (1:10).
56. While **God** is the originator of animal life, He passes the authority to **name them** to the **man**.
57. Again, this is in fulfillment of the command to rule over these things in 1:28.
58. It is obvious that the first **man** created had an extensive vocabulary downloaded into his brain-soul.
59. He received immediately without pre-adult training what it takes others years to develop.
60. The phrase “**to see what he would call them**” is another anthropathism as omniscience does not find out or learn things in the conventional sense.
61. **Adam** acts as God’s regent over lower creation.
62. In so doing he exhibits the image of **God** factor e.g., sovereign will (animals can’t do this).
63. Men possess linguistic skill unlike animals that have to rely on sounds to convey basic needs.
64. This list of **living** things in vs.20 include domestic animals (**cattle**), **birds and** wild animals (**every beast of the field**).
65. As namer of the animals, **man** demonstrates the capacity for discernment.
66. Further he evidences his willingness to assume an authoritative role in life.
67. In spite of man’s superiority and intellectual abilities, these things themselves did not bring to fruition his need of a help-mate.
68. That remained dependent upon **God** for provision.
69. Even within the vast availability of animal life forms, **there was not found a helper suitable for him**.
70. **Adam** was faced with the fact that the need of a compatible companion for **man** would **not** come from a physical source, **but** spiritual.
71. This because what makes **man** complete in his union with his right counterpart goes beyond the physical and only finds its reality in the “*image of God*” attributes i.e., a soul-mate.
72. Physical characteristics aside, without a compatible soul, there is no right opposite number for **Adam**.

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CREATION OF THE WOMAN

EXEGESIS VERSES 21 – 25:

וַיִּפֹּל יְהוָה אֱלֹהִים תְּרֵדְמָה עַל־הָאָדָם וַיִּשָּׁן
וַיִּקַּח אֶחָת מִצְלָעָתוֹ וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה:

^{NAS} Genesis 2:21 **So the LORD God caused a deep sleep to fall upon the man, and he slept; (וַיִּפֹּל יְהוָה אֱלֹהִים תְּרֵדְמָה עַל־הָאָדָם וַיִּשָּׁן [waw consec. + v/Hiphil/IPF/3ms: naphal; "caused to fall"; + proper/n: yahweh + n/com/m/pl/abs: elohim; + n/com/f/s/abs: tareddemah; "a deep sleep", used 7x; + prep: -al; "upon"; + d.a. + n/com/m/s/abs: 'adam; + waw consec. + v/qal/IPF/3ms: yashen: "and he slept"]) then He took one of his ribs, and closed up the flesh at that place. (וַיִּקַּח אֶחָת מִצְלָע מִן אֶחָד לִקְחָהּ [waw consec. + v/qal/IPF/3ms: laqah; "then He took/lay hold of"; + adj/f/s/abs: 'echad; "one"; + prep: min + n/com/f/pl/constr. w/3ms suff: tsela-; "from his ribs"; + waw consec. + v/qal/IPF/3ms: sagar; "and shut/closed up"; + n/com/m/s/abs: basar; "flesh"; + prep. w/3fs suff.: tachat; "beneath the one rib/in its place"])**

וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח
מִן־הָאָדָם לְאִשָּׁה וַיְבִאָהּ אֵל־הָאָדָם:

^{NAS} Genesis 2:22 **And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. (וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאָהּ אֵל־הָאָדָם [waw consec. + v/qal/IPF/3ms: banah; "and He built/constructed/fashion"; + proper/n: yahweh + n/com/m/pl/abs: elohim; + sign of d.o. + d.a. + n/com/f/s/abs: tselah; "the rib"; + rel. pro: 'asher; "which"; + v/qal/3ms: laqah; "He had taken"; + prep: min + da. + n/com/m/s/abs: 'adam; "from the man"; + prep. + n/com/f/s/abs: 'ishah; "into a woman/female/wife"; + waw consec. + v/Hiphil/IPF/3ms w/3fs suff: bo': "and He caused to bring her"; + prep: 'el + d.a. + n/com/m/s/abs: 'adam; "to the man"])**

וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מִעַצְמִי וּבָשָׂר
מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ־זֹאת:

^{NAS} Genesis 2:23 **And the man said, "This is now bone of my bones, And flesh of my flesh; (וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מִן עָצָם מִן בָּשָׂר וּבָשָׂר מִן בְּשָׂר [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + d.a. + n/com/m/s/abs: 'adam; "the man"; + adj/f/s: zoth; "this"; + d.a. + n/com/f/s/abs: pa-am; "at last", expresses time; + n/com/f/s/abs: -etsem; "bone"; + prep: min + n/com/f/pl/constr. w/1s/com. suff: -etsem; "from my bones"; + waw conj. +**

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n/com/m/s/abs: basar; "and flesh"; + prep: min + n/com/m/s/constr. w/1s/com. suff; basar; "from my flesh"] **She shall be called Woman, Because she was taken out of Man.** (לְ) **זֹאת לְקַח אִישׁ מִן כִּי אִשָּׁה קָרָא זֹאת** [*prep. + adj/f/s: zoth; "accordingly this one"; + v/Niphal/IPF/3ms: qarah; "will be called"; n/com/f/s/abs: 'ishah; "woman"; + particle: ki; "because"; + prep: min + n/com/m/s/abs: 'ish; "from man"; + v/qal/PF/3fs: laqah; "she was taken"; + adj/f/s: zoth; "this one"]*)

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: ^{WTT} Genesis 2:24

^{NAS} Genesis 2:24 **For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.** (אֵת ו אָב אִת אִישׁ עֹזֵב כֵּן עַל) **אֶתְּ דָבַק ו אִשָּׁה ל הָיָה ו אֶתְּ דָבַק ו אִם אֶחָד בָּשָׂר ל הָיָה ו אִשָּׁה ב דָבַק ו אִם** [*prep: -al + adv: ken; "therefore/for this reason/concerning thus"; + v/qal/IPF/3ms: -azab; "he will leave/forsake"; + n/com/m/s/abs: 'ish; "a man"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: : 'ab; "his father"; + waw conj. + sign of d.o. + n/com/f/s/constr. w/3ms suff: 'em; "his mother"; + waw consec. + v/qal/PF/3ms: dabaq; "will cleave/join to/stick to"; + prep: bet + n/com/f/s/constr. w/3ms suff: 'ishah; "with his wife"; + waw consec. + v/qal/PF/3/com/pl: hayah; "they will exist/become"; + prep: lamed + n/com/m/s/abs: basar; "as flesh"; + adj/m/s/abl: 'echad; "one"]*)

וַיְהִי שְׁנֵיהֶם עֶרְוָתָם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ: ^{WTT} Genesis 2:25

^{NAS} Genesis 2:25 **And the man and his wife were both naked and were not ashamed.** (וְהָיָה שְׁנֵיהֶם עֶרְוָתָם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ) [*waw consec. + v/qal/IPF/3mpl; "and they existed"; + adj/m/dual/constr. w/3mpl suff.: shenayim; "both/two"; + adj/m/pl/abs: -arom; "naked"; + d.a. + n/com/m/s/abs: 'adam; + waw constr. w/3ms suff: 'ishah; "and his wife"; waw conj. + neg: lo' + v/Hithpolel/IPF/3mpl; "were not themselves ashamed"]*)

ANALYSIS VERSES 21 – 25:

1. Gen.1:27 records the creation of the **man and woman** on D+6.
2. However, the creation centered on soul life (“created”/bara) as the male and female would be God’s image bearers.
3. Further, the “making/-asah” of man in his completed state in 1:26 highlights the planning state, not the actual creation.
4. Not until 2:7 and 2:21 do we find the particulars of the origins of the male, female bodies.
5. After **God** manufactured the animals, He first made the male from the dust of the ground then the female around the man’s **rib**.
6. Also, the creation of the female followed man’s naming of the animals (2:19-20).

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7. While there are literally a million+ species of animals in the world, there are 6 main classes of animals to include mammals, birds, fish, reptiles, amphibians and invertebrates. *www.sciencecastle.com*
8. Of these classes there are approximately 435 families excluding fish and invertebrates. *ibid*
9. It is not unfeasible that **God** embedded genetic codes in the original families of animals allowing for the reproduction afforded the many genus and species otherwise over time.
10. In other words, Adam's naming of the animals could have been accomplished in relatively short order (less than a day).
11. As noted, there was no mate found for Adam in the lower animal creation (cf.vs.20b).
12. Yahweh Elohim now begins resolving this issue of man's solitude by causing "**a deep sleep to fall upon the man, and he slept**".
13. Adam literally had to do nothing to bring about his right **woman**; **God** in anticipation caused the events necessary to happen.
14. Here we have the first instance of surgery with induced anesthesia performed upon a human.
15. The "**deep sleep/tareddemah**" was a state of unconsciousness, but the individual still can retain thought or the ability to dream.
16. The noun is used in occasions for Divine revelation. Cp.Gen.15:12; Job 33:15
17. What is of most importance for Adam is that the individual is completely oblivious to what is otherwise happening in his external periphery. Cp.1Sam.26:12 cf.Isa.29:10
18. The qal verb "**he slept/yashen**" indicates that Adam was in a thoroughly relaxed and otherwise contented state. Cp.Jud.16:19; Psa.4:9; Ecc.5:12
19. Together the noun and verb indicate that even though **God caused a deep sleep**, to Adam it seemed completely natural.
20. This is often how **God** works in the lives of others bringing about blessing in a very natural way.
21. Obviously **God** could have performed the surgery with Adam awake without causing any pain.
22. Further, after the procedure Adam required no time for recovery as do all that experience invasive surgery.
23. The exercise is a lesson to teach that right-man, right-woman is a mystery.
24. The noun (**deep sleep**) teaches the unseen workings of **God** behind the scene to bring together one's right spouse (God's part; Hiphil verb "**caused to fall/naphal**").
25. The verb (**he slept**) teaches the adjusted believer's otherwise acclimation to life content on faith-resting that **God** ultimately will bring it to pass (man's part).
26. There is no need to conjure up or pursue relationships otherwise to this end.
27. The teaching is further evidenced in the OT via the custom of parents being instrumental in picking the spouse for their son (e.g., Abraham, his servant and Isaac and Rebekah; Gen.24).
28. **God** then removed **one** rib from Adam and "**closed up the flesh in its place**".
29. Whether there was a scar or not is unknown.
30. Adam went through life minus a **rib**.
31. Something non vital was taken and something much more was returned to him.
32. **God** calls for sacrifice in life, but responds with superior blessing. Cp.Heb.11:24-26
33. With Adam under Divine sedation, a part of him is removed and he is not complete until that part is returned to him.
34. Principle: The woman completes the man and the man fulfills the woman.

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35. Adam having been very much sensitized to his incompleteness is taken out of the picture and **God** acts on his behalf.
36. **God** fills the void in his life, how and when He is ready, and the result is a perfect match.
37. Vs.22 records the making of the woman's body.
38. The literal translation is "**And the Lord God *built* the rib which He had taken from the man into a woman, and brought her to the man**".
39. **God** utilizes the man's **rib**/tselah as the nucleus building the female's body around it.
40. The text does not say that her body was otherwise made from dust, but clearly it was.
41. Further, the text does not record the breathing into her nostrils "*the breath of lives*" (cf.vs.7).
42. It is understood as Gen.1:27 otherwise records the creation of her soul.
43. The verb "**fashioned/built/banah**" is a different verb used for the making of the male body, which was "yatsar" (vs.7).
44. The verb chosen for the female is unique suggesting a body of beauty and durability.
45. Rabbinic understanding is that the female was **built** like a building, broad at the bottom and narrow at the top so that she can carry the child. *Bereishis-Rashi Commentary: Book 1:Genesis*
46. Working with clay **God** is the potter (artisan), working with **bone**, He is builder (designer).
47. The dual concepts indicates God's creation of the human body was a thing of beauty having both utilitarian (functional) and physical (structural) attributes.
48. By bringing the **woman to the man** there is the suggestion of one that is lesser in authority, even as in the case of the animals brought to Adam (vs.19).
49. In so doing, **God** alleviates Adam's loneliness and sets the stage for the first wedding.
50. Jewish understanding here pictures **God** as the best man. *Ibid*
51. For the first time in Scripture the words of a human are recorded in direct discourse, "**And the man said...**"
52. His words upon laying eyes upon the **woman** are an exclamatory outburst in poetic form.
53. The lines of Adam's poem are literally:
 - A. "**This one/zoth**", "*at last/at this time*/pa-am".
 - B. "**Bone from my bones**/-etsem min -etsem".
 - C. "**And flesh from my flesh**/waw basar min basar".
 - D. "**This one/zoth shall be called woman**/qarah 'ishah".
 - E. "**Because from man**/kiy min 'ish **she was taken, this one**/laqah zoth".
54. The first 3 lines are a poetic formulation of the kinship formula.
55. For example, Laban said to his nephew Jacob, "*You are my **bone and my flesh***". Cp.Gen.29:14; Judg.9:2; 2Sam.5:1; 19:12-13
56. While English speaks of "blood relations", Hebrews spoke of relatives as one's "**flesh and bone**".
57. Obviously, the first **man** could employ these words literally as the **woman** was actually **from his bone and flesh**.
58. This formula sets **man and woman** on an equal footing regarding their humanity, yet sets them apart from the animals.
59. "**Flesh**" is often a symbol for human weakness and frailty. Cf.Mat.26:41
60. "**Bone**" is derived from the verb "**אָצַק** - -atsam" meaning "to be or make strong", standing in contrast to **flesh**.
61. In other words, -*etsem* is the antonym to *basar*.

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62. The phrase, first used in the wedding ceremony of Adam and Eve, actually becomes a covenant formula speaking not so much of a common origin, but a common, reciprocal loyalty.
63. It indicates a covenantal statement of his commitment to her, “**this one, at this time, is bone of my bones and flesh of my flesh**”.
64. It is served as the Biblical counterpart in the modern marriage ceremony, “in weakness (i.e., **flesh**) and in strength (i.e., **bone**)”.
65. So understood, the verse does not attribute strength to the **man** and weakness to the **woman**, as if he is the embodiment of **bone** and she the embodiment of **flesh**.
66. Both the **man and woman** share the entire spectrum of human characteristics, from strong to weak.
67. In addition, the term “**bone(s)**” is used metaphorically for the soul. Cf.Psa.35:9-10; 141:7
68. **Bones** represent the part of the anatomy that is inside or innermost and cannot be seen, providing the framework for the **flesh**.
69. In this vein, it is symbolic of the soul providing the source of strength spiritually between the **man and woman**.
70. Adam recognized Eve not only as a physical mate, but a soul-mate.
71. Adam’s **rib** utilized in the making of Eve’s body symbolically is designed to parallel the image of **God** factor for both (sharing the same essence of soul and spirit i.e., **rib bone**).
72. In lines 4 and 5 we have Adam naming the **woman** anthropologically (not proper cf.3:20).
73. We now encounter our first instance of popular etymology, a derivation based on iteration, “**She shall be called woman/’ishah, because she was taken out of man/’ish**”.
74. Employing two words that sound alike, the thought is to emphasize the identity and equality of the first couple.
75. Though they are equal in nature, she remains subordinate to him as seen in the fact that he names her here and in 3:20.
76. This is an important factor in the ensuing narrative of 3:17ff.
77. Vs.24 is not a continuation of the poem, but a comment by the narrator applying the principles of the first marriage to every marriage.
78. We note that it is the **man** that forsakes **father and mother** rather than the wife that leaves hers.
79. That the separation is presented from the man’s perspective rather than the woman’s is because the man is the head of the marriage. Cp.1Cor.11:3; Eph.5:23
80. He is to see that both he and his wife maintain the appropriate distance from the respective parents.
81. They are to establish their own household and as the authority he is to see to it that the wife complies with the mandate he himself is under.
82. The crucial element in this verse are the verbs: “**leave/forsake/-azab**” and “**cleave/be joined/dabaq**”.
83. The verb “**forsake**” frequently describes Israel’s rejection of her covenant relationship with Yahweh. Jer.1:16; 2:13,17,19; 5:7; 16:11; 17:13; 19:4; 22:9
84. By contrast, the verb “**cleave**” often designates the maintenance of the covenant relationship. Deu.4:4; 10:20; 11:22; 13:4; 30:20
85. Together the verbs mean to sever the loyalty from one family establishing loyalty to a new family (husband and **wife**).

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86. How often marriages are damaged, if not destroyed, because husband and **wife** will not adhere to this principle!
87. Obviously the forsaking of **father and mother** is understood in a relative sense, not absolute.
88. Otherwise, the two could not fulfill obligations to parents in their time of need. Cp.Eph.6:2
89. The phrase “**sticks to his wife**” further suggests passion and permanence.
90. Shechem’s love of Dinah is literally described as “*his soul stuck to Dinah*” (Gen.34:3).
91. Marriage is a sacred covenant rather than an ad-hoc, makeshift arrangement.
92. The final clause of vs.24, “**and they shall become one flesh**” denotes a sexual union (consummation) that results in a new kinship similar to blood relations.
93. In other words, they have become related to one another as family are.
94. Here we have the kinship-of-spouses principle.
95. That they are united in “**flesh**” excluding any mention of “**bones**” recognizes that sexual unity, not spiritual unity, is that which consummates a marriage before **God**.
96. Married couples may be unequally yoked spiritually but are married nevertheless.
97. Moses ends the immediate narrative with an important observation about the first husband and **wife**, “**And the man and his woman were both naked and were not ashamed**”.
98. It closes chapter 2 creating a parallel with the scene at the end of chapter 3.
99. After eating the forbidden fruit the two notice their nakedness, make fig-leaf aprons, cover themselves and hide in the bushes when they hear **God** approaching (3:7-11).
100. In the time of their innocence they “**were not ashamed**”.
101. **God** Himself united them in marriage and both appeared **naked**/-arom.
102. No guilt was involved as there was no ISTA and no one to tell them that they were in any way in the wrong (legalism).
103. Adam and Eve were like young children that are not ashamed at their nakedness.
104. They had no past and no occasion otherwise to think of their nakedness as inappropriate.
105. The ISTA twisted what was originally designed as blameless and pure into something wrong.
106. It strongly suggests that sex between right-man and right-woman was first created for unadulterated recreation with procreation the logical result (cf.1:28).
107. *Review the Doctrine of Marriage.*
108. *Review the Doctrine of Bone(s).*