

Genesis 02 - 7th Day; Edenic Covenant; Garden of Eden; Creation of Man/Woman

I. Prologue: Primeval history (Gen 1:1—11:9)

- (1) Creation (Gen 1:1—2:3)
 - (A) Creation of the cosmos (Gen 1:1—2:3)
 - (b) Days of creation (Gen 1:3—2:3)
 - (vii) Day 7: God's rest (Gen 2:1-3)
 - (B) Creation of man and woman (Gen 2:4-25)
 - (a) Creation of man (2:4-7)
 - (b) Man's stewardship (2:8-20)
 - (c) Creation of woman (2:21-25)

Genesis 2

(vii) Day 7: God's rest (Gen 2:1-3)

- 1 And so the heavens and the earth **were completed**, and **all their heavenly lights**.
- 1 Thus the heavens and the earth were completed, and all their hosts.
- 1 With this the heavens and the earth were completed, including all of their vast array.
- 1 Thus the heavens and the earth were finished, and all the host of them.
 - The structure of the 7th day is different than the first six days. Here it is: finishing, completion, cessation, blessing and sanctifying.
 - "...were completed" - God completed His creation work (Heb 4:3-4; Neh 9:6)
 - "...all their heavenly lights" - the host of both heaven and earth; very few people pay much attention to this word here; its significance is missed by many scholars
 - Many believe this word just means the sun, moon, and stars...the luminaries that God created on Day 4. But if you do a word study on "hosts" you learn that it can also mean angelic kingdom (Cf. 1 Kings 22:19).
 - This verse opens the door to the idea that God didn't just create what we can see during the Creation Week...He also brought forth the angelic kingdom itself.
 - In Gen 1:1, God created everything, heavens (plural) and earth. This is a grammatical tool called a *merism*, where He didn't just create the heavens and the earth, but also everything else in between. It describes the totality of God's creation, including the angelic realm (heavens, plural). Couple that with Ex 20:11, it strongly implies that angels were created within the six days of creation, not before or afterward.

- The angels were created by God on the first day of the six days of creation, but before the earth was created on that same day. Gen 1:1 lists “heavens” first, then “earth” implying that God created the heavens first, then later on that day He created the angels to inhabit the heavens, then after that, He created the earth in its undeveloped, uninhabited state.
- We often just focus on creation that we can see, but we need to realize that in Gen 1:1, God created *everything*, even the invisible things we cannot see: the spiritual realm, the invisible realm, the angelic realm—all came into existence in Gen 1:1 and were formed and populated during the Creation Week. Nothing existed except God, in Three Persons, before Gen 1:1.
- See [Angelology 01 Existence; Origin \(Col 1:16\)](#) for additional information on the various views of when the angels were created.

- 2 By the seventh day God **completed** His work which He had done, and He **rested** on the seventh day from all His work which He had done.
- 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.
- 2 By the seventh day God had completed the work he had been doing, so on the seventh day he stopped working on everything that he had done.
- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- "...completed" - God's creative work is complete; since Day 6, He has not created anything
 - God's work after the Creation Week has been "sustaining" His creation (Col 1:17)
 - This verse declares the cessation of creation. God finished His creative work; from now on, it's not creation, but procreation.
 - "...rested" - *shabbat*, to complete, to cease, to rest
 - God rested, not in the sense of recuperating from tiredness, but in the sense of cessation at having completed or finished His work
 - Why would God need to rest on Day 7? — He didn't...God is omnipotent, all-powerful, meaning He doesn't get tired or weary, He doesn't need a "day off"
 - God deliberately rested on the 7th Day to provide humanity with a pattern for life (Ex 20:8-11, esp "For" in v11; Ex 31:15-17). The Sabbath was created to be a blessing for man (Cf. Mark 2:27).
 - The word *shabbat* here is not used as a proper name for the seventh day, because the word here is a verb, not a noun. It is not used as a noun or a proper name for the seventh day until the Exodus, because only then is the command to keep the Sabbath actually given.

- In this passage, this day is referred to strictly as the seventh day, and there is no command in the passage that contains a command to observe this day. The Edenic Covenant contained no commandment to Adam and Eve to keep the seventh day as a day of rest. The point of this verse is that God ceased from His creative activity.
- His next work was Redemption (John 4:34; 5:17) finished in John 17:4; 19:30: *Tetelestai* = "paid in full"

- 3 Then God blessed the seventh day and **sanctified** it, because on it He rested from all His work which God had created and made.
- 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.
- 3 Then God blessed the seventh day and made it holy, because on it God stopped working on everything that he had been creating.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
 - "...sanctified" - set apart; hallowed
 - This day is lifted above the level of other days. God ceased His creative work on that day from that which He created and from that which He made.
 - The 7th day later becomes the basis for the Sabbath (Ex 31:17)
 - See [Sabbath Day](#) for a full study on the Sabbath.

NT Applications from the Creation Account

Genesis	New Testament	Applications
Messiah as Creator and Redeemer		
1:1-5	John 1:1-5	Messiah as Creator and the Light of men
Ch. 1	Col. 1:15-20	<ul style="list-style-type: none"> - Messiah as the image of God - Messiah as the Creator - Messiah as before all things - Messiah as the beginning of the new Body, the Church - Messiah having all the fullness of God - Messiah as reconciler of all things on earth and in heaven
The Messiah as the Image of God		
1:26	II Cor. 4:4	Messiah as the image of God; "the glory of Christ, Who is the image of God"
	Phil. 2:6	Christ being "in the form of God"
	Col. 1:15	Christ as "the image" of the "invisible God"
	Heb 1:3	Christ as "the very image" of God
Man in the Image of God		
1:26	I Cor. 11:7	Man is the image and glory of God
	Jas. 3:6	Man was made in "the likeness of God"
Believers as in the Image of Christ		
1:26	Rom. 8:29	Believers are being "conformed to the image of his Son"
	I Cor. 15:49	Believers shall bear "the image" of the man in heaven
	II Cor. 3:18	Believers are being changed into Christ's likeness
	Col. 3:10	The new nature is "being renewed...after the image" of its Creator
God's Original Purpose:		
1:27	Matt. 9:4	The permanency of marriage
	Mark 10:6	The permanency of marriage
	Gal. 3:28	The way of salvation is the same for both male and female
Rest		
2:2	Hebrews 4:4	The seventh day rest as the rest of faith and heavenly rest

Law of Recurrence

There is a frequently found principle in Scripture called the Law of Recurrence. This refers to a pattern in which there is one block of Scripture that gives the chronological order of events from beginning to end. This is followed by a second block of Scripture that goes back to earlier parts of the first block to add details. Gen 2:5-25 follows the Law of Recurrence. It goes back to an earlier segment of the first block in Gen 1:1—2:3, particularly to the sixth day of Creation, and gives us more details as to exactly how Adam and Eve were created and the order of that creation.

Toledoth of the Heavens and the Earth (Gen 2:4–4:26)

This section contains the *Toledoth*, which tells us what became of the heavens and the earth that God had created. Ultimately, they were cursed for disobedience, causing decay

to spread rapidly among the human race. The Creation account says that God blessed three times, then, in Gen 3-4, He will curse three times.

(B) Creation of man and woman (Gen 2:4-25)

(a) Creation of man (2:4-7)

4 This is the account of the heavens and the earth when they were created, **in the day** that the **LORDGod** made earth and heaven.

4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

4 These are the records of the universe at its creation. On the day that the LORD God made the earth and skies,

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

- "This is the account" - *toledoth*, refers to a pre-Mosaic "bible"; it's a "bible" before there was a "Bible"

— When Moses wrote the Torah, he did not receive direct revelation from God for every word. Of course he could have received this at certain points, and he was an eyewitness to some of it, but he relied primarily on pre-biblical "accounts."

— When Moses uses the word *toledoth*, he's accessing Jewish records of history, which talk about these different time periods. Moses wrote the Torah in 1500-1400 BC; there was a lot of history that transpired before that time, which Moses obtained primarily through these "accounts" (*toledoths*)

— When Jacob left Israel to go to Egypt during the famine (Gen 46), it's likely that he brought these *toledoths* with him, and they were passed down through the generations, eventually to Moses.

— Moses was providentially chosen by God to write the Torah, because he was destined to be a slave in Egypt, but God providentially moved him, down the Nile River, into the hands of Pharaoh's daughter, and he received the best education possible during that time period, something he never could've received as a Hebrew slave (Acts 7:22).

- "...in the day" - *yom*, day; when used in this format (without a number), it can refer to a period longer than 24 hours. It is only when *yom* is used with a numeral, as in the six days of creation, that it must always refer to a 24-hour period.

— In this instance, *yom* refers to the previous six days of Creation

- "...LORD God" - *Yehovah Elohim*, or Jehovah God, with God's personal name of Jehovah and the word for God, *Elohim*, used together

— *Elohim* speaks of God's power; *Yahweh* speaks of His personality, that He is a personal God

— This form appears 19x in Gen 2-3 and only one other time in the Torah (Ex 9:30)

— Outside the Torah, it appears about 20x, mainly in 1 & 2 Sam, 1 & 2 Kings and 1 & 2 Chr

Toledoths in Genesis

1. Introduction to the Generations (1:1–2:3)
- 2. Generations of the heaven and earth (2:4—4:26)**
3. Generations of Adam (5:1–6:8)
4. Generations of Noah (6:9—9:29)
5. Generations of the sons of Noah (10:1—11:9)
6. Generations of Shem (11:10–26)
7. Generations of Terah (11:27—25:11)
8. Generations of Ishmael (25:12–18)
9. Generations of Isaac (25:19—35:29)
10. Generations of Esau (36:1—37:1)
11. Generations of Jacob (37:2—50:26)

The Theology of Gen 2

1. Man has the capacity to serve God
2. Man is responsible to obey the Word of the Lord, which was used to create the universe
3. The institution of marriage is established
4. Man is emphasized over Creation in general, thus, we are given the details of the creation of man as well as man's nature as God's image.
5. We are told about God's special care and provision for mankind. From the hand of God, there came a garden to live in. With respect to Adam, there was a special work in naming the animals. There was the provision of Eve.
6. God will not forsake His Creation

5 Now no shrub of the field was yet on the earth, and no **plant** of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

5 no shrubs had yet grown in the meadows of the earth and no vegetation had sprouted, because the LORD God had not sent rain on the earth and there were no human beings to work the ground.

5 And every plant of the field before it was [yet] in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there

was not a man to till the ground.

- "...plant" - refers to a cultivated plant or a garden plant; these are what God created on Day 6, versus the ordinary plants and herbs that already existed from Day 3
- This verse would appear to contradict Gen 1:12, which clearly states that plants were already growing. However when you understand that this is a reference to cultivated or garden plants, different than the vegetation referred to in 1:12, there is no contradiction.
- When you understand that there was no such thing as rain at the time, and the plants and other living things were watered by a mist rising from the earth, you can begin to understand what Noah was up against...
- He was warning of a coming flood for 120 years (6:3), but all he had to show for it was eight people (his family) in the ark
- He was preaching of something that the world had never seen before, something out of their imaginations. Noah himself had no knowledge of rain or flood, but had to preach purely based on what God had said. He had to trust what God told him, and not rely upon what he knew from his five senses/own experience. This is why Noah is in the Hall of Faith (Heb 11).

6 But a **mist** used to rise from the earth and water the whole surface of the ground.

6 But a mist used to rise from the earth and water the whole surface of the ground.

6 Instead, an underground stream would arise out of the earth and water the surface of the ground.

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

- This implies a Canopy Theory (see 1:7 and [Genesis 04_ How Long is a Day? \(Gen 1:3-13\)](#) for more information).

- "...mist" - *eid*, no rain until flood; an entirely different hydrological cycle

— Only other usage of *eid* is in Job 36:27

— The mist came up from the ground and watered the earth to produce plant life (until the Flood)

7 Then the LORD God **formed** the man of dust from the **ground**, and breathed into his nostrils the **breath of life**; and the man became a living person.

7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

7 So the LORD God formed the man from the dust of the ground, breathed life into his lungs, and the man became a living being.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

- "...formed" - *yatzar*, to mold, to shape by design; refers to a creation from available elements
- Same Hebrew word used in Is 49:5 about the shaping of the Messiah's body in the womb
- "...ground" - *adamah*, earth, specifically dust and clay (Cf. Job 4:19; 10:8-9; 33:6; Is 45:9). No compositions not found in earth: carbon, oxygen, hydrogen, calcium, etc. Not obvious, but verified by science.
- God created Adam from the *adamah*
- The significance of God creating man from the ground emphasizes:
 1. Man's humble worth (Gen 18:27; Joshua 7:6; 1 Sam 2:8; 1 Kings 16:2; 2 Kings 13:7; Job 2:12; 16:15; 42:6; Ps 18:42; 72:9; 103:14; 113:7; 119:25; Lam 2:10; 3:29; Ezek 27:30; Micah 1:10; Rev 18:19)
 2. God's judgment on the serpent (Gen 3:14; Is 65:25)
 3. Man's destiny in death (Gen 3:19; Job 7:21; 17:16; 20:11; 21:26; Ps 22:15,29; Is 26:19; Dan 12:2).
- The same 17 elements that make up our body chemistry are the same 17 elements that are found in the "dust of the ground"
- Man did not become alive at a singular level...he became alive at multiple levels: body, soul, and spirit (Cf. 1 Thess 5:23). Man was created triune, just like God is Triune:
 1. Body: physical, cardiovascular, muscular, five senses, the ability to relate to the world around us, etc.
 2. Soul: personality, intellect, emotions, volition; the capacity to live forever
 3. Spirit: the capacity to understand and relate to the things of God (John 4:23-24)
- An unbeliever is alive only in the body and soul, but not the Spirit. They have no capacity to understand the things of God ("foolishness") or His Word (1 Cor 2:10-16)
- "...breath of life" - *neshamah*, 25x in the OT; literally translated, "breath of lives" (plural); God breathed into Adam the "breath of lives." Here, it brings animation, causing man to become a living soul.
- Man did not become alive at a singular level...he became alive at multiple levels: body, soul, and spirit (Cf. 1 Thess 5:23). Man was created triune, just like God is Triune:
 1. Body: physical, cardiovascular, muscular, five senses, the ability to relate to the world around us, etc.
 2. Soul: personality, intellect, emotions, volition; the capacity to live forever
 3. Spirit: the capacity to understand and relate to the things of God (John 4:23-24). Happens at time of salvation.
- An unbeliever is alive only in the body and soul, but not the Spirit. They have no capacity to understand the things of God ("foolishness") or His Word (1 Cor 2:10-16)

- Job 32:8: "...the breath of the Almighty gives them understanding." The result is that it gives man a moral capacity.
- If God were to take away His *neshamah*, all flesh would perish and man would return to dust (Job 34:14-15; Ps 104:29; Is 2:22)

Neshamah is used of life in animals just once (Gen 7:22), but only man is given *neshamah* directly. The point is that, while both man and animals have the spirit of life in them, only man is eternal because it is uniquely given to man by God. Animals, when they die, have no further existence, but the immaterial part of man continues to exist after death, even though the material part has died. Man's soul is an eternal soul, an on-going living spirit. This is reaffirmed in 1 Cor 15:45.

Another major difference between man and animals is that man is made in the image of God, animals were not created in God's image. This key distinction renders man eternal. Another fundamental distinction is that animals will not be resurrected because they have no eternal souls. Since they lack eternal souls, it is permissible to kill them for food, which will come up in the Noahic Covenant in Gen 9.

(b) Man's stewardship (2:8-20)

- 8 The LORD God **planted a garden toward the east**, in **Eden**; and there He placed the man whom He had formed.
- 8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.
- 8 The LORD God planted a garden in Eden, toward the east, where he placed the man whom he had formed.
- 8** And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- "...planted a garden" - this rectified the previous state in which there was no vegetation in the garden in v5
- Note: It's not the Garden of Eden, but rather a Garden *in* Eden. 3x we're given a distinction between the Garden and Eden (here, 2:10; 4:16). It's never called the Garden of Eden.
- Also called "Garden of Jehovah" (Gen 13:10; Is 51:3), and the Garden of God (Ezek 28:13; 31:9).
- "...east" - more of a location instead of a direction; whenever "east" is used in Scripture, it always refers to the same basic area: modern day Iraq (between Tigris and Euphrates rivers); Mesopotamia ("between the rivers"); called "Shinar" in Hebrew
- "...Eden" - watering, a place that is well watered (Cf. Ps 36:9)

9 Out of the ground the LORD God caused every **tree** to grow that is pleasing to the sight and good for food; the **tree of life** was also in the midst of the garden, and the **tree of the knowledge of good and evil**.

9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

9 The LORD God caused every tree that is both beautiful and suitable for food to spring up out of the ground. The tree of life was also in the middle of the garden, along with the tree of the knowledge of good and evil.

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

- "...tree" - a garden tree; a tree appropriate for a garden, versus a normal tree you would find in a forest (Cf. 1:12)

- Two requirements for the trees:

1. To be pleasant to the sight
2. To be good for food

— These were requirements for all trees in the Garden

- Two specific trees:

1. "...tree of life" -

— In the midst of the garden; at the center of the garden

— The means of preserving and promoting life

— It confirmed man in his physical life for eternity; eating of this tree would render physical death impossible

— Other references (Gen 3:22,24; Prov 3:18; 11:30; 13:12; 15:4; Rev 2:7; 22:2,14,19)

2. "...tree of knowledge of good and evil" -

— Only mentioned in v9,17

— "knowledge" - experiential knowledge

— Why did God even bother placing this tree in the Garden, if He knew that if they ate of it, it would be problematic? Because God created man in God's image, therefore we must have volition (choice). If He didn't place this tree in the Garden, He would not be respecting His creation.

— Moses presented this same choice to the Israelites at the end of his life, prior to them entering into the Promised Land (Deut 30:15-19)

— Carries the concept of having the power to decide for oneself what is in one's best interest and what is not, such as whether to be like God (Cf. Deut 1:39 in regard to young ones, but old enough to make responsible decisions; Cf. 1 Kings 3:9 in regard to making responsible decisions).

- The concept of good and evil emphasizes the power of making decisions for one's welfare, however it did not give one the strength to choose the good and reject the evil
- Scripture does not say what type of fruit it bore; tradition says it was an apple tree

10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

10 A river flows from Eden to water the garden, and from there it divides, becoming four branches.

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

- A single river entered the garden and watered it, then it split into four rivers

- Unknown today, although believed to be the Nile River

11 The name of the first is Pishon; it flows around the whole land of **Havilah**, where there is gold.

11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

11 The name of the first one is Pishon—it winds through the entire land of Havilah, where there is gold.

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

- "...Havilah" - also mentioned in Gen 25:18; today is in central Arabia, east of Israel

— We know where the land of Havilah is, but we don't know the location of the river

12 The gold of that land is good; the bdellium and the onyx stone are there *as well*.

12 The gold of that land is good; the bdellium and the onyx stone are there.

12 The gold of that land is pure; bdellium and onyx are also found there.

12 And the gold of that land is good: there is bdellium and the onyx stone.

- The gems mentioned are probably remains of the pre-satanic fall, as these gems are also mentioned in the pre-satanic fall earth in Ezek 28:13

- In Genesis, there is gold in the land; in Revelation, there is gold in the street

13 The name of the second river is Gihon; it flows around the whole land of **Cush**.

13 The name of the second river is Gihon; it flows around the whole land of Cush.

13 The name of the second river is Gihon—it winds through the entire land of Cush.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

- "...Cush" - or "Ethiopia"; typically, Cush refers to Ethiopia, but that would provide a geographic challenge

— Another place that goes by Cush is the land of the Cassites (or Kassites, aka Cosseans) located east of Mesopotamia and east of the Tigris River. This fits the geography better.

14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the **Euphrates**.

14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

14 The third river is named the Tigris— it flows to the east of Assyria. The fourth river is the Euphrates.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

- "...Euphrates" - in ancient Babylonia—modern day southern Iraq

Of the four rivers, two are known today and two remain unknown. The Tigris and Euphrates may have been the northern and southern boundaries of the Garden, but that can't be confirmed. The geographical differences are likely due to the effects of the Flood, which changed the geography significantly.

Edenic Covenant (Gen 1:28-30; 2:15-17)

The Edenic Covenant contains seven provisions. Numbers 1-4 are listed in Gen 1:28-30, while 5-7 are listed here:

1. Populate the earth (1:28a)
2. Subdue the earth (1:28b)
3. Authority over the animal kingdom (1:28c)
4. Eat a vegetarian diet (1:29-30; 2:16)
5. Physical labor in the garden ["dress it and keep it"] (2:15)
6. Unpermitted foods (2:17a)
7. The penalty for disobedience - spiritual death (2:17b)

See [Covenant, Edenic](#) and [8 Covenants of the Bible](#) for details about the Edenic Covenant.

The Edenic Covenant was the basis for the Dispensation of Innocence. The record of the Edenic Covenant being broken is found in Gen 3:1-8.

15 Then the LORD God took the man and **put** him in the Garden of Eden **to cultivate it and tend it.**

15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

15 The LORD God took the man and placed him in the Garden of Eden in order to have him work it and guard it.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

- God moved man from where his creation occurred, into the Garden. Adam was created outside the Garden, then placed inside.

- "...put" - Hebrew word for "to rest"; God "rested" Adam in the Garden.

- The purpose was two-fold:

1. "...to cultivate it" - physical activity was part of the original creation; work did not come only after the Fall. Physical activity was spiritual service to God. Man is there not to be served, but to be a servant. While labor was part of the perfect state, the labor was easy and the land produced easily. It was not toilsome, sweat-producing labor.

2. "...tend it" - "to guard" or "to keep obedience"; to exercise great care to the point of guarding. Keeping the Garden was an act of obedience to God.

— God created man (pre-Fall) to procreate, work, and keep the Garden

— This pre-Fall plan of God is the opposite of socialism/communism: God's plan says, I work, I eat; socialism/communism says, You work, I eat.

— This form of working and productivity will be reality again in the Eternal State (Rev 22:3). It will be a time when we no longer have to work to survive, and our work will always be satisfying and productive. We will have the opportunity to use our God-given desires and capabilities to be productive.

16 The LORD God **commanded** the man, saying, "From any tree of the garden you may freely eat;

16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

16 The LORD God commanded the man: "You may freely eat from every tree of the garden,

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

- Verses 16-17 describe the free will/volition that God gave to man, in accordance with His creating him in God's image

- "...commanded" - first usage of this Hebrew word, and first mention of an actual command

- Man was to remain a vegetarian in the Garden

17 but **from the tree of the knowledge of good and evil you shall not eat, for on the day** that you eat from it you will certainly **die.**"

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

17 but you are not to eat from the tree of the knowledge of good and evil, because you will certainly die during the day that you eat from it."

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

- God gave Adam the first Law four verses before He created Eve, therefore it follows that it was Adam's responsibility to convey the full intent of God's Law to his wife.

— On the surface, it appears that Adam did indeed convey God's Law to Eve (because of her response to the serpent, Gen 3:1-3), but was likely not tending to his wife as he should (1 Tim 2:14).

- "...from the tree of the knowledge of good and evil you shall not eat" - the prohibition; this prohibition was the one test to see how man would respond to the will of God. It was a test of the recognition of, and submission to, the will of God.

— Man was not to assume that, just because he was given authority over the earth, that he was independent of God or exempt from God's law

— If there wasn't, people really don't have a choice. A choice means you have to have an avenue for rebellion should you choose to go that direction. If that choice was not there, God would not be respecting how He made Adam and Eve in His image (1:26).

— The question God posed was: Will man, like Satan, reject God's right to rule, declaring himself to be independent from God? Man, on his own, must choose to love and obey God of his own free will.

— At this point, man was created in an unconfirmed holiness. He was holy, but that holiness was unconfirmed. God gave him the power of contrary choice. Had man passed that test, his holiness would have eventually been confirmed without the ability to commit sin.

— Some say that our image-bearing and choice were "pre-fall" and since the fall, that has been erased. But God never erased or revoked our image bearing status. Theologians like to say that our image bearing status has been "effaced" by the fall, but not "erased" (Cf. Gen 9:6; James 3:9).

- A similar choice was given to the angels. At Satan's rebellion, the angels were given a choice to follow Satan, and those who did now cannot help but sin. The angels who did not choose to follow Satan were confirmed in their holiness and now no longer have the ability to sin.

- This will happen to believers at the Rapture, or the Second Coming (depending on when you believe). When we have our resurrection bodies, with our righteousness confirmed, we will no longer have the capacity to sin.
- "...on the day" - *yom*, plus a preposition ("in the") is better translated "when" (Cf. 1 Kings 2:37)
 - God is telling Adam that if he ate of the tree of knowledge, he would introduce a process that would lead to physical death, and that process could not be altered
 - Adam didn't die on the same day he sinned; in fact, he lived for 930 years before he died (5:5). But his body was put into a process whereby he would die physically one day.
 - However, Adam did die spiritually that day. Death throughout the Bible does not mean non-existence, it means separation. Adam was separated from God because of his sin. Until the provision was made by God to cover him and Eve in animal skins, he was "dead" in the sense that he was separated from God at the split-second he made the decision to sin. At that point, he didn't even seek God anymore...God had to seek after him.
 - At that point in Adam's life, his "spirit" (the part of his being that relates to God) was snuffed out. The other parts of his being, his body, was working and alive (although the aging process had begun) and his soul was working and alive (his still had a personality), but his spirit, the part of him that relates to God, was gone because the life of God that was in him disappeared.
 - Some use this to argue for the "Day-Age" theory; "day" (*yom*) actually does mean an "age" here, but that doesn't mean that *yom* means the same thing in Gen 1 because of the "*yom + integer*" formula, plus "evening and morning."
 - "...die" - *muwth*, used 791x in the OT, and means physical death every single time. It is a death sentence from God.
 - The consequences for exercising free will in a way contrary to God's design (Cf. Rom 5:12; 1 Cor 15:21-22). We can pick our sin, but we can't pick the consequences.
 - Death did not exist before Adam's rebellion (Rom 5:12; 1 Cor 15:21-22). God did not create a world in Gen 1 that included death. It wasn't a thing until the Fall.
 - The word here also applies to spiritual death, because at the Fall the cord/relationship/fellowship was cut between man and God

General vs Special Revelation

When God gave Adam the two trees, He gave him General Revelation. Then God gave Adam Special Revelation when He said, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die" (Gen 2:16-17). This tree will bring you life, that tree will kill you. That is Special Revelation from God.

God is teaching Adam an important principle...that you interpret General Revelation through the lens of Special Revelation. You are not free to interpret everything in nature and the universe the way you want to interpret it...you have to interpret reality (General Revelation) through the lens of God's Word (Special Revelation).

In Eden, it's likely that the Tree of Life and the Tree of Knowledge looked exactly the same... from a human perspective, there was likely no discernible difference between those trees. Yet there was a world of difference...one would bring life, one would bring death. If they didn't have a special word from God, they would've never known the difference. And if they needed that special Word from God before the Fall, how much do we need this Word after the Fall.

Since the entrance of sin into the world, man can gather true knowledge about God from His general revelation only if he studies it in light of Scripture, in which the elements of God's original self-revelation, which were obscured and perverted by the blight of sin, are republished, corrected, and interpreted.... Some are inclined to speak of God's revelation as a second source; but this is hardly correct in view of the fact that nature can come into consideration here only as interpreted in the light of Scripture. — Louis Berkhof, Introductory volume to Systematic Theology, p 60, 96.

We are not free to interpret the natural world any way we want to interpret it...to see it and understand it rightly, we must interpret it through a lens of special revelation, God's Word.

18 Then the LORD God said, "It is **not good** for the man to be alone; I will make him a **helper suitable for him.**"

18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

18 Later, the LORD God said, "It is not good for the man to be alone. I will make the woman to be an authority corresponding to him."

18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

— "...not good" - everything to this point in the creation narrative God has called "good" or "very good"; now, God says something is "not good"

— Man was not designed solely for a vertical relationship with God; he was also designed for a horizontal relationship with others like him (Cf. Eccl 4:9-13)

— "good" describes that which is appropriate or fitting within the purpose of God. It was not in God's purpose for the male to be alone.

— "...helper" - ezer, helper or helpmate; not a demeaning term...used to describe God (Ex 18:4; Deut 33:7,26,29; 1 Sam 7:12; Ps 20:2; 33:20; 46:1; 70:5; 115:9-1; 124:8; 146:5)

— Many women look at the title of "helper" as something less than, something lower than man, because man is never labeled as a "helper" for the woman. However, God is called a

"helper" at least 3x in the OT, and the Holy Spirit is called the *Paraclete*, which means "helper" (John 16:7).

- If you want to see a culture that devalues women and looks at them as less than a man, go to a culture or country that Christianity has not penetrated...muslim countries, far eastern countries, South Pacific (Indonesia, etc.).
- "...suitable for him" - *kenegdo*, found only here and in v20; literally means "a helper as in front of him." It emphasizes that which is conspicuous, that which is in full view, that which is in front of him, someone he can fully see.
- She is one who can perfectly complete him because without her he is incomplete. She is the one providing what is lacking in man. She is one who can do what man alone cannot do.
- Man was created in such a way that he needs the help of a partner, but it has to be a female partner. She corresponds to him physically, socially, and spiritually.

Now God finally says there is something here that is not good. Comparing this with what He said in Gen 1, it becomes clear what is not good: The heavens without the luminaries and birds are incomplete; the sea without the fish is incomplete; the earth without animals and man is incomplete; and so man without a woman is incomplete, and this is *not good*. As long as man exists without a woman there is a sense of incompleteness, just as the sea without the fish, the air without the bird, and land without animals is incomplete.

Putting all these concepts together, the basic meaning includes: a helper like him; a helper fitted to him; a helper worthy of him; a helper corresponding to him; a helper ascending to his opposite; a helper to his counterpart. Whatever man received at the time of his creation, woman would receive as well. She is one who will perfectly complete him, one who will provide what is lacking in the male, one who can do what the male cannot do alone. Man was created in such a way that he needs the help of a partner, and she corresponds physically, socially, and spiritually. There was headship before the fall, but it was complementary, not competitive (see note: **Headship Before the Fall** below).

19 And **out of the ground** the LORD God **formed** every animal of the field and every bird of the sky, and **brought them to the man** to see what he would call them; and whatever the man called a living creature, that was its name.

19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.

19 After the LORD God formed from the ground every wild animal and every bird that flies, he brought each of them to the man to see what he would call it. Whatever the man called each living creature became its name.

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

- After stating that man needs a helper corresponding to him, rather than proceeding with the creation of the woman, God did something else first: He had Adam name the animals.
- God is attempting to show Adam, through the naming of the animals, his own need
- Adam is naming both male and female animals... i.e. Mr. & Mrs Giraffe. Adam was blinded to his own need, so God put him through this naming process in order to get Adam to see his own need for a "helper" by himself.
- "...out of the ground" - animals came from the same substance as man (the ground)
- "...formed" - better translated "had formed"; the underlying Hebrew construction informs us that these animals/beasts had already been formed
- Some point to a contradiction between v19 and Gen 1:24-25, but this is easily erased when you understand that 2:4-25 is a recapitulation of the sixth day of creation.
- "...brought *them* to the man" - the animal kingdom was sovereignly brought to Adam for naming by God
- This refers only to wild land animals and birds; domesticated land animals were already with Adam in the Garden
- In order to name the animals, Adam was evidently created with a complete knowledge of Hebrew
- All names in the Hebrew Bible before the Tower of Babel are Hebrew names and have meanings only in Hebrew even though the Jewish people did not exist yet (Gen 12). Non-Hebrew names first appear in Gen 14.
- All the word plays before Babel only make sense in Hebrew, such as those in Gen 2:23; 3:20; 4:1,25. This shows that the language spoken in the Garden was Hebrew.
- Adam's naming of the animal kingdom was his first act of exercising his dominion over the animal kingdom

Biblical Significance of Naming

Naming something in the Bible is God's way of giving authority over something. If you name someone or something, it indicates authority over that thing or person. In v19, God gave authority to Adam over the animal kingdom because God gave Adam the right to name the animals.

- Gen 1:8
- Num 32:37-38
- 2 Kings 23:24; 24:17
- Dan 1:6-7

20 The man gave names to all the livestock, and to the birds of the sky, and to every animal of the field, **but for Adam there was not found a helper suitable for him.**

20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

20 The man gave names to all the livestock, to the birds that fly, and to each of earth's animals, but there was not found a strength corresponding to him,

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

- God knew Adam's need, but He wanted to make sure that Adam realized his own lack.

God does this by giving Adam authority to name the animal kingdom.

— Adam begins exercising his dominion over the animal kingdom by naming the animals. Naming is an exercise of authority (Num 32:37-38; 2 Kings 23:34; 24:17).

- "Day-Age" theorists point to this verse to argue that Adam couldn't have named every animal created in a 24-hour period, thus Day 6, like the other five days, must be longer than 24-hours.

— However, this verse doesn't state that Adam named every animal: it only states that he named a subset of the animals (cattle, birds, and "beasts of the field" [as opposed to "beasts of the earth," 1:25])

— Adam only named the animals that God brought to him (v19)

— Sometimes we read the Bible with a "uniformitarian presupposition" meaning that we take what is normal and common today, and we read the Bible through that lens, considering modern presuppositions. But modern presuppositions were not in place at the time of Adam, specifically during the pre-Fall timeframe.

- "...but for Adam there was not found a helper suitable for him" - this is the reason God had Adam name the animals before creating Eve, even after God acknowledged that Adam needed a helpmate

— After Adam named all the animals, by his own experience, could now see that nothing in the animal kingdom would meet his need. This process emphasized his aloneness.

(c) Creation of woman (2:21-25)

21 So the LORD God caused a **deepsleep** to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

21 so the LORD God caused a deep sleep to overshadow the man.

When the man was asleep, he removed one of the man's ribs and closed up the flesh where it had been.

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

- "...deep sleep" - *tardeimah*, a deep sleep imposed by God
- God does His best work when man is not involved ("deep sleep"; Cf. Gen 15:12)
- If Adam would've been awake, and made his own choice, he likely would've married a gorilla. He wouldn't have waited on the Lord, but instead rushed into something at the spirit level or physical (body) level, but God wants to match us with someone on all three levels.
- Singles need to approach marriage in the same way...waiting on the Lord
- If someone has already married a "gorilla," the Bible has some verses that speak toward our conduct toward an unsaved spouse (1 Peter 3:1-6)
- Adam felt no pain because there was no sin

22 And the LORD God **fashioned** into a woman the **rib** which He had taken from the man, and **brought her to the man**.

22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

22 Then the LORD God formed the rib that he had taken from the man into a woman and brought her to the man.

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

- When God put Adam to sleep and created Eve, she was comparable to him and compatible with him on all three levels: body, soul, and spirit
- "...fashioned" - *banah*, to build; God built woman from man's side; further refutation of evolution (Cf. 1 Tim 2:13; 1 Cor 11:8)
- "...rib" - *tzeila*, literally means "side"; the woman was created by an undesignated part of Adam's body, including both flesh and bone (Cf. v23)
- "...brought her to the man" - Eve was God's gift to Adam

23 Then the man said, "**At last this is bone of my bones**, And flesh of my flesh; **She shall be called 'woman'**, Because she was taken out of man."

23 The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

23 So the man exclaimed, "At last! This is bone from my bones and flesh from my flesh. This one will be called 'Woman,' because she was taken from Man."

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

- "...At last this is bone of my bones" - Adam's immediate response to Eve; this is the first recorded words of mankind

- Woman: Heb. *Isha*; Man: Heb. *Ish*
- Adam recognized the source of Eve. This is used as a covenantal formula in 2 Sam 5:1, when the 10 Tribes pledged their loyalty to David. This phrase is a covenantal marriage statement of commitment, hence she was his complement. Adam was incomplete without Eve.
- The woman was made from man, made for man, given to man, and named by man
- The fact that Adam did the naming shows he had authority over her; and so man's authority over woman pre-existed the Fall
- How old Adam and Eve looked on the day of creation is not stated, but they were not created as infants; they were created as adults
- By its very nature, creation carries with it the appearance of age. On the seventh day, they were one day old, but they looked like adults.
- "...She shall be called 'woman'" - Adam names Eve, Eve does not name Adam
- When you study naming in the Bible, it communicates authority. God named many things in the Bible, to demonstrate His authority over them (Cf. 1:8; Num 32:37-38; 2 Kings 23:24; 24:17; Dan 1:6-7). Here, God doesn't name Eve, Adam names Eve.
- When the woman sins in 3:6, God calls out for Adam, not Eve, because Adam is the responsible party, being the head
- Evangelical Feminism: a theological movement within the evangelical church that seeks to abolish all gender role distinctions (in terms of authority) within marriage and the church.
- How could God look at women as lower than men when women were created from Adam, and also in the image of God, just like men? Woman is from the same flesh and same bone as man.
- Eve wasn't taken from Adam's head, that she would rule over him, or from his feet, that he would rule over her...but from his side, his equal, his partner.
- Both genders are created in the image of God, and both genders are co-rulers ("let them," 1:26-28). Men and women are *joint rulers* in 1:26-28, and *joint heirs* in the coming kingdom and in the Eternal State.

Gentile Brides

Husband	Wife
Adam	Eve
Isaac	Rebekah
Joseph	Asenath
Moses	Zipporah
Salmon	Rahab
Boaz	Ruth
Christ	Church

...all have no death recorded!

See [7 Gentile Brides](#) for explanations on how each is a type of the Church.

24 For this reason a man shall **leave his father and his mother**, and be **joined** to his wife; and they shall become **one** flesh.

24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

24 (Therefore a man will leave his father and his mother and cling to his wife, and they will become one flesh.)

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

- This describes a new relational priority, which transcends all other relationships (Cf. Matt 19:6), including that of parent/child

— When you get married, your relationship with your wife is the most important relationship in your life, superseding your relationships with your parents or any other family members

— "For this reason" - the preceding events, namely the creation of the woman, provide the foundation of marriage

— "...leave his father and his mother" - requires a severance of ties by moving from subjection to parents to honor of parents

— Not so much a physical departure as a mental and emotional departure. There must be a mental and emotional departure where the man and woman now focus their emotions, needs and everything else upon each other and not upon their parents.

— "leave" - or "forsake" is not in a negative sense, but in a positive sense, moving one's loyalty from one to another (from his parents to his wife)

— The man rejects any further emotional ties to his parents as far as meeting his emotional needs but not forsaking the love and honor of parents. As far as emotional fulfillment, he now focuses and seeks fulfillment from his wife.

— "...joined" - "to stick like glue"; often used to signify the maintaining of a covenant (Deut 4:4; 10:20; 11:22; 13:4; 30:20)

— This again shows the covenantal nature of marriage. A husband and wife's destiny is tied to each other and not to their parents

— "...one" - *echad*, same word used in Deut 6:4; used in a sense of compound unity. In this case, they became one flesh through sexual unity.

— Jesus based His teaching on marriage on this passage (Matt 19:3-9; Mark 10:2-12; He quoted 1:27 and 2:23-24)

— One wife (Matt 19:8); heterosexual, permanent (Matt 19:4-6); male as the head (1 Cor 11:8-9; 1 Tim 2:13)

- See [Divine Institutions](#).

Basis of Marriage

- Biological Basis (procreation, etc.)
- Psychological Basis (young man's mistress; middle age's companion; old man's nurse...)
- Sociological Basis (basic molecule of the family, tribe, nation...)
- Spiritual/Supernatural Basis (communicates the most intimate truths of God's relationship...)

25 And the man and his wife were both **naked**, but they were not ashamed.

25 And the man and his wife were both naked and were not ashamed.

25 Even though both the man and his wife were naked, they were not ashamed about it.

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

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

- Hinge/transition verse that leads into Gen 3...

— It poses the question...well of course they weren't ashamed, why would they be? The narrative then moves into Gen 3, which answers that question...how sin and shame entered God's picture.

— At this point, man and woman are the pinnacle of God's creation, and are functioning as Theocratic Administrators over God's creation

— "...naked" - *arumim*, the absence of clothing meant the absence of lust by which man degrades woman sexually for his own selfish satisfaction. That was not a problem before the Fall.

— This is the only place in the OT where nakedness is viewed positively, because it comes before the Fall. Everywhere else this Hebrew word is used, it is used negatively, with some form of humiliation: a description of the poor (Job 24:7; 24:10; 31:19; Ezek 18:16); as a sign of shame or guilt (Gen 3:7; 7:10,11; Ezek 16:22,37,39; Hosea 2:3; Amos 2:16; Micah 1:8); it is also used as a reference to birth (Job 1:21; Eccl 5:15).

— They could look at each other's nakedness without lust; they were at ease with each other. There was no fear of exploitation for evil; there was total exposure but no shame (because they had done nothing wrong).

Headship Before the Fall

Four observations about headship between man and woman before the Fall:

1. Adam's priority in creation indicates he was given headship over Eve.

2. The fact that Adam named the animals shows the authority given to man was above that which was given to the woman, since naming something was a sign of exercising authority, and one is considered to have authority over that which is named.
3. The woman was created for the man.
4. It was man who gave woman the title of Woman, and later he also names her, which also shows that Adam had authority over Eve. Whereas before the Fall he gives her a generic title, Woman, after the Fall he will give her a personal name.