

Genesis 2 Commentary

Previous

Next

CLICK VERSE
To go directly to that verse

- Genesis 2:1 Commentary
- Genesis 2:2 Commentary
- Genesis 2:3 Commentary
- Genesis 2:4 Commentary
- Genesis 2:5 Commentary
- Genesis 2:6 Commentary
- Genesis 2:7 Commentary
- Genesis 2:8 Commentary
- Genesis 2:9 Commentary
- Genesis 2:10 Commentary
- Genesis 2:11 Commentary
- Genesis 2:12 Commentary
- Genesis 2:13 Commentary
- Genesis 2:14 Commentary
- Genesis 2:15 Commentary
- Genesis 2:16 Commentary
- Genesis 2:17 Commentary
- Genesis 2:18 Commentary
- Genesis 2:19 Commentary
- Genesis 2:20 Commentary
- Genesis 2:21 Commentary
- Genesis 2:22 Commentary
- Genesis 2:23 Commentary
- Genesis 2:24 Commentary
- Genesis 2:25 Commentary

Previous

Next

Click chart to enlarge
 cChart from recommended resource [Jensen's Survey of the OT](#) - used by permission

Summary Chart of The Book of Genesis								
Focus	Foundation Events (Four Events) (Events Predominant)				Foundation People (Four People) (People Predominant)			
Divisions	Creation (Ge 1-2)	Fall (Ge 3-5)	Flood (Ge 6-9)	Nations (Ge 10-12)	Abraham's Faith (Ge 12-24)	Isaac's Family (Ge 25-26)	Jacob's Conflicts (Ge 27-36)	Joseph's Calamity (Ge 37-50)
Topics	Beginning of the Human Race (Race As A Whole)				Beginning of the Hebrew Race (Family of Abraham)			
	Faithfulness of Mankind (Noah)				Faithfulness of One Man's Family (Abraham)			
	Historical				Biographical			
Place	Eastward From Eden to Ur				Westward From Canaan to Egypt			

Time	~2000+ Years (20% of Genesis) (~4004-2090BC)	About 300 Years 193 Yr in Canaan, 93 Yr in Egypt (80% of Genesis) (2090-1804BC)
	Primeval History of Humanity	Patriarchal History of Israel
Author	Moses	

BEGINNINGS

- Ge 1:1-25 - The Universe (Everything)
- Ge 1:26-2:25 - The Human Race
- Ge 3:1-7 - Sin Enters the World
- Ge 3:8-24- God Promises Redemption from Bondage to Sin
- Ge 4:1-15 - Family Life
- Ge 4:16ff - Civilization
- Ge 10:1-11:32 - The Nations of the World
- Ge 12:1ff - The Story of Israel and the Jews

Genesis 2:1 Thus the heavens and the earth were completed, and all their hosts.

BGT κα συνετελεσθησαν ορανς κα γκα πς κσμος ατν

KJV Thus the heavens and the earth were finished, and all the host of them.

NET The heavens and the earth were completed with everything that was in them.

BBE And the heaven and the earth and all things in them were complete.

CSB So the heavens and the earth and everything in them were completed.

ERV And the heaven and the earth were finished, and all the host of them.

ESV Thus the heavens and the earth were finished, and all the host of them.

GWN Heaven and earth and everything in them were finished.

NKJ Thus the heavens and the earth, and all the host of them, were finished.

NAB Thus the heavens and the earth and all their array were completed.

NIV Thus the heavens and the earth were completed in all their vast array.

NJB Thus heaven and earth were completed with all their array.

NLT So the creation of the heavens and the earth and everything in them was completed.

NRS Thus the heavens and the earth were finished, and all their multitude.

YLT And the heavens and the earth are completed, and all their host;

LXE And the heavens and the earth were finished, and the whole world of them.

ASV And the heavens and the earth were finished, and all the host of them.

- **Thus:** Ge 2:4 1:1,10 Ex 20:11 31:17 2Ki 19:15 2Ch 2:12 Ne 9:6 Job 12:9 Ps 89:11-13 104:2 136:5-8 146:6 Isa 42:5 45:18 48:13 55:9 Isa 65:17 Jer 10:12,16 Zec 12:1 Ac 4:24 Heb 4:3
- **hosts:** De 4:19 17:3 2Ki 21:3-5 Ps 33:6,9 Isa 34:4 40:26-28 45:12 Jer 8:2 Lu 2:13 Ac 7:42
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Psalms 33:6 (See [Ray Comfort's note](#)) By the word of the LORD the heavens were made (NOT BY EVOLUTION BUT HIS WORD!), And by the breath of His mouth all their host...9 For He spoke, and it was

done; He commanded, and it stood fast.

Comment - This passage clearly states God spoke and with His Word created all things. "Gradual" creation (theistic evolution) is flatly refuted by the Holy Spirit's inspired record. God spoke and creation existed. Believe it or not.

Henry Morris writes that "The vast spaces of the cosmos with all their innumerable stars and galaxies were called into existence instantaneously by the omnipotent word of Christ (Jn 1:3+). God did not use processes of stellar evolution for this purpose. If such processes could account for the universe, then God would be redundant. The Genesis account records seventeen occasions of God speaking (Heb 11:3+; 2Pe 3:5+)."

John 1:3+ All things came into being through Him (NOT THROUGH EVOLUTION), and apart from Him nothing came into being that has come into being.

Hebrews 11:3+ **By faith** we understand that the worlds were prepared **by the word of God** (DO YOU BELIEVE THIS VERSE?), so that what is seen was not made out of things which are visible.

2 Peter 3:5+ For when they maintain this, it escapes their notice that **by the word of God** the heavens existed long ago and the earth was formed out of water and by water,

CREATION COMPLETED AND CONSUMMATED

This chapter is like looking at Day 6 of creation with a zoom lens, zooming in on the details.

To consummate means to bring to completion or fruition, to conclude, to complete in every respect, to supremely accomplish (great description of Creation by our Supreme God!).

Thus the heavens and the earth were completed ([kalah](#); Lxx - [sunteleo](#)), **and all their hosts** ([tsaba](#)) - Do not miss the clear implication of this passage, specifically the word "**completed!**" If you believe in evolution or even so-called theistic evolution, you have to rationalize those errant beliefs with the word "**completed.**" It is worth noting that so-called theistic evolution is only a step away (so to speak) from atheistic evolution (only one letter separates these two errant beliefs.) **Hosts** refers to all things that God created to populate the earth (plants and people, etc). The Septuagint translates **completed** with the verb [sunteleo](#) (also in Ge 2:2) which means to bring to an end, to complete, to finish. **BDAG** says it means "to complete something that has been in process." And so to speak God has been in process over 6 days creating and now the Spirit of God says IT IS FINISHED! Evolution (theistic or atheistic) is an affront to the veracity of the Spirit of Truth. Either God is in error or man is error and guess who is in error? (That's essentially a rhetorical question!).

Heavens and the earth - this phrase occurs 13x in 13v - Ge 1:1; Ge 2:1; Ge 2:4; Ex 20:11; Dt. 31:28; 1 Chr. 29:11; Jer. 10:11; Jer. 23:24; Jer. 32:17; Joel 3:16; Hab. 3:3; Hag. 2:6; Hag. 2:21

The fact that God completed creation on the 6th day is in accord with the **first law of thermodynamics** (a version of the law of [conservation of energy](#), adapted for [thermodynamic processes](#)) which says that the universe is now closed and is no longer expanding. Here is a discussion from Wikipedia

The law of conservation of energy states that the total energy of any isolated system (for which energy and matter transfer through the system boundary are not possible) is constant; energy can be transformed from one form to another, but can be neither created nor destroyed.

[All things bright and beautiful.](#)

All creatures great and small,
All things wise and wonderful—
The Lord God made them all.
—Alexander

Henry Morris on completed - The strong emphasis in these verses on the completion of all of God's creating and making activity is a clear refutation of both ancient evolutionary pantheism and modern evolutionary materialism, which seek to explain the origin and development of all things in terms of natural processes and laws innate to the universe. Creation is complete, not continuing (except in miracles, of course; if evolution takes place at all, it would require continuing miraculous intervention in the present laws of nature). ([New Defender's Study Bible Notes](#) or borrow [The Defender's Study Bible](#))

Victor Hamilton - The point made by this verb is that the universe is no longer in a process of being created. What Gen. 1 allows

for is not additional creation but procreation and self-perpetuation. (See context in [The Book of Genesis, NICOT Chapters 1-17](#))

Ryrie on all their hosts - In Neh. 9:6, the same Hebrew word depicts "stars"; and in 1 Kings 22:19, it refers to angels. Here, it probably means simply "all the things that God created." (Borrow [Ryrie Study Bible](#)) (ED: I agree that the context favors that interpretation and not only angelic hosts, although they also are creatures of God's creation.)

ESV Study Note has an interesting thought on the significance of Genesis 2:1-3 - The repeated comment that God rested does not imply that he was weary from labor. The effortless ease with which everything is done in Genesis 1 suggests otherwise. Rather, the motif of God's resting hints at the purpose of creation. As reflected in various ancient Near Eastern accounts, divine rest is associated with temple building. God's purpose for the earth is that it should become his dwelling place; it is not simply made to house his creatures. God's "activities" on this day (he finished, "rested," "blessed," "made it holy") all fit this delightful pattern. The concept of the earth as a divine sanctuary, which is developed further in Ge 2:4-25, runs throughout the whole Bible, coming to a climax in the future reality that the apostle John sees in his vision of a "new heaven and a new earth" in Rev. 21:1-22:5. (See context in [ESV Study Bible](#))

Matthew Henry - After six days, God ceased from all works of creation. In miracles, He has overruled nature, but never changed its settled course, or added to it.

Wenham comments that "Ge 2:1-3 echoes Ge 1:1+ by introducing the same phrases but in reverse order: 'he created,' 'God,' 'heavens and earth' reappear as 'heavens and earth' (Ge 2:1) 'God' (Ge 2:2), 'created' (Ge 2:3). This chiasmic pattern brings the section to a neat close which is reinforced by the inclusion 'God created' linking Ge 1:1 and Ge 2:3." (See context in [Genesis 1-15, Volume 1](#) or borrow [Genesis. 1-15](#))

George Gallup, the famous statistician once said "I could prove God statistically. Take the human body alone. The chance that all the functions of the individual would just happen is a statistical monstrosity." (While I understand what he is saying, no one could prove God unless God enabled them to prove Him!)

Norman Geisler - [When Critics Ask](#) (go to page 26)

GENESIS 2:1—How could the world be created in six days?

PROBLEM: The Bible says that God created the world in six days (Ex. 20:11). But modern science declares that it took billions of years. Both cannot be true.

SOLUTION: There are basically two ways to reconcile this difficulty.

First, some scholars argue that modern science is wrong. They insist that the universe is only thousands of years old and that God created everything in six literal 24-hour days (=144 hours). In favor of this view they offer the following:

1. The days of Genesis each have "evening and the morning," (cf. Gen. 1:5, 8, 13, 19, 23, 31), something unique to 24-hour days in the Bible.
2. The days were numbered (first, second, third, etc.), a feature found only with 24-hour days in the Bible.
3. Exodus 20:11 compares the six days of creation with the six days of a literal work week of 144 hours.
4. There is scientific evidence to support a young age (of thousands of years) for the earth.
5. There is no way life could survive millions of years from day three (1:11) to day four (1:14) without light.

Other Bible scholars claim that the universe could be billions of years old without sacrificing a literal understanding of Genesis 1 and 2. They argue that:

1. The days of Genesis 1 could have a time lapse before the days began (before Gen. 1:3), or a time gap between the days. There are gaps elsewhere in the Bible (cf. Matt. 1:8, where three generations are omitted, with 1 Chron. 3:11–14).
2. The same Hebrew word "day" (yom) is used in Genesis 1–2 as a period of time longer than 24 hours. For example, Genesis 2:4 uses it of the whole six day period of creation.
3. Sometimes the Bible uses the word "day" for long periods of time: "One day is as a thousand years" (2 Peter 3:8; cf. Ps. 90:4).
4. There are some indications in Genesis 1–2 that days could be longer than 24 hours:
 - a) On the third "day" trees grew from seeds to maturity and they bore like seeds (1:11–12). This process normally takes months or years.
 - b) On the sixth "day" Adam was created, went to sleep, named all the (thousands of) animals, looked for a helpmeet, went to sleep, and Eve was created from his rib. This looks like more than 24 hours worth of

activity.

c) The Bible says God “rested” on the seventh day (2:2), and that He is still in His rest from creation (Heb. 4:4). Thus, the seventh day is thousands of years long already. If so, then other days could be thousands of years too.

5. Exodus 20:11 could be making a unit-for-unit comparison between the days of Genesis and a work week (of 144 hours), not a minute-by-minute comparison.

Conclusion: There is no demonstrated contradiction of fact between Genesis 1 and science. There is only a conflict of interpretation. Either, most modern scientists are wrong in insisting the world is billions of years old, or else some Bible interpreters are wrong in insisting on only 144 hours of creation some several thousand years before Christ with no gaps allowing millions of years. But, in either case it is not a question of inspiration of Scripture, but of the interpretation of Scripture (and of the scientific data). (Online [When Critics Ask](#))

The Scientist: “I want to know how God created the world.” Albert Einstein

There are many who, in a vain attempt to show atheism to be “intellectual,” have claimed that Albert Einstein was an atheist. However, the father of all scientists made a number of statements that clearly refute such a claim.

He said, “In the view of such harmony in the cosmos which I, with my limited human mind, am able to recognize, there are yet people who say there is no God. But what makes me really angry is that they quote me for support of such views.” (The Expanded Quotable Einstein, Princeton University Press, page 214).

He also said, “We know nothing about God and the world at all. All our knowledge is but the knowledge of schoolchildren. Possibly we shall know a little more than we do now. But the real nature of things, that we shall never know, never.” (The Expanded Quotable Einstein, Princeton University Press, page 207).

ED COMMENT - SADLY HE MUST HAVE NEVER READ JOHN WHO WROTE - "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, **He has explained Him.**" Jn 1:18 and "Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father;** how do you say, 'Show us the Father'?" Jn 14:9

He even revealed his insightful mind with, “I see a pattern, but my imagination cannot picture the maker of the pattern. I see a clock, but I cannot envision the clockmaker. The human mind is unable to conceive of the four dimensions, so how can it conceive of a God, before whom a thousand years and a thousand dimensions are as one.” (The Expanded Quotable Einstein, Princeton University Press, page 208).

He also said, “I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts. The rest are details.” (The Expanded Quotable Einstein, Princeton University Press, page 202).

Those who take the time to read the Bible can know how God created this world (see Genesis 1), and they can read the thoughts of God throughout holy scripture. The problem is that the Bible is not merely a **history book** as some maintain. It is a **moral book** and for that reason sinful man refuses to open its pages. The Psalmist informs us, “The entrance of Your Word gives light” (Psalm 119:130) and the Bible further tells us that men love darkness rather than light, because their deeds are evil. They refuse to come to the light because it exposes their sinful deeds (see John 3:19–20+).

In the light of these thoughts it is interesting to note that at the age of thirty-four a reasonably young Einstein unashamedly boasted, “I have firmly resolved to bite the dust, when my time comes, with the minimum of medical assistance, and up to then I will sin to my wicked heart’s content.” (The Expanded Quotable Einstein, Princeton University Press, page 61).

However, time tends to make most thinking men somewhat philosophical. Two months before his death in 1955, he said, “To one bent on age, death will come as a release. I feel this quite strongly now that I have grown old myself and have come to regard death like an old debt, at long last to be discharged. Still, instinctively one does everything possible to postpone the final settlement. Such is the game that nature plays with us.” (The Expanded Quotable Einstein, Princeton University Press, page 63).

It seems that the great genius spoke biblical truth unawares. However, it isn’t nature that seeks a “final settlement,” it is the law of God (Ro 6:23). Like a criminal who has transgressed civil law, he (like the rest of humanity) was in debt to eternal justice because he had transgressed God’s law (Ro 3:23). This great debt that he spoke of could not be satisfied with mere silver and gold (cf 1Pe 1:18-19). It is a debt that demands capital punishment. It calls for the death penalty for guilty transgressors ... and eternal damnation in Hell. Its terrible decree demands, “The soul that sins shall die,” (Ezekiel 18:20) but it is a demand that was fully satisfied by the One

who cried from Calvary's cross, "It is finished!" (John 19:30+) It was paid in full by the precious Blood of Jesus. (From Ray Comfort See context in [The Evidence Bible](#))

Completed (03615) **kalah** to be complete, at an end, finished, accomplished, or spent. To bring a process to completion. To **consummate**. It can have a positive connotation (Ge 2:1-2), but more often is used in a negative sense. The primary meaning is the notion of "completion" of some process.

This word occurs over 200x in 200v and conveys a wide range of meanings **NAS** renders kalah - accomplish(2), accomplished(1), annihilate(1), annihilated(2), been consumed(2), been spent(1), brings to pass(1), brought(1), came to an end(1), ceased(1), come to an end(5), complete(1), completed(10), completely gone(1), completion(1), consume(6), consumed(16), decided(3), demolish(1), destroy(10), destroyed(4), destroyed them all(1), destroys(1), destruction(1), determined(1), devoured(1), died(1), end(4), ended(3), ending(1), exhausted(2), exterminated(1), fail(10), failed(1), fails(2), faints(1), feed(1), finish(6), finished(67), finishes(1), fulfill(2), languish(1), languishes(1), longed(1), make an end(1), over(1), perish(1), perishing(1), plotted(1), put an end(2), ravage(1), settled(1), spend(3), spent(5), terminate(1), use(1), used(1), vanish(2), vanishes(1), waste away(1), wastes away(1), yearned(1).). This nuance is attested in an Arabic cognate meaning "to come to an end." Other cognates include "to use up" (Ugaritic, Phoenician, Targumic) and "to be weak" (Arabic, Mandaean).

Gilbrant - The completion of human work projects can be expressed by this verb (Gen. 6:16; 1 Kings 6:9), as can a thorough harvest (leaving nothing to glean), the completion of the agricultural cycle (Lev. 19:9). Human plans can be completed (Ruth 3:18). Other time periods can be denoted by this verb (Job 36:11; Ps. 90:9), and the totality of a temporal period can be expressed by *kālāh* (1 Sam. 3:12).

The completion of a project naturally leads to the cessation of the activity. Thus, the verb is found in the context of "to finish" (Gen. 17:22). The nuance attested in other Northwest Semitic dialects of "to use up" also logically flows from this concept of completion. This meaning is also attested in the Hebrew Bible (Deut. 32:23), with the extended notion of cessation of eyesight (Lev. 26:16; 1 Sam. 2:33; Job 31:16; Jer. 14:6). A number of material objects "fade away" (Prov. 5:11; Job 4:9; Isa. 15:6) and perish (Isa. 1:28; Jer. 16:4; Ezek. 13:14).

In this same line of semantic progression, one can see the extension of the concept to convey the notion "to destroy." Things which are completely used, things which fail, are things which are no longer useful for their intended purposes. Destruction can be according to plan, a completion of the thought or physical activity process. For example, Yahweh's destruction of Judah is in accord with his plan to revoke the Covenant, purify the remnant and restore the nation (Jer. 14:12). Once Assyria had completed its task assigned to it by Yahweh, of destroying the northern kingdom of Israel, Yahweh would destroy it in accord with their earned fate (Isa. 10:18). ([Complete Biblical Library](#))

QUESTION - [What is theistic evolution?](#)

ANSWER - Theistic evolution is one of three major origin-of-life worldviews, the other two being **atheistic evolution** (also commonly known as **Darwinian evolution** and **naturalistic evolution**) and **special creation**. Versions of theistic evolution come somewhere between one of two extremes. One view is close to [deism](#), which says God allows only natural processes to influence the development of life. The other assumes that God constantly used miraculous intervention to guide evolution.

The first boundary of **theistic evolution** states that there is a God, but He was not directly involved in the origin of life. According to this view, God created the building blocks and natural laws with the eventual emergence of life in mind. However, early on He stepped back and let His creation take over. He let it do what it was designed to do, and life eventually emerged from non-living material. This view is similar to atheistic evolution in that it presumes a naturalistic—albeit God-designed and ordained—origin of life. Atheistic evolution also assumes that life emerged naturally from preexisting, non-living building blocks under the influence of natural laws. However, according to atheistic evolution, there is no God, and the origin of those natural laws is not explained.

The opposite pole of **theistic evolution** is that God performed constant miracles to bring about the origin of life as we know it. According to this view, He led life step by step down a path from primeval simplicity to contemporary complexity. This view is similar to Darwin's evolutionary tree of life, but with God's intervention taking the place of mutation and natural selection. In this view, where life was not able to evolve naturally, God stepped in. This view is similar to special creation in that it presumes that God acted supernaturally in some way to bring about life as we know it. Special creation says that God created life directly, either from nothing or from preexisting materials.

There are numerous differences between the perspectives of special creation and **theistic evolution**. One significant difference

concerns their respective views on death. **Theistic evolutionists** typically believe that the geologic column containing the fossil record represents long epochs of time. Since man does not appear until late in the fossil record, **theistic evolutionists** believe many creatures lived, died, and became extinct long before man's belated arrival. This means that physical death, at least for animals, existed before Adam and his sin.

Special creationists believe that the earth is [relatively young](#) and that the fossil record was laid down during and after Noah's flood. The stratification of the layers is thought to have occurred due to hydrologic sorting and liquefaction, both of which are observed phenomena. This puts the fossil record and the death and carnage it describes hundreds of years after Adam's sin.

Another significant difference between **theistic evolution** and **special creation** is how the two systems interpret the age of the earth. Theistic evolutionists tend to subscribe to either the [day-age theory](#) or the framework theory, both of which are [allegorical interpretations](#) of the length of the "days" in Genesis 1+. Young earth creationists subscribe to a literal, 24-hour day as they read Genesis 1+. **Theistic evolution** is generally incompatible with a literal reading (**ED**: [Read Literally](#)) of the first two chapters of Genesis.

Theistic evolutionists imagine a Darwinian scenario in which stars evolved, then our solar system, then earth, then plants and animals, and eventually man. The two viewpoints within **theistic evolution** disagree as to the role God played in the unfolding of events, but they generally agree on the Darwinian timeline. That timeline is in conflict with a literal interpretation of the Genesis creation account. For example, Genesis 1 says that the earth was created on day one, and the sun, moon, and stars were not created until day four (Ge 1:16-19+). A common counter from **theistic evolutionists** is to note that the wording of Genesis suggests the sun, moon, and stars were actually created on day one but they could not be seen through earth's atmosphere until day four, leading to their placement on day four.

A literal reading of Genesis shows that birds were created with sea creatures on day five (Ge 1:20-23+) while land animals were not created until day six (Ge 1:24-31+). This is in direct opposition to the Darwinian view that birds evolved from land animals. The literalist account says birds preceded land animals. The **theistic evolutionist** view says exactly the opposite.

Regardless of how a person chooses to interpret scientific evidence or the Bible, **experience has shown the Bible to be reliable**. Centuries of challenges have affirmed that not only is the Bible compatible with science, but also that **not a single word in the Bible has ever been disproved by confirmed facts. Interpretations of Scripture may be found lacking, but the Word of God itself is never wrong**. The Bible is God's living Word, given to us by the Creator of the universe, and His description of how He created that universe is not threatened by atheistic versions of science. [GotQuestions.org](#)

QUESTION - [What is the biblical Creation story?](#)

ANSWER -The basic creation story is found in Genesis 1 and 2, with the account of what happened in the Garden of Eden in chapter 3. Genesis 1 begins before the existence of anything except God Himself. God's revelation of Himself and His will for mankind is the beginning of the creation story. In this beginning, God created everything in the universe (Genesis 1:1). This includes all the heavenly bodies (including every star and planet), as well as everything on the earth. While the triune nature of God is not explicit in the Genesis account, God does reveal an "[us](#)" within the Godhead (Genesis 1:26). The Spirit is active in creation (Genesis 1:2) as is Christ (John 1:1-3; Colossians 1:15-17).

In the six days of creation, God formed light, the universe, and the earth (day 1 - Ge 1:1-5+); the sky and the atmosphere (day 2 - Ge 1:6-8+); dry land and all plant life (day 3 - Ge 1:9-13+); the stars and heavenly bodies, including the sun and moon (day 4 - Ge 1:14-19+); birds and water creatures (day 5 - Ge 1:20-23+); and all the land animals and man (day 6 - Ge 1:24-31+). Mankind is special above all other creatures because he bears the image of God (Genesis 1:27+) and has the responsibility to steward and subdue the earth (Ge 1:28). All of creation was completed in six days in all its vast array and wondrous beauty. God announced that His creation was "very good" (Ge 1:31). Genesis 2 sees the ending of God's creative work and gives a more detailed account of the creation of man.

The seventh day is marked by God's [resting](#). The rest does not suggest that God was tired; rather, His "rest" was simply a cessation of work. God was done, and the universe was just as He wanted it to be. God's six days of work, followed by a day of no work, establishes a pattern of taking one day in seven for rest and sets the number of days in the week still in use today. The keeping of the [Sabbath](#) later became a distinguishing mark of God's chosen people (Exodus 20:8-11.)

Genesis 2 takes a closer look at the creation of man. This passage is not a second creation account, nor is it contradictory to Genesis 1. Genesis 2 simply takes a step away from a linear report to refocus the reader on God's unique work concerning man. God formed man from the dust of the earth He had previously created. After forming man's body, God breathed life—a soul—into him. The fact that God chose to form man this way shows His great care in this process. God next placed the first man, Adam, in a special place, the Garden of Eden. Eden was beautiful and bountiful. Adam had almost everything he needed, including food and

productive work. However, God was not done with man.

God helped Adam to see his need for a mate by having him review all the other creatures and naming them (Genesis 2:19–20). At the end of the naming process, Adam understood what he lacked. God caused Adam to sleep and then formed Eve with as much care as He had formed Adam (Ge 2:21–22). Eve was made from [Adam's rib](#). When God brought Eve to Adam, the man immediately understood that she was special. She was his counterpart, his [complement](#), and flesh of his flesh (verse 23).

God made both Adam and Eve in God's image (Genesis 1:27). The Bible's creation account establishes the family as the basic building block of society (Genesis 1:24; cf. Matthew 19:5–6). As a God-ordained institution, marriage is to be only between one man and one woman.

Adam and Eve were created in a state of innocence (Genesis 1:25) and had not committed any sin. They enjoyed communion with God in Eden and the freedom to eat of whatever trees of the garden they wished, except for one (Genesis 2:16–17). Part of their relationship with God was the inclusion of one simple rule: Adam and Eve were forbidden to eat from the [tree of the knowledge of good and evil](#) (Genesis 2:17).

At some point Eve was tempted by the [serpent](#) to eat from the forbidden tree, which she did. Adam also ate and joined his wife in disobedience (Genesis 3:1–6). When Adam and Eve sinned against God, they lost their innocence and their nature was corrupted (Genesis 3:7–12). Sin brought consequences. The process of death began immediately. God cursed the serpent to crawl forever on the ground and be hated by men (verses 14–15). God punished Eve to pain in childbirth and conflict with her husband (verse 16), and He punished Adam with toil and hardship in his labors (verses 17–19). And Adam and Eve were expelled from the Garden of Eden and denied access to the tree of life (Genesis 3:22–24).

In His great mercy, God also covered Adam and Eve's shame (Genesis 3:21) and gave them a message of hope in the promise of a Redeemer. The Bible's first mention of the coming Messiah is found in Genesis 3:15, often called the protoevangelium. The Seed of the woman would come to crush the head of the Serpent, at the cost of being bruised Himself. So, an integral part of the creation story is a prediction of Jesus' death on the cross and His triumph over Satan and the curse. [GotQuestions.org](#)

QUESTION- [Why are there two different Creation accounts in Genesis chapters 1-2?](#)

ANSWER - Genesis 1:1 says, "In the beginning, God created the heavens and the earth." Later, in Genesis 2:4, it seems that a second, different story of creation begins. The idea of two differing creation accounts is a common misinterpretation of these two passages which, in fact, describe the same creation event. They do not disagree as to the order in which things were created and do not contradict one another. Genesis 1 describes the "six days of creation" (and a seventh day of rest), Genesis 2 covers only one day of that creation week—the sixth day—and there is no contradiction.

In Genesis 2, the author steps back in the temporal sequence to the sixth day, when God made man. In the first chapter, the author of Genesis presents the creation of man on the sixth day as the culmination or high point of creation. Then, in the second chapter, the author gives greater detail regarding the creation of man.

There are two primary claims of contradictions between Genesis chapters 1-2. The first is in regard to plant life. Genesis 1:11 records God creating vegetation on the third day. Genesis 2:5 states that prior to the creation of man "no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground." So, which is it? Did God create vegetation on the third day before He created man (Genesis 1), or after He created man (Genesis 2)? The Hebrew words for "vegetation" are different in the two passages. Genesis 1:11 uses a term that refers to vegetation in general. Genesis 2:5 uses a more specific term that refers to vegetation that requires agriculture, i.e., a person to tend it, a gardener. The passages do not contradict. Genesis 1:11 speaks of God creating vegetation, and Genesis 2:5 speaks of God not causing "farmable" vegetation to grow until after He created man.

The second claimed contradiction is in regard to animal life. Genesis 1:24-25 records God creating animal life on the sixth day, before He created man. Genesis 2:19, in some translations, seems to record God creating the animals after He had created man. However, a good and plausible translation of Genesis 2:19-20 reads, "Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field." The text does not say that God created man, then created the animals, and then brought the animals to the man. Rather, the text says, "Now the LORD God had [already] created all the animals." There is no contradiction. On the sixth day, God created the animals, then created man, and then brought the animals to the man, allowing the man to name the animals.

By considering the two creation accounts individually and then reconciling them, we see that God describes the sequence of creation in Genesis 1, then clarifies its most important details, especially of the sixth day, in Genesis 2. There is no contradiction

Gleason Archer asks "Doesn't Genesis 2 present a different creation order than Genesis 1?"

Genesis 2 does not present a creation account at all but presupposes the completion of God's work of creation as set forth in chapter 1. The first three verses of Genesis 2 simply carry the narrative of chapter 1 to its final and logical conclusion, using the same vocabulary and style as employed in the previous chapter. It sets forth the completion of the whole primal work of creation and the special sanctity conferred on the seventh day as a symbol and memorial of God's creative work. Verse 4 then sums up the whole sequence that has just been surveyed by saying, "These are the generations of heaven and earth when they were created, in the day that Yahweh God made heaven and earth."

Having finished the overall survey of the subject, the author then develops in detail one important feature that has already been mentioned: the creation of man. Kenneth Kitchen says,

Genesis 1 mentions the creation of man as the last of a series, and without any details, whereas in Genesis 2 man is the center of interest and more specific details are given about him and his setting. Failure to recognize the complementary nature of the subject-distinction between a skeleton outline of all creation on the one hand, and the concentration in detail on man and his immediate environment on the other, borders on obscurantism" (Ancient Orient, p. 117).

Kitchen then draws on the analogy of Egyptian inscriptions like the Karnak Poetical Stela of Thutmose III, the Gebel Barkal Stela, and those royal inscriptions from Urartu that ascribe the defeat of the nation's foes to their patron god, Haldi, and then repeat the same victories in detail as achieved by the reigning king of Urartu. Kitchen then adds,

What is absurd when applied to monumental Near Eastern texts that had no prehistory of hands and redactors should not be imposed on Genesis 1 and 2, as is done by uncritical perpetuation of a nineteenth-century systematization of speculations by eighteenth-century dilettantes lacking, as they did, all knowledge of the forms and usages of Ancient Oriental literature" (ibid.).

As we examine the remainder of Genesis 2, we find that it concerns itself with a description of the ideal setting that God prepared for Adam and Eve to begin their life in, walking in loving fellowship with Him as responsive and obedient children. Verses 5–6 describe the original condition of the "earth," or "land," in the general region of the Garden of Eden before it had sprouted verdure under the special watering system the Lord used for its development. Verse 7 introduces Adam as a newly fashioned occupant for whom Eden was prepared. Verse 8 records how he was placed there to observe and enjoy the beauty and richness of his surroundings. Gen. 2:9–14 describe the various kinds of trees and the lush vegetation sustained by the abundant waters of the rivers that flowed out of Eden to the lower regions beyond its borders. Verse 15 indicates the absorbing activity that Adam had assigned to him as keeper and warden of this great natural preserve.

From the survey of the first fifteen verses of chapter 2, it becomes quite apparent that this was never intended to be a general creation narrative. Search all the cosmogonies of the ancient civilizations of the Near East, and you will never find among them a single creation account that omits all mention of the formation of sun, moon, and stars or ocean or seas—non of which are referred to in Genesis 2. It is therefore quite obvious that Genesis 1 is the only creation account to be found in the Hebrew Scripture and that it is already presupposed as the background of Genesis 2. Even the animals are not referred to until Adam is assigned the task of examining them carefully, one by one, in order to decide on an appropriate name for each species or bird and beast that was brought before him (Gen. 2:18–20). But before this phase of Adam's experience begins, he is brought into covenant relationship with God, who grants him permission to eat of the fruit of every tree in the garden except one: the tree of the knowledge of good and evil (Gen. 2:16–17). Verse 18 then shows how Yahweh proceeded to fill Adam's foreseen need of companionship—first by the fellowship with the animals and birds (Gen. 2:19–20), then, after that proves to be unsatisfying, by the companionship of a wife, who is fashioned from the bone that was closest to Adam's heart (Gen. 2:21–22). The chapter closes with a vivid portrayal of Adam's joyous acceptance of his new helpmate and his unreserved commitment to her in love.

The structure of Genesis 2 stands in clear contrast to every creation account known to comparative literature. It was never intended to be a creation account at all, except insofar as it related the circumstances of man's creation as a child of God, fashioned in His image, infused with His breath of life, and brought into an intimate personal relationship with the Lord Himself. Quite clearly, then, chapter 2 is built on the foundation of chapter 1 and represents no different tradition than the first chapter or discrepant account of the order of creation. (From online resource [The Encyclopedia of Bible Difficulties](#) and scroll to page 68)

Related Resource:

- [Do Genesis 1 and 2 Contradict Each Other?](#) - Answersingenesis.org

Is Evolution A Fact?

By faith we understand that the worlds were framed by the word of God. — Hebrews 11:3

Today's Scripture: Genesis 2:1-7, Hebrews 11:1-3

The theory of evolution is not without its problems. One scientist says this about life starting on its own: "Amino acids would have to be arranged in an exact sequence to form a protein . . . just like the letters in a sentence. Mere laws of chemistry and physics cannot do that. The probability of a protein forming by chance would be 10⁶⁴ [10 with 64 zeros after it] to 1!"

Many people assume the theory of evolution to be true. But can it be scientifically proven? Something is considered scientifically true only if it can be repeatedly verified under laboratory conditions. The claim that life sprang up on its own out of a long impersonal process cannot pass this test of truth. That is why evolution remains only a theory.

So if you're ever tempted to doubt the Genesis account of the creation story, consider the alternative. The odds against even a simple protein creating itself are astronomical. How much more reasonable to believe God and His Word: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Hebrews 11:3).

Isn't it more reasonable to believe that God designed and created the universe? (Genesis 1:1). By: Dennis Fisher

All creation points to the almighty Creator.

Dan Wilt - A Well-Worn Path

Live from an Inner Sabbath -

Today, you will learn what it means to live from an inner Sabbath.

Genesis 2:1–3 imaginatively takes us into the moment when God, finished with His fine work on heaven and earth, rested. He set apart that seventh day of rest in the passage and called it special, sacred, precious—a day to both celebrate accomplishment and find renewal for the activity to come. You and I were designed to function in accord with this kind of work-rest rhythm. That rhythm runs daily, weekly, yearly—even over our lifetime.

The density of our applied labor and ceaseless business really defines the high-achieving spirit of our age, but it is by no means in alignment with this holy pattern that God instituted at the beginning of time.

Your capacity, and mine, to act in ways that last beyond the moment, even beyond our lifetimes, hinges on the inner tranquility of mind and heart that is an inner Sabbath alive in you.

Prayer: Lord Jesus, You expressed that no pattern in my life would be more renewing and revitalizing than this pattern of resting in the midst of my work. Help me find my inner Sabbath again, and lead me to quiet places of rest

One thing I ask from the LORD,
this only do I seek:
that I may dwell in the house of the LORD
all the days of my life,
to gaze on the beauty of the LORD
and to seek him in his temple.

-- Psalm 27:4

Contradictions in the Bible? (see [The Evidence Bible](#))

Do Genesis chapters 1 and 2 conflict? When scoffers claim that the Bible is full of contradictions, they almost always cite Genesis 1 and 2 as examples.

1. Genesis 1:11 has the trees made on day three before man; Genesis 2:9 has the trees made on day six after man.
2. Genesis 1:20 has birds made out of the water on day five; Genesis 2:19 has birds made out of the ground (after man) on day six.
3. Genesis 1:24, 25 has the animals made on day 6 before man; Genesis 2:19 has the animals made on day six after man.

A careful reading of the two chapters will show the solution for each of the supposed contradictions.

Explanation of supposed contradiction 1:

- A. Chapter 1 tells the entire story in the order it happened.
- B. Genesis 2:4–6 gives a quick summary of the first five days of creation.
- C. Genesis 2:7–25 is describing only the events that took place on day six in the Garden of Eden.
- D. The trees described in Genesis 2:9 are only in the Garden of Eden; the rest of the world is already full of trees from day three. The purpose of this second creation of trees may have been to let Adam see that God did have power to create, that He was not just taking credit for the existing world. Notice that the second creation of trees was still on day six and was only those trees that are “pleasant to the sight and good for food.”

Explanation of supposed contradiction 2:

The birds created out of the ground on day six are only one of each “kind” so that Adam can name them and select a wife. The rest of the world is full of birds from day five.

Explanation of supposed contradiction 3:

Genesis 2:19 is describing only the animals created in the Garden, after man. The purpose of this second batch of animals being created was so that Adam could name them (Genesis 2:19) and select a wife (Genesis 2:20). Since Adam could not find a suitable mate (God knew he wouldn’t), He made Eve (Genesis 2:21–22).

There are no contradictions between these two chapters. Chapter 2 only describes in more detail the events in the Garden of Eden on day six. If ancient man had written the Bible (as some scoffers say), he would never have made it say that the light was made before the sun! Many ancient cultures worshiped the sun as the source of life. God is light. God made the light before He made the sun so we could see that He (not the sun) is the source of life. Dr. Kent Hovind

Croft Pentz - Creation of Man Genesis 2:1–25

I. THE CREATOR—Ge 2:1–3

- A. The results—Ge 2:1. The heavens and the earth were created by God. The earth was created by God. Man had nothing to do with creation. The earth didn’t just come into being—it was created by God.
- B. The rest—Ge 2:2. The seventh day was a holy day, or a rest day. Man’s body was built to have one day of rest per week. Often man becomes sick by overwork.
- C. The remembrance—Ge 2:3. God blessed the seventh day, making it a day of rest. The disciples, after Christ’s resurrection, kept Sunday as The Lord’s Day. Jesus repeated all the Ten Commandments in the New Testament, except the one on keeping Saturday as the Sabbath. (See Acts 20:7, 1 Cor. 16:2, Rev. 1:10.) Some of those who kept the Sabbath (Saturday) very scrupulously sought to kill Christ (John 5:18).

II. THE CREATION—Ge 2:4–14

- A. Conditions—Ge 2:4–6. No rain fell from the skies. The ground was watered by a mist.
- B. Creation—Ge 2:7. God created man from the dust of the ground. Note the threefold step: (1) Created from dust, (2) Breathed into man, (3) Man became a living soul.
- C. Caretaker—Ge 2:8–14. The garden of Eden was formed for man and man was appointed the caretaker of this beautiful garden.

III. THE CONDITION—Ge 2:15–17

- A. Work—Ge 2:15. Adam was given the responsibility of taking care of the garden. God places strong emphasis upon work. Laziness is not of God.
- B. Warning—Ge 2:16. Man might partake of any tree, except one tree. If he ate of this tree, he would face death.
- C. Wrong—Ge 2:17. If man partook of the tree, he would be separated from God. God gave man a will—freedom of choice.

IV. THE COMPANION—Ge 2:18–25

- A. Purpose—Ge 2:18–20. It was not good for man to live alone. God made him a helpmate. It is normal for man and woman to be together.
 - B. Plan—Ge 2:21–23. Eve was taken from Adam’s rib—not from his foot to be trampled upon ... not from the head to top her ... but from his side so they could stand together as one.
 - C. Personality—Ge 2:24. Two different people in marriage become one. No longer me or mine, but we and ours. After the wedding the we comes before the I.
 - D. Perfection—Ge 2:25. Though Adam and Eve were both naked, they were not ashamed.
-

Genesis 2:2 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.

BGT κα συνετελεσεν θεος τριτην κτιστην εργασια του ποιησεν και καταπαυσεν τριτην βδομη περιπτων των εργων αυτου υποησεν

KJV 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.

NET By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing.

BBE And on the seventh day God came to the end of all his work; and on the seventh day he took his rest from all the work which he had done.

CSB By the seventh day God completed His work that He had done, and He rested on the seventh day from all His work that He had done.

ERV And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

ESV And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.

GWN By the seventh day God had finished the work he had been doing. On the seventh day he stopped the work he had been doing.

NKJ And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

NAB Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

NIV By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

NJB On the seventh day God had completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

NLT On the seventh day God had finished his work of creation, so he rested from all his work.

NRS And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

YLT and God completeth by the seventh day His work which He hath made, and ceaseth by the seventh day from all His work which He hath made.

LXE And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made.

ASV And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

DBY And God had finished on the seventh day his work which he had made; and he rested on the seventh day from all his work which he had made.

- And on: Ge 1:31 Ex 20:11 23:12 31:17 De 5:14 Isa 58:13 Joh 5:17 Heb 4:4
- **seventh day God:** The LXX., Syriac, and the Samaritan Text read the sixth day, which is probably the true reading; as [vav <Strong's H2053>,) which stands for six, might easily be changed into [zayin,] which denotes seven.
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

**"THAT'S ALL FOLKS"
IT IS FINISHED!**

By the seventh day God completed ([kalah](#); Lxx - [sunteleo](#)) **His work** ([melakah](#)) **which He had done** - In case we missed it in Ge 2:1, the Spirit reiterates that God's work of creation has been **completed!** Some versions (ESV) are confusing because they say "on

the seventh day" implying He accomplished something on this day but that is not an accurate translation or understanding. A better rendering is "by the seventh day" (NAS, NET). God's creative activity was finished on the 6th day. It follows that creation is not evolving. It never evolved! It was finished! Done! Accomplished! Note how He even adds the verb **had done**, which underscores the fact that God's work of creation is over. Finished. Finis. Or like Bugs Bunny would say in the old Looney Tunes cartoon - [That's all folks!](#) Evolution is a sad and destructive hoax!

God simply stopped creating speaking of creation of the physical universe, but, praise God, He did not stop creating spiritually, as every believer can now attest that "if anyone is in Christ, he is a **new** ([kainos](#) - brand new!) **creature**; the old things passed away; behold, new things have come." (2Cor 5:17+).

[Kalah](#) is the same verb used in Ex 40:33+ when Moses had erected the Tabernacle recording he "**finished** ([kalah](#)) the work."

George Bush says that **seventh** comes from a Hebrew root meaning "to be full, completed, entirely made up."

Matthew Henry - God did not rest as one weary, but as one well pleased. Notice the beginning of the kingdom of grace, in the sanctification, or keeping holy, of the sabbath day. The solemn observing of one day in seven as a day of holy rest and holy work, to God's honour, is the duty of all to whom God has made known his holy sabbaths. At this time none of the human race were in being but our first parents. For them the sabbath was appointed; and clearly for all succeeding generations also.

Believer's Study Bible - The verse should be translated "had ended," indicating that the work of creation was completed on the sixth day....The seventh day marks the cessation of God's work of creation and the celebration of the satisfaction which comes upon the completion of this work. God's work of preservation and redemption continues in Jesus Christ (Jn 5:17; Col 1:17, 20; Heb 1:3). Although the word "Sabbath" does not occur in this verse, it is derived from the Hebrew verb meaning "rested," and therefore it has its precedent in the divine creative week. Moses draws the parallel between the fourth commandment (Ex 20:8) and the climax of the creation, the seventh day (Ex 31:13-18). ([Believer's Study Bible](#))

THOUGHT- God's rest (the word connotes completion, not weariness) is a model for man's rest. It involves special consecration of time and energies to God, providing physical rest, re-creation of energies, spiritual refreshment, rejuvenation, and service." (from Believer's Study Bible)

Ray Comfort on completed (in comment on Psalm 33:6) - The Scriptures say, "Thus the heavens and the earth were finished, and all the host of them" (Genesis 2:1). The original Hebrew uses the past definite tense for the verb "finished," indicating an action completed in the past, never again to occur. The creation was "finished"—once and for all. That is exactly what the First Law of Thermodynamics says. This law (often referred to as the Law of the Conservation of Energy and/or Mass) states that neither matter nor energy can be either created or destroyed. It was because of this Law that Sir Fred Hoyle's "Steady-State" (or "Continuous Creation") Theory was discarded. Hoyle stated that at points in the universe called "irtrons," matter (or energy) was constantly being created. But, the First Law states just the opposite. Indeed, there is no "creation" ongoing today. It is "finished" exactly as the Bible states. (See context in [The Evidence Bible: Irrefutable Evidence for the Thinking Mind](#) - interesting book)

And He rested ([shabath](#)) on the seventh day from all His work ([melakah](#)) which He had done - No divine fatigue, only divine cessation. The infinitely omnipotent One never grows tired or weary! God did not rest because He was exhausted but because the work was finished and it was very good (He was satisfied). The Hebrew word for **rested** is [shabath](#) which is the word from which we get the more familiar word Sabbath ([sabbat](#)). The Septuagint translates [shabath](#) with the verb [katapauo](#) which means to stop or bring to a place of rest (used in Hebrews 4:4+ and Hebrew 4:10+). **Rested** is probably better rendered ceased, as the Hebrew word is not opposed to weariness, but to action. His action of creation was completed and thus He ceased this action (including evolutionary action!)

Victor Hamilton on work...work - God's creative activity is described twice as his work. The OT has two words for "labor," [melakah](#) and 'abō dā. The second word emphasizes labor that is raw and unskilled. The first—and the one used here—designates skilled labor, work that is performed by a craftsman or an artisan. Such is the measure of the finesse and professional skills of God's work.....The deliberate omission of "sabbath" in Gen. 2 may be due to a desire to avoid any possibility of uniting the seventh day with the pagan festival. In both Enuma elish and the Atrahasis Epic the gods rest after the creation of man. With man to do the menial work of the day-to-day maintenance of the earth, the gods are now free for less demanding administrative tasks in the world. In appreciation for release from this manual work, the gods promise to build Babylon and its temple for Marduk. The gods' surrogate is now man, who is "charged with the service of the gods that they might be at ease." It is not difficult to see how different the Mesopotamian concept of rest for the divine is from the biblical concept. Thus, not only the omission of "Sabbath" but also the particular use of divine resting demonstrate the uniqueness of the biblical story of creation (See context in [The Book of Genesis](#))

NIV Study Note - God rested on the seventh day, not because he was weary, but because nothing formless or empty remained

THOUGHT - God can know neither fatigue, nor does He every need rest! This is good news for sinners who

are restless, until they rest in Christ, Whose invitation is every open to humble hearts - "**Come** to Me, all who are weary and heavy-laden, and I will give you rest. **Take** ([aorist imperative](#)) My yoke upon you and **learn** ([aorist imperative](#)) from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light." (Mt 11:28-30+) Are you resting in Jesus dear sinner? Play Steve Green's beautiful vocal "[Jesus, I Am Resting, Resting.](#)"

Jesus! I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart.
Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,
For, by Thy transforming power,
Thou hast made me whole.

*Jesus! I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart.*

Oh, how great Thy loving kindness,
Vaster, broader than the sea:
Oh, how marvelous Thy goodness,
Lavished all on me!
Yes, I rest in Thee, Beloved,
Know what wealth of grace is Thine,
Know Thy certainty of promise,
And have made it mine.

Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love, so pure, so changeless,
Satisfies my heart,
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings,
Thine is love indeed.

Ever lift Thy face upon me,
As I work and wait for Thee;
Resting 'neath Thy smile, Lord Jesus,
Earth's dark shadows flee.
Brightness of my Father's glory,
Sunshine of my Father's face,
Keep me ever trusting, resting,
Fill me with Thy grace.

Rested (put an end, stop) [07673](#) **shabath** means to cease to repose, to rest, to rid of, to still, to put away, to put an end to, to cause to cease, to leave. Most uses refer to rest or abstain from labor (Ex 5:5), especially on the seventh day (Ex 20:8-11). It is the root verb of Sabbath the time to be set aside for rest. Of God resting after the completion of creation (Ge 2:2, 2:3 = "He **rested**", Ex 31:17, describing the Sabbath - Ex 34:21) The basic meaning of **shabath** is well illustrated in the declaration that day and night "shall not **cease**." (Ge 8:22). Israel will not "**cease** from being a nation." (Jer 31:30), a prophetic sign of God's faithfulness! The "three men **ceased** answering Job." (Job 32:1) In Joshua, the verb expresses a cessation of the provision of manna by God to the Israelites (Josh. 5:12). The land was also depicted as enjoying a rest (Lev 25:2, Lev 26:34, 35). The people of God are to rest (Ex. 16:30). "An **end** to strife." (Pr 18:18). "**Put an end** to the arrogance of the proud." (Isa 13:11)

Work [04399](#) (**melakah** from **malak** - messenger) means occupation, business, something made, property, workmanship. This word is used numerous times for the work on the Tabernacle (Ex 31:3; Ex 31:5, etc - see below) which would have described the work of craftsmen substantiating Hamilton's distinction in the following note.

Hamilton - The OT has two words for "labor," [melakah](#) and 'abō dá. The second word emphasizes labor that is raw and unskilled. The first—and the one used here—designates skilled labor, work that is performed by a craftsman or an artisan. Such is the measure of the finesse and professional skills of God's work. (See context in [The Book of Genesis](#))

Andrew Boling - Work, business, craftsmanship, goods, property. Like the English "work," melā'kâ could refer either to the activity of working, the requisite skills of work, or to the results of work. In contrast to terms like 'āmal and yāga' which emphasized the toilsome, laborious side of work, this term emphasized work as involving skill and benefits.

All work was banned both on the weekly Sabbath (Exodus 20:9-10) and on the festal Sabbaths (Leviticus 16:29). God himself ceased from working on the Sabbath day (Genesis 2:1-2).

Turning to specific usages of melā'kâ, it could refer to a particular task or project at hand (Neh. 5:16) or it could refer to one's routine or habitual work, i.e. one's business (Genesis 39:11; Proverbs 18:9). It referred to the king's business (1 Samuel 8:16) and that of the royal bureaucracy (1 Kings 9:23).

Work" referred to skilled craftsmanship when God endowed men with supernatural skills for the skilled work of the tabernacle (Exodus 31:3; RSV, "craftsmanship"), and Solomon imported Phoenician craftsmen for the skilled work of the temple (1 Kings 7:14).

The resulting products of work, both skilled and unskilled, were described by this term. Moses looked upon the skilled "work" of the tabernacle (Exodus 39:43). Or it could refer to property in general without regard to special skills or value (e.g. 1 Samuel 15:9, "all that was despised" for "every despised work"; cf. also Exodus 22:8, 11). (See [link to the TWOT](#))

Melakah - 147 verses - anything(4), article made(1), business(4), cattle(1), craftsmanship(3), details(1), duties(1), everything*(1), industrious*(1), laborer(1), material(1), occupation(1), performed(1), project(1), property(2), purpose(1), service(2), something(1), supplies(1), task(2), use(2), used(2), work(118), workers(1), workmanship(1), workmen(5), workmen*(5), works(1). Gen. 2:2; Gen. 2:3; Gen. 33:14; Gen. 39:11; Exod. 12:16; Exod. 20:9; Exod. 20:10; Exod. 22:8; Exod. 22:11; Exod. 31:3; Exod. 31:5; Exod. 31:14; Exod. 31:15; Exod. 35:2; Exod. 35:21; Exod. 35:24; Exod. 35:29; Exod. 35:31; Exod. 35:33; Exod. 35:35; Exod. 36:1; Exod. 36:2; Exod. 36:3; Exod. 36:4; Exod. 36:6; Exod. 36:7; Exod. 36:8; Exod. 38:24; Exod. 39:43; Exod. 40:33; Lev. 7:24; Lev. 11:32; Lev. 13:48; Lev. 13:51; Lev. 16:29; Lev. 23:3; Lev. 23:7; Lev. 23:8; Lev. 23:21; Lev. 23:25; Lev. 23:28; Lev. 23:30; Lev. 23:31; Lev. 23:35; Lev. 23:36; Num. 4:3; Num. 28:18; Num. 28:25; Num. 28:26; Num. 29:1; Num. 29:7; Num. 29:12; Num. 29:35; Deut. 5:14; Deut. 16:8; Jdg. 16:11; 1 Sam. 8:16; 1 Sam. 15:9; 1 Ki. 5:16; 1 Ki. 7:14; 1 Ki. 7:22; 1 Ki. 7:40; 1 Ki. 7:51; 1 Ki. 9:23; 1 Ki. 11:28; 2 Ki. 12:11; 2 Ki. 12:14; 2 Ki. 12:15; 2 Ki. 22:5; 2 Ki. 22:9; 1 Chr. 4:23; 1 Chr. 6:49; 1 Chr. 9:13; 1 Chr. 9:19; 1 Chr. 9:33; 1 Chr. 22:15; 1 Chr. 23:4; 1 Chr. 23:24; 1 Chr. 25:1; 1 Chr. 26:29; 1 Chr. 26:30; 1 Chr. 27:26; 1 Chr. 28:13; 1 Chr. 28:19; 1 Chr. 28:20; 1 Chr. 28:21; 1 Chr. 29:1; 1 Chr. 29:5; 1 Chr. 29:6; 2 Chr. 4:11; 2 Chr. 5:1; 2 Chr. 8:9; 2 Chr. 8:16; 2 Chr. 13:10; 2 Chr. 16:5; 2 Chr. 17:13; 2 Chr. 24:12; 2 Chr. 24:13; 2 Chr. 29:34; 2 Chr. 34:10; 2 Chr. 34:12; 2 Chr. 34:13; 2 Chr. 34:17; Ezr. 2:69; Ezr. 3:8; Ezr. 3:9; Ezr. 6:22; Ezr. 10:13; Neh. 2:16; Neh. 4:11; Neh. 4:15; Neh. 4:16; Neh. 4:17; Neh. 4:19; Neh. 4:21; Neh. 4:22; Neh. 5:16; Neh. 6:3; Neh. 6:9; Neh. 6:16; Neh. 7:70; Neh. 7:71; Neh. 10:33; Neh. 11:12; Neh. 11:16; Neh. 11:22; Neh. 13:10; Neh. 13:30; Est. 3:9; Est. 9:3; Ps. 73:28; Ps. 107:23; Prov. 18:9; Prov. 22:29; Prov. 24:27; Jer. 17:22; Jer. 17:24; Jer. 18:3; Jer. 48:10; Jer. 50:25; Ezek. 15:3; Ezek. 15:4; Ezek. 15:5; Ezek. 28:13; Dan. 8:27; Jon. 1:8

James Smith - Handfuls of Purpose - THE CREATOR'S SABBATH Genesis 2

Only when God had finished the heavens and the earth did He rest. He found no rest until He had ended all His work. The Sabbath, or rest of God, means perfect satisfaction in that which has been accomplished. He alone was the worker. His alone was the rest. Let us notice:

I. The Sabbath Ordained. The seventh day was fixed and settled by God to be a time of rest and joy to Himself and to all creation.

1. IT IS A DAY OF REST. No more work to be done. He rested, not because He was weary, but because every good thing had been done that could be done.
2. IT WAS A DAY OF BLESSING. "God blessed it." The special favour and delight of God was in it—truthfulness and satisfaction.
3. IT WAS A SEPARATED DAY. "God sanctified it." Set it apart as His own possession and inheritance because it manifested the results of His own wisdom, power, and goodness. But note more particularly that—
4. IT WAS THE DAY OF GRACE FOR MAN. God made man on the sixth day, so that the first day that dawned upon Adam was the Sabbath of God, that is, man immediately entered into the enjoyment of the rest of his Creator. God finished the work; man enters with Him into the rest and enjoyment of all that God had made. O the grace of God to delight in bringing man into such a possession!

II. The Sabbath Destroyed. It would seem that man did not long enjoy the rest of God. The tempter came, man failed, the rest was broken, Adam fled from God. Sin ruined man for the enjoyment of God's rest. In the ages that follow man seems to have forgotten that the Sabbath was "made for man," so when the law was given (Exod. 22) the word "Remember" was significantly prefixed to the Second Commandment. The Sabbath of divine rest, which was a gift to man, now comes back to him in the form of law; but still it reminds him of God's rest. "No manna fell" on the Sabbath day. To enjoy rest now they have to gather double on the sixth day—not of grace now, but of works.

III. The Sabbath Restored. Through Jesus Christ man can be brought back to the enjoyment of God's rest.

1. THROUGH HIM ANOTHER WORK HAS BEEN FINISHED. "I have finished the work" (John 17:4). He put

away sin, the work of atonement is ended, and God has pronounced all very good.

2. ANOTHER REST IS ENJOYED. As God rested upon the mercy-seat on the Holy of Holies, so doth He now rest satisfied in the work of His beloved Son.

3. ANOTHER DAY OF GRACE IS PROCLAIMED. “Come unto Me, and I will give you rest” (Matt. 11:28). As Adam entered into God’s rest, so may we now through faith in Jesus. “There remained a rest (Sabbath) for the people of God” (Heb. 4:1–9); “Enter into His rest.” This rest means to us all that it meant to Adam:

- 1, A ceasing from works;
- 2, continual fellowship with God;
- 3, to bear His holy image;
- 4, to find our all in His possession;
- 5, to rejoice in God.

“They could not enter in because of unbelief” (Heb. 3:19+).

QUESTION - [Why did God rest on the seventh day of creation \(Genesis 2:2\)?](#)

ANSWER - In Genesis 2:2 we read, “And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.” If God is [omnipotent](#)—if He has all power—it doesn’t make much sense that He would need to “rest.” After we’ve had a busy week, we take a nap—but *God*?

First, we should quote the verse correctly. It doesn’t say God “needed” to rest; it simply says that He did rest. Also, it is clear from Scripture that God did not rest because He was tired. Genesis 17:1 calls God the “Almighty God.” Psalm 147:5 says, “Great is our Lord, and mighty in power; His understanding is infinite.” God is all-powerful; He never tires and never needs to rest. As Isaiah 40:28 says, “The everlasting God, the Lord, the Creator of the ends of the earth, neither faints nor is weary.” God is the sum of perfection; He is never diminished in any way, and that includes being diminished in power.

When God said, “Let there be light,” the light appeared. He simply *spoke* creation into existence (Genesis 1:1-3). Later, we read that Jesus Christ “is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power” (Hebrews 1:3). Forget the image of Atlas straining under the weight of the world on his shoulders. It’s not like that. The entire universe is held together by Jesus’ word. The creation and maintenance of the universe is not difficult for God. A mere word will suffice. As Psalm 33:9 declares, “For he spoke, and it came to be; he commanded, and it stood firm.”

The Hebrew word translated “rested” in Genesis 2:2 includes other ideas than that of being tired. In fact, one of the main definitions of the Hebrew word *shabat* is “to cease or stop.” In Genesis 2:2 the understanding is that God “stopped” His work; He “ceased” creating on the seventh day. All that He had created was good, and His work was finished.

The context of Genesis 1–2 strongly affirms the idea of God’s “rest” being a cessation of work, not a reinvigoration after work. The narrative tells us which things God created in each of the first six days. His power is displayed through the creation of light, mountains, seas, the sun, moon and stars, plant and animal life, and, finally, humanity. There are many parallels between the first three days of creation and the second three days. However, the seventh day is a sharp contrast. Instead of more creating, there is *shabat*. Instead of God “doing” more, He “ceased” from doing.

God did not merely “rest” on the seventh day; He “stopped creating.” It was a purposeful stop. Everything He desired to create had been made. He looked at His creation, declared it “very good” (Genesis 1:31), and ceased from His activity. In the Jewish tradition, the concept of *shabat* has been carried over as the “[Sabbath](#).” The Law of Moses taught there was to be no work at all on the seventh day (Saturday). Because God ceased from work that day, the Israelites were to cease from their work on the Sabbath. Thus, the days of creation are the basis of our universal observance of a seven-day week.

Simply put, God’s “rest” was not due to His being tired but to His being completely finished with His creative work. [GotQuestions.org](#)

What Does It Take?

Six days you shall do your work, and on the seventh day you shall rest. — Exodus 23:12

Today’s Scripture: Genesis 2:1-7

Today’s technology allows some people to work 24/7. We can bring our work home or take it on vacation. Work is ever-present with us—except when the electricity goes off.

An ice storm last winter covered several states in a thick glasslike glaze. Trees and branches fell, blocking roads and keeping people home. Power lines fell, leaving people in cold darkness, unable to accomplish anything that required electricity.

Whenever something like this interrupts my life, I realize how important my own work is to me. Without it, I feel unimportant, unproductive, and useless. But God doesn't want work to be that important to us, and we shouldn't need a power outage to get us to stop. In the Old Testament, God had a plan for getting His people to stop and pay attention to Him. It was called Sabbath. On the seventh day of the week, they were to stop their work (Ex. 23:12).

Although New Testament believers aren't required to keep this law, rest is still important. Practicing a day of rest can keep us from the faulty belief that our work is more important than God's.

What does it take to make you stop and pay attention to God? By: Julie Ackerman Link [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

He gives me work that I may seek His rest,
He gives me strength to meet the hardest test;
And as I walk in providential grace,
I find that joy goes with me, at God's pace.
—Gustafson

If we do not come apart and rest awhile, we may just plain come apart. —Havner

Are You Exhausted?

[God] rested on the seventh day from all His work which He had done. — Genesis 2:2

Today's Scripture: Genesis 1:1-31

In today's fast-paced world, many people with day planners, pagers, and cell phones are pushing themselves to the limit. Parents, sometimes with furrowed brows and clenched fists, race from soccer fields to school meetings to piano lessons—grabbing meals on the run and collapsing into bed at night exhausted.

Is it possible that we as followers of Jesus Christ also approach life far too intensely? It seems that we often put ourselves under enormous pressure to succeed and to experience everything we possibly can. When we don't, we can't forgive ourselves for failing to measure up to our own expectations.

But is this the way God wants us to live? When we examine His creation activity in Genesis 1, we see a simple pattern. First was the work of making the universe—everything from atoms to radishes to cats to man. Then came enjoyment—He saw that "it was very good" (Ge 1:31). Then came rest (Ge 2:1-2). God rested, not because He was weary but because He was satisfied with the completion of a job well done.

Maybe your hectic schedule and intense lifestyle have robbed you of your sense of humor, peace, joy, and satisfaction in life. If so, follow God's pattern of work, enjoyment, and rest. You'll be amazed at how satisfying life can be. By: David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When we take time for fun and play,
For rest along life's busy way,
And when we pause to kneel and pray—
We are renewed from day to day.
—D. De Haan

Beware the barrenness of a busy day. —Redpath

Slow Down

God . . . rested on the seventh day from all His work which He had done. — Genesis 2:2

Today's Scripture: Genesis 2:1-3

We live in an action-oriented world, and it seems that simplifying our lives has never been more complicated! Doesn't it seem that there's always work to do and no time for rest? Answer the following questions as honestly as you can to determine if you need to rest: Do I feel stressed when functioning in my normal day-to-day activities? Is it difficult to find joy? Do I get the kind of rest my body

needs? Do I wake up tired?

In creation, God established a pattern of work and rest, which is a model for believers. For 6 days God worked to bring order to our world. But on the seventh day, after He had finished all His creative activity, He rested. God demonstrated that rest is appropriate and right.

Jesus showed us the importance of rest when He sat wearily beside a well after a long walk (John 4:6) and when He slept in the back of a boat with His head on a pillow (Mark 4:38). He also rested when He and His disciples got away from the crowds (Mark 6:31-32).

If the Lord rested from the work of creation and from His earthly ministry, we need to rest from our work as well. Our times of rest refresh us for times of service. Schedule some "slow down" time this week. By: Marvin Williams ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If our body, soul, and spirit
Are to function at their best,
Time is needed for renewal—
Time for leisure, time for rest.
—D. De Haan

All work and no play will take the joy of life away.

Genesis 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

BGT κα η λ γησεν θε ς τ ν μ ραν τ ν βδ μην κα γ ασεν α τ ν τι ν α τ κατ παυσεν π π ντων τ ν ργων α το
ν ρξατο θε ς ποι σαι

KJV 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.

NET God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation.

BBE And God gave his blessing to the seventh day and made it holy: because on that day he took his rest from all the work which he had made and done.

CSB God blessed the seventh day and declared it holy, for on it He rested from His work of creation.

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

ESV So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

GWN Then God blessed the seventh day and set it apart as holy, because on that day he stopped all his work of creation.

NKJ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

NAB So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.

NIV And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

NJB God blessed the seventh day and made it holy, because on that day he rested after all his work of creating.

NLT And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation.

NRS So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had

done in creation.

YLT And God blesseth the seventh day, and sanctifieth it, for in it He hath ceased from all His work which God had prepared for making.

LXE And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

ASV And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

DBY And God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it.

- **blessed**: Ex 16:22-30 Ex 20:8-11 23:12 31:13-17 34:21 35:2,3 Lev 23:3 25:2,3 De 5:12-14 Ne 9:14 13:15-22 Pr 10:22 Isa 56:2-7 58:13,14 Jer 17:21-27 Eze 20:12 Mk 2:27 Lu 23:56 Heb 4:4-10
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Genesis 1:28+ God **blessed** ([barak](#)) them; and God said to them, "**Be fruitful and multiply**, and **fill** the earth, and **subdue** it; and **rule over** the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Exodus 20:8-11+ "**Remember** the sabbath day, to keep it holy. 9"Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 "**FOR** (THIS EXPLAINS THE BASIS OF GOD'S SABBATH DECREE TO ISRAEL) in six days**the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.**

SEVENTH DAY BLESSED AND MADE HOLY

Then - Remember that this conjunction is an important "time phrase" for it marking progression in the text. The picture is God stopped, then He blessed.

God blessed ([barak](#)) **the seventh day and sanctified** ([qadash](#); Lxx - [hagiazō](#) - made holy) **it, because** (term of explanation) **in it He rested from all His work which God had created and made** - **Sanctified the seventh day** means that God set it apart from all the other days. Why did God bless and sanctify the seventh day? He clearly explains that is was because He rested in that day. As noted above, God was not weary and in need of rest, but He was modeling man's need for rest on the seventh day (because unlike God, we do grow weary! See [thought above](#)) Later in Hebrews 4:4+ we see the writer distinguishing between physical rest and spiritual rest, the rest of redemption, resting in the Redeemer, which is always what this day pointed toward (even here in Genesis 2).

THOUGHT - One might even see God's setting aside of the seventh day as a "memorial" to His work of creation, a day for us to remember the historically incredible event when God brought everything into existence out of nothing! And when we ponder His power to do this, we can be fully assured that there is nothing going on in our lives that He cannot give us the power to endure and/or conquer! (cf 1Co 10:13+).

Constable adds an interesting thought on the significance of the seventh day - The writers of Scripture used the Sabbath to anticipate the hope of Messianic redemption throughout the Old Testament. "In the creation account the Sabbath points forward to the time when God will bring, ". . . a perfect and complete cosmos out of chaos. . . . The weekly rest-experience of the Sabbath [under the Mosaic Law] served to epitomize the future peace and rest of the Messianic age." (Quoting [Samuele Bacciocchi - "Sabbatical Typologies of Messianic Redemption"](#))

Victor Hamilton - As is well known, the Hebrew verb *qāḏaš* means "to set apart." By virtue of being sanctified, one day of rest is set apart from six days of activity. It is divine designation alone that marks the seventh day as holy. Humanity does not confer sanctity on this day by abstention from work. In the words of Westermann, "The sanctification of the Sabbath institutes an order for humankind according to which time is divided into time and holy time.... By sanctifying the seventh day God instituted a polarity between the everyday and the solemn, between days of work and days of rest, which was to be determinative for human existence." (See context in [The Book of Genesis](#))

Spurgeon has this note on Genesis 2:3 - The seventh day had been an ordinary portion of time before, but He set it apart for His own service, that on the seventh day man should do no work for himself, but rest and serve his Maker. That is why, in Leviticus 27:14, you read, "And when a man shall sanctify his house to be holy unto the LORD," and so on. This particular verse was meant as a direction to devout Jews who set apart a field or house to be God's, intending that either the produce of the field or the occupation of the house should be wholly given either to God's priests or to the Levites, or that, in some other way, it should be set apart for holy uses. Now, nothing was done to the house; there were no ceremonies; we do not read that it was cleansed or washed or sprinkled with blood; but the mere fact that it was set apart for God was considered to be a sanctification.

Blessed (01288) **barak** is a verb which literally can mean to kneel (to go to one's knees - Camel in Ge 24:11, Solomon in 2Chr 6:13) as contrasted with standing position or even a bowing at the waist). And so **barak** can refer to an act of adoration sometimes on bended knee. To give divine blessings (Ge 1:22, 9:1-7) To esteem greatly or adore God for His blessings (Ge 24:48, Ps 103:1) To invoke blessings upon another (Ge 24:60, 27:4, 27)

Barak is a key verb in Genesis - Gen. 1:22; Gen. 1:28; Gen. 2:3; Gen. 5:2; Gen. 9:1; Gen. 9:26; Gen. 12:2; Gen. 12:3; Gen. 14:19; Gen. 14:20; Gen. 17:16; Gen. 17:20; Gen. 18:18; Gen. 22:17; Gen. 22:18; Gen. 24:1; Gen. 24:11; Gen. 24:27; Gen. 24:31; Gen. 24:35; Gen. 24:48; Gen. 24:60; Gen. 25:11; Gen. 26:3; Gen. 26:4; Gen. 26:12; Gen. 26:24; Gen. 26:29; Gen. 27:4; Gen. 27:7; Gen. 27:10; Gen. 27:19; Gen. 27:23; Gen. 27:25; Gen. 27:27; Gen. 27:29; Gen. 27:30; Gen. 27:31; Gen. 27:33; Gen. 27:34; Gen. 27:38; Gen. 27:41; Gen. 28:1; Gen. 28:3; Gen. 28:6; Gen. 28:14; Gen. 30:27; Gen. 30:30; Gen. 31:55; Gen. 32:26; Gen. 32:29; Gen. 35:9; Gen. 39:5; Gen. 47:7; Gen. 47:10; Gen. 48:3; Gen. 48:9; Gen. 48:15; Gen. 48:16; Gen. 48:20; Gen. 49:25; Gen. 49:28

Sanctified (consecrated, made holy) (06942) **qadash** means to set apart for a specific use. Removed from common use. To be holy. To show one's self to be holy. To consecrate or dedicate. To set apart a person or thing from all common or secular purposes to some religious use. Everything consecrated to God was separated from all profane use.

Genesis 2:4 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.

BGT α τ η β β λ ο ς γ ε ν σ ε ω ς ο ρ α ν ο κ α γ ς τ ε γ ν ε τ ο μ ρ π ο η σ ε ν θ ε ς τ ν ο ρ α ν ν κ α τ ν γ ν

KJV 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,

NET This is the account of the heavens and the earth when they were created— when the LORD God made the earth and heavens.

BBE These are the generations of the heaven and the earth when they were made.

CSB These are the records of the heavens and the earth, concerning their creation at the time that the LORD God made the earth and the heavens.

ERV These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

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

GWN This is the account of heaven and earth when they were created, at the time when the LORD God made earth and heaven.

NKJ This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,

NAB Such is the story of the heavens and the earth at their creation. At the time when the LORD God made the earth and the heavens--

NIV This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens--

NJB Such was the story of heaven and earth as they were created. At the time when Yahweh God made earth

and heaven

NLT This is the account of the creation of the heavens and the earth. When the LORD God made the earth and the heavens,

NRS These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens,

YLT These are births of the heavens and of the earth in their being prepared, in the day of Jehovah God's making earth and heavens;

LXE This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth,

ASV These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

DBY These are the histories of the heavens and the earth, when they were created, in the day that Jehovah Elohim made earth and heavens,

- **This is the account** (the generations): Ge 1:4 5:1 10:1 11:10 25:12,19 36:1,9 Ex 6:16 Job 38:28 Ps 90:1,2
- **the LORD God**: Ex 15:3 1Ki 18:39 2Ch 20:6 Ps 18:31 86:10 Isa 44:6 Rev 1:4,8 Rev 11:17 16:5
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Jeremiah 33:25 "Thus says the LORD, 'If My covenant for day and night stand not, and the fixed patterns of heaven and earth I have not established,

A NEW NAME: LORD GOD

ESV Study note - The panoramic view of creation in ch. 1 is immediately followed by a complementary account of the sixth day that zooms in on the creation of the human couple, who are placed in the garden of Eden. In style and content this section differs significantly from the previous one; it does not contradict anything in ch. 1, but as a literary flashback it supplies more detail about what was recorded in Ge 1:27....The use of "**Yahweh**" throughout this passage underlines the personal and relational nature of God. (See context in [ESV Study Bible](#))

MacArthur adds that "This section (Ge 2:4-25) fills in the details of man's creation on day six. How did Moses obtain this account, so different from the absurd fictions of the pagans? Not from any human source, for man was not in existence to witness it. Not from the light of reason, for though intellect can know the eternal power of the Godhead (Ro 1:18-20) and that God made all things, it cannot know how. None but the Creator Himself could give this data and, therefore, it is through faith that one understands that the worlds were formed by the Word of God (Heb 11:3). (See context in [MacArthur Study Bible](#))

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 - ESV = "these are the generations of the heavens and the earth..." Note the phrase **in the day** refers to all 6 days in Genesis 1. **This is the account** is NOT second creation account, but an addendum and amplification of Genesis 1. There is absolutely no contradiction or confusion by the Holy Spirit.

Victor Hamilton on **this is the account** (ESV - These are the generations) - Here one encounters the first of ten appearances of the formula These are the generations of (Heb. 'ēlleh tōlēdōt) in Genesis (see also Ge 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2; cf. Ge 5:1 for a variant of the formula ["this is the book of the generations of Adam"]). This first one differs from the others in that it describes the generations of the heavens and the earth while the others introduce either the descendants of some person or a narrative about some person (e.g., Noah, sons of Noah/Terah/Ishmael/Isaac/Esau/Jacob). While something like "offspring, descendants" would fit many of the last nine, it may seem strange to refer to the "offspring" or "children" of the universe, but that is expressly what Gen. 2:4 intends. (See context in [The Book of Genesis](#))

The Apologetics Study Bible has an interesting note that "Twofold accounts were common in ancient theories of creation (e.g., the Babylonian story of Atrahasis). The differences in the order of creation events are due to each narrative's distinct purposes. The first gives a loosely chronological account, gathering creation events into a discernible pattern to show the symmetry of creation's purpose. The second is topical, focusing on the sixth day by expanding on the creation of man and woman. Gn 2 presupposes chapter 1 and does not duplicate all the creation events." (See context in [The Apologetics Study Bible](#))

NET NOTE on this is the account - The Hebrew phrase אֵלֶּה תּוֹלְדוֹת ('elle tolédot) is traditionally translated as “these are the generations of” because the noun was derived from the verb “beget.” Its usage, however, shows that it introduces more than genealogies; it begins a narrative that traces what became of the entity or individual mentioned in the heading. In fact, a good paraphrase of this heading would be: “This is what became of the heavens and the earth,” for what follows is not another account of creation but a tracing of events from creation through the fall and judgment (the section extends from 2:4 through 4:26)....The expression **this is the account of** is an important title used throughout the Book of Genesis, serving as the organizing principle of the work. It is always a heading, introducing the subject matter that is to come. From the starting point of the title, the narrative traces the genealogy or the records or the particulars involved. Although some would make the heading in 2:4 a summary of creation (1:1–2:3), that goes against the usage in the book. As a heading it introduces the theme of the next section, the particulars about this creation that God made. Genesis 2 is not a simple parallel account of creation; rather, beginning with the account of the creation of man and women, the narrative tells what became of that creation. As a beginning, the construction of 2:4–7 forms a fine parallel to the construction of 1:1–3. The subject matter of each תּוֹלְדוֹת (tolédot, “this is the account of”) section of the book traces a decline or a deterioration through to the next beginning point, and each is thereby a microcosm of the book which begins with divine blessing in the garden, and ends with a coffin in Egypt. So, what became of the creation? Gen 2:4–4:26 will explain that sin entered the world and all but destroyed God’s perfect creation.

Note that beginning in Genesis 2:4 we have the introduction of the Name **LORD God** and it dominates chapter 2 occurring 23x in 22 verses (see below).

LORD God in Genesis - Gen. 2:4; Gen. 2:5; Gen. 2:7; Gen. 2:8; Gen. 2:9; Gen. 2:15; Gen. 2:16; Gen. 2:18; Gen. 2:19; Gen. 2:21; Gen. 2:22; Gen. 3:1; Gen. 3:8; Gen. 3:9; Gen. 3:13; Gen. 3:14; Gen. 3:21; Gen. 3:22; Gen. 3:23; Gen. 14:22; Gen. 15:2; Gen. 15:8;

Ray Stedman writes that "it has been pointed out often that here (Ge 2:4-9) the name of God appears in a different form than in Chapter 1. We have for the first time the great name of God that appears in so much of the rest of the Bible, Jehovah (or in the Hebrew, Yahweh) Elohim, translated in our version, **LORD God**. There is a special reason for this change. In Chapter 1 we are dealing with the making of things, and God is presented to us under the name of Elohim, i.e., the Creator. But when man appears on the scene God appears also in a different character. He now appears under the title of Jehovah, which means essentially the covenant-making God, the God who keeps a promise. It is particularly significant that when God first reveals himself to this race of ours, it is as a God who intends to keep his promises. ([The Making of Man](#))

Matthew Henry - Here is a name given to the Creator, "Jehovah." Where the word "LORD" is printed in capital letters in our English Bibles, in the original it is "Jehovah." Jehovah is that name of God, which denotes that He alone has His being of Himself, and that He gives being to all creatures and things.

Victor Hamilton on LORD God - In Gen. 1 the emphasis is on creation via the majestic God who speaks and it is done. The more generic name for God—’ēlohîm—fits this emphasis admirably. By contrast, the emphasis in 2:4ff. is more personal. The context here is not a universe but a garden. Also, the picture of man here is not of one with authority but of one under authority, a vassal in a covenant relationship. To be sure, Yahweh would be the proper designation for the deity at this point. The author proceeded, however, to append ’ēlohîm to Yahweh to conjoin the concept of a God whose sovereign control extends to both the material and the moral world. (See context in [The Book of Genesis](#))

Gilbrant on LORD God - Notice God is now referred to as Lord God (Hebrew, Yahweh Elohim). Elohim is from a root word that speaks of power. Yahweh is God’s personal name that speaks of His entire being in action, especially in his relationships where He is with people. It is also his covenant-keeping name and means “He will [actively] continue to be.”

Gleason Archer asks "**Do the names for God in Genesis 1 and 2 show a difference in the authorship of the two chapters?** Below is just an excerpt from Archer’s answer (for the full discussion click [The Encyclopedia of Bible Difficulties](#) and scroll to page 65)

Going back, then, to the explanation for the difference in the name-usage followed in Genesis 2 as opposed to Genesis 1, the reason for this distinction is perfectly evident in the light of the previous discussion. “Elohim” was the only name of God appropriate in a narrative of God’s work of creation as Ruler over all nature and the universe. But in chapter 2 He comes into a personal covenant with Adam and Eve; and therefore to them God (Elohim) displayed Himself as “Yahweh,” the God of grace and covenant. Therefore, throughout the chapter, in all eleven occurrences, Yahweh occurs in combination with Elohim, never alone. This clearly implies that the same God who made the universe in six creative stages is the very same Lord who loved and cared for Adam and His son, created after His own image. The same is true throughout chapter 3: “Yahweh” is never used alone but only in combination with “Elohim.” Not until we come to Eve’s comment in Genesis 4:1 do we encounter the first occurrence of “Yahweh” (or LORD) alone, without Elohim.

In view of this consistent combination of the two names throughout chapters 2 and 3, it is difficult to imagine how Astruc, Eichhorn, or any other scholar could have come up with the theory that there ever was a prior source that knew of God only by the name Yahweh. In view of the constant joining of the two names together, one would have to suppose that some later redactor chose to glue together by dint of scissors and paste a snippet of "J" ending with "Yahweh" with a snippet of "E" or "P" that began with "Elohim." Such an artificial and bizarre process of combination extending through two entire chapters has never even been discovered in the literature of any other nation or time. It calls for an extraordinary degree of naive credulity to suppose that it could have been so in the case of Genesis 2 and 3. ([The Encyclopedia of Bible Difficulties](#) scroll to page 65)

Believer's Study Bible has an interesting discussion of the new Name for God - Chapter 2 does not introduce a new creation account but is a detailed unfolding of the same information, with emphasis on what happened to creation. The second chapter presupposes the first, and the differences are complementary and supplementary, not contradictory. This passage is a particularization and expansion of Ge 1:26, 27. This verse marks the introduction of the personal name of the God of Israel, **Yahweh**. It is regularly translated "Lord," with capital and small capital letters, to distinguish it from *^adonai*, the title, "Lord." Up to this point only *^elohim* (Heb.), translated "God," indicating the **transcendent God** of Creation, has been used (Ge 1:1); but here the **personal name** occurs, introducing God in His **redemptive capacity**. The divine name Yahweh is identified as God's covenant name (Ex. 3:13-16; 6:1-3), showing His personal relationship to those who believe. This is the appropriate time for the appearance of God as Redeemer -- at the very moment that man appears in history. Yahweh is man's tutor (Ge 2:9-17); He is man's benefactor, providing him with the garden in which to work out his stewardship; and He is man's provider, supplying man with a counterpart, i.e., a wife, equal to him in all things and indispensable to the continuity of the race (Ge 2:18-25).....the title Yahweh Elohim, "Lord God," together with implications throughout the creation narrative, pictures God as both transcendent and immanent. Though He is self-sufficient, He has chosen to bind Himself in covenant to His creation. ([Believer's Study Bible](#))

NET NOTE on **heavens and earth** - the phrase "the heavens and the earth" is also found in Ge 1:1; the order here is reversed, but the meaning is the same. Or "the entire universe"; or "the sky and the dry land." This phrase is often interpreted as a merism, referring to the entire ordered universe, including the heavens and the earth and everything in them. The "heavens and the earth" were completed in seven days (see Gen 2:1) and are characterized by fixed laws (see Jer 33:25). "**Heavens**" refers specifically to the sky, created on the second day (see Ge 1:8), while "**earth**" refers specifically to the dry land, created on the third day (see Ge 1:10). Both are distinct from the sea/seas (see Ge 1:10 and Ex 20:11).

TECHNICAL NOTE - Advocates of the so-called documentary hypothesis of pentateuchal authorship argue that the introduction of the name Yahweh (LORD) here indicates that a new source (designated J), a parallel account of creation, begins here. In this scheme Gen 1:1–2:3 is understood as the priestly source (designated P) of creation. Critics of this approach often respond that the names, rather than indicating separate sources, were chosen to reflect the subject matter (see U. Cassuto, *The Documentary Hypothesis*). Gen 1:1–2:3 is the grand prologue of the book, showing the sovereign God creating by decree. The narrative beginning in 2:4 is the account of what this God invested in his creation. Since it deals with the close, personal involvement of the covenant God, the narrative uses the covenantal name Yahweh (LORD) in combination with the name God. For a recent discussion of the documentary hypothesis from a theologically conservative perspective, see D. A. Garrett, *Rethinking Genesis*. For an attempt by source critics to demonstrate the legitimacy of the source critical method on the basis of ancient Near Eastern parallels, see J. H. Tigay, ed., *Empirical Models for Biblical Criticism*. For reaction to the source critical method by literary critics, see I. M. Kikawada and A. Quinn, *Before Abraham Was*; R. Alter, *The Art of Biblical Narrative*, 131–54; and Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, 111–34. ([NET NOTE](#))

QUESTION - [What is the documentary hypothesis?](#)

ANSWER - **The documentary hypothesis is essentially an attempt to take the supernatural out of the Pentateuch and to deny its Mosaic authorship.** The accounts of the Red Sea crossing, the manna in the wilderness, the provision of water from a solid rock, etc., are considered stories from oral tradition, thus making the miraculous happenings mere products of imaginative storytellers and not events that actually happened and were recorded by eyewitnesses. The documentary hypothesis, along with the [JEDP theory](#), denies that Moses wrote the Pentateuch and instead ascribes its authorship to four (or more) different authors/redactors spread out over several hundreds of years. The documentary hypothesis is liberal theology's attempt to call the veracity of the Pentateuch into question.

Proponents of the documentary hypothesis believe as follows: instead of placing the writing of the Pentateuch around 1400 BC (when Moses died), the timeframe has shifted 1,000 years to around 400 BC. A 1,000-year-old memory, even when passed down as faithfully as possible, will change the story of the original events. Remember, the Pentateuch was still being written during the time

when the Israelites wandered in the wilderness as a result of their rebellion against God. To finally record this journey some 1,000 years after it happened is to invite speculation on the genuineness of the original journey. Liberal theologians have, through the years, tried to weaken the Word of God, and one way they do that is by casting doubt on the historicity and authorship of the Pentateuch.

The question is whether this liberal theological view has any basis in reality. The date for the writing of the Pentateuch is a case in point. Liberal theology dates the writing of the Pentateuch from 400 BC, which is after the Babylonian Captivity. This means that Moses could not possibly have written the Pentateuch, for he died about 1,000 years before that. However, Jesus said in Mark 12:26, "Have you not read in the book of Moses, in the account of the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?" Jesus states plainly that Moses wrote the account of the burning bush in Exodus 3. To date the Pentateuch some 1,000 years after the death of Moses is to deny Jesus' words, for He specifies that Exodus is part of "the book of Moses."

There is strong evidence that Moses also wrote the other books of the Pentateuch, disproving the whole documentary hypothesis. Peter, in Acts 3:22, comments on Deuteronomy 18:15 and credits Moses as being the author of that passage. Paul, in Romans 10:5, says, "Moses writes this," and then proceeds to quote Leviticus 18:5.

The documentary hypothesis calls into question the testimonies of Jesus, Peter, and Paul, for all of them testified that Moses wrote at least three of the books of the Pentateuch. Jewish history and tradition also credit Moses as the author of the Pentateuch, giving no support whatsoever to the documentary hypothesis. The documentary hypothesis is only a hypothesis; it has never been proved, no matter how many liberal theologians claim that it has been. GotQuestions.org

Norman Geisler - [When Critics Ask](#) (go to page 27)

GENESIS 2:4—Why does this chapter use the term "Lord God" rather than "God" as in chapter one?

PROBLEM: Many critics insist that Genesis 2 must have been written by someone different from the one who wrote Genesis 1, since Genesis 2 uses a different name for God. However, conservative scholars have always insisted that Moses composed Genesis, as indeed both Jewish and Christian scholars have down through the centuries. Indeed, the first five books of the OT are called "the Books of Moses" (2 Chron. 25:4) or "Law of Moses" (Luke 24:44) by both OT and NT writers.

SOLUTION: Moses did write the first five books of the OT (see comments on Ex. 24:4). The use of a different term for God in the second chapter of Genesis does not prove there was a different author; it simply shows that the same author had a different purpose (see comments on Gen. 2:19). In chapter 1, God is the Creator, whereas in chapter 2 He is the Communicator. First, man is seen in his relation to the Creator (hence, the use of "God" or elohim, the mighty one). Next, God is seen as the Covenant-maker, thus, the use of "Lord God," the One who makes covenants with man. Different names are used of God since they designate a different aspect of His dealings with man (see Gen. 15:1; Ex. 6:3).

Genesis 2:5 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.

BGT κα π ν χλωρ ν γρο πρ το γεν σθαι π τ ς γ ς κα π ν τα χ ρ τον γρο πρ το νατε λαι ο γ ρ βρεξεν
θε ς π τ ν γ ν κα νθρωπος ο κ ν ρ γ ζεσθαι τ ν γ ν

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

NET Now no shrub of the field had yet grown on the earth, and no plant of the field had yet sprouted, for the LORD God had not caused it to rain on the earth, and there was no man to cultivate the ground.

BBE In the day when the Lord God made earth and heaven there were no plants of the field on the earth, and no grass had come up: for the Lord God had not sent rain on the earth and there was no man to do work on the land.

CSB No shrub of the field had yet grown on the land, and no plant of the field had yet sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground.

ERV And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground;

ESV When no bush of the field was yet in the land and no small plant of the field had yet sprung up-- for the

LORD God had not caused it to rain on the land, and there was no man to work the ground,

GWN Wild bushes and plants were not on the earth yet because the LORD God hadn't sent rain on the earth. Also, there was no one to farm the land.

NKJ before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground;

NAB while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil,

NIV and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground,

NJB there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil.

NLT neither wild plants nor grains were growing on the earth. The LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil.

NRS when no plant of the field was yet in the earth and no herb of the field had yet sprung up-- for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground;

YLT and no shrub of the field is yet in the earth, and no herb of the field yet sprouteth, for Jehovah God hath not rained upon the earth, and a man there is not to serve the ground,

LXE and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

ASV And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground;

DBY and every shrub of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain on the earth, and there was no man to till the ground.

- **shrub:** Ge 1:12-13 Ps 104:14
- **the LORD God had not sent rain upon the earth:** Job 5:10 38:26-28 Ps 65:9-11 135:7 Jer 14:22 Mt 5:45 Heb 6:7
- **no man to cultivate the ground:** Ge 3:23 4:2,12
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passage:

Psalm 104:14 He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth,

EARTHLY CONDITIONS PRIOR TO MAN'S PRESENCE

Now no shrub (bush - ESV) **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** ([adam](#)) **to cultivate the ground** ([adamah](#)) - This verse describes the condition of the earth prior to the creation of man. Here we see a reiteration of the third day of creation where Moses recorded "The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day." (Ge 1:12-13+) Note the for (term of explanation) explaining why there were no shrubs or plants - no rain, no man to cultivate. God will not send rain until the global flood (Ge 7:4, 12).

Matthew Henry - Further notice is taken of plants and herbs, because they were made and appointed to be food for man. The earth did not bring forth its fruits of itself: this was done by Almighty power. **Thus grace in the soul grows not of itself in nature's soil, but is the work of God.** Rain also is the gift of God; it came not till the Lord God caused it. Though God works by means, yet when he pleases He can do His own work without them; and though we must not tempt God in the neglect of means, we must trust God, both in the use and in the want of means. Some way or other, God will water the plants of His own planting. Divine grace comes down like the dew, and waters the church without noise.

NET NOTE on **shrub of the field** - Heb "Now every sprig of the field before it was." The verb forms, although appearing to be

imperfects, are technically preterites coming after the adverb דָּרָם (terem). The word order (conjunction + subject + predicate) indicates a disjunctive clause, which provides background information for the following narrative (as in Ge 1:2). Two negative clauses are given ("before any sprig ...", and "before any cultivated grain" existed), followed by two causal clauses explaining them, and then a positive circumstantial clause is given—again dealing with water as in Ge 1:2 (water would well up).

NET NOTE on **no plant of the field** - The first term, שִׂיחַ (siakh) (**SHRUB**), probably refers to the wild, uncultivated plants (see Gen 21:15; Job 30:4, 7); whereas the second, עֵשֶׂב ('esev) (**PLANT**), refers to cultivated grains. It is a way of saying: "back before anything was growing."

Man (O120)(adam) means man (as opposed to woman - Ge 2:18, Eccl 7:28), mankind, generically the human race (Ge 1:27; Nu 8:17; Ps. 144:3; Isa. 2:17), son of man in Ezekiel (cf Ezek 2:1,3, et al).

L J Coppes - Although the etymology of 'ādām cannot be explained with certainty (cf. TDOT, I, p. 78), the word probably relates to the original ruddiness of man's complexion....This word for man has to do with man as being in God's image, the crown of creation. It should be distinguished from 'īsh (man as opposite of woman, or as man distinguished in his manliness), 'enōsh (man as weak and vulnerable), geber (man as mighty and noble), and metīm....'ādām occurs exclusively in the singular absolute, 562 times. 'ādām also refers to generic man as the image of God and the crown of creation or is a personal name. Hence in Genesis 1-3 it is the word usually used for man. (In later passages of Scripture it is difficult to distinguish in meaning from 'īsh.) Here, man is distinct from the rest of creation in that he was created by special and solemn divine counsel (Genesis 1:26); his creation was an immediate act of God; he was created after the divine type; he was created with two distinct elements (Genesis 2:7); he was placed in an exalted position (Genesis 1:28); he was intended for a still higher (in the sense of a permanent and fulfilled) position. Hence, man (as 'ādām) was the crown of creation. Genesis 1 sets forth 'ādām as the goal and vice-regent of creation, while Genesis 2 shows how the creation was formed as the scene of man's activity, i.e. it was formed around 'ādām. In the first three chapters of Genesis there is a wordplay on man, mankind, and the first man "Adam." 'ādām connotes man in the image of God as to soul or spirit (indicating man's essential simplicity, spirituality, invisibility, immortality), physical powers or faculties (the intellect and will with their functions), intellectual and moral integrity (true knowledge, righteousness, and holiness), body (as a fit organ of the soul sharing its immortality, and as the means through which man exercises his dominion), and dominion over the lower creation....Even after the fall 'ādām is used of man! The image of God is still the central distinction. Hence, murder is an attack on the image of God ([Genesis 9:6](#)). However, the fall lowered man's position before God ([Genesis 6:5-6](#); [Genesis 8:21](#)), ruptured his communion with God, and brought the curse of death on him so that he did not fulfill his intended exaltation. That part of the divine image consisting of true knowledge, righteousness, and holiness was destroyed. Only in and by Christ, the new Adam (Romans 5:12-21), can the original divine promise be realized. (See [link to the TWOT](#))

Vine - This noun is related to the verb 'ādōm, "to be red," and therefore probably relates to the original ruddiness of human skin. The noun connotes notes "man" as the creature created in God's image, the crown of all creation. In its first appearance 'ādām is used for mankind, or generic man: "And God said, Let us make man in our image, after our likeness..." (Gen. 1:26). In Gen. 2:7 the word refers to the first "man," Adam: "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." ([\(Vine's Expository Dictionary of Old Testament and New Testament Words\)](#))

Gilbrant - This is one of the most common nouns in Hebrew, occurring 562 times, 93 of them in Ezekiel. The bulk of these occurrences is in reference to "humanity." A prime secondary meaning is "(generalized) individual mortal." This noun is common throughout the Semitic world. "Humanity" is found in Ugaritic, while the Phoenician cognate is "man." Arabic and Syriac have a cognate, "skin." Old South Arabian has a cognate meaning "slave." Also, there is a verbal stem meaning "to be red," which occurs in Classical Hebrew, Mishnaic Hebrew, Ugaritic, Arabic, Ethiopic, Akkadian, and Egyptian. A cognate noun of the verbal root above, meaning "(arable) soil," appears in Classical and Mishnaic Hebrew, Syriac, and Nabatean. On account of these cognates, many scholars argue that the root concept of the noun comes from human flesh being a reddish color. Others hold that the association with soil is significant in the underlying development of this noun since Adam was created from the dust. The latter is theologically significant in the creation account of Genesis 2, Akkadian myths (mixed with divine blood, again "red"), and one of many Egyptian creation myths (Khnum as potter; Wisdom of Amenemport states "humans are clay and straw, and gods are the builders"). Beyond this observation, little meaning is able to be generated from etymological manipulation.

The word is used as a collective, meaning "humanity." It is used to distinguish mortals from God. Humans are limited in intelligence (Ezek. 28:2f), whereas Yahweh is omniscient (1 Sam. 6:7). Humans are also mortal (Ps. 90:3; 39:6; Ezek. 28:9); morally inferior (1 Ki. 8:46; Ecc. 9:3); and all their efforts are in vain (Ps. 56:11; Ecc. 1:3). Humans are dependent upon God for their existence (Deut. 8:13), but cannot live in the same realm as Yahweh (2 Chr. 6:18; Exo. 33:20).

Humans are distinct from other created life, being a "living being." Yahweh has granted humans the role of ruler over the rest of creation (Ps. 115:16). Humans are created in the image of God, the image at least in part attributable to their capacity to rule (Gen. 1:26). Often 'ādām is paired with a noun for animals, generally to underscore the degree of coming calamity (Jer. 7:20).

Yahweh is the creator of all humans. The word 'ādhām is not limited to any segment of humanity (Gen. 1:26f; 9:5f; Ps. 89:47).

The word can be used to mean "individual" or "mortal." The repeated title in Ezekiel, "son of man," underscores this aspect of not only the prophet being a fallible human, but that all humans are mortal (see chapter 28, prophecy against Tyre). Although Jesus also used the same title of himself, this in no way implies that He was fallible. Ezekiel labels corpses (meth 'ādhām, 44:25) and slaves (nepesh 'ādhām) with this word. The creatures of the vision of his calling physically resemble humans in some aspects (1:5ff).

The personal name Adam is the prime example of the noun being used to represent the ideal human (HED #120). Adam was the prototype, engaging in the full gamut of human existence, from walking with God and ruling creation to sinning, and being cut off from the presence of God.

The semantic boundaries between synonyms for individual humans ('īsh, 'flnōsh, gever) and 'ādhām are not readily evident. The etymologies of these words can explain a bit about the period of derivation (e.g., the contrast between humans as frail, 'flnōsh, and physically powerful, gever, couldn't be stronger at the point of derivation), but the semantic boundaries are unclear. 'Adhām is the sole term associated with creation, and is the word used as a collective. See also the following word studies: 382, 596, 1429. ([Complete Biblical Library](#))

Adam - 524v - any man(2), anyone(4), anyone's(1), being*(1), common sort*(1), human(19), infantry(1), low degree*(1), low*(1), man(363), man's(20), man*(1), mankind(9), men(104), men of low degree*(1), men's(3), men*(4), mortal(1), one(3), people(1), person(5), person*(1), persons(3), population(1), someone(1). Gen. 1:26; Gen. 1:27; Gen. 2:5; Gen. 2:7; Gen. 2:8; Gen. 2:15; Gen. 2:16; Gen. 2:18; Gen. 2:19; Gen. 2:20; Gen. 2:21; Gen. 2:22; Gen. 2:23; Gen. 2:25; Gen. 3:8; Gen. 3:9; Gen. 3:12; Gen. 3:20; Gen. 3:22; Gen. 3:24; Gen. 4:1; Gen. 5:1; Gen. 5:2; Gen. 6:1; Gen. 6:2; Gen. 6:3; Gen. 6:4; Gen. 6:5; Gen. 6:6; Gen. 6:7; Gen. 7:21; Gen. 7:23; Gen. 8:21; Gen. 9:5; Gen. 9:6; Gen. 11:5; Gen. 16:12; Exod. 4:11; Exod. 8:17; Exod. 8:18; Exod. 9:9; Exod. 9:10; Exod. 9:19; Exod. 9:22; Exod. 9:25; Exod. 12:12; Exod. 13:2; Exod. 13:13; Exod. 13:15; Exod. 30:32; Exod. 33:20; Lev. 1:2; Lev. 5:3; Lev. 5:4; Lev. 6:3; Lev. 7:21; Lev. 13:2; Lev. 13:9; Lev. 16:17; Lev. 18:5; Lev. 22:5; Lev. 24:17; Lev. 24:20; Lev. 24:21; Lev. 27:28; Lev. 27:29; Num. 3:13; Num. 5:6; Num. 8:17; Num. 12:3; Num. 16:29; Num. 16:32; Num. 18:15; Num. 19:11; Num. 19:13; Num. 19:14; Num. 19:16; Num. 23:19; Num. 31:11; Num. 31:26; Num. 31:28; Num. 31:35; Num. 31:40; Num. 31:46; Num. 31:47; Deut. 4:28; Deut. 4:32; Deut. 5:24; Deut. 8:3; Deut. 20:19; Deut. 32:8; Jos. 11:14; Jos. 14:15; Jdg. 16:7; Jdg. 16:11; Jdg. 16:13; Jdg. 16:17; Jdg. 18:7; Jdg. 18:28; 1 Sam. 15:29; 1 Sam. 16:7; 1 Sam. 17:32; 1 Sam. 24:9; 1 Sam. 25:29; 1 Sam. 26:19; 2 Sam. 7:14; 2 Sam. 7:19; 2 Sam. 23:3; 2 Sam. 24:14; 1 Ki. 4:31; 1 Ki. 8:38; 1 Ki. 8:39; 1 Ki. 8:46; 1 Ki. 13:2; 2 Ki. 7:10; 2 Ki. 19:18; 2 Ki. 23:14; 2 Ki. 23:20; 1 Chr. 5:21; 1 Chr. 17:17; 1 Chr. 21:13; 1 Chr. 29:1; 2 Chr. 6:18; 2 Chr. 6:29; 2 Chr. 6:30; 2 Chr. 6:36; 2 Chr. 19:6; 2 Chr. 32:19; Neh. 2:10; Neh. 2:12; Neh. 9:29; Job 5:7; Job 7:20; Job 11:12; Job 14:1; Job 14:10; Job 15:7; Job 16:21; Job 20:4; Job 20:29; Job 21:4; Job 21:33; Job 25:6; Job 27:13; Job 28:28; Job 32:21; Job 33:17; Job 33:23; Job 34:11; Job 34:15; Job 34:29; Job 34:30; Job 35:8; Job 36:25; Job 36:28; Job 37:7; Job 38:26; Ps. 8:4; Ps. 11:4; Ps. 12:1; Ps. 12:8; Ps. 14:2; Ps. 17:4; Ps. 21:10; Ps. 22:6; Ps. 31:19; Ps. 32:2; Ps. 33:13; Ps. 36:6; Ps. 36:7; Ps. 39:5; Ps. 39:11; Ps. 45:2; Ps. 49:2; Ps. 49:12; Ps. 53:2; Ps. 56:11; Ps. 57:4; Ps. 58:1; Ps. 58:11; Ps. 60:11; Ps. 62:9; Ps. 64:9; Ps. 66:5; Ps. 68:18; Ps. 73:5; Ps. 76:10; Ps. 78:60; Ps. 80:17; Ps. 82:7; Ps. 84:5; Ps. 84:12; Ps. 89:47; Ps. 90:3; Ps. 94:10; Ps. 94:11; Ps. 104:14; Ps. 104:23; Ps. 105:14; Ps. 107:8; Ps. 107:15; Ps. 107:21; Ps. 107:31; Ps. 108:12; Ps. 115:4; Ps. 115:16; Ps. 116:11; Ps. 118:6; Ps. 118:8; Ps. 119:134; Ps. 124:2; Ps. 135:8; Ps. 135:15; Ps. 140:1; Ps. 144:3; Ps. 144:4; Ps. 145:12; Ps. 146:3; Prov. 3:4; Prov. 3:13; Prov. 3:30; Prov. 6:12; Prov. 8:4; Prov. 8:31; Prov. 8:34; Prov. 11:7; Prov. 12:3; Prov. 12:14; Prov. 12:23; Prov. 12:27; Prov. 15:11; Prov. 15:20; Prov. 16:1; Prov. 16:9; Prov. 17:18; Prov. 18:16; Prov. 19:3; Prov. 19:11; Prov. 19:22; Prov. 20:6; Prov. 20:24; Prov. 20:25; Prov. 20:27; Prov. 21:16; Prov. 21:20; Prov. 23:28; Prov. 24:9; Prov. 24:12; Prov. 24:30; Prov. 27:19; Prov. 27:20; Prov. 28:2; Prov. 28:12; Prov. 28:14; Prov. 28:17; Prov. 28:23; Prov. 28:28; Prov. 29:23; Prov. 29:25; Prov. 30:2; Prov. 30:14; Eccl. 1:3; Eccl. 1:13; Eccl. 2:3; Eccl. 2:8; Eccl. 2:12; Eccl. 2:18; Eccl. 2:21; Eccl. 2:22; Eccl. 2:24; Eccl. 2:26; Eccl. 3:10; Eccl. 3:11; Eccl. 3:13; Eccl. 3:18; Eccl. 3:19; Eccl. 3:21; Eccl. 3:22; Eccl. 5:19; Eccl. 6:1; Eccl. 6:7; Eccl. 6:10; Eccl. 6:11; Eccl. 6:12; Eccl. 7:2; Eccl. 7:14; Eccl. 7:20; Eccl. 7:28; Eccl. 7:29; Eccl. 8:1; Eccl. 8:6; Eccl. 8:8; Eccl. 8:9; Eccl. 8:11; Eccl. 8:15; Eccl. 8:17; Eccl. 9:1; Eccl. 9:3; Eccl. 9:12; Eccl. 9:15; Eccl. 10:14; Eccl. 11:8; Eccl. 12:5; Eccl. 12:13; Isa. 2:9; Isa. 2:11; Isa. 2:17; Isa. 2:20; Isa. 2:22; Isa. 5:15; Isa. 6:11; Isa. 6:12; Isa. 13:12; Isa. 17:7; Isa. 22:6; Isa. 29:19; Isa. 29:21; Isa. 31:3; Isa. 31:8; Isa. 37:19; Isa. 38:11; Isa. 43:4; Isa. 44:11; Isa. 44:13; Isa. 44:15; Isa. 45:12; Isa. 47:3; Isa. 51:12; Isa. 52:14; Isa. 56:2; Isa. 58:5; Jer. 2:6; Jer. 4:25; Jer. 7:20; Jer. 9:22; Jer. 10:14; Jer. 10:23; Jer. 16:20; Jer. 17:5; Jer. 17:5; Jer. 31:27; Jer. 31:30; Jer. 32:19; Jer. 32:20; Jer. 32:43; Jer. 33:5; Jer. 33:10; Jer. 33:12; Jer. 36:29; Jer. 47:2; Jer. 49:15; Jer. 49:18; Jer. 49:33; Jer. 50:3; Jer. 50:40; Jer. 51:14; Jer. 51:17; Jer. 51:43; Jer. 51:62; Lam. 3:36; Lam. 3:39; Ezek. 1:5; Ezek. 1:8; Ezek. 1:10; Ezek. 1:26; Ezek. 2:1; Ezek. 2:3; Ezek. 2:6; Ezek. 2:8; Ezek. 3:1; Ezek. 3:3; Ezek. 3:4; Ezek. 3:10; Ezek. 3:17; Ezek. 3:25; Ezek. 4:1; Ezek. 4:12; Ezek. 4:15; Ezek. 4:16; Ezek. 5:1; Ezek. 6:2; Ezek. 7:2; Ezek. 8:5; Ezek. 8:6; Ezek. 8:8; Ezek. 8:12; Ezek. 8:15; Ezek. 8:17; Ezek. 10:8; Ezek. 10:14; Ezek. 10:21; Ezek. 11:2; Ezek. 11:4; Ezek. 11:15; Ezek. 12:2; Ezek. 12:3; Ezek. 12:9; Ezek. 12:18; Ezek. 12:22; Ezek. 12:27; Ezek. 13:2; Ezek. 13:17; Ezek. 14:3; Ezek. 14:13; Ezek. 14:17; Ezek. 14:19; Ezek. 14:21; Ezek. 15:2; Ezek. 16:2; Ezek. 16:3; Ezek. 19:3; Ezek. 19:6; Ezek. 20:3; Ezek. 20:4; Ezek. 20:11; Ezek. 20:13; Ezek. 20:21; Ezek. 20:27; Ezek. 20:46; Ezek. 21:2; Ezek. 21:6; Ezek. 21:9; Ezek. 21:12; Ezek. 21:14; Ezek. 21:19; Ezek. 21:28; Ezek. 22:2; Ezek. 22:18; Ezek. 22:24; Ezek. 23:2; Ezek. 23:36; Ezek. 23:42; Ezek. 24:2; Ezek. 24:16; Ezek. 24:25; Ezek. 25:2; Ezek. 25:13; Ezek. 26:2; Ezek. 27:2; Ezek. 27:13; Ezek. 28:2; Ezek. 28:9; Ezek. 28:12; Ezek. 28:21; Ezek. 29:2; Ezek. 29:8; Ezek. 29:11; Ezek. 29:18; Ezek. 30:2; Ezek. 30:21; Ezek. 31:2; Ezek. 31:14; Ezek. 32:2; Ezek. 32:13; Ezek. 32:18; Ezek. 33:2; Ezek. 33:7; Ezek. 33:10; Ezek. 33:12; Ezek. 33:24; Ezek. 33:30; Ezek. 34:2; Ezek. 34:31; Ezek. 35:2; Ezek. 36:1; Ezek. 36:10; Ezek. 36:11; Ezek. 36:12; Ezek. 36:13; Ezek. 36:14; Ezek. 36:17; Ezek. 36:37; Ezek. 36:38; Ezek. 37:3; Ezek. 37:9; Ezek. 37:11; Ezek. 37:16; Ezek. 38:2; Ezek. 38:14; Ezek. 38:20; Ezek. 39:1; Ezek. 39:15; Ezek. 39:17; Ezek. 40:4; Ezek. 41:19; Ezek. 43:7; Ezek. 43:10; Ezek. 43:18; Ezek. 44:5; Ezek. 44:25; Ezek. 47:6; Dan. 8:16; Dan. 8:17; Dan. 10:16; Dan. 10:18; Hos. 9:12; Hos. 11:4; Hos. 13:2; Joel 1:12; Amos 4:13; Jon. 3:7; Jon. 3:8; Jon. 4:1; Mic. 2:12; Mic. 5:5; Mic. 5:7; Mic. 6:8; Mic. 7:2; Hab. 1:14; Hab. 2:8; Hab. 2:17; Zeph. 1:3; Zeph. 1:17; Hag. 1:11; Zech. 2:4; Zech. 8:10; Zech. 9:1; Zech. 11:6; Zech. 12:1; Zech. 13:5; Mal. 3:8

Ground (0127) (adamah) means dirt, ground (first us Ge 1:25), earth, clay (God used dirt/clay to form man - Ge 2:7), land (cultivated - Ge 4:2, Zech 13:5). Adam originated from the ground and charged with the task of tending the ground, his source of origin (Ge 2:7, 15). In a broader sense, **adamah** means the inhabited earth (Isa. 24:21; Amos 3:2). **Adamah** describes dirt put on one's head during mourning (2Sa 1:2; Neh. 9:1).

Vine says **adamah** is "arable "ground" (probably red in color). As such it supports water and plants: "But there went up a mist from the earth, and watered the whole face of the ground" (Ge 2:6, Ge 1:25)....The word is contrasted to unproductive soil, or "waste land," and the generic word for the surface of the planet "earth," which may represent either or both of the preceding words. The body of the first man, Adam, was formed exclusively from the 'adāmā (cf. Gen. 2:7, 9) **Adāmāh** may be used specifically to describe what has been and will be cultivated by a given group of people, or what they possess to this end (Dt. 26:15). A further variation of this nuance refers to the actual soil itself: "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth [with which to build an altar to the true God]?" (2Ki 5:17). In Exod. 3:5 'adāmā is used more in the sense "ground," what is below one's feet irrespective of its cultivable properties: "... Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Throughout the Old Testament there is a relationship between 'ādām, "man," and the 'adāmāh. The two words have an etymological affinity inasmuch as they both appear to be derived from the verb 'ādōm, "to be red." If Adam were to remain obedient to God, the "ground" would give forth its fruit. Hence, the "ground" was God's possession and under His command (Ge 2:6). He made it respond to His servant. The entry of sin disrupted the harmony between man and the "ground," and the "ground" no longer responded to man's care. His life moved in and toward death rather than upward and toward life. Increased human rebellion caused decreased fruitfulness of the "ground" (Ge 4:12, 14; cf. Ge 8:21). In Abraham the promised redemption (Ge 3:15) took the form of

the restoration of a proper relation between God and man and between man and the "ground" (Ge 28:14-15). Under Moses the fruitfulness of the "ground" depended on the obedience of God's people (cf. Dt. 11:17). ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Gilbrant - The root of this term is 'ādhfim (HED #118) probably indicating the general idea of "redness." The original idea was red, tillable soil, or land that would produce crops and sustain life. There is a connection intended between Adam, all of humanity and the soil. Adam was created out of the dust of the earth. He was to work the soil to live, and at the end of his days, he was to return to the earth. In Gen. 2:6, 7, "ground" and "man" are from the same Hebrew root. "But there went up a mist from the earth and watered the whole face of the ground. 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."

Note the continued emphasis in Ge 3:22, 23. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

The term 'ādhāmāh is used in the OT in several specific contexts. The most basic use is as a substance. It is the reddish earth of the Mediterranean area. It may be dry and hard, or damp and moist as clay or mud. It is often the word used for the dust sprinkled upon the head in the ceremony of mourning. This action also served as a sign of repentance or humility. Such is the use in Nehemiah 9:1, "Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them." The act described in this text is intended to graphically portray the connection of humans with the earth. The earth is also the place where man will ultimately "sleep." Drawing upon the ties between human origins and ground, is the usage of this term for "grave" or "underworld." The blood of Abel cries from the ground (Genesis 10). In Numbers 17, the ground opens its mouth, and all the Korathites will go down alive into Sheol.

Other usages include: productive, tillable land that was cultivated to produce crops (Prov. 12:11); "property," land owned or held as a possession (Ruth 4:3); and a specific geographic area where a person or a people dwells, as in "the land of Judah" (Isa. 19:17). The Isaiah passage is analogous to the usage in Isa. 32:13, "Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city." ([Complete Biblical Library](#))

Leonard Coppes - The Bible makes much of the relationship between man ('ādām) and the ground ('ādāmā). That this might be vivid in the mind of the reader we will transliterate the words in the following discussion. Initially, God made 'ādām out of the 'ādāmā to till the 'ādāmā (Genesis 3:23, to bring forth life?). The 'ādāmā was God's possession and under his care (Genesis 2:6). Thus, the first 'ādām (the man, Adam) and his family were to act as God's servants by obeying him in maintaining the divinely created and intended relationships vertically and horizontally. As long as this condition was sustained God caused the 'ādāmā to give its fruitfulness (blessing) to 'ādām.

Then came sin. The unit 'ādām (Adam and Eve; see also Romans 5:12) violated the created structure. The 'ādāmā, henceforth, brought forth thorns and thistles rather than freely giving fruit (Genesis 3:17). Since 'ādām had disrupted the paradisiacal life-producing state, he was driven off the paradisiacal 'ādāmā and sentenced to return to the 'ādāmā (Genesis 3:19). He was driven to it rather than it being given to him. He was to go down rather than up. His life moved in and toward death rather than in and toward life. However, the gracious Creator did not completely destroy 'ādām. He promised to bring forth from 'ādām a lifegiver (Genesis 3:15). As a token of that promise the Creator caused the 'ādāmā to give of its fruit (blessing) to 'ādām (note the curse on Cain, Genesis 4:12, 14, whereby the 'ādāmā was no longer to give its strength to him). Because of disobedience 'ādām received a curse from the 'ādāmā rather than life. Thus, we see that 'ādām/'ādāmā are deeply involved in the pattern creation-fall-redemption.

This pattern is repeated throughout the OT. After the flood God said he would never again curse the 'ādāmā because of 'ādām (Genesis 8:21). He made a new covenant (creation) with Noah (Genesis 9:1-17) who became the father of 'ādām (since only Noah and his immediate family were in the ark, Genesis 7:7). Noah became a tiller of the 'ādāmā (Genesis 9:20), and God blessed his efforts. However, Noah sinned. In Abraham the promise (redemption) given by God through Noah to Shem emerges in the form of Paradise regained, i.e. the promised land ('ādāmā, Genesis 28:14-15).

In the Mosaic legislation God gives the 'ādāmā or takes it away according to the obedience of his people (Leviticus 20:24). Its fruitfulness depends upon their obedience (Deut. 11:17). Solomon repeats this creation-fall-redemption pattern around 'ādām/'ādāmā (1 Kings 8:34, 40). This cycle governs the history of Israel (1 Kings 13:34; 1 Kings 14:15; 2 Kings 21:8; 2 Kings 25:21). Nehemiah recognizes the same theological pattern (Neh. 10:37 [H 38]).

In the eschaton God will change the inner constitution of 'ādām (fully restore the divine image) so as to eliminate the possibility of a fall and assure eternal possession of the 'ādāmā which yields its fruit freely (Ezekiel 36:25-30; cf. Jeremiah 31:33-34; 2 Cor. 5:17; Hebrews 8:8-12)—the return to the garden of Eden (Ezekiel 36:35). (See [link to the TWOT](#))

2:7; Gen. 2:9; Gen. 2:19; Gen. 3:17; Gen. 3:19; Gen. 3:23; Gen. 4:2; Gen. 4:3; Gen. 4:10; Gen. 4:11; Gen. 4:12; Gen. 4:14; Gen. 5:29; Gen. 6:1; Gen. 6:7; Gen. 6:20; Gen. 7:4; Gen. 7:8; Gen. 7:23; Gen. 8:8; Gen. 8:13; Gen. 8:21; Gen. 9:2; Gen. 9:20; Gen. 12:3; Gen. 19:25; Gen. 28:14; Gen. 28:15; Gen. 47:18; Gen. 47:19; Gen. 47:20; Gen. 47:22; Gen. 47:23; Gen. 47:26; Exod. 3:5; Exod. 8:21; Exod. 10:6; Exod. 20:12; Exod. 20:24; Exod. 23:19; Exod. 32:12; Exod. 33:16; Exod. 34:26; Lev. 20:24; Lev. 20:25; Num. 11:12; Num. 12:3; Num. 16:30; Num. 16:31; Num. 32:11; Deut. 4:10; Deut. 4:18; Deut. 4:40; Deut. 5:16; Deut. 6:15; Deut. 7:6; Deut. 7:13; Deut. 11:9; Deut. 11:17; Deut. 11:21; Deut. 12:1; Deut. 12:19; Deut. 14:2; Deut. 21:1; Deut. 21:23; Deut. 25:15; Deut. 26:2; Deut. 26:10; Deut. 26:15; Deut. 28:4; Deut. 28:11; Deut. 28:18; Deut. 28:21; Deut. 28:33; Deut. 28:42; Deut. 28:51; Deut. 28:63; Deut. 29:28; Deut. 30:9; Deut. 30:18; Deut. 30:20; Deut. 31:13; Deut. 31:20; Deut. 32:43; Deut. 32:47; Jos. 23:13; 1 Sam. 4:12; 1 Sam. 20:15; 1 Sam. 20:31; 2 Sam. 1:2; 2 Sam. 9:10; 2 Sam. 14:7; 2 Sam. 15:32; 2 Sam. 17:12; 1 Ki. 7:46; 1 Ki. 8:34; 1 Ki. 8:40; 1 Ki. 9:7; 1 Ki. 13:34; 1 Ki. 14:15; 1 Ki. 17:14; 1 Ki. 18:1; 2 Ki. 5:17; 2 Ki. 17:23; 2 Ki. 21:8; 2 Ki. 25:21; 1 Chr. 27:26; 2 Chr. 4:17; 2 Chr. 6:25; 2 Chr. 6:31; 2 Chr. 7:20; 2 Chr. 26:10; 2 Chr. 33:8; Neh. 9:1; Neh. 9:25; Neh. 10:35; Neh. 10:37; Job 5:6; Job 31:38; Ps. 49:11; Ps. 83:10; Ps. 104:30; Ps. 105:35; Ps. 137:4; Ps. 146:4; Prov. 12:11; Prov. 28:19; Isa. 1:7; Isa. 6:11; Isa. 7:16; Isa. 14:1; Isa. 14:2; Isa. 15:9; Isa. 19:17; Isa. 23:17; Isa. 24:21; Isa. 28:24; Isa. 30:23; Isa. 30:24; Isa. 32:13; Isa. 45:9; Jer. 7:20; Jer. 8:2; Jer. 12:14; Jer. 14:4; Jer. 16:4; Jer. 16:15; Jer. 23:8; Jer. 24:10; Jer. 25:5; Jer. 25:26; Jer. 25:33; Jer. 27:10; Jer. 27:11; Jer. 28:16; Jer. 35:7; Jer. 35:15; Jer. 42:12; Jer. 52:27; Ezek. 7:2; Ezek. 11:17; Ezek. 12:19; Ezek. 12:22; Ezek. 13:9; Ezek. 18:2; Ezek. 20:38; Ezek. 20:42; Ezek. 21:2; Ezek. 21:3; Ezek. 25:3; Ezek. 25:6; Ezek. 28:25; Ezek. 33:24; Ezek. 34:13; Ezek. 34:27; Ezek. 36:6; Ezek. 36:17; Ezek. 36:24; Ezek. 37:12; Ezek. 37:14; Ezek. 37:21; Ezek. 38:18; Ezek. 38:19; Ezek. 38:20; Ezek. 39:26; Ezek. 39:28; Dan. 11:9; Dan. 11:39; Dan. 12:2; Hos. 2:18; Joel 1:10; Joel 2:21; Amos 3:2; Amos 3:5; Amos 5:2; Amos 7:11; Amos 7:17; Amos 9:8; Amos 9:15; Jon. 4:2; Zeph. 1:2; Zeph. 1:3; Hag. 1:11; Zech. 2:12; Zech. 9:16; Zech. 13:5; Mal. 3:11

QUESTION - [What is the meaning of the Hebrew word adamah?](#)

ANSWER - The Hebrew word *adamah* means “land,” “ground,” or “soil.” The New American Standard Bible translates *adamah* as “ground” 64 times and “land” or “lands” 114 times. Related to *adamah* is the word *adam*, which means “man” or “mankind.” Of course, *adam* is also used as the proper name of the first man, Adam.

Most scholars believe that the words *adamah*, *Adam*, and *Edom* stem from a root word with the basic meaning of “red.” The word *adamah* could then be more literally translated “red ground,” and the name *Adam* could be said to mean “red man” or “man from the red dirt.”

Reading from Genesis 2, we notice several plays on the word *adamah*:

“There was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground [*adamah*]. Then the Lord God formed a man [*adam*] from the dust of the ground [*adamah*] and breathed into his nostrils the breath of life, and the man [*adam*] became a living being. Now the Lord God had planted a garden in the east, in Eden; and there he put the man [*adam*] he had formed. The Lord God made all kinds of trees grow out of the ground [*adamah*]” (Ge 2:5–14).

Then in Genesis 2:15, we read this:

“The Lord God took the man [*adam*] and put him in the Garden of Eden to work it and take care of it.”

So, not only is Adam formed from *adamah* and named after *adamah*, but he is now assigned with working the *adamah* and cultivating the plants that come from it.

After Adam’s sin, God curses both Adam and *adamah*:

“To Adam [*adam*] he said . . . ‘Cursed is the ground [*adamah*] because of you; through painful toil you will eat food from it all the days of your life’” (Genesis 3:17).

Then God said that the curse on Adam will result in his return to *adamah*:

“By the sweat of your brow you will eat your food until you return to the ground [*adamah*], since from it you were taken; for dust you are and to dust you will return” (Genesis 3:19).

The Bible teaches that mankind has an intimate relationship with the earth (see Genesis 2:5). Adam was formed from the earth, was responsible for the curse brought upon the earth, is tasked with cultivating the earth, eats the produce of the earth, and at death returns to the earth. As children of Adam, we are earthly—we have a connection with *adamah*. And that is why we must be born again (John 3:3). Only a relationship with Jesus Christ can break us free from the Adamic curse and the Adamic fate. The first Adam subjected us to a curse; but Jesus, the “[Last Adam](#)” (1 Corinthians 15:45), gives us a blessing. Contrasting Adam with Christ, Paul writes, “The first man was of the dust of the earth; the second man is of heaven” (1 Corinthians 15:47). [GotQuestions.org](#)

Genesis 2:6 But a mist used to rise from the earth and water the whole surface of the ground.

BGT πηγ ὄ ν βαίνεν κ τ ς γ ς κ α π πιζεν π ν τ πρ σωπον τ ς γ ς

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

NET Springs would well up from the earth and water the whole surface of the ground.

BBE But a mist went up from the earth, watering all the face of the land.

CSB But water would come out of the ground and water the entire surface of the land.

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

ESV and a mist was going up from the land and was watering the whole face of the ground--

GWN Instead, underground water would come up from the earth and water the entire surface of the ground.

NKJ but a mist went up from the earth and watered the whole face of the ground.

NAB but a stream was welling up out of the earth and was watering all the surface of the ground--

NIV but streams came up from the earth and watered the whole surface of the ground--

NJB Instead, water flowed out of the ground and watered all the surface of the soil.

NLT Instead, springs came up from the ground and watered all the land.

NRS but a stream would rise from the earth, and water the whole face of the ground--

YLT and a mist goeth up from the earth, and hath watered the whole face of the ground.

LXE But there rose a fountain out of the earth, and watered the whole face of the earth.

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

DBY But a mist went up from the earth, and moistened the whole surface of the ground.

BHT wū'éd ya|`álè min-hă'ă°rec wūhišqâ 'e|t-Kol-Pünê|-hă|`ádāmā

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

NIRV But streams came up from the earth. They watered the whole surface of the ground.

RSV but a mist went up from the earth and watered the whole face of the ground --

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

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

- **a mist** Ge 2:6
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

But a mist used to rise from the earth and water the whole surface of the ground([adamah](#)) - **Mist** is a rare Hebrew word "**ed**" used only here and in Job 36:27 and translated in the Septuagint with the noun [pege](#) which is literally a spring (a source of water that gushes out or flows) and is distinguished from phrear a cistern for storing water. The mist was the method God used for watering the earth before beginning to use rain at the time of the flood.

MacArthur - "Mist" should be translated "flow." It indicates that water came up from beneath the ground as springs and spread over the whole earth in an uninterrupted cycle of water. After the fall, rain became the primary means of watering the earth and allowed for floods and droughts that did not exist originally. Rains also allowed for God to judge through floods and droughts. (See context in [MacArthur Study Bible](#))

NET NOTE on **mist** - The Hebrew word טַל ('ed) was traditionally translated "mist" because of its use in Job 36:27. However, an Akkadian cognate edu in Babylonian texts refers to subterranean springs or waterways. Such a spring would fit the description in this context, since this water "goes up" and waters the ground. (The suggestion has been that instead of a mist it represents an underground watercourse that wells up to water the ground.) **USED TO RISE** - Heb "was going up." The verb is an imperfect form, which in this narrative context carries a customary nuance, indicating continual action in past time. **AND WATER** - The perfect with vav (ו) consecutive carries the same nuance as the preceding verb. Whenever it would well up, it would water the ground. **GROUND** - The Hebrew word אֲדָמָה ('adamah) actually means "ground; fertile soil." Here is an indication of fertility. The water would well up from the earth (עֲרֵצִים, 'erets) and water all the surface of the fertile soil (אֲדָמָה). It is from that soil that the **man** (אָדָם, 'adam) was made (Gen 2:7).

Henry Morris has different interpretation of **mist** - The "mist" was not a river, as some writers think, as the Hebrew word simply means water vapor (Job 36:27); it refers merely to the local daily cycle of evaporation and condensation occasioned by the day/night temperature cycle.

Mist ([0108](#))(ed) is rendered "Mist (KJV, ASV, RSV,) vapor (Berkley Version) flood (JB, NEB) stream (NAB). These are the various translations of Genesis 2:6. Most versions translate "mist" in Job 36:27. Based on these two biblical contexts and the Akkadian and Sumerian cognates, edû and A.DÉ.A respectively, the meanings other than "mist" and "vapor" have been suggested. Earlier

translators did not have access to the ancient cuneiform languages which help to determine the meaning of these difficult words. The LXX translators guessed at πηγ (spring) in Genesis and νεφ λη (cloud) in Job. The Akkadian edû refers to the annual inundation of Babylon by the Euphrates as well as to irrigation. If Eden was watered by floods and irrigation rather than rain, it may have been located in an area like southern Mesopotamia where it does not rain. Such a location would suggest that the paradisiacal situation was not worldwide but peculiar to Eden's immediate environs. The Job passage is rich with meteorological details. However, "mist" is not demanded there one of the several options such as "stream" would well fit. (Robert Alden in [the TWOT](#))

David E O'Brien - Wasn't the land watered by a mist that took the place of rain (Genesis 2:6)?

This is partially true. The earth was watered by some source other than rain, but it wasn't a mist. The word usually translated mist by the KJV is better understood today and means streams, as translated in the NIV. The ancient Near East, with the exception of Palestine, depended on rivers. Egypt was known as "The Gift of the Nile" because without the water of the Nile there could be no agriculture, cities, or life as the Egyptians knew it. There was rain in the Tigris-Euphrates valley, but it was seasonal and erratic. The great civilizations of Sumer, Babylonia, and Assyria were impossible without their great rivers. The picture that emerges from verse 6, then, isn't of a misty, cloud-shrouded earth, but of an earth where the rivers provided enough water for the sparse wild vegetation common in such semi-arid regions. But the intense cultivation of the land necessary after the fall required rainfall plus the added benefit of irrigation from the streams provided by God for that purpose. ([Today's Handbook for Solving Bible Difficulties](#))

Related Resources:

- [Did It Rain before the Flood? What Generated the Preflood Mist?](#)
- [Was There No Rain Before the Flood? | Answers in Genesis](#)

Genesis 2:7 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.

BGT κα πλασεν θες τν νθρωπον χο ν π τ ς γ ς κα νεφ σησεν ε ς τ πρ σωπον α το πνο ν ζω ς κα γ νετο νθρωπος ε ς ψυχ ν ζ σα ν

KJV 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.

NET The LORD God formed the man from the soil of the ground and breathed into his nostrils the breath of life, and the man became a living being.

BBE And the Lord God made man from the dust of the earth, breathing into him the breath of life: and man became a living soul.

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

ERV 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.

ESV 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 creature.

GWN Then the LORD God formed the man from the dust of the earth and blew the breath of life into his nostrils. The man became a living being.

NKJ 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 being.

NAB the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

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

NJB Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being.

NLT Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

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

YLT And Jehovah God formeth the man -- dust from the ground, and breatheth into his nostrils breath of life, and the man becometh a living creature.

LXE And God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

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

DBY And Jehovah Elohim formed Man, dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul.

BHT wayyîcer yhwĥ(ʾădônây) ʾêlôhîm ʾet-hăĵʾădām ʾăpār min-hăʾʾădāmâ wayyiPPaH BūʾaPPâyw nišmat Hayyîm wajyühî ħăĵʾădām lüne⁹peš Hayyâ

- **formed man:** Ps 100:3 139:14,15 Isa 64:8
- **dust:** Ge 3:19,23 Job 4:19 33:6 Ps 103:14 Ec 3:7,20 12:7 Isa 64:8 Ro 9:20 1Co 15:47 2Co 4:7 5:1
- **and breathed:** Job 27:3 33:4 Joh 20:22 Ac 17:25
- **nostrils:** Ge 7:22 Ec 3:21 Isa 2:22
- **a living:** Nu 16:22 27:16 Pr 20:27 Zec 12:1 1Co 15:45 Heb 12:9
- [Theology of Work in Genesis](#)
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passage:

1 Timothy 2:13-14+ For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

GOD FILLS "DUSTY MAN" WITH BREATH OF LIFE

Then the LORD God formed ([yatsar](#); Lxx - plasso) man ([adam](#)) of dust from the ground ([adamah](#)), and breathed into his nostrils the breath of life ([note](#)); and man ([adam](#)) became a living being (KJV - "soul") - **Formed** is the first word in the Hebrew for emphasis and is used 3x in Genesis 2 (Ge 2:7, Ge 2:8, Ge 2:19). The simple fact is that creation of man is neither a myth of fanciful thinking or a manifestation of errant evolutionists! God's Holy, inerrant Word trumps both of these speculative, fallacious ideas! It is like the old Ripley's saying "[Believe it or not!](#)" You can chose not to believe in a literal 7 day creation and a literal creation of man, but you are on shaky ground because God's Word clearly, definitively refutes both ideas (i.e., if you receive and believe the literal Word of truth!)

Formed is [yatsar](#) and is used 6x in Jer 18:2-6 where it is translated "potter" so that here is Genesis 2:7 one could picture God's work of creation as like the work of a potter. This is interesting when one considers the "dust from the ground" as clay (NAB translated it clay). [David Jeremiah](#) says that "the picture of God "on the potter's wheel, fashioning the body of the man, is a wondrous image of His love and grace (Lam 4:2, Ro 9:21)."

Note that Genesis 2:7–25 is describing only the events that took place on day six in the Garden of Eden.

THOUGHT - It is interesting that when Jesus was on the Cross Mk 15:37+ says "And Jesus uttered a loud cry, and **breathed His last.**" The Greek word **breathed his last** is one word ekpneo meaning to breath out (to expire), in the active voice signifying this was His volitional choice, the choice of His will (cf Jn 10:18). In Ge 2:7+ God breathed in the **first Adam** to give him life, while in Mk 15:37+ (and Lk 23:46+) the **last Adam** breathed out, thus assuring that all Adam's descendants who believed in Him would have eternal life!

Matthew Henry - Man was made of the small dust, such as is on the surface of the earth. The soul was not made of the earth, as the body: pity then that it should cleave to the earth, and mind earthly things. To God we must shortly give an account, how we have employed these souls; and if it be found that we have lost them, though it were to gain the world, we are undone for ever (Mk 8:35-

38+)! **Fools despise their own souls, by caring for their bodies before their souls**

THOUGHT - Do you spend as much time feeding and caring for your soul each week as you do in exercising and caring for your body? Do not be foolish - the SOUL is immortal, whilst the BODY is temporal! God will take care of our bodies in glory when He gives us a new body to house our soul. Beloved, God grant us all to daily partake of the real "soul food," the Bread of life, the living and active (energetic) Word of God, the Word of Truth, by which the Spirit sanctifies us and transforms us more and more into the image of the likeness of Jesus Christ during the short time we live in these mortal bodies on earth. May we continually redeem the time for the days are evil. Amen (Mt 4:4+, Dt 32:47+, Heb 4:12-13+, 2Ti 2:15+, Jn 17:17, 2Cor 3:18+, 1Pe 2:2+, 2Pe 3:18+, Eph 5:16+).

NET NOTE on **formed** - The Hebrew word יָצַר (yatsar) means "to form" or "to fashion," usually by plan or design (see the related noun יָצֵר [yetsar] in Gen 6:5). It is the term for an artist's work (the Hebrew term יוֹצֵר [yotser] refers to a potter; see Jer 18:2-4.)....Various traditions in the ancient Near East reflect this idea of creation. Egyptian drawings show a deity turning little people off of the potter's wheel with another deity giving them life. In the Bible humans are related to the soil and return to it (see Ge 3:19; see also Job 4:19, 20:9; and Isa 29:16).

ESV Study note - The verb "formed" (Hb. yatsar) conveys the picture of a potter's fashioning clay into a particular shape. The close relationship between the man and the ground is reflected in the Hebrew words used to denote them, 'adam and 'adamah, respectively. (See context in [ESV Study Bible](#))

NAB marginal note - God is portrayed as a potter molding man's body out of clay. There is a play on words in Hebrew between adam ("man") and adama ("ground"). Being: literally, "soul."

NET NOTE on **living being** - Human life is described here as consisting of a body (made from soil from the ground) and breath (given by God). Both animals and humans are called "a living being" (נֶפֶשׁ חַיָּה) but humankind became that in a different and more significant way. The Hebrew term נֶפֶשׁ (nefesh, "being") is often translated "soul," but the word usually refers to the whole person. The phrase נֶפֶשׁ חַיָּה (nefesh khayyah, "living being") is used of both animals and human beings (see Ge 1:20, 24, 30; 2:19)

Breathe on me, Breath of God,

Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.
—Hatch

Francis Schaeffer - If we take away the historicity of Adam, we are left rather breathless! If we tamper with this ordinary way of understanding what is written in the Bible, the structure of Christianity is reduced to only an existential leap.

Richard Gunther - Now that science is able to break material substances down to their basic constituents, it has been found that all matter consists of a limited number of elements, which are common to all living and non-living things. In other words, man is made of exactly the same things as soil.

Henry Morris - Evolution is again refuted at this point. If man's body had been derived from an animal's body by any kind of evolutionary process, he would already have possessed the nephesh, rather than "becoming a living soul" when God gave him the breath of life.

ILLUSTRATION - You may recall the story of the little boy who came in some excitement to his mother and said, "Mother, is it true that we are made from the dust and that after we die we go back to the dust?" She said, "Yes, it is." "Well," he said, "I looked under my bed this morning, and there's someone either coming or going!" ([Stedman](#))

TWISTED SCRIPTURE Genesis 2:7 According to modern-day psychics, this "breath of life" enables humans to exhibit supernatural abilities. Most people, however, do not know how to tap into this power. Such a bizarre conclusion cannot be derived from the text. A better interpretation is that the "breath of life" is simply the animating force of the body. ([Apologetics Study Bible](#))

O Breath of Life, come sweeping through us.
Revive Thy church with life and pow'r;
O Breath of life, come, cleanse, renew us,
And fit Thy Church to meet this hour.

O Wind of God, come bend us, break us,
Till humbly we confess our need;
Then in Thy tenderness remake us,

Revive, restore, for this we plead.

O Breath of Love, come breathe within us,
Renewing thought and will and heart;
Come, Love of Christ, afresh to win us,
Revive Thy Church in ev'ry part.

O Heart of Christ once broken for us,
'Tis there we find our strength and rest;
Our broken contrite hearts now solace,
And let Thy waiting Church be blest.

Revive us, Lord! Is zeal abating
While harvest fields are vast and white?
Revive us, Lord, the world is waiting.
Equip Thy Church to spread the light.

Melvin H. Shoemaker - Life. God (Yahweh) as the Source and Sustainer of Life. According to Genesis 2:7, "the LORD God formed the man from the dust of the ground and **breathed into his nostrils the breath of life**, and the man became a living being." This "**breath of life**" does not distinguish human beings from other animals, nor perhaps even plant life, as can be seen in Genesis 1:29–30. When God declared his judgment against Noah's generation, all creation in which there was the "**breath of life**" would suffer the destruction of the flood (Gen. 6:17; 7:15, 21–23). The **breath of life** distinguishes the living from the dead, not human beings from animals (Eccles. 3:18–19). Consistently throughout Scripture God is portrayed as the giver of life, which distinguishes living organisms from inanimate things (Rom. 4:17).

Life is contingent upon the continuing, sustaining "breath" of God. When God ceases to breathe, life is no more, "How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures.... When you take away their breath, they die and return to the dust" (Ps. 104:24, 29). Death is frequently described as the cessation of this divine activity (Gen. 25:8; Mark 15:37). It is for this reason that the psalmist concludes, "Let everything that has breath praise the LORD" (Ps. 150:6; cf. Rom. 1:20–21). ([Evangelical Dictionary of Biblical Theology](#))

Ray Pritchard - BREATH OF LIFE

And the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being. (Genesis 2:7)

The Hebrew word *ruah* can be translated "breath" or "spirit." The phrase "breath of life," therefore, refers to more than simply the air that Adam breathed. It is the animating life force that comes only from God's Spirit. By itself, the body is simply "the dust of the ground"—a collection of chemical elements bound together as water and protein. But life comes only from the inbreathing of God's Spirit.

All that we are and have we owe to God who has brought us to life by His Spirit. What a contrast to many who boast of their worldly achievements—money, fame, and power. But those things do not last forever. All of it returns to the dust eventually.

Life comes only from God—a fact true both on the physical and spiritual planes. Just as we owe our physical life to the Spirit of God, we also owe our spiritual life to Him as well. For without the "inbreathing" of God's Spirit in the work of regeneration, we could not be born again.

Thank You, Father, for giving me the breath of life. Thank You also for the gracious work of Your Spirit in breathing into me new life through Jesus Christ. Amen.

Formed ([03335](#))(**yatsar**) means to form, to fashion. One of my favorite uses of **yatsar** is Ps 94:9 "He who**formed** the eye, does He not see?" I studied the anatomy of the eye in medical school and that alone should make a believer out of you. There is no way this complex organ could have possibly evolved! So much for the "blind" evolutionists! **Yatsar** is used 6x in Jer 18:2-6 where it is translated "potter."

Gilbrant on **yatsar** - Meaning "to form," "to fashion," this verb occurs most often in the Qal stem, with infrequent appearances in Niphal, Pual and Hophal. It is used to describe the activity of human beings in shaping or forming various objects, but more often to denote the activity of God.

Occasionally, the word is used for other techniques of shaping raw materials. Isaiah 44:9-12 describes the construction of an idol being shaped with tongues over hot coals and shaped with hammers. Habakkuk 2:18 also describes the one who carves the shape of a graven image.

A figurative use of the word describes the way evil rulers use the Law to devise or frame ways of wrongdoing (Ps. 94:20).

The majority of times this word is used refer to the activity of God. In fact, the very first appearance of the word is in Gen. 2:7f, where we read that "the Lord God formed man from the dust of the ground." The shaping of dust brings the mind naturally to the picture of a potter shaping his clay. The same term describes the shaping of the animals and birds in Gen. 2:19.

Yātsar appears in parallel construction with the two other main verbs used of creation, bāra' (HED #1282), "to create," and 'āsāh (HED #6449), "to make," or "to do." God is the Creator of the universe (Isa. 45:18), the earth itself (Jer. 33:2), the hearts of humans (Ps. 33:15), the mountains (Amos 4:13), the dry land (Ps. 95:5), the seasons (Ps. 74:17), the human eye (Ps. 94:9), the leviathan (Ps. 104:26) and the human spirit (Zech. 12:1). In fact, God is the One Who forms all things (Jer. 10:16; 51:19). The prophets make a point of claiming that God shapes a person in the womb, whether it be the prophet Jeremiah (Jer. 1:5), the messianic Servant of Yahweh (Isa. 49:5) or the people of God in general (Isa. 44:24).

The prophet Isaiah takes particular pains to explain that God brought the nation of Israel into existence as a people, forming them himself (Isa. 43:1, 7, 21; 44:2, 21, 24).

The word also appears in passages where it describes the way God shapes a plan or devises a purpose in his mind. This can describe the purposes which He has made in the past (2 Ki. 19:25; Isa. 37:26; 46:11) or the plans He is currently carrying out (Jer. 18:11). ([Complete Biblical Library](#))

Yatsar - 63x in 53v - Creator(1), devises(1), earthenware*(1), fashion(1), fashioned(1), fashioning(2), fashions(1), formed(20), forming(2), forms(2), made(1), Maker(2), maker(4), ordained(1), planned(4), potter(9), potter's(7), potters(1). Gen. 2:7; Gen. 2:8; Gen. 2:19; 2 Ki. 19:25; 1 Chr. 4:23; Ps. 2:9; Ps. 33:15; Ps. 74:17; Ps. 94:9; Ps. 94:20; Ps. 95:5; Ps. 139:16; Isa. 22:11; Isa. 27:11; Isa. 29:16; Isa. 30:14; Isa. 37:26; Isa. 41:25; Isa. 43:1; Isa. 43:7; Isa. 43:10; Isa. 43:21; Isa. 44:2; Isa. 44:9; Isa. 44:10; Isa. 44:12; Isa. 44:21; Isa. 44:24; Isa. 45:7; Isa. 45:9; Isa. 45:11; Isa. 45:18; Isa. 46:11; Isa. 49:5; Isa. 54:17; Isa. 64:8; Jer. 1:5; Jer. 10:16; Jer. 18:2; Jer. 18:3; Jer. 18:4; Jer. 18:6; Jer. 18:11; Jer. 19:1; Jer. 19:11; Jer. 33:2; Jer. 51:19; Lam. 4:2; Amos 4:13; Amos 7:1; Hab. 2:18; Zech. 11:13; Zech. 12:1

QUESTION - [What is the breath of life?](#)

ANSWER - The climax of God's creative work was His extraordinary creation of man. "The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" ([Genesis 2:7](#)). The supreme Creator of heaven and earth did two things in creating man. First, He formed him from the very dust of the ground, and, second, He breathed His own breath into the nostrils of Adam. This distinguished man from all of God's other creatures.

This one passage contains three significant facts about man's creation. The first is that God and God alone created man. Man did not evolve under the influence of blind, meaningless forces. Accidental physics and chemistry did not form man. All the cells, DNA, atoms, molecules, hydrogen, protons, neutrons, or electrons did not create man. These are only the substances that make up man's physical body. The Lord God formed man. The Lord God created the substances, and then He used those substances to create man.

The word *formed* is a translation of the Hebrew *yatsar*, which means "to mold, shape, or form." It conjures an image of a potter who has the intelligence and the power to form his creation. God is the Master Potter who had the image of man within His mind and who possesses the power and the intelligence to bring that image to life. God had both the omniscience (all-knowledge) and the omnipotence (all-power) to do exactly what He wanted.

Second, God breathed His own breath of life into man. Man is more than "dust" or physical substance. Man has a spirit. We can picture it this way: Adam's body had just been formed by God from the dust of the earth—a lifeless human body lying on the ground. Then God leaned over and "breathed" His own "breath of life" into the man's nostrils; God is the Source of life, and He directly placed life within man. This breath of life is seen again in John 20:22, as Jesus imparts new life to His disciples.

Third, Genesis 2:7 tells us that man became a living soul (KJV). The word *soul* in Hebrew is *nephesh*, meaning "an animated, breathing, conscious, and living being." Man did not become a living soul until God breathed life into him. As a physical, animate, rational, and spiritual being, man is unique among all living things upon the earth.

So, what is the breath of God? It is the life and power of God, given to man to animate him. The Hebrew word *for spirit* is *ruach*,

which means “wind, breath, air, spirit.” The life of God lives on and on; the immaterial part of man was designed to live eternally. The only question is where will we live? GotQuestions.org

David E O'Brien - Did God really make man out of the dust of the ground (Genesis 2:7)?

Did God kneel in the dirt of the Mesopotamian plain and make a human mudpie? While many conservatives argue forcefully, and correctly, that the Bible must be interpreted literally, they demonstrate what they mean by that statement when, without batting an eye, they treat this verse as a metaphor. I know of no commentators who insist that Genesis 2:7 is a purely literal description of God's creative act.

Keil and Delitzsch, in their classic conservative commentary on Genesis, say:

The formation of man from dust, and the breathing of the breath of life we must not understand in a mechanical sense, as if God first of all constructed a human figure from dust, and then, by breathing His breath of life into the clod of earth which he had shaped into the form of a man, made it into a living being.

The theological importance of this verse is foremost. We learn a tremendous amount about what we are and how we relate to God in these few words. The purpose isn't to describe the process by which God made humanity, but to tell about the stupendous contrasts that He built into us. Being made of the dust affirms our oneness with creation. Our stewardship of Earth and its resources, our humble origin, our frailty and weakness are all there in the word dust. Like the dirt and the earthworms that live in it, like the hyenas and vultures that scavenge over it, we are of the earth.

Paul said that God made the first man “of the earth, earthy” (1 Corinthians 15:47, KJV), stressing the contrast between the man of earth and the Lord from heaven. That contrast is born in Moses' description of humanity's earthy origins. Even the name Adam points us back to the dirt. In Hebrew, Adam is pronounced Ah-DAHM and the word translated “dust,” or “dirt,” is pronounced Ahd-MAH. Adam, the first man, is begotten of admah, dirt. As is so often the case in Hebrew, the point is made with a pun. So we're of the dirt, the common stuff of creation. Our urge to pride must ever run aground on that fact. Because God wanted us to be reminded of that common origin, Moses wrote that God made us of the dust of the earth. But Genesis 2:7 teaches us that God took special, intimate, and personal care in our construction. The crude clay vessels of the early Israelites and the masterfully graceful Grecian pottery were both made of the clay of the earth. Similarly, God made the human being and the mole from the same stuff. But the artist chose a pattern for us unlike the utilitarian pot that was cranked out in quantity to be used, broken, and thrown away. He made us like an heirloom to be looked at, treasured, and handed down for generations. Unlike the animal, made for our use, He made us to become His companion and friend, entrusting us with the beauties of the Master's estate.

Not through a simple word of command did humanity spring into being. God did not command the earth to bring us forth like a walking cash crop. He formed us. And whatever process He used, the vital truth is that we are the Master Craftsman's masterpiece. How intimately God brought life to Adam.

My family has recently welcomed a dog into our home. He is a beautiful pet, about thirty pounds of curly black and gray fur. His affection for the family that rescued him from the St. Croix Valley Animal Shelter's death row is boundless. Wherever we are, there he is. Duffy sits at our feet, lays his head on our laps, and looks up at us with the most adoring brown eyes a pet owner ever dreamed of seeing.

Before we brought him home, we were given a pamphlet on how to care for him. It includes everything from dietary requirements to separation anxiety. But the section that took me by surprise was the one that told me how, if my new dog should choke, I could save his life with mouth-to-mouth resuscitation! As much as I love our dog, I don't know if I'm up to giving him mouth-to-mouth resuscitation.

“And the Lord God ... breathed into his nostrils the breath of life.” Think of that. Whatever the process, we who are of the earth, creaturely, were animated with divine breath. created in His image, we are stamped with His trademark. The almighty God who spoke the stars into being stooped to breathe life into His human child.

To insist on a literalistic understanding of this verse would be like reading a computer analysis of Mozart's Requiem instead of enjoying a virtuoso performance. How sad to reduce a truth so sublime, a music so beautiful, to pallid description. It's enough to know that we who were made of the earth have been lifted to touch heaven. Our need is proclaimed in our earthy origin and our God ordained destiny in the breath of life. ([Today's Handbook for Solving Bible Difficulties](#))

Norman Geisler - GENESIS 2:7—Does this verse prove that human beings do not have a soul that survives death?

MISINTERPRETATION: Jehovah's Witnesses cite this verse to prove that man does not have a soul that is distinct from the body. “Bible usage shows the soul to be a person or an animal or the life that a person or an animal enjoys” (Mankind's Search for God,

1990, 125). Hence, people are souls in the sense that they are living beings, not in the sense that they have an immaterial nature that survives death.

CORRECTING THE MISINTERPRETATION: In Genesis 2:7 the Hebrew word for “soul” (nephesh) means “living being.” However, this Hebrew word is a rich one, carrying various nuances of meaning in different contexts. A fundamental mistake beginning Hebrew and Greek students sometimes make is to assume that, if a Hebrew or Greek word is used in a particular way in one verse, it must mean the same thing in all its other uses. But this is simply wrong. The fact is, Hebrew and Greek words can have different nuances of meaning in different contexts. The word nephesh is an example. While the word means “living being” in Genesis 2:7, the word refers to a soul or spirit as distinct from the body in Genesis 35:18.

Moreover, when we examine what the whole of Scripture teaches about the soul, it is clear that the Watchtower Society (Jehovah’s Witnesses) position is wrong. For example, Revelation 6:9–10 refers to disembodied souls under God’s altar (it would be nonsense to interpret the reference to “soul” in this verse as “living being”—“I saw underneath the altar the living beings of those who had been slain”). First Thessalonians 4:13–17 says Christ will bring with him the souls and spirits of those who are now with him in heaven and will reunite their spirits to resurrection bodies. In Philippians 1:21–23 Paul says it’s better to depart and be with Christ. In 2 Corinthians 5:6–8 Paul says that to be absent from the body is to be at home with the Lord. Clearly, the whole of Scripture teaches that each person has a soul that survives death. ([When Cultists Ask](#))

David Reed in [Mormons Answered Verse by Verse](#) (or [borrow this book](#))

Genesis 2:7 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.

The apostle Paul adds his testimony to the truthfulness of the Genesis account of creation: “And so it is written, The first man Adam was made a living soul.... The first man is of the earth, earthy” (1 Cor. 15:45, 47+). But Brigham Young, second President and Prophet of the Mormon Church denies it, flatly contradicting the Bible:

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. (Brigham Young, Journal of Discourses, vol. 3, p. 319).

In these few words Brigham Young not only (1) denies the Bible’s inspired account of Adam’s creation, but also (2) says Adam “brought a wife with him” to this planet, thus contradicting what Genesis 2:22 says about Eve, (3) says Adam “brought the animals and the seeds from other planets,” thus negating more of the Genesis account, and (4) places Adam as “the chief manager” in the creation of the world.

Well, then, just who did Brigham Young believe Adam to be, if Adam created this world? The answer is found in another of the sermons this Mormon Prophet gave in his official capacity as God’s spokesman to the Church of Jesus Christ of Latter-day Saints:

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—He is our FATHER and our GOD, and the only God with whom WE have to do. —(The Latter-Day Saints’ MILLENNIAL STAR, vol. XV, no. 48, Saturday, November 26, 1853, quoting from Brigham Young, Journal of Discourses, vol. 1, pp. 50, 51).

Yes, unbelievable as it may seem, Brigham Young taught that Adam is God, “the only God with whom we have to do.” Other Mormon leaders joined him in proclaiming the same thing: “I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world.” (Heber C. Kimball, Journal of Discourses, 1856, vol. 4, p. 1).

In fairness to modern-day Mormons, it should be said that most of them neither know of nor believe in the Adam-God doctrine. Although Brigham Young persisted in teaching it for more than twenty years, his successors at the head of the LDS Church have done their best to cover up that fact, pushing Adam-God under the rug, so to speak. It has not been taught since the turn of the century, and in 1976 the twelfth President, Spencer Kimball, strongly denounced the doctrine. Still, when pressed, some Mormons may admit that the “God” they worship is “the God of this planet,” that this God was a man before he became God, and that they, too, hope someday to become “Gods” of their own planets. Moreover, the Bible Dictionary at the back of the Mormon Bible (1990 printing) concludes its article under the heading “God” by saying, “Latter-day revelation confirms the biblical account of God as the

literal father of the human family” (p. 682).(see context in [Mormons Answered Verse by Verse](#))

- For further consideration of the Adam-God doctrine [see the discussion of Daniel 7:9, 13, 22](#)
- Or borrow [Mormons : answered verse by verse](#) by Reed, David A

QUESTION - [Why did God make man out of the dust of the earth \(Genesis 2:7\)?](#)

ANSWER - Genesis 2:7 teaches, “The Lord God formed a man from the dust of the earth and breathed into his nostrils the [breath of life](#), and the man became a living being.” With the rest of creation, God had simply spoken things into existence (e.g., Genesis 1:3, 14, 20, 24), but God does things differently with man.

Three important observations can be made. First, the fact that man was created from dust makes him unique among all of God’s creation. To create the sun, mountains, animal life, etc., God simply spoke. We read, “Then God said” over and over in Genesis 1. Human life, however, included the “dust of the earth” and the very breath of God. Man is a unique combination of earthly, natural material and life-giving power from God Himself. Such a mode of creation highlights the importance and value of human life.

Second, the use of dust suggests a certain lowliness. God did not use gold or granite or gemstones to make man. He used dust, a humble substance. What gives man his glory? The dust, or the breath of God within the dust? Genesis 3:19 notes man’s dependence upon God and the fragile nature of human life: “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

Third, the literary structure of the passage puts man’s creation from the dust of the earth in a place of significance. The structure of Genesis 2:5–9 can be broken down like this:

- A No plant life (verse 5a)
- B No intervention by God (verse 5b)
- C No man to work the ground (verse 5c)
- D Mist from God (verse 6)
- E God creates man (verse 7a)
- X God gives life (verse 7a)*
- E Man become a living creature (verse 7b)
- D Garden from God (verse 8a)
- C Man works the ground (verse 8b; cf. verse 15)
- B God intervenes (verse 9)
- A Plant life exists (verse 9)

God could have chosen to create humans in any way He desired. However, Scripture records the particular way He did create—using both natural material (dust) and supernatural power to give humans a unique place in the cosmos. The recipe of dust of the earth + God’s breath emphasizes the supernatural power of God and the fragile nature of humanity. Human life is completely dependent upon God, and, as a result, humans are called to worship the Lord and to serve Him only. [GotQuestions.org](#)

Don’t Waste Your Breath

Let everything that has breath praise the Lord. — Psalm 150:6

Today’s Scripture: Genesis 2:1-7

If I were to scoop up a handful of dirt and blow into it, all I would get is a dirty face. When God did it, He got a living, breathing human being capable of thinking, feeling, dreaming, loving, reproducing, and living forever.

As one of these human beings, I speak of “catching” my breath, “holding” my breath, or “saving” my breath, but these are idioms of language. I cannot save my breath for use at a later time. If I don’t use the one I have now, I’ll lose it, and I may even lose consciousness.

When God breathed into Adam, He gave more than life; He gave a reason to live: Worship! As the psalmist said, “Let everything that has breath praise the Lord” (Ps. 150:6).

This means that we waste our breath when we use it for something that doesn’t honor the One in whom “we live and move and have our being” (Acts 17:28).

Although we cannot blow life into a handful of dirt, we can use our breath to speak words of comfort, to sing songs of praise, and to

run to help the sick and oppressed. When we use our breath to honor our Creator with our unique combination of talents, abilities, and opportunities, we will never be wasting it. By: Julie Ackerman Link ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

All that I am and have I owe to Jesus.

Breath of Life

Then the Lord God . . . breathed into his nostrils the breath of life. Genesis 2:7

Today's Scripture & Insight: Genesis 2:4–8

On a cold and frosty morning, as my daughter and I walked to school, we enjoyed seeing our breath turn to vapor. We giggled at the various steamy clouds we could each produce. I received the moment as a gift, reveling in being with her and being alive.

Our breath, which is usually invisible, was seen in the cold air, and it made me think about the Source of our breath and life—the Lord our Creator. For He who formed Adam out of the dust of the ground, giving him the breath of life, also gives life to us and to every living creature (Gen. 2:7). All things come from Him—even our very breath, which we inhale without even thinking about.

We may be tempted, living with today's conveniences and technology, to forget our beginnings and that God is the one who gives us life. But when we pause to remember that God is our Creator, we can build an attitude of thankfulness into our daily routines. We can ask Him for help and acknowledge the gift of life with humble, thankful hearts. May our gratitude spill out and touch others, so that they also may give thanks to the Lord for His goodness and faithfulness. By: Amy Boucher Pye ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Dear heavenly Father, what an awesome and powerful God You are! You created life by Your very breath. We praise You and stand in awe of You. Thank You for Your creation.

Give thanks to God, our Creator, who gives us the breath of life.

Dust Art

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 being. —Genesis 2:7

Today's Scripture: Genesis 2:1-7

When God chose dust as His artistic medium to create Adam (Gen. 2:7), He didn't have to worry about running out of material. According to Hannah Holmes, author of *The Secret Life of Dust*, "Between 1 and 3 billion tons of desert dust fly up into the sky annually. One billion tons would fill 14 million boxcars in a train that would wrap six times around the Earth's equator."

No one has to buy dust, for we all have more than we want. I ignore it as long as I can in my house. My reasoning is this: If I don't disturb it, it's not as noticeable. But eventually it accumulates to the point that I can no longer pretend it's not there. So I haul out my cleaning supplies and start removing it from wherever it has found a resting place.

As I remove the dust, I see myself reflected in the smooth surface. Then I see another thing: I see that God took something worthless, dust, and made it into something priceless—you and me and every other person (Gen. 2:7).

The fact that God used dust to create humans makes me think twice about labeling someone or something worthless. Perhaps the very thing that I want to get rid of—a person or problem that annoys me—is the artistic medium God has given to display His glory. By: Julie Ackerman Link ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, too often I want to quickly ignore or dismiss difficult people and circumstances. Help me to be open to learn from You through them and to see Your glory.

Being all fashioned of the self-same dust, let us be merciful as well as just. —Longfellow

No Accident

The Lord God formed man of the dust of the ground. — Genesis 2:7

Today's Scripture: Genesis 2:4-14

Man has always wondered about the origin of life. The ancient Egyptians believed that frogs and toads originated in the silt of the Nile. Aristotle believed that worms came from dew and slime, and that mice sprang into life out of dank soil.

Modern science is also interested in origins. A Time magazine cover story, "How Did Life Begin?" speculated that life began when certain molecules encountered any one of three "ideal" conditions. They proposed that life could have begun in a "warm little pond" (Darwin's original idea), near hydrothermal vents (underwater geysers on the ocean floor), or in bubbles floating on the warm ocean surface.

These evolutionary theories are pointless because we already know how life began. The Bible says that life began when God created it (Gen. 1–3). And specifically He made man out of dust and breathed life into him (2:7). We did not evolve from primitive life forms. Our existence isn't based on a molecular accident. We were designed and created by a Master Designer who has a plan and a purpose for our lives.

Scientific theories have their place, but they're wrong when they contradict what the Bible says. Let's give honor and praise to our mighty Creator. By: David C. Egnor ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The treasures of the crystal snows
And all the wonders nature shows
Speak of a mighty Maker's hand
And of the work His wisdom planned.
—HGB

The design of creation points to the Master Designer.

God Works In Mud

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 being. —Genesis 2:7

Today's Scripture: Genesis 2:1-7

In a 1950s novel, there is a scene in which four village men confess their sins to one another. One of the men, Michelis, cries out, "How can God let us live on the earth? Why doesn't He kill us to purify creation?" "Because, Michelis," one of the men answered, "God is a potter; He works in mud."

This is literally what the Lord did in Genesis. The sovereign Creator formed and shaped humanity by unique design. This process involved fashioning a man from the dust of the ground. The word formed in Genesis 2:7 describes the work of an artist. Like a potter, molding and fashioning mud into a pot or some other earthen vessel, so the Lord God formed humanity from clay.

God's work with dust and mud continued by breathing into man the breath of life, changing his form into a living soul. This made man a spiritual being, with a capacity to serve and fellowship with the Lord.

After Adam and Eve sinned, God continued working in and with mud, sending His Son Jesus to die for humanity and then regenerating those who receive Him so that we can enjoy fellowship with Him. In gratitude, let's use our hands to do good works for His glory. By: Marvin Williams ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

In His own image God created man,
He formed his body from the dust of earth;
But more than that, to all who are in Christ
He gives eternal life by second birth.
—Hess

God is the only One who can make the dirty clean.

Related Resources:

- [What does it mean when God tells Adam, "For dust you are and to dust you shall return" \(Genesis 3:19\)? | GotQuestions.org](#)
- [What is the origin of man? | GotQuestions.org](#)
- [What does it mean that humanity is made in the image of God | GotQuestions.org](#)

- [What does it mean that Jesus is the second Adam? | GotQuestions.org](#)
- [How are human souls created? | GotQuestions.org](#)

Genesis 2:8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

BGT καὶ φτευσεν κριος θεος παρδεισον ἐν Ἐδεμ κατὰ βορρην καὶ θετο ἐκεῖ τὸν ἄνθρωπον ὃν πλασεν

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

NET The LORD God planted an orchard in the east, in Eden; and there he placed the man he had formed.

BBE And the Lord God made a garden in the east, in Eden; and there he put the man whom he had made.

CSB The LORD God planted a garden in Eden, in the east, and there He placed the man He had formed.

ERV And the LORD God planted a garden eastward, in Eden; and there he put the man whom he had formed.

ESV And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.

GWN The LORD God planted a garden in Eden, in the east. That's where he put the man whom he had formed.

NKJ The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

NAB Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed.

NIV Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.

NJB Yahweh God planted a garden in Eden, which is in the east, and there he put the man he had fashioned.

NLT Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made.

NRS And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.

YLT And Jehovah God planteth a garden in Eden, at the east, and He setteth there the man whom He hath formed;

LXE And God planted a garden eastward in Edem, and placed there the man whom he had formed.

ASV And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

DBY And Jehovah Elohim planted a garden in Eden eastward, and there put Man whom he had formed.

BHT wayyitʔa` yhw(ʔädönäy) ʔélöhîm Gan-Bü`ëʔden miqqeʔdem wayyãʔSem šãm ʔet-hälʔädãm ʔášer yäcär

NAS And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

NIRV The LORD God had planted a garden in the east. It was in Eden. There he put the man he had formed.

RSV And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.

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

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

- **a garden:** Ge 13:10 Eze 28:13 31:8,9 Joe 2:3
- **east:** Ge 3:24 4:16 2Ki 19:12 Eze 27:23 31:16,18
- **placed the:** Ge 2:15
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

OF PLEASURE!

The LORD God planted a garden toward the east, in Eden (Hebrew = "pleasure"); and there He placed the man ([adam](#)) whom He had formed ([yatsar](#); Lxx - plasso) - The idea of **garden** is not like a vegetable garden but more like an orchard.

Warren Wiersbe - Bible history begins with a beautiful garden in which man sinned, but the story ends with a glorious "garden city" ([Rev. 21-22](#)) in which there will be no sin. What brought about the change? A third garden, Gethsemane, where Jesus surrendered to the Father's will and then went forth to die on a cross for the sins of the world. (See context in [The Wiersbe Bible Commentary](#))

Nature is content with a little, and that which is most natural; grace with less; but lust craves everything, and is content with nothing.

-- Matthew Henry

Matthew Henry - The place fixed upon for Adam to dwell in, was not a palace, but a garden. The better we take up with plain things, and the less we seek things to gratify pride and luxury, the nearer we approach to innocency. Nature is content with a little, and that which is most natural; grace with less; but lust craves everything, and is content with nothing. No delights can be satisfying to the soul, but those which God himself has provided and appointed for it. Eden signifies delight and pleasure. Wherever it was, it had all desirable conveniences, without any inconvenience, though no other house or garden on earth ever was so. It was adorned with every tree pleasant to the sight, and enriched with every tree that yielded fruit grateful to the taste and good for food. God, as a tender Father, desired not only Adam's profit, but his pleasure; for there is pleasure with innocency, nay **there is true pleasure only in innocency**. When Providence puts us in a place of plenty and pleasure, we ought to serve God with gladness of heart in the good things he gives us.

NET NOTE - Traditionally "garden," but the subsequent description of this "garden" makes it clear that it is an orchard of fruit trees. The LORD God planted an orchard. Nothing is said of how the creation of this orchard took place. A harmonization with chap. 1 might lead to the conclusion that it was by decree, prior to the creation of human life. But the narrative sequence here in chap. 2 suggests the creation of the garden followed the creation of the man. Note also the past perfect use of the perfect in the relative clause in the following verse. **TOWARD THE EAST** - One would assume this is east from the perspective of the land of Israel, particularly since the rivers in the area are identified as the rivers in those eastern regions.

Mark Varney "Almost all textbooks on evolution include the peppered moth as the classic example of evolution by natural selection. There are two types of peppered moths, a light-colored speckled variety and a dark variety. Most peppered moths in England were the light variety, which were camouflaged as they rested on tree trunks. The black variety stood out against the light bark and were easily seen and eaten by birds. But as the industrial revolution created pollution that covered tree trunks with soot, the dark variety was camouflaged better, so birds ate more of the light moths.

"The peppered moth story has been trumpeted since the 1950s as proof positive that evolution by natural selection is true. In 1978, one famous geneticist called the peppered moth 'the clearest case in which a conspicuous evolutionary process has actually been observed.'

"However, this 'clearest case' of purported Darwinian evolution by natural selection is not true! The nocturnal peppered moth does not rest on the trunks of trees during the day. In fact, despite over 40 years of intense field study, only two peppered moths have ever been seen naturally resting on tree trunks!

"So where did all the evolution textbook pictures of peppered moths on different colored tree trunks come from? They were all staged. The moths were glued, pinned, or placed onto tree trunks and their pictures taken. The scientists who used these pictures in their books to prove evolution all conveniently forgot to tell their readers this fact. If the best example of evolution is not true, how about all their other supposed examples? It makes you wonder, doesn't it?"

Norman Geisler - [When Critics Ask](#) (go to page 28)

GENESIS 2:8—Was the Garden of Eden a real place or just a myth?

PROBLEM: The Bible declares that God "planted a garden eastward in Eden" (Gen. 2:8), but there is no archaeological evidence that any such place existed. Is this just a myth?

SOLUTION: First of all, we would not expect any archaeological evidence, since there is no indication that Adam and Eve made pottery or built durable buildings. Second, there is geographical evidence of Eden, since two of the rivers mentioned still exist today—the Tigris (Hiddekel) and the Euphrates (Gen. 2:14). Further, the Bible even locates them in "Assyria" (v. 14), which is present day Iraq. Finally, whatever evidence there may have been for the Garden of Eden (Gen. 2–3) was probably destroyed by God at the time

of the Flood (Gen. 6–9).

TWO GARDENS

The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. —Genesis 2:8

Two gardens are mentioned prominently in the Bible: the Garden of Eden and the Garden of Gethsemane. God placed the first man, Adam, in the garden of Eden; Jesus went into Gethsemane to restore what the first man had lost.

The first Adam sinned in the garden; the last Adam took this sin upon Himself. The Garden of Eden had the tree of life, which man could have enjoyed forever had he not broken fellowship with God. The Garden of Gethsemane was a step towards the tree of death (Acts 5:30; 1 Peter 2:24). By Adam's transgression he forfeited his right to the tree of life and brought death to all mankind. He who hung on the tree of Calvary conquered death and by His glorious resurrection restored the tree of life to all who believe.

The garden where Adam fell is gone from the earth, but there is a glad day coming when He who suffered alone in Gethsemane will restore all things. The curse will be lifted from the earth, the animals will again be docile (Isa. 11:6-8), the deserts will disappear (Isa. 35:6), the earth will yield its increase abundantly (Amos 9:13) and Jesus will be here personally to bless His people (Rev. 21:3). M.R. DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What Adam lost, Jesus will restore.

GOD FORMED US; SIN DEFORMED US; CHRIST TRANSFORMS US.

THE LORD OF THE GARDEN - J Dean Cameron

Text: Genesis 2:8 Read: Ge 2:1–10

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.”

INTRODUCTION: Having created Adam, God wanted to present this first man with an affectionate gift; something very personal for him; something that would bring Adam great happiness; something that would always remind Adam of his sacred relationship to his Creator. What, then, should God give Adam?—

1. Should He create for Adam a beautiful palace?
2. Should He adorn Adam with gorgeous apparel?
3. Should He give Adam wings like an angel's?
4. God wanted Adam to experience one of life's most satisfying pleasures, so He gave him a garden, and instructed him to “dress it”—feel of it, dig in it, eat of it, rest in it, smell of it, etc.

GARDENS ARE ENCHANTING AND INSTRUCTIVE.

1. A garden was God's first earthly gift to man.
2. Gardens are wonderful therapy for loneliness.
3. Garden—where God first spoke to man, Gen. 2:16.
4. Garden—where man first spoke to God, Gen. 3:10.
5. Garden—where God first questioned man, Gen. 3:9.
6. Garden—the scene of the first love affair, Gen. 2:21–23.
7. Garden—where man first sinned, Gen. 3:6.
8. Garden—where Christ, the “last Adam,” dedicated Himself to redeem man, Matt. 26:39.

GARDENS SUGGEST GREAT MORAL LESSONS.

1. Flowers and fruit—the objective of a garden.
Each person should have an objective, Josh. 24:15.

2. Leaf structure is similar to human body structure.

This reminds us of one creator, Acts 17:28.

3. Trees are very useful to man—shade, fruit, fuel.

This reminds us to be useful to God, Ps. 1:3.

4. If a “Jack-in-the-pulpit” could preach, doubtless he would say, “Every flower is God's autograph.”

Genesis 2:9 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.

BGT κα ξαν τειλεν θε ς τι κ τ ς γ ς π ν ξ λον ρα ον ε ς ρα σιν κα κα λ ν ε ς β ρ σιν κα τ ξ λον τ ς ζ ω ς ν μ σ τ παρα δε σ κα τ ξ λον το ε δ ναι γνω σ τ ν κα λο κα πον ηρο

KJV 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.

NET The LORD God made all kinds of trees grow from the soil, every tree that was pleasing to look at and good for food. (Now the tree of life and the tree of the knowledge of good and evil were in the middle of the orchard.)

BBE And out of the earth the Lord made every tree to come, delighting the eye and good for food; and in the middle of the garden, the tree of life and the tree of the knowledge of good and evil.

CSB The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

ERV 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 the knowledge of good and evil.

ESV And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

GWN The LORD God made all the trees grow out of the ground. These trees were nice to look at, and their fruit was good to eat. The tree of life and the tree of the knowledge of good and evil grew in the middle of the garden.

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

NAB Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad.

NIV And the LORD God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

NJB From the soil, Yahweh God caused to grow every kind of tree, enticing to look at and good to eat, with the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

NLT The LORD God made all sorts of trees grow up from the ground-- trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

NRS Out of the ground the LORD God made 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 the knowledge of good and evil.

YLT and Jehovah God causeth to sprout from the ground every tree desirable for appearance, and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

LXE And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.

ASV And out of the ground made Jehovah 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 the knowledge of good and evil.

DBY And out of the ground Jehovah Elohim made every tree grow that is pleasant to the sight, and good for food; and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.

BHT wayyacmaH yhwh(´ädönäy) ´élöhîm min-hä⁹´ädämâ Kol-`ëc nehmäd lümar´è wü†ôb lüma´ákäl wü`ëc ha|Hayyîm Bütök haGGän wü`ëc haDDa⁹ at †ôb wärä`

NAS And 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.

NIRV The LORD God made all kinds of trees grow out of the ground. Their fruit was pleasing to look at and good to eat. The tree that gives life forever was in the middle of the garden. The tree that gives the ability to tell the difference between good and evil was also there.

- **every:** Eze 31:8,9,16,18
- **tree of life:** Ge 3:22 Pr 3:18 Pr 11:30 Eze 47:12 Joh 6:48 Rev 2:7 Rev 22:2,14
- **tree of knowledge:** Ge 2:17 3:3,22 De 6:25 Isa 44:25 47:10 1Co 8:1
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

Proverbs 11:30 The fruit of the righteous is a tree of life, And he who is wise wins souls.

Ezekiel 47:12 "By the river on its bank, on one side and on the other, will grow all kinds of trees for food. Their leaves will not wither and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."

Revelation 2:7+ 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the **tree of life** which is in the Paradise of God.'

Revelation 22:2; 14+ in the middle of its street. On either side of the river was the **tree of life**, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (22:14) Blessed are those who wash their robes, so that they may have the right to the **tree of life**, and may enter by the gates into the city.

Out of the ground ([adamah](#)) 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 - The tree of life would be in direct apposition to the tree of the knowledge of good and evil (cf Ge 2:17). Once Adam and Eve ate from the latter tree, they were forbidden to eat from the former tree, for if they had, they would have been immortal but immortal sinners! (cf Ge 3:22, 24+)

Tree of Life - 11x in Scripture - Ge 2:9; Ge 3:22; Ge 3:24; Pr 3:18; Pr 11:30; Pr 13:12; Pr 15:4; Rev 2:7+; Rev. 22:2+; Rev. 22:14+; Rev. 22:19+. Note that they **tree of life** in Revelation (the "heavenly garden") is for healing of the nations.

NET NOTE on **pleasing to the sight** - Heb "desirable of sight [or "appearance"]." The phrase describes the kinds of trees that are visually pleasing and yield fruit that is desirable to the appetite. **TREE OF LIFE** - In light of Gen 3:22, the construction "tree of life" should be interpreted to mean a tree that produces life-giving fruit (objective genitive) rather than a living tree (attributive genitive).

Matthew Henry - Eden had two trees peculiar to itself. 1. There was the **tree of life** in the midst of the garden. Of this man might eat and live. Christ is now to us the Tree of life, Revelation 2:7; 22:2; and the Bread of life, John 6:48, 51. 2. There was the **tree of the knowledge of good and evil**, so called because there was a positive revelation of the will of God about this tree, so that by it man might know moral good and evil. What is good? It is good not to eat of this tree. What is evil? It is evil to eat of this tree. In these two trees God set before Adam good and evil, the blessing and the curse.

NET NOTE on **tree of the knowledge of good and evil**- The expression "tree of the knowledge of good and evil" must be interpreted to mean that the tree would produce fruit which, when eaten, gives special knowledge of "good and evil." Scholars debate what this phrase means here. For a survey of opinions, see G. J. Wenham, Genesis (WBC), 1:62–64. One view is that "good" refers to that which enhances, promotes, and produces life, while "evil" refers to anything that hinders, interrupts or destroys life. So eating from this tree would change human nature—people would be able to alter life for better (in their thinking) or for worse. See D. J. A. Clines, "The Tree of Knowledge and the Law of Yahweh," VT 24 (1974): 8–14; and I. Engnell, "'Knowledge' and 'Life' in the Creation Story," Wisdom in Israel and in the Ancient Near East [VTSup], 103–19. Another view understands the "knowledge of good and evil" as the capacity to discern between moral good and evil. The following context suggests the tree's fruit gives one wisdom (see the phrase "capable of making one wise" in Ge 3:6, as well as the note there on the word "wise"), which certainly includes the capacity to discern between good and evil. Such wisdom is characteristic of divine beings, as the serpent's promise implies (Ge 3:5) and as Ge 3:22 makes clear. (Note, however, that this capacity does not include the ability to do what is right.) God prohibits man from eating of the tree. The prohibition becomes a test to see if man will be satisfied with his role and place, or if he will try to ascend to the divine level. There will be a time for man to possess moral discernment/wisdom, as God reveals and imparts it to him, but it is not something to be grasped at in an effort to become "a god." In fact, the command to be obedient was the first lesson in moral discernment/wisdom. God was essentially saying: "Here is lesson one—respect my authority and commands.

Disobey me and you will die.” When man disobeys, he decides he does not want to acquire moral wisdom God’s way, but instead tries to rise immediately to the divine level. Once man has acquired such divine wisdom by eating the tree’s fruit (Ge 3:22), he must be banned from the garden so that he will not be able to achieve his goal of being godlike and thus live forever, a divine characteristic (Ge 3:24). Ironically, man now has the capacity to discern good from evil (3:22), but he is morally corrupted and rebellious and will not consistently choose what is right.

QUESTION - [What is the meaning of the tree of life?](#)

ANSWER - The tree of life, mentioned in the books of Genesis and Revelation, is a life-giving tree created to enhance and perpetually sustain the physical life of humanity. The tree was planted by God in the Garden of Eden: “The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the [tree of the knowledge of good and evil](#)” (Genesis 2:9). The centrally located tree of life would have been easily accessible to Adam and Eve from any point in the garden.

More details concerning the tree of life come after Adam and Eve’s sin: “The LORD God said, ‘The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever’” (Genesis 3:22). In his disobedience, [Adam](#) lost his eternal life. The tree of life in Eden must have had some role to play in maintaining the life of Adam and Eve (and possibly the animals). Adam would “live forever,” even in his fallen condition, if he had eaten the tree of life after his sin. God placed a sword-wielding cherub at the entrance to the garden specifically “to guard the way to the tree of life” (verse 24). It seems access to the tree of life would have prolonged Adam’s physical life indefinitely, dooming him to an eternity in a cursed world.

It was a mercy that God kept us from the tree of life. By barring access to the tree of life, God showed compassion in His omniscience. Knowing that, because of sin, earthly life would be filled with sorrow and toil, God graciously limited the number of years men would live. To live eternally in a sinful state would mean endless agony for humanity, with no hope of the relief that comes with death. By limiting our lifespan, God gives us enough time to come to know Him and His provision for eternal life through Christ but spares us the misery of an endless existence in a sinful condition.

In His great love, God provided One who would redeem fallen mankind. Through one man, Adam, sin entered the world, but through another Man, Jesus Christ, redemption through the forgiveness of sin is available to all (Romans 5:17). Those who avail themselves of the sacrifice of Christ on the cross will be resurrected to see the tree of life again, for it stands in the middle of the Holy City, the [New Jerusalem](#), where it bears “twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations” (Revelation 22:2). In the eternal state, the curse will be no more (verse 3), access to the tree of life will be reinstated, and darkness will be forever banished (verse 5). Eden will be restored. [GotQuestions.org](#)

The Tree Of Life

In the middle of its street . . . was the tree of life. —Revelation 22:2

Today’s Scripture: Revelation 21:1-2; 22:1-5

In 1943, Nazi soldiers herded the citizens of Khatyn into a barn, piled hay around it, and set it on fire, killing all 149 people inside. After the war, Khatyn, in the former Soviet Union, was chosen as the site for a memorial to the more than 600 villages across Belarus that shared a similar fate.

It’s a somber place to visit. You’re greeted by a 4-story-high statue of a man who had been in the woods during the Khatyn massacre. He is holding the limp, charred body of his son. You see foundations where the homes once stood. From each of them rises a chimney with a plaque inscribed with the names of the people who died.

At one end of Khatyn is a “tree of life.” This black iron tree contains more than 400 “leaves,” and on each one is the name of a destroyed village that was rebuilt after the war. They represent the resilience and hope of the people of Belarus.

In Genesis 2, we read about the tree of life in Eden. Adam and Eve lost access to it when they disobeyed God. But Jesus, the “last Adam” (1 Corinthians 15:45-47), made it available to us again. In the new heaven and new earth, there will be yet another “tree of life” (Revelation 22:2). ([A Tree to Heal](#)) ([Happy Ending](#)) ([The Land Of And](#))

We move from spiritual death to spiritual life when we trust in Jesus. It’s a hope beyond compare! — David C. Egner [Our Daily Bread](#). Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

The tree of life once lost to man
Will be restored in God's great plan,

The tree of Calvary is the way
To enter that eternal day!
—Hess

Calvary's cross is the only bridge to eternal life.

Genesis 2:10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

BGT ποταμ ς δ κ πορε εται ξ Εδεμ ποτ ζειν τ ν παρ δεισον κε θεν φορ ζεται ε ς τ σααρας ρχ ς

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

NET Now a river flows from Eden to water the orchard, and from there it divides into four headstreams.

BBE And a river went out of Eden giving water to the garden; and from there it was parted and became four streams.

CSB A river went out from Eden to water the garden. From there it divided and became the source of four rivers.

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

ESV A river flowed out of Eden to water the garden, and there it divided and became four rivers.

GWN A river flowed from Eden to water the garden. Outside the garden it divided into four rivers.

NKJ Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

NAB A river rises in Eden to water the garden; beyond there it divides and becomes four branches.

NIV A river watering the garden flowed from Eden; from there it was separated into four headwaters.

NJB A river flowed from Eden to water the garden, and from there it divided to make four streams.

NLT A river watered the garden and then flowed out of Eden and divided into four branches.

NRS A river flows out of Eden to water the garden, and from there it divides and becomes four branches.

YLT And a river is going out from Eden to water the garden, and from thence it is parted, and hath become four chief rivers;

LXE And a river proceeds out of Edem to water the garden, thence it divides itself into four heads.

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

DBY And a river went out of Eden, to water the garden; and from thence it was parted, and became four main streams.

BHT wūnāhār yōcē´ mē`ēden lūhašqōt ´et-haGGān ūmiššām yiPPārēd wūhāyā lū´arBā`ā rā`šim

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

NIRV A river watered the garden. It flowed from Eden. From there it separated into four other rivers.

RSV A river flowed out of Eden to water the garden, and there it divided and became four rivers.

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

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

- **a river:** Ps 46:4 Rev 22:1
- **Eden:** Eden denotes pleasure or delight; but was certainly the name of a place, and was, most probably, situated in Armenia, near the sources of the great rivers Euphrates, Tigris, Phasis, and Araxes.
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

MAN PUT IN A PLEASURABLE PLACE

Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers- The exact location of this garden is uncertain. Mention of Tigris and Euphrates gives us a general idea but there are no archaeological findings to give us clues. As **Wiersbe** quips "Fortunately, it isn't necessary to master ancient geography in order to understand the spiritual lessons of these early chapters in Genesis." ([Ibid](#))

NET NOTE - Eden is portrayed here as a source of life-giving rivers (that is, perennial streams). This is no surprise because its orchard is where the tree of life is located. Eden is a source of life, but tragically its orchard is no longer accessible to humankind. The river flowing out of Eden is a tantalizing reminder of this. God continues to provide life-giving water to sustain physical existence on the earth, but immortality has been lost.

EDEN [SMITH] (pleasure; delight). The first residence of man, called in the Septuagint Paradise. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English park; and the use of it suggests a wider view of man's first abode than a garden. The description of Eden is found in (Ge 2:8-14) In the eastern portion of the region of Eden was the garden planted. The Hiddekel, one of its rivers, is the modern Tigris; the Euphrates is the same as the modern Euphrates. With regard to the Pison and Gihon a great variety of opinion exists, but the best authorities are divided between (1) Eden as in northeast Arabia, at the junction of the Euphrates and Tigris, and their separation again, making the four rivers of the different channels of these two, or (2), and most probably, Eden as situated in Armenia, near the origin of the rivers Tigris and Euphrates, and in which same region rise the Araxes (Pison of Genesis) and the Oxus (Gihon).

One of the marts which supplied the luxury of Tyre with richly-embroidered stuffs. In (2Ki 19:12) and Isa 37:12 "The sons of Eden" are mentioned with Gozan, Haran and Rezepah as victims of the Assyrian greed of conquest. Probability seems to point to the northwest of Mesopotamia as the locality of Eden.

BETH-EDEN, "house of pleasure:" probably the name of a country residence of the kings of Damascus. (Amos 1:5) ([See lengthy discussion in the ISBE](#)).

John Hall -

- A river went out of Eden to water the garden.
- A pure river of water of life ... proceeding out of the throne of God and of the Lamb.—Rev. 22:1.

The Bible is a circle, in describing which the Divine hand begins in Paradise and ends there. In Genesis God dwells with men, and He does so in Revelation. In Genesis man is in Eden, with the river that watered the garden, and the trees yielding their pleasant fruits, and in Revelation man is in the garden of God once more, with this advantage, that no serpent is there to beguile, and no forbidden fruit to allure.

Genesis 2:11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

BGT νομα τ ν Φισων ο τος κυκλ ν πι σαν τ ν γ ν Ευιλαιτ κε ο σπιν τ χρυσ ον

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

NET The name of the first is Pishon; it runs through the entire land of Havilah, where there is gold.

BBE The name of the first is Pishon, which goes round about all the land of Havilah where there is gold.

CSB The name of the first is Pishon, which flows through the entire land of Havilah, where there is gold.

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

ESV The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.

GWN The name of the first river is Pishon. This is the one that winds throughout Havilah, where there is gold.

NKJ The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold.

NAB The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold.

NIV The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.

NJB The first is named the Pishon, and this winds all through the land of Havilah where there is gold.

NLT The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found.

NRS The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold;

YLT the name of the one is Pison, it is that which is surrounding the whole land of the Havilah where the gold is,

LXE The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold.

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

DBY The name of the one is Pison: that is it which surrounds the whole land of Havilah, where the gold is.

BHT šēm hä|'eHäd Pîšôn hû' hassöbëb 'ët Kol-'e^orec ha|Háwîlâ 'ášer-šām hazzähäb

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

NIRV The name of the first river is the Pishon. It winds through the whole land of Havilah. Gold is found there.

RSV The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold;

RWB The name of the first is Pison: which goest around the whole land of Havilah, where there is gold;

WEB The name of the first {is} Pison, which compasseth the whole land of Havilah, where {there is} gold;

- **Havilah:** Ge 10:7,29 25:18 1Sa 15:7
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

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

PISHON; PISON [ISBE] - pi'-shon pi'-son (pishon; the King James Version): A river of EDEN (which see), said to compass the whole land of Havilah where there is gold, bdellium and onyx stone (Gen 2:11), most probably identified with the Karun River (**ED: BUT THIS IS A GUESS**) which comes down from the mountains of Media and formerly emptied into the Persian Gulf.

HAVILAH [ISBE] - hav'-i-la (chawilah; Heuila):

(1) Son of Cush (Gen 10:7; 1 Ch 1:9).

(2) Son of Yoktan, descendant of Shem (Gen 10:29; 1 Ch 1:23).

(3) Mentioned with Shur as one of the limits of the territory of the Ishmaelites (Gen 25:18); compare the same limits of the land of the Amalekites (1 Sam 15:7), where, however, the text is doubtful. It is described (Gen 2:11,12) as bounded by the river Pishon and as being rich in gold, bdellium and "shoham-stone" (English Version of the Bible, "onyx"). The shoham-stone was perhaps the Assyrian samtu, probably the malachite or turquoise. The mention of a Cushite Havilah is explained by the fact that the Arabian tribes at an early time migrated to the coast of Africa. The context of Gen 10:7 thus favors situation on the Ethiopian shore, and the name is perhaps preserved in the kolpos Aualites and in the tribe Abalитай on the South side of the straits of Babel-Mandeb. Or possibly a trace of the name appears in the classical Aualis, now Zeila` in Somaliland. But its occurrence among the Yoktanite Arabs (Gen 10:29) suggests a location in Arabia. South Arabian inscriptions mention a district of Khaulan (Chaulan), and a place of this name is found both in Tihama and Southeast of San`a'. Again Strabo's Chaulotaioi and Chuwaila in Bahrein point to a district on the Arabian shore of the Persian Gulf. No exact identification has yet been made. A. S. Fulton

QUESTION - [What is the meaning of Pishon in the Bible?](#)

ANSWER - The only mention of the word *Pishon* in the Bible is found in the book of Genesis: "A river flowed out of Eden to water

the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there” (Genesis 2:10-12). It’s only when we compare the richness and beauty of the river to that of the Garden of Eden itself, that we are really able to discern the meaning of *Pishon*.

Besides the lone biblical reference, Pishon is mentioned in Sirach 24:25 of the Apocrypha. It is probably connected with the Hebrew root *puwsh*, which means “scatter, press on, break loose, or spring forward.” The River Pishon most likely originated from a spring and formed a delta. The *Jones’ Dictionary of Old Testament Proper Names* defines *Pishon* as “Great Diffusion.”

It is virtually impossible to determine where the Pishon River flowed during the pre-Flood era. The same is true for practically any location during that time, including Eden. Some scientists believe that the Pishon could be the Nile, the Indus, or the Ganges. There is simply no modern river that matches the description given in Genesis. Without question, the world’s topography prior to the worldwide Flood (Genesis 6:17) was totally different from what it is today.

Although Pishon’s location is obscure, its description and purpose are not. The Garden of Eden that God prepared was not only bountiful, it was lush and beautiful. It was a place rich with life-giving water, a land lavished with precious metals and jewels. The gold and onyx associated with the River Pishon are reminiscent of the tabernacle’s furnishings and priestly garments (Exodus 25:1-9; 1 Chronicles 29:2). Gold overlay finished the sacred furniture of the tabernacle (Exodus 25:11). Particularly important was the onyx stone of the priestly ephod, upon which were inscribed the names of the twelve tribes (Exodus 28:9-14), and the onyx of the high priest’s breastplate (Exodus 28:20).

The land of Havilah, ringed by the Pishon, is indicative of the presence and blessing of God. Furthermore, the Pishon and the other three rivers from Eden eventually marked the boundaries of the land pledged to Abraham (Genesis 15:18). As God had prepared and assigned Eden to Adam’s care, the “paradise” of Canaan’s land was given to Abraham and his descendants. GotQuestions.org

Genesis 2:12 The gold of that land is good; the bdellium and the onyx stone are there.

BGT τ ὃ χρυσὸν τῆς γῆς κενῆς καὶ καὶ στίβη θραξ καὶ λίθος πρῖνος

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

NET (The gold of that land is pure; pearls and lapis lazuli are also there).

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

CSB Gold from that land is pure; bdellium and onyx are also there.

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

ESV And the gold of that land is good; bdellium and onyx stone are there.

GWN (The gold of that land is pure. Bdellium and onyx are also found there.)

NKJ And the gold of that land is good. Bdellium and the onyx stone are there.

NAB The gold of that land is excellent; bdellium and lapis lazuli are also there.

NIV (The gold of that land is good; aromatic resin and onyx are also there.)

NJB The gold of this country is pure; bdellium and cornelian stone are found there.

NLT The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there.

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

YLT and the gold of that land is good, there is the bdolach and the shoham stone;

LXE And the gold of that land is good, there also is carbuncle and emerald.

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

DBY And the gold of that land is good; bdellium and the onyx stone are there.

BHT û|záhab há’ ä⁹rec hahiw’ †ôb šâm haBBüdö⁹laH wü’ e⁹ben haššö⁹ham

NAS And the gold of that land is good; the bdellium and the onyx stone are there.

NIRV The gold of that land is good. Onyx and sweet-smelling resin are also found there.

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

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

WEB And the gold of that land {is} good: there {is} bdellium and the onyx-stone.

- Bdellium is a transparent aromatic gum. The onyx is a precious stone, so called from a Greek word signifying a man's nail, to the colour of which it nearly approaches.
- Nu 11:7
- onyx: Ex 28:20 39:13 Job 28:16 Eze 28:13
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

The gold of that land is good; the [bdellium](#) and the onyx stone are there.

[GOLD \[SMITH\]](#) Gold was known from the very earliest times. (Genesis 2:11) It was at first used chiefly for ornaments, etc. (Genesis 24:22) Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. Comp. (Genesis 43:21) Gold was extremely abundant in ancient times, (1st,st Chronicles 22:14; 2nd,nd Chronicles 1:15; 9:9; Daniel 3:1; Nahum 2:9) but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, etc. (1st,st Kings 6:22) 10 passim ; (Esther 1:6; Solomon 3:9,10; Jeremiah 10:9) The chief countries mentioned as producing gold are Arabia, Sheba and Ophir. (1st,st Kings 9:28; 10:1; Job 28:16) [Click much longer discussion in ISBE.](#)

[BDELLIUM \[ISBE\]](#) - del'-i-um (bedholach): The word occurs twice in the Pentateuch: (1) in Gen 2:12, in conjunction with gold and onyx, as a product of the land of HAVILAH (which see), and (2) in Nu 11:7, where the manna is likened to this substance in appearance: "The appearance thereof as the appearance of bdellium." The latter comparison excludes the idea of bedholach being a precious stone, and points to the identification of it with the fragrant resinous gum known to the Greeks as bdellion, several kinds being mentioned by Dioscorides and Pliny. It was a product of Arabia, India, Afghanistan, etc.

[ONYX \[SMITH\]](#) (a nail) is the translation of the Hebrew shoham ; but there is some doubt as to its signification. Some writers believe that the "beryl" is intended; but the balance of authority is in favor of some variety of the onyx. ("The onyx is not a transparent stone, but as the color of the flesh appears through the nail (Greek onyx) on the human body, so the reddish mass which is below shines delicately through the whitish surface of the onyx. There are several varieties. White and reddish stripes alternating form the sardonyx; white and reddish gray, the chalcedony. When polished it has a fine lustre, and is easily wrought into a gem of great beauty."- Rosenmiller.

Genesis 2:13 The name of the second river is Gihon; it flows around the whole land of Cush.

BGT κα νομα τ ποταμ τ δευτ ρ Γηων ο τος κυκλ ν π σαν τ ν γ ν Α θιοπ ας

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

NET The name of the second river is Gihon; it runs through the entire land of Cush.

BBE And the name of the second river is Gihon: this river goes round all the land of Cush.

CSB The name of the second river is Gihon, which flows through the entire land of Cush.

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

ESV The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.

GWN The name of the second river is Gihon. This is the one that winds throughout Sudan.

NKJ The name of the second river is Gihon; it is the one which goes around the whole land of Cush.

NAB The name of the second river is the Gihon; it is the one that winds all through the land of Cush.

NIV The name of the second river is the Gihon; it winds through the entire land of Cush.

NJB The second river is named the Gihon, and this winds all through the land of Cush.

NLT The second branch, called the Gihon, flowed around the entire land of Cush.

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

YLT and the name of the second river is Gibon, it is that which is surrounding the whole land of Cush;

LXE And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia.

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

DBY And the name of the second river is Gihon: that is it which surrounds the whole land of Cush.

BHT wūšē|ṁ-hannāhār haššēnî GîHôn hû´ hassôbēb ´ēt Kol-´eʾrec Kûš

NAS And the name of the second river is Gihon; it flows around the whole land of Cush.

NIRV The name of the second river is the Gihon. It winds through the whole land of Cush.

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

RWB And the name of the second river is Gihon: the same that goest around the whole land of Cush.

WEB And the name of the second river {is} Gihon: the same that compasseth the whole land of Cush.

- Gihon: The Araxes, which runs into the Caspian sea.
- Ethiopia: Heb. Cush, The country of the ancient Cussaei. Ge 10:6 Isa 11:11
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

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

NET NOTE Cush. In the Bible the Hebrew word כּוּשׁ (kush, "Kush") often refers to Ethiopia (so KJV, CEV), but here it must refer to a region in Mesopotamia, the area of the later Cassite dynasty of Babylon. See Gen 10:8 as well as E. A. Speiser, Genesis (AB), 20.

[Gihon \[EBD\] a stream](#). Gihon = "bursting forth" (1.) One of the four rivers of Eden (Gen. 2:13). It has been identified with the Nile. Others regard it as the Oxus, or the Araxes, or the Ganges. But as, according to the sacred narrative, all these rivers of Eden took their origin from the head-waters of the Euphrates and the Tigris, it is probable that the Gihon is the ancient Araxes, which, under the modern name of the Arras, discharges itself into the Caspian Sea. It was the Asiatic and not the African "Cush" which the Gihon compassed (Gen. 10:7-10). (See EDEN.)

[Gihon - Holman Dictionary](#) - Place name meaning, "gushing fountain." The primary water supply for Jerusalem and one of the four rivers into which the river of Eden divided (Genesis 2:13). The river cannot be identified with any contemporary river.

Genesis 2:14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

BGT καὶ ποταμὸς τρεῖς τὸς Τύγρις ὁ τοῦ πορευμένου κατὰ νοτιοανατολίων τοῦ ποταμοῦ τὰρ τοῦ ἑφραθῆς

KJV 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.

NET The name of the third river is Tigris; it runs along the east side of Assyria. The fourth river is the Euphrates.

BBE And the name of the third river is Tigris, which goes to the east of Assyria. And the fourth river is Euphrates.

CSB The name of the third river is the Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

ERV And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is Euphrates.

ESV And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

GWN The name of the third river is Tigris. This is the one that flows east of Assyria. The fourth river is the

Euphrates.

NKJ The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

NAB The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

NIV The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

NJB The third river is named the Tigris, and this flows to the east of Ashur. The fourth river is the Euphrates.

NLT The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

NRS The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

YLT and the name of the third river is Hiddekel, it is that which is going east of Asshur; and the fourth river is Phrat.

LXE And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates.

ASV And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates.

DBY And the name of the third river is Hiddekel: that is it which flows forward toward Asshur. And the fourth river, that is Euphrates.

BHT wūšēm hannāhār haššūlīšī HiDDe^oqel hū' ha|hōlēk qidmat 'aššūr wūhannāhār hāl'rūbî'î hū' pūrāt

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

NIRV The name of the third river is the Tigris. It runs along the east side of Asshur. And the fourth river is the Euphrates.

RSV And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

RWB And the name of the third river is Hiddekel: which floweth toward the east of Assyria. And the fourth river is Euphrates.

WEB And the name of the third river {is} Hiddekel: which floweth toward the east of Assyria. And the fourth river {is} Euphrates.

- Hiddekel: Da 10:4, The Tigris
- toward the east of: or, eastward to, Ge 10:11,22 25:18
- Euphrates: Ge 15:18 De 1:7 11:24 Rev 9:14
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

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

[TIGRIS \[ISBE\]](#) - ti'-gris (Tigris, the Greek equivalent of the Hebrew chiddeqel): One of the rivers of Eden going "eastward to Assyria" (Gen 2:14 margin), called the Great River (Dan 10:4), elsewhere mentioned in the apocryphal books, as in Tob 6:1; Judith 1:6; Ecclesiasticus 24:25, called Diglath in Josephus, and Diglit in Pliny, now called in Mesopotamia Dijleh, generally supposed to be a Semitic corruption of Tigra, meaning originally an arrow, which from its rapidity of motion is symbolized. The Tigris rises in the mountains of Armenia, latitude 38 degrees 10 minutes, longitude 39 degrees 20 minutes, only a few miles from the main branch of the Euphrates. After pursuing a tortuous southeasterly course for 150 miles, it is joined by the east branch at Osman Kieui, some distance below Diarbekr. Here the stream is 450 ft. wide and 3 or 4 ft. deep. Passing through numerous mountain gorges for another 150 miles, it emerges into the region of low hills about Nineveh, and a little below into the great alluvial plain of Mesopotamia. Thence in its course to Bagdad it is joined by the Great Zab, the Lesser Zab, the Adhem, and the Diyaleh rivers, bringing a large amount of water from the Zagros Mountains. At Bagdad the overflows from the Euphrates in high water often increase the inundations. The flood season begins early in the month of March, reaching its climax about May 1, declining

to its natural level by midsummer. In October and November, the volume of water increases considerably, but not so much as to overflow its banks. Below Bagdad, throughout the region of Babylonia proper, the Tigris joins with the Euphrates in furnishing the water for irrigation so successfully used in ancient times. English engineers are at present with great promise of success aiming to restore the irrigating systems of the region and the prosperity of ancient times. The total length of the river is 1,146 miles. It now joins the Euphrates about 40 miles Northwest of the Persian Gulf, the two streams there forming the Shat el Arab, but in early historical times they entered the Persian Gulf by separate mouths, the Gulf then extending a considerable distance above the present junction of the rivers, the sediment of the streams having silted up the head of the Gulf to that distance.

[Euphrates \[EBD\]](#) Hebrew, Perath; Assyrian, Purat; Persian cuneiform, Ufratush, whence Greek Euphrates, meaning "sweet water." The Assyrian name means "the stream," or "the great stream." It is generally called in the Bible simply "the river" (Ex. 23:31), or "the great river" (Deut. 1:7).

The Euphrates is first mentioned in Gen. 2:14 as one of the rivers of Paradise. It is next mentioned in connection with the covenant which God entered into with Abraham (15:18), when he promised to his descendants the land from the river of Egypt to the river Euphrates (comp. Deut. 11:24; Josh. 1:4), a covenant promise afterwards fulfilled in the extended conquests of David (2 Sam. 8:2-14; 1 Chr. 18:3; 1 Kings 4:24). It was then the boundary of the kingdom to the north-east. In the ancient history of Assyria, and Babylon, and Egypt many events are recorded in which mention is made of the "great river." Just as the Nile represented in prophecy the power of Egypt, so the Euphrates represented the Assyrian power (Isa. 8:7; Jer. 2:18).

It is by far the largest and most important of all the rivers of Western Asia. From its source in the Armenian mountains to the Persian Gulf, into which it empties itself, it has a course of about 1,700 miles. It has two sources, (1) the Frat or Kara-su (i.e., "the black river"), which rises 25 miles north-east of Erzeroum; and (2) the Muradchai (i.e., "the river of desire"), which rises near Ararat, on the northern slope of Ala-tagh. At Kebban Maden, 400 miles from the source of the former, and 270 from that of the latter, they meet and form the majestic stream, which is at length joined by the Tigris at Koornah, after which it is called Shat-el-Arab, which runs in a deep and broad stream for above 140 miles to the sea. It is estimated that the alluvium brought down by these rivers encroaches on the sea at the rate of about one mile in thirty years.

See also much longer discussion of [Euphrates in ISBE](#).

Genesis 2:15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

BGT κα λαβεν κριος θες τν νθρωπον ν πλασεν κα θετο ατν ν τ παραδεισ ργ ζεσθαι ατν κα φυλ σσειν

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

NET The LORD God took the man and placed him in the orchard in Eden to care for it and to maintain it.

BBE And the Lord God took the man and put him in the garden of Eden to do work in it and take care of it.

CSB The LORD God took the man and placed him in the garden of Eden to work it and watch over it.

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

ESV The LORD God took the man and put him in the garden of Eden to work it and keep it.

GWN Then the LORD God took the man and put him in the Garden of Eden to farm the land and to take care of it.

NKJ Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

NAB The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it.

NIV The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

NJB Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it.

NLT The LORD God placed the man in the Garden of Eden to tend and watch over it.

NRS The LORD God took the man and put him in the garden of Eden to till it and keep it.

YLT And Jehovah God taketh the man, and causeth him to rest in the garden of Eden, to serve it, and to keep it.

LXE And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it.

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

DBY And Jehovah Elohim took Man, and put him into the garden of Eden, to till it and to guard it.

BHT wayyiqqaH yhwh(´ädönäy) ´élöhîm ´et-häl´ädâm wayyanniHë^hû būgan-`ë^oden lü`obdâh ûlûšomrâh

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

NIRV The LORD God put the man in the Garden of Eden. He put him there to work its ground and to take care of it.

RSV The LORD God took the man and put him in the garden of Eden to till it and keep it.

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

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

- the man: or, Adam, Ge 2:2 Job 31:33
- put: Ge 2:8 Ps 128:2 Eph 4:28
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Then the LORD God took the man ([adam](#)) and put him into the garden of Eden to cultivate ([abad](#); Lxx = [ergazomai](#)) it and keep ([shamar](#); Lxx - [phulasso](#)) it - Note that God gave Adam work in the place of pleasure, the perfect environment. God's assignment of meaningful labor for Adam before the Fall in Genesis 3, clearly indicates that work was not the result of the Fall. In addition in Ge 1:28 God made man steward over the creation declaring to Adam and Eve to "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." After the Fall of man, work continued but now it was toilsome work!

The Lord at first had Adam made
Out of the dust and clay,
And in his nostrils breathèd life,
E'en as the Scriptures say.
And then in Eden's paradise
He placèd him to dwell,
That he within it should remain,
To dress and keep it well.

Click [Gotquestions' note](#) for an excellent discussion on the Garden of Eden.

Garden of Eden - 5x in 5v - Gen. 2:15; Gen. 3:23; Gen. 3:24; Ezek. 36:35; Joel 2:3

Keep in this verse is the first use of The first use of [shamar](#) is instructive as Adam was placed in the garden (a perfect environment) and was commanded to "**keep**" it which in the [Septuagint](#) is translated with [phulasso](#) (used to translate many of uses of shamar) which means to guard like a military sentinel would at his post. Clearly Adam did not do a good job at "*keeping*" the garden safe from intruders! And because of this failure he was cast out of the garden and ironically God stationed angels to "**guard** (Lxx = [phulasso](#)) the Garden and prevent him from eating of the tree of life" so that he would not eat of it (Ge 3:24+).

Matthew Henry - After God had formed Adam, He put him in the garden. All boasting was thereby shut out. Only He that made us can make us happy; He that is the Former of our bodies, and the Father of our spirits, and none but He, can fully provide for the happiness of both. Even in paradise itself man had to work. None of us were sent into the world to be idle. He that made our souls and bodies, has given us something to work with; and He that gave us this earth for our habitation, has made us something to work upon. The sons and heirs of heaven, while in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they as truly serve Him in it, as when they are upon their knees. Observe that the husbandman's calling is an ancient and honourable calling; it was needful even in paradise. Also, there is true pleasure in the business God calls us to, and employs us in. Adam could not have been happy if he had been idle: it is still God's law, He that will not work has no right to eat, 2 Thessalonians 3:10+.

NET NOTE - Note that man's task is to care for and maintain the trees of the orchard. Not until after the fall, when he is condemned

to cultivate the soil, does this task change.

Cultivate (05647) **abad** means to serve or to work (to cultivate, till - Ge 2:5, 15), to serve (be enslaved or hold in bondage - Ex 6:6 - Lxx = katadouloo = make a slave; Lev 25:38, 39 Lxx = **douleuo**)(Ge 14:4, 15:13, 14 - Lxx = **douleuo**), worship. Labor (as when Israel was in Egyptian bondage - Ex 1:13,14 but same word abad translated worship after redemption Ex 3:12, 7:16, 8:1, 8:20, 9:1, et al where Lxx = **latreuo**).

Keep (careful, guard, kept, observe, watch) (08104) **shamar** means to keep, watch, preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard. Hedge about as with thorns - the word the Hebrews used for a shepherd's keeping watch over a flock of sheep. Conveyed the idea of protection as in Ps 121:7-8+ (used 3 times!) In the great Aaronic blessing Nu 6:24+

Uses of shamar in Genesis - Gen. 2:15; Gen. 3:24; Gen. 4:9; Gen. 17:9; Gen. 17:10; Gen. 18:19; Gen. 24:6; Gen. 26:5; Gen. 28:15; Gen. 28:20; Gen. 30:31; Gen. 31:24; Gen. 31:29; Gen. 37:11; Gen. 41:35

ILLUSTRATION - A retired man living in a city got tired of seeing an ugly vacant lot as he took his daily walk, so he asked the owner for permission to plant a garden there. It took days to haul away the accumulated rubbish and even more time to prepare the soil, but the man worked hard. The next year, the lot was aglow with life and beauty, and everyone took notice. "God has certainly given you a beautiful piece of property," said a visitor as he admired the flowers and the landscaping. "Yes, He has," the busy gardener replied, "but you should have seen this property when God had it all by Himself!" The reply was a wise one and not at all irreverent. The same God who ordains the end—a beautiful garden—also ordains the means to the end—someone to do the work. (See context in [The Wiersbe Bible Commentary](#))

Cultivating God's World

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. Genesis 2:15

Today's Scripture & Insight: Genesis 1:26–27; 2:15

"Dad, why do you have to go to work?" The question from my young daughter was motivated by her desire to play with me. I would have preferred to skip work and spend time with her, but there was a growing list of things at work that required my attention. The question, nevertheless, is a good one. Why do we work? Is it simply to provide for ourselves and for the people we love? What about labor that's unpaid—why do we do that?

Genesis 2 tells us that God placed the first human in the garden to "work it and take care of it" (v. 15). My father-in-law is a farmer, and he often tells me he farms for the sheer love of land and livestock. That's beautiful, but it leaves lingering questions for those who don't love their work. Why did God put us in a particular place with a particular assignment?

Genesis 1 gives us the answer. We're made in God's image to carefully steward the world He made (v. 26). Pagan stories of the way the world began reveal "gods" making humans to be their slaves. Genesis declares that the one true God made humans to be His representatives—to steward what He'd made on His behalf. May we reflect His wise and loving order into the world. Work is a call to cultivate God's world for His glory. By: Glenn Packiam ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What's the work God has given you to do? How could you cultivate this "field" by bringing order into it and bringing good from it, by His grace?

Dear God, thank You for the honor of joining You in Your work in the world. Help me to reflect Your love, wisdom, and order in my life and in the place where I work.

Gleason Archer asks **Can the Garden of Eden be located on a map?**

Genesis 2:10–14 furnishes some clues to the general location of Eden, but it presupposes geological conditions that no longer hold. Hence it is hazardous to conjecture any site more precise than the headwaters of the Tigris and Euphrates rivers in the highlands of Armenia (i.e., the eastern border of modern Turkey).

The large river flowing from Eden subdivided into the Tigris and the Euphrates, as well as into two other long rivers (the Pishon, leading down to Havilah, along the southern coast of Arabia, and the Gihon, which went over to Cush—which may have been some Asiatic region lying to the east rather than the African Cush that was Ethiopia).

This indicates that the site was high plateau or mountainous region (insuring a cool and comfortable temperature for Eden during the summer season), having copious headwaters to supply the four major river systems this passage describes. The Havilah, through which the Pishon flowed, was rich in gold, spices, and deposits of precious stones—which were found in abundance along the southern or southwestern coasts of Arabia. For the Cush, no such helpful clues are given; the name has been connected by some scholars with Kish in Sumeria or with the Kassites (who are thought to have originated in the Zagros mountain region).

The most plausible explanation for the later complete disappearance of the Pishon and Gihon rivers is the theory that mountain-building activity accompanying continental drift (for Arabia was originally connected with the Somalian and Ethiopian coast during prehistoric times) may have terminated those two river systems in the antediluvian period. This would be analogous to the uplift of the Mount Seir Range in Edom, which prevented the Jordan River from flowing all the way down to the Gulf of Aqaba, as it originally did. (From online resource [The Encyclopedia of Bible Difficulties](#) and scroll to page 69)

QUESTION - [What was the Garden of Eden like?](#)

ANSWER - *Eden* was the name of a region of the earth when God first created the world. The Hebrew word translated “Eden” is taken to mean “pleasure” or “delight.” In this area God planted a garden:

“Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters” (Genesis 2:8–10).

From this brief description, we note several things about the Garden of Eden: 1) it was planned and planted by God Himself; 2) it was mankind’s first home; 3) it contained incredible variety, with “all kinds of trees”; 4) it was a beautiful place, as the trees were “pleasing to the eye”; 5) it was a fertile, fruitful place; 6) it provided nourishment and nutrition, as the trees were “good for food”; and 7) it was naturally well-watered. Later, we read that there were all kinds of animals in the garden (Genesis 2:19–20). We also have the note that Adam and Eve were unclothed in the garden (Genesis 2:25), indicating that they needed no protection whatsoever—the environment, including the climate, was perfectly suited for humanity.

We do not know the [exact location](#) of the Garden of Eden, but the Bible’s description of the area associates it with four rivers and an abundance of resources, including fine gold and gemstones (Genesis 2:11–14). We also know these things about Eden:

The Garden of Eden was a place where man could meet God. The Creator “was walking in the garden in the cool of the day” in Genesis 3:8, and Adam and Eve could be with Him and converse with Him.

The Garden of Eden was a place of total provision. God had seen to every detail in designing a home for humanity, created in His own image (Genesis 1:27). Adam and Eve lacked nothing and were “free to eat from any tree in the garden” (Genesis 2:16), except for one. Their diet was vegetarian (Genesis 1:29).

The Garden of Eden was a place of unity and fellowship. Eve was created in the garden and brought to Adam (Genesis 2:21–22). Thus, Adam had “a helper suitable for him” (Genesis 2:18). The unity and fellowship enjoyed by the human couple was a reflection of the unity and fellowship they both enjoyed with God.

The Garden of Eden was a place of work and fulfillment. When God placed Adam in the garden, He gave the man a task: Adam was “to work [the garden] and take care of it” (Genesis 2:15). What God had planted, Adam was to maintain. This task was in addition to Adam’s mandate to “be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” (Genesis 1:29). Mankind was blessed by God, given responsibility, and provided work that was meaningful, creative, and beneficial.

The Garden of Eden was the setting for the first marriage. It’s in the Garden of Eden that marriage is defined as the union of one man and one woman who have left their parents to form a new family unit (Genesis 2:24).

The Garden of Eden was a place of innocence. Originally, there was no sin in the garden and nothing that would cause anxiety or unrest. Adam and Eve’s nakedness (Genesis 2:25) “suggests that they were at ease with one another without any fear of exploitation or potential for evil” (*The Bible Knowledge Commentary: Law, Walvoord and Zuck, David C. Cook, 2018*).

The Garden of Eden was a place of life. “In the middle of the garden [was] [the tree of life](#)” (Genesis 2:9), and Adam and Eve had free, unhindered access to it.

The Garden of Eden was a place of testing. Also in the middle of the garden was “the tree of the knowledge of good and evil” (Genesis 2:9), the fruit of which God had said Adam could not eat: “You must not eat from the tree of the knowledge of good and

evil, for when you eat from it you will certainly die” (Genesis 2:17). It was the one prohibition in the Garden of Eden. God had created Adam and Eve to be free, with a moral sense and the ability to make decisions and choose for themselves. The presence of a forbidden tree provided the opportunity for Adam and Eve to make a real, necessary choice to either obey or disobey.

Unfortunately, Adam failed the test. The [serpent](#) in the garden, used by Satan, tempted Eve with a false promise of blessing, and the woman ate of the forbidden fruit. She in turn gave the fruit to her husband, and he also partook. Both were disobedient to the word of God, and the consequences of their sin were disastrous for them and for all their descendants (Genesis 3:1–19). They lost their fellowship with God, they lost their home, and they lost their innocence.

The Garden of Eden became a place of atonement and hope. The sin of Adam and Eve was met with God’s judgment, but in the midst of the judgment was mercy. God covered their nakedness—of which they were now ashamed—with animal skins (Genesis 3:21). And He gave them good news: in His judgment on the serpent, God said, “I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel” (Genesis 3:15). This verse acknowledges the curse on mankind and the related strife, but it also promises God’s provision of a Savior who would do battle with the serpent and win. This Savior would be the “offspring of the woman”; eventually, Jesus, the virgin-born Son of God, came “to destroy the devil’s work” (1 John 3:8). From the beginning, God had the plan of salvation in mind, and no sooner had sin entered the world than He informed us of that plan.

The Garden of Eden is a place to which we long to return. God had to force Adam and Eve to leave the garden, and He posted a formidable [cherubim to guard](#) against unauthorized re-entry: “The Lord God banished him from the Garden of Eden. . . . After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life” (Genesis 3:23–24). The loss of our paradise garden has stayed with us and forms part of our deep longing for what is good and pure and eternal (see Ecclesiastes 3:11).

The Garden of Eden will be restored. Our access to the eternal garden of God is based on our restored relationship with God through Jesus Christ (see Luke 23:40–43). The One who laid down His life for us has defeated the serpent and opened paradise: “Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God” (Revelation 2:7). In the [New Jerusalem](#), there is “a river with the water of life, clear as crystal, flowing from the throne of God and of the Lamb. It flowed down the center of the main street. On each side of the river grew a tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations. No longer will there be a curse upon anything” (Revelation 22:1–3NLT).

The Garden of Eden, that place of pleasure and delight, we lost because of our sin—and God, in His mercy and grace, will restore it to us on Christ’s behalf. [GotQuestions.org](#) (See also [Is Göbekli Tepe where the Garden of Eden was located?](#))

Related Resource:

- [Celebrating the Wonder of Creation](#) - Booklet from Discovery Series

Gratitude on Earth Day

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. Genesis 2:15

Today’s Scripture & Insight: Genesis 2:4–10, 15

Earth Day is an annual event observed on April 22. In recent years, more than one billion people in about two hundred countries have taken part in educational and service activities. Each year, Earth Day is a reminder of the importance of caring for our amazing planet. But the mandate to care for the environment is far older than this annual event—it goes all the way back to creation.

In Genesis, we learn that God created the entire universe and formed the earth as a place for humans to dwell. Not only did He fashion the mountain peaks and lush plains, God also created the garden of Eden, a beautiful place providing food, shelter, and beauty for its inhabitants (Genesis 2:8–9).

After breathing life into His most important creation, humans, God placed them in this garden (vv. 8, 22) and gave them the responsibility “to work it and take care of it” (v. 15). After Adam and Eve were expelled from the garden, caring for God’s creation became more difficult (3:17–19), but to this day God Himself cares for our planet and its creatures (Psalm 65:9–13) and asks us to do the same (Proverbs 12:10).

Whether we live in crowded cities or rural areas, we all have ways we can care for the areas God has entrusted to us. And as we tend the earth, may it be an act of gratitude to Him for this beautiful planet. By: Lisa M. Samra ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

What part of creation takes your breath away? How might you care for the part of the earth God has entrusted to you?

Creator God, You've entrusted to us a marvelous planet that sustains and astonishes me. Please help me to respond to Your gift by caring for it as a way to express thankfulness for Your provision.

Nest In The Greatness

The Lord God . . . put him in the garden of Eden to tend and keep it. — Genesis 2:15

Today's Scripture: Genesis 2:1-15

In his historical novel *Chesapeake*, James Michener tells the story of multiple generations living near a marsh. One character, Chris Pflaum, is introduced as a restless 13-year-old sitting in class waiting for summer break. But when the teacher reads a poem by Sidney Lanier, the boy's heart is stirred.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies.

When Chris grew up, this poem motivated him to work tirelessly to preserve the precious wetlands and the wildlife he loved.

The poem's words stir the heart because they use nature as a springboard of praise to the Creator. But, unfortunately, our living planet can be neglected and exploited. God's mandate to Adam has been passed on to all believers. "The Lord God . . . put him in the garden of Eden to tend and keep it" (Gen. 2:15). The words tend and keep mean "to cultivate as servants."

We are to care for and guard God's creation as responsible stewards. By: Dennis Fisher [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

The natural world that God has made
Must not be used at whim;
We serve as stewards of His earth,
Responsible to Him.
—D. De Haan

To mistreat God's creation is to offend the Creator.

Me And Dad

The Lord God took the man and put him in the garden of Eden to tend and keep it. — Genesis 2:15

Today's Scripture & Insight: Matthew 9:35–10:1

A friend once spent a day installing large stone steps in his backyard. When his 5-year-old daughter begged to help, he suggested she just sing to encourage him in his work. She said no. She wanted to help. Carefully, when it would not endanger her, he let her place her hands on the rocks as he moved them.

He could have built the steps in less time without her. At the end of the day, though, he not only had new steps but also a daughter bursting with pride. "Me and Dad made steps," she announced at dinner that night.

From the beginning, God has relied on people to advance His work. After equipping Adam to cultivate the land and supervise the animals, God left the work of the garden in his hands (Gen. 2:15-20).

The pattern has continued. When God wanted a dwelling place on earth, a tabernacle and temple did not descend from the sky; thousands of artists and craftsmen worked to fashion them (Ex. 35–38; 1 Kings 6). When Jesus proclaimed the new reign of God's kingdom on earth, He invited human beings to help. He told His disciples, "Pray the Lord of the harvest to send out laborers into His harvest" (Matt. 9:38).

As a father does with his children, so does God welcome us as His kingdom partners. By: Philip Yancey [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Heavenly Father, thank You that in Your love and wisdom, You invite us to accomplish Your acts of love, service, and kindness here on earth. Thank You for the privilege of "helping" You.

God uses humble servants to accomplish His great work.

Genesis 2:16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

BGT κα νετε λατο κ ριος θε ς τ Αδαμ λ γων π παντ ς ξ λου το ν τ παραδε σ βρ σει φ γ

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

NET Then the LORD God commanded the man, "You may freely eat fruit from every tree of the orchard,

BBE And the Lord God gave the man orders, saying, You may freely take of the fruit of every tree of the garden:

CSB And the LORD God commanded the man, "You are free to eat from any tree of the garden,

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

ESV And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,

GWN The LORD God commanded the man. He said, "You are free to eat from any tree in the garden.

NKJ And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

NAB The LORD God gave man this order: "You are free to eat from any of the trees of the garden

NIV And the LORD God commanded the man, "You are free to eat from any tree in the garden;

NJB Then Yahweh God gave the man this command, 'You are free to eat of all the trees in the garden.

NLT But the LORD God warned him, "You may freely eat the fruit of every tree in the garden

NRS And the LORD God commanded the man, "You may freely eat of every tree of the garden;

YLT And Jehovah God layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat;

LXE And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat,

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

DBY And Jehovah Elohim commanded Man, saying, Of every tree of the garden thou shalt freely eat;

BHT wayücaw yhw(´ädönäy) ´élöhîm `al-hä|´ädäm læ´mör miKKöl `ë|c-haGGän ´äköl Tö´kël

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

NIRV The LORD God gave the man a command. He said, "You can eat the fruit of any tree that is in the garden.

RSV And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden;

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

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

- God: 1Sa 15:22
- Heb. eating thou shalt eat, Ge 2:9 3:1,2 1Ti 4:4 6:17
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

**TO OBEY IS
LIFE AND BLESSING**

The LORD God commanded ([tsavah](#)) the man ([adam](#)), saying, "From any tree of the garden you may eat freely - Note who the command is given to - the man, for the woman had not yet been created! Did Adam do a good job of communicating this command to Eve? When God commands, He never asks anything of us that is unreasonable and therefore He expects and desires obedience. Obedience is the basic response God desires from His children. Notice He does not command Adam to love Him but to obey Him. Centuries later Samuel echoed this same truth to disobedient King Saul declaring "Has the LORD as much delight in burnt offerings

and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams." (1Sa 15:22).

Wiersbe - Obedience to this Word would keep them in the sphere of God's fellowship and approval. All God's commands are good commands and bring good things to those who obey them (Ps. 119:39; Prov. 6:20-23). "And His commands are not burdensome" (1 John 5:3). (See context in [The Wiersbe Bible Commentary](#))

Matthew Henry - Let us never set up our own will against the holy will of God. There was not only liberty allowed to man, in taking the fruits of paradise, but everlasting life made sure to him upon his obedience.

NET NOTE - This is the first time in the Bible that the verb tsavah (צַוָּה, "to command") appears. Whatever the man had to do in the garden, the main focus of the narrative is on keeping God's commandments. God created humans with the capacity to obey him and then tested them with commands.

Commanded ([06680](#)) [tsavah](#) refers to verbal communication by which a superior "orders" or "commands" a subordinate. The word implies the content of what was said. Pharaoh "ordered" ("commanded") his men concerning Abraham, and they escorted Abraham and his party out of Egypt (Gen. 12:20). This "order" defines an action relevant to a specific situation. Tsavah can also connote "command" in the sense of the establishment of a rule by which a subordinate is to act in every recurring similar situation. In the Garden of Eden (the first appearance of this word in the Bible), God "commanded" ("set down the rule"): "Of every tree of the garden thou mayest freely eat: ..." (Gen. 2:16). In this case, the word does not contain the content of the action but focuses on the action itself. One of the recurring formulas in the Bible is "X did all that Y commanded him"—e.g., Ruth "did according to all that her mother-in-law bade her" (Ruth 3:6). This means that she carried out Naomi's "orders." A similar formula, "X did just as Y commanded," is first found in Num. 32:25, where the sons of Reuben and Gad say to Moses that they "will do as my lord commandeth." These formulas indicate the accomplishment of, or the intention to accomplish, the "orders" of a superior.

Tsavah uses in Genesis - Gen. 2:16; Gen. 3:11; Gen. 3:17; Gen. 6:22; Gen. 7:5; Gen. 7:9; Gen. 7:16; Gen. 12:20; Gen. 18:19; Gen. 21:4; Gen. 26:11; Gen. 27:8; Gen. 28:1; Gen. 28:6; Gen. 32:4; Gen. 32:17; Gen. 32:19; Gen. 42:25; Gen. 44:1; Gen. 45:19; Gen. 47:11; Gen. 49:29; Gen. 49:33; Gen. 50:2; Gen. 50:12; Gen. 50:16

Walter Kaiser asks was "Genesis 2:16-17" "An Unfair Test?"

Why would God test Adam by placing the tree of the knowledge of good and evil in the garden and then urging him not to eat of it—especially when, according to his divine foreknowledge, he knew he would do just that? What is the point of this whole exercise? What would it prove in the end?

The Creator saw fit to set a special test of obedience for the man (and eventually the woman) he had formed. Since Adam and Eve were formed perfect from the hand of their Maker, they were bound by the very laws of their natures to love, honor and obey the One who so endowed them. However, this love, honor and obedience were an untested set of gifts. Therefore, it was necessary to make a trial or test of their obedience if they were to be free moral agents.

The test, however, could not be a violation of a moral obligation like those in the Decalogue; it had to be an easy prohibition that would be a suitable test of their fidelity. When free indulgence had been given to them to eat the fruit of all the other trees, the infringement of this injunction would be an act of direct rebellion against a command given by God. The method God chose had to be one of violating what is known as a Positive Law (that is, one that was true merely because God said it was true), or one that appeared to be an arbitrary enactment. The advantage of using a test of such modest means and methods was that, if the mortals had stood some greater test and come out steadfast, they might have expected rewards proportioned to the conflict and have argued that they had earned their own salvation. But the test was simply one of heeding a command from God. It would vindicate God's subsequent actions as well as demonstrate that mortals from the hand of God did possess a certain freedom, for which they would also be responsible.

As such, there is nothing absurd or derogatory to the Supreme Being in this test. The perfections of God demand the same from his creatures. But when those perfections are provisionally granted by right of creation, this goodness of God must be further tested before it can be said to exist permanently from that point on. (See page 59 in [HARD SAYINGS BIBLE](#))

Genesis 2:17 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."

BGT π ὃ το ξλου το γιν σκειν καλ ν κα πονηρ ν ο φ γεσθε π ατο ὃ ν μ ρ φ γητε π ατο θαν τ ποθανε σθε

KJV 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.

NET but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die."

BBE But of the fruit of the tree of the knowledge of good and evil you may not take; for on the day when you take of it, death will certainly come to you.

CSB but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die."

ERV 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.

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

GWN But you must never eat from the tree of the knowledge of good and evil because when you eat from it, you will certainly die."

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

NAB except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

NIV but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

NJB But of the tree of the knowledge of good and evil you are not to eat; for, the day you eat of that, you are doomed to die.'

NLT -- except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

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

YLT and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it -- dying thou dost die.'

LXE but of the tree of the knowledge of good and evil-- of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

ASV 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.

DBY but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest of it thou shalt certainly die.

BHT ûmë`éc haDDa^oat †ôb wärä` lö´ tö´kal mimme^onnû Kî Bÿyôm ´ákolkä mimme^onnû môT TämûT

NAS 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 shall surely die."

NIRV But you must not eat the fruit of the tree of the knowledge of good and evil. If you do, you can be sure that you will die."

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

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

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

- **from the tree:** Ge 2:9 3:1-3,11,17,19
- **surely:** Ge 3:3,4,19 20:7 Nu 26:65 De 27:26 1Sa 14:39,44 20:31 22:16 1Ki 2:37,42 Jer 26:8 Eze 3:18-20 18:4,13,32 33:8,14 Ro 1:32 Ro 5:12-21 6:16,23 7:10-13 8:2 1Co 15:22,56 Ga 3:10 Eph 2:1-6 Eph 5:14 Col 2:13 1Ti 5:6 Jas 1:15 1Jn 5:16 Rev 2:11 20:6,14 Rev 21:8
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Genesis 3:6-7+ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Human [chromosomes](#) (grey) capped by [telomeres](#) (white)

TO DISOBEY IS CURSING AND DEATH

But - This is one of the most important **terms of contrast** in the entire Bible, for it warns of a 180 degree reversal from eternal life to eternal death. In a play on Shakespeare's words, this passage begs the question "To obey or not to obey? That is the question!"

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 - **Surely die** literally is "dying thou shalt die." In other words what God was saying is that the process of dying would begin (we euphemistically call it "aging")! Our skeptical friends say "Look at that error in the Bible. Adam did not die the day he sinned!" They are correct, he did not. But his body began to age ("deteriorate" - I understand this much better at age 76!) and at 930 years he "[bit the dust](#)!" (Ge 5:5) He died! God had warned if he ate of the tree of the knowledge of good and evil his body would begin the inevitable process of dying and that is exactly what happened to him and to every descendant of Adam since that day (two exceptions - Enoch and Elijah). As Paul wrote " Therefore, just as through one man sin entered into the world, and **death** through sin, and so **death** spread to all men, because all sinned." (Ro 5:12+).

Matthew Henry - There was a trial appointed of his obedience. By transgression he would forfeit his Maker's favor, and deserve his displeasure, with all its awful effects; so that he would become liable to pain, disease, and death. Worse than that, he would lose the holy image of God, and all the comfort of his favour; and feel the torment of sinful passions, and the terror of his Maker's vengeance, which must endure for ever with his never dying soul. The forbidding to eat of the fruit of a particular tree was wisely suited to the state of our first parents. In their state of innocence, and separated from any others, what opportunity or what temptation had they to break any of the ten commandments? The event proves that the whole human race were concerned in the trial and fall of our first parents. To argue against these things is to strive against stubborn facts, as well as Divine revelation; for man is sinful, and shows by his first actions, and his conduct ever afterwards, that he is ready to do evil. He is under the Divine displeasure, exposed to sufferings and death. The Scriptures always speak of man as of this sinful character, and in this miserable state; and these things are true of men in all ages, and of all nations.

Richard Gunther explains "Science has found that death is a process that begins at conception. Within every cell, at the end of the DNA, are small pieces called [telomeres](#). (ED: SEE ACTUAL PICTURE ABOVE) At each division of the cell a telomere is lost. Eventually all the telomeres are gone, and the cell dies. 'Dying you shall die' is literally fulfilled."

Wiersbe - Since they had never experienced evil, Adam and Eve were like innocent children (Deut. 1:39; Isa. 7:15-16). When they disobeyed God, they became like Him in being able to discriminate between good and evil; but they became unlike Him in that they lost their sinlessness and eventually died. But why did God have to test Adam and Eve? There may be many answers to that question, but one thing is sure: God wanted humans to love and obey Him freely and willingly and not because they were programmed like robots who had to obey. In one sense, God "took a risk" when He made Adam and Eve in His own image and gave them the privilege of choice; but this is the way He ordained for them to learn about freedom and obedience. It's one of the basic truths of life that obedience brings blessing and disobedience brings judgment. (See context in [The Wiersbe Bible Commentary](#))

NET NOTE - Or "in the very day, as soon as." If one understands the expression to have this more precise meaning, then the following narrative presents a problem, for the man does not die physically as soon as he eats from the tree. In this case one may argue that spiritual death is in view. If physical death is in view here, there are two options to explain the following narrative: (1) The following phrase "You will surely die" concerns mortality which ultimately results in death (a natural paraphrase would be, "You will become mortal"), or (2) God mercifully gave man a reprieve, allowing him to live longer than he deserved...**SURELY DIE** - Heb "dying you will die." The imperfect verb form here has the nuance of the specific future because it is introduced with the temporal

clause, “when you eat ... you will die.” That certainty is underscored with the infinitive absolute, “you will surely die.”....The Hebrew text (“dying you will die”) does not refer to two aspects of death (“dying spiritually, you will then die physically”). The construction simply emphasizes the certainty of death, however it is defined. Death is essentially separation. To die physically means separation from the land of the living, but not extinction. To die spiritually means to be separated from God. Both occur with sin, although the physical alienation is more gradual than instant, and the spiritual is immediate, although the effects of it continue the separation.

CAN EVOLUTION EXPLAIN ETHICS? Mark Linville

Charles Darwin thought that the universal human tendency to think in terms of moral rightness and wrongness, and our wide agreement on the immorality of acts like rape or genocide, could be explained by the evolution of the human species. Given the circumstances of survival and reproduction, he theorized, some behaviors are more adaptive than others; thus, any instinct that prompts adaptive behaviors is favored by natural selection. The flight instinct removes prey from the clutches of predators, increasing the chances that the pursued creature will live to reproduce. Social animals such as bees, wolves, and people come equipped with sets of social instincts that prompt cooperation with the hive, pack, or tribe. The success of the more cooperative group, whether it is competing with other tribes, hunting, or gathering, tends to promote the survival and reproduction of its individual members. To the extent that such cooperative and adaptive behavior is genetically fostered, he believed, it tends to be passed on to offspring: natural selection at work on the human psyche.

True, bees seem programmed automatically to act from purely social instincts, but any social animal also endowed with intellectual powers—like those at work in people—would be capable of reflection upon those instincts, too. The female wolf instinctually cares for her cubs without moral reflection because of the evolutionary advantage of such instinctual behavior. The human mother, however, is driven by a similar instinctual impulse that is bolstered by the sense that it would be wrong of her to abandon or neglect her babies: she has a conscience. For Darwin, what is called “conscience” is merely the product of social instincts plus a capacity for rational reflection. In his estimation, then, human morality is the product of natural selection shaping and honing human psychology—which is also influenced by individuals interacting with the circumstances of human culture over the eons.

All of this may explain why people have come to believe that there are such things as right and wrong acts, but it utterly fails to explain how there could actually be an objective difference between right and wrong. Indeed, the explanation undermines those beliefs, because given the supposed circumstances of evolution, humans would have believed them whether true or false. Darwin’s theory requires that our moral sense—and its dictates—evolved simply because the behavior it encourages is adaptive.

Whether the resulting moral beliefs are also true is beside the point. This has led some proponents of Darwin’s account to observe that ethics is “an illusion fobbed off on us by our genes to get us to cooperate.”

What is missing from Darwin’s theory is any reason for thinking that, in addition to being adaptive, human moral faculties aim at producing moral beliefs that are true as they would be were they designed for the purpose of establishing moral truth within the fiber of society. Without that background assumption, which is the sort afforded us in the Genesis creation account, we should all be moral nihilists. In short, when combined with an atheistic outlook, Darwin’s theory does not explain ethics; it explains it away. (See context in [CSB Apologetics Study Bible](#))

QUESTION - [Why did God put the tree of knowledge of good and evil in the Garden of Eden?](#)

ANSWER - God put the tree of knowledge of good and evil in the Garden of Eden to give Adam and Eve a choice to obey Him or disobey Him. Adam and Eve were free to do anything they wanted, except eat from the tree of knowledge of good and evil. Genesis 2:16-17, “And the LORD God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’” If God had not given Adam and Eve the choice, they would have essentially been robots, simply doing what they were programmed to do. God created Adam and Eve to be “free” beings, able to make decisions, able to choose between good and evil. In order for Adam and Eve to truly be free, they had to have a choice.

There was nothing essentially evil about the tree or the fruit of the tree. It is unlikely that the fruit, in and of itself, gave Adam and Eve any further knowledge. That is, the physical fruit may have contained some vitamin C and some beneficial fiber, but it was not *spiritually* nutritious. However, the act of disobedience was spiritually deleterious. That sin opened Adam’s and Eve’s eyes to evil. For the first time, they knew what it was to be evil, to feel shame, and to want to hide from God. Their sin of disobeying God brought corruption into their lives and into the world. Eating the fruit, as an act of disobedience against God, was what gave Adam and Eve the knowledge of evil—and the knowledge of their nakedness (Genesis 3:6–7).

God did not want Adam and Eve to sin. God knew ahead of time what the results of sin would be. God knew that Adam and Eve would sin and would thereby bring evil, suffering, and death into the world. Why, then, did God allow Satan to tempt Adam and Eve?

God allowed Satan to tempt Adam and Eve to force them to make the choice. Adam and Eve chose, of their own free will, to disobey God and eat the forbidden fruit. The results—evil, sin, suffering, sickness, and death—have plagued the world ever since. Adam and Eve’s decision results in every person being born with a sin nature, a tendency to sin. Adam and Eve’s decision is what ultimately required Jesus Christ to die on the cross and shed His blood on our behalf. Through faith in Christ, we can be free from sin’s consequences, and ultimately free from sin itself. May we echo the words of the Apostle Paul in Romans 7:24-25, “What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord!” GotQuestions.org

QUESTION - [Did Adam and Eve know what death was when God commanded them not to eat from the tree of knowledge?](#)

ANSWER - When God created the first man and first woman, He placed them in the Garden of Eden where they lived in a state of innocence, without sin. God freely gave them the fruit of every tree in the garden but one: the tree of the knowledge of good and evil. Do not partake of that tree, God said, “for when you eat from it you will certainly die” (Genesis 2:17).

Some people reason that [Adam and Eve’s](#) punishment for disobedience was overly harsh, because, before they ate the forbidden fruit, they could not have had [knowledge of good and evil](#); not having that knowledge, they couldn’t really tell right from wrong.

In response, we would first point out that the Bible never says that Adam and Eve did not know right from wrong. In fact, Genesis 3:2–3 is clear that they *did* understand the difference between right and wrong; Eve knew God had instructed her and Adam not to eat the forbidden fruit (cf. Genesis 2:16–17). To take the name of the forbidden tree, “the tree of the knowledge of good and evil” (Genesis 2:9), to mean that Adam and Eve had no understanding of good and evil is a misunderstanding. In the Bible, the word *knowledge* often means “experience.” It is true that, prior to the fall, Adam and Eve had no *experience* of evil. But they *understood* the concept of good and evil perfectly well, or they would not have known what obedience to God’s instructions meant. The point is that Adam and Eve had not yet *sinned* until they ate from the tree, and their sin was the gateway to firsthand, *experiential* knowledge of the difference between good and evil.

Adam and Eve knew the difference between right and wrong, because they were created with that understanding; it’s just that they hadn’t experienced it *personally* until they sinned. Their lack of experience doesn’t excuse their actions. God gave a simple, straightforward instruction to Adam and Eve. They both had the understanding and the ability to obey, but they disobeyed anyway.

Second, it could be that God gave Adam and Eve an explanation of *why* they weren’t supposed to eat from the tree, other than “you will certainly die.” There is no such explanation recorded in Scripture, but we should not assume that one was never given. Of course, even if God never fully explained why eating from the tree was wrong, Adam and Eve could still know that it was wrong. The extra information was not necessary to make a moral decision. We can know with great confidence that murder is wrong, without necessarily being able to explain *why* it is wrong. And even if we can’t explain why murder is wrong, we should still be held accountable for an act of murder we commit. Adam and Eve’s not knowing the exact reason they were forbidden to eat the tree’s fruit has nothing to do with the fact that they clearly knew and understood eating it was wrong.

Third, death exists in the world today because of *sin*, not because of Adam and Eve’s *lack of knowledge* (cf. Romans 5:12). In other words, God did not punish Adam and Eve with death for simply “not knowing” something but for acting against what they already knew to be right. Death was a consequence of their disobedience, not their ignorance. Likewise, Adam and Eve did not need to have seen death or experienced death firsthand to know that disobeying God’s command was wrong. It’s easy for us today to look at the ugly, horrific nature of sin and death and conclude that such a perspective might have made Adam and Eve more reluctant to disobey God than they were. But that’s speculation. Whether or not such firsthand knowledge might have affected their choice, there is no denying that Adam and Eve directly, intentionally disobeyed a command of God. And, as we read in Romans 6:23, “the wages of sin is death.”

Another observation. When people ask how God could punish Adam and Eve (and the rest of us) so harshly for doing something they could hardly have been expected to know was wrong, they seem to assume that Adam and Eve had no more moral intelligence than the average toddler. Thinking of Adam and Eve as harmless, totally naive children certainly makes God’s response seem overblown, like a father who has lost all patience with his kids. Wouldn’t a reasonable God have at least given His beloved children a second chance? Or at least rid the garden of the tree before they could encounter that danger? Why sentence your own creation to death for one “innocent mistake”?

Thinking about the sin of Adam and Eve as a naive mistake is off base. Innocence is not the same as ignorance. Consider what we actually know about the first couple: they were created in a perfect world and given dominion and freedom over the entire earth; they knew and spoke face to face with their perfect, loving, and good Creator God (Genesis 2:22). It is difficult to imagine the goodness and benevolence of God being any more fully on display for Adam and Eve to behold.

Yet, in spite of all of their blessings—in spite of God’s creating them and providing for them and loving them—Adam and Eve

listened instead to the serpent, who directly contradicted what God had told them (Genesis 3:4–5). The serpent had done *nothing* to provide for Adam and Eve and *nothing* to love or care for them, and his words only contradicted the goodness of God they had experienced up to that point. Adam and Eve had no reason at all, as far as we know, to trust what the serpent said. Yet trust him they did, even though it meant rejecting what they *did* know about God’s provision and loving care. Indeed, their reason for rejecting God’s command was not an innocent mistake: Genesis 3:5–6 demonstrates that Adam and Eve saw the fruit as an opportunity to become “like God.”

This is truly shocking. Adam and Eve—grown adults, rulers of the earth, perfectly capable of understanding what it meant to obey or disobey the loving God who had given them everything they could possibly need—rejected that same God, in favor of the false promise of a serpent, who had given them not a single reason to trust him over God. This is not the mistake of a child in ignorance; this is the willful, intentional rebellion of the created against the Creator, a mutiny against the rightful Ruler of the universe. Adam and Eve were not artless babes misled into a regrettable choice; they were God’s own intelligent, morally accountable creation committing treason against Him. They knew what they were doing was wrong, and they did it anyway. It is hard to imagine an offense against a holy God that would be more deserving of death than this.

In the end, we must come to think of Adam and Eve the way Scripture portrays them: as responsible, comprehending adults who rebelled against the authority of their Maker. They knew and understood that they were disobeying God, yet they ate of the fruit that was “a delight to the eyes, and . . . desirable to make one wise” (Genesis 3:6, NASB). This was not an accident or a mistake; it was a choice. And that is the reason that God was justified in sentencing them—and us—to death.

What is even more amazing is that, in spite of the defiance displayed by His own creation, God responded to their disobedience with a promise to redeem them. Genesis 3:15 contains the first expression of the gospel in the Bible, and it comes during the sentencing of the guilty in the garden: to the serpent, God said, “I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” The good news of the [gospel](#) is that God has made a way for us to be restored through the work of Christ on the cross. Despite the tremendous evil displayed by Adam and Eve—and that which all of us have displayed ever since—God has reached out to us in love. That is very good news indeed. [GotQuestions.org](#)

QUESTION - [What is the location of the Garden of Eden?](#)

ANSWER - The only thing the Bible tells us concerning the [Garden of Eden’s](#) location is found in Genesis 2:10-14,

“A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold...The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.”

The exact identities of the Pishon and Gihon Rivers are unknown, but the Tigris and Euphrates Rivers are well known.

If the Tigris and Euphrates mentioned are the same rivers by those names today, that would put the Garden of Eden somewhere in the Middle East, likely in Iraq. However, even a small local flood can change the course of a river, and the Flood of Noah’s day was more than a localized flood. The Deluge completely changed the topography of the earth. Because of this, the original location of the Tigris and Euphrates is uncertain. It could be that the modern rivers called the Tigris and Euphrates are simply named after those associated with Eden, in the same way that Bethlehem, Pennsylvania, is named after the town in Judea.

If the Middle East region is where the Garden of Eden was, and if crude oil is, as most scientists believe, primarily decayed vegetation and animal matter, then it stands to reason that the Middle East is where we would find the greatest oil deposits. Many people speculate that the vast stores of oil in the Middle East are the result of the decomposition of Earth’s lushest organic materials in the Garden of Eden. While the oil in the Middle East *could be* the dregs of Eden, but those who promote such ideas are simply theorizing.

People have searched for the Garden of Eden for centuries to no avail. There are various spots claimed as the original location of Eden, but no one can be sure. What happened to the Garden of Eden? The Bible does not specifically say. It is likely that the Garden was completely destroyed in the Flood. [GotQuestions.org](#)

Walter Kaiser - Why Didn’t Adam and Eve Die at Once?

Why did not Adam and Eve drop dead the same day that they disobeyed God and ate of the forbidden fruit? Adam lived to be 930 years old according to Genesis 5:5. Was Satan’s word in Genesis 3:4—“You will not surely die”—a more accurate assessment of the real state of affairs than what God had said in Genesis 2:17—“When you eat of it you will surely die”? Is Satan more scrupulously honest than God himself?

This hard saying calls for an examination of at least three different concepts embraced within the quotation from Genesis 2:17—(1) the tree of the knowledge of good and evil; (2) the meaning of the phrase “when [more literally, in the day] you eat of it”; and (3) the meaning of the phrase “you will surely die.”

First the tree. There are no grounds whatsoever for believing that the tree was a magical symbol or that it contained a secret enzyme which would automatically induce a wide body of knowledge that embraced the whole gamut of good and evil. Instead it is safer to assume that the tree functioned much as the New Testament ordinance or sacrament of the Lord’s Supper or Eucharist does. The tree was a symbol embodied in an actual tree, just as the bread and wine of the Eucharist are symbols embodied in real bread and wine. In a similar way the tree of life was also a real tree, yet it symbolized the fact that life was a special gift given to individuals from God. That is also why participants are warned not to partake of the elements of the Lord’s Supper in an unworthy manner, for when the elements are eaten and drunk in a flippant manner and when a person has not truly confessed Christ as Savior, the unworthy partaking of these rather ordinary elements (ordinary at least from all outward appearances) will cause illness and, in some cases, death (1 Cor 11:30).

In the same way, the tree was a symbol to test the first human couple’s actions. Would they obey God or would they assert their own wills in opposition to God’s clear command? To argue that the tree had magical power to confer knowledge of good and evil would be to miss the divine point: the tree was a test of the couple’s intention to obey God. That men and women can attain the knowledge of good and evil is not in itself either undesirable or blameworthy; knowledge per se was not what was being forbidden here. The tree only represents the possibility that creatures made in God’s image could refuse to obey him. The tree served as the concrete expression of that rebellion.

It is just as naive to insist that the phrase “in the day” means that on that very day death would occur. A little knowledge of the Hebrew idiom will relieve the tension here as well. For example, in 1 Kings 2:37 King Solomon warned a seditious Shimei, “The day you leave [Jerusalem] and cross the Kidron Valley [which is immediately outside the city walls on the east side of the city], you can be sure you will die.” Neither the 1 Kings nor the Genesis text implies immediacy of action on that very same day; instead they point to the certainty of the predicted consequence that would be set in motion by the act initiated on that day. Alternate wordings include at the time when, at that time, now when and the day [when] (see Gen 5:1; Ex 6:28; 10:28; 32:34).

The final concern is over the definition of death. Scripture refers to three different types of death. Often only the context helps distinguish which is intended. There are physical death, spiritual death (the kind that forces guilty persons to hide from the presence of God, as this couple did when it was time for fellowship in the Garden, Gen 3:8) and the “second death” (to which Rev 20:14 refers, when a person is finally, totally and eternally separated from God without hope of reversal, after a lifetime of rejecting God).

In this case, spiritual death was the immediate outcome of disobedience demonstrated by a deliberate snatching of real fruit from a real tree in a real garden. Death ensued immediately: They became “dead in ... transgressions and sins” (Eph 2:1). But such separation and isolation from God eventually resulted in physical death as well. This, however, was more a byproduct than a direct result of their sin. Spiritual death was the real killer!

See also comment on ROMANS 5:12. (See page 60 in [HARD SAYINGS BIBLE](#))

Norman Geisler - [When Critics Ask](#) (go to page 28)

GENESIS 2:17—Why didn’t Adam die the day he ate the forbidden fruit, as God said he would?

PROBLEM: God said to Adam, “in the day that you eat of it you shall surely die” (Gen. 2:17). But Adam lived to be 930 years old after he sinned (Gen. 5:5).

SOLUTION: The word “day” (yom) does not always mean a 24-hour day. For “one day (yom) is as a thousand years” (Ps. 90:4; cf. 2 Peter 3:8). Adam did die within a “day” in this sense. Further, Adam began to die physically the very moment he sinned (Rom. 5:12), and he also died spiritually the exact instant he sinned (Eph. 2:1). So Adam died in several ways, any one of which would fulfill the pronouncement of God (in Gen. 2:17).

Did You Say No?

Of the tree of the knowledge of good and evil you shall not eat. — Genesis 2:17

Today’s Scripture: Genesis 3:1-7

“Okay, here are the rules,” Marty said. “You can do whatever you want, wherever you want, whenever you want until someone tells you no.”

Those were our instructions on our first visit to our friends' lake house. Marty and his wife, Lynn, who enjoy entertaining, give their guests lots of freedom to enjoy themselves. When we noticed the sailboat next to the paddleboat next to the pontoon boat, we knew we were in for a fun afternoon.

Marty told us no only once—when he saw that we were about to feed the swans that swam up next to us. He knew that if the birds were fed once, they would become aggressive if they didn't get fed the next time.

Adam and Eve lived in the most beautiful locale, and they too had lots of freedom. However, when God said no, they resisted (Gen. 3). He told them not to eat from a certain tree, but they thought they knew better.

Adam and Eve would have kept good company with a lot of us. Sometimes we can't understand why our heavenly Father says no. When that happens, He can help us to adjust our thinking. We need to realize that even as He denies us, He's saying to our hearts, "You can trust Me. I know what is best." By: Cindy Hess Kasper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I may not always understand
The way that You may lead,
But, Lord, in faith I'll clasp Your hand
And trust You for each need.
—Dean

God may deny our request, but He will never disappoint our trust.

Related Resource:

- [Genesis 2:17—"You Shall Surely Die"](#) - Answersingenesis.org

Genesis 2:18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

BGT κα ε πεν κ ριος θε ς ο καλ ν ε ναι τ ν νθρωπον μ νον ποι σωμεν α τ βοηθ ν κατ α τ ν

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

NET The LORD God said, "It is not good for the man to be alone. I will make a companion for him who corresponds to him."

BBE And the Lord God said, It is not good for the man to be by himself: I will make one like himself as a help to him

CSB Then the LORD God said, "It is not good for the man to be alone. I will make a helper as his complement."

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

ESV Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

GWN Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is right for him."

NKJ And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

NAB The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him."

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

NJB Yahweh God said, 'It is not right that the man should be alone. I shall make him a helper.'

NLT Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him."

NRS Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."

YLT And Jehovah God saith, 'Not good for the man to be alone, I do make to him an helper -- as his counterpart.'

LXE And the Lord God said, It is not good that the man should be alone, let us make for him a help suitable to him.

ASV And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

DBY And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his like.

BHT wayyô⁹mer yhw^h(⁹ädönäy) ⁹élôhîm lô⁹-⁹ôb héyôt hä⁹ädâm lübaDDô ⁹e|⁹éSeh-llô ⁹ë⁹zer KûnegDô

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

NIRV The LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him."

RSV Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

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

WEB And the LORD God said, {It is} not good that the man should be alone: I will make him a help meet for him.

- **good**: Ge 1:31 3:12 Ru 3:1 Pr 18:22 Ec 4:9-12 1Co 7:36
- **I will**: Ge 3:12 1Co 11:7-12 1Ti 2:11-13 1Pe 3:7
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Genesis 1:31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

MEN NEED A HELPER

Then the LORD God said, "It is not good for the man([adam](#)) to be alone; I will make him a helper([ezer](#); LXX = [boethos](#)) suitable for him - NLT = "a helper who is just right for him." Not good is at the beginning of the Lord's declaration for emphasis.

THOUGHT - While we men may bristle at it, the truth is Eve was the solution for Adam's deficiency. Your (my) wife is the solution God provided for your (my) deficiency! [Get over it!](#) We fallen men chafe at this truth, but this is God's Word and He says that without our wife it is not **good**! This is another reason to assiduously avoid divorce to the one with whom you are one flesh, "for better or worse!"

NET NOTE - Heb "The being of man by himself is not good." The meaning of "good" must be defined contextually. Within the context of creation, in which God instructs humankind to be fruitful and multiply, the man alone cannot comply. Being alone prevents the man from fulfilling the design of creation and therefore is not good. **HELPER** - Traditionally "**helper.**" The English word "helper," because it can connote so many different ideas, does not accurately convey the connotation of the Hebrew word עֵזֶר (⁹ezer). Usage of the Hebrew term does not suggest a subordinate role, a connotation which English "helper" can have. In the Bible God is frequently described as the "helper," the one who does for us what we cannot do for ourselves, the one who meets our needs. In this context the word seems to express the idea of an "indispensable companion." The woman would supply what the man was lacking in the design of creation and logically it would follow that the man would supply what she was lacking, although that is not stated here. See further M. L. Rosenzweig, "A Helper Equal to Him," Jud 139 (1986): 277-80. **SUITABLE FOR** - The Hebrew expression כְּנֶגְדּוֹ (kénegdo) literally means "according to the opposite of him." Translations such as "suitable [for]" (NASB, NIV), "matching," "corresponding to" all capture the idea. (Translations that render the phrase simply "partner" [cf. NEB, NRSV], while not totally inaccurate, do not reflect the nuance of correspondence and/or suitability.) The man's form and nature are matched by the woman's

as she reflects him and complements him. Together they correspond. In short, this prepositional phrase indicates that she has everything that God had invested in him.

QUESTION - [How was the woman a helper suitable for the man \(Genesis 2:18\)?](#)

ANSWER - In Genesis 2:18, we read of the one thing that was not declared “good” in all of God’s creation: “Then the LORD God said, ‘It is not good that the man should be alone.’” The same verse includes God’s solution: “I will make him a helper fit for him.” Eve was the solution to Adam’s deficiency.

Two Hebrew terms in this verse provide important information to better understand the creation of Eve as the first woman. The word translated “helper” is the Hebrew term *‘ezer*. This word is even used of God, sometimes, noting that He is our Helper (Psalm 115:9-11). We would certainly not view God, as a Helper, as subservient to humans, nor should we understand the role of “helper” in Genesis 2:18 as a position of subservience. The concept of an “ideal partner” seems to convey the thought best.

The second important Hebrew word in this verse, translated “fit” is *kenegdow*. It literally means “according to the opposite of him.” In other words, the focus is on an appropriate match. Eve was not created above or below Adam; she was complementary. The animals Adam had named each had an appropriate companion (Genesis 2:20), and Adam was given a fitting companion as well. Eve was “just right” for him.

Further, God’s statement that it was [not good for man to be alone](#) implies that Adam was lonely and incomplete by himself. He had been created for relationship, and it is impossible to have relationship alone. With the creation of Eve, Adam experienced the joy of love for another person.

The Bible is unique in its depiction of women’s valued status as a complementary companion. No other ancient text from the Middle East offers commentary on the creation of women. It is in the Bible that we learn of the important role women have had since the beginning of human existence. Both man and woman were made in God’s image, according to Genesis 1:27, “So God created man in his own image, in the image of God he created him; male and female he created them.”

The apostle Paul refers to Genesis when he says, “A man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh” (Ephesians 5:31). Husband and wife are to live as one, united in love for God and for one another, modeling the love Christ has for [His bride](#), the Church. [GotQuestions.org](#)

It Is Not Good

The Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him.” —
Genesis 2:18

Today's Scripture: Genesis 2:15-25

In one prison system in the US, 25,000 of the most dangerous inmates endure solitary confinement in small concrete cells. They have virtually no contact with the outside world. An inmate at Oregon State Penitentiary said that the most difficult part about such isolation is “not being able to see somebody face to face . . . to communicate, to touch, to hug, to feel loved, to feel human.” This man’s words seem to scream, “I’m lonely! This is not the way it’s supposed to be.”

The writer of Genesis would have agreed. After God created man, He acknowledged Adam’s loneliness, and said, “It is not good that man should be alone; I will make him a helper comparable to him.” In essence, God was saying that the man needed another person with whom he could be fully human. Although the immediate setting is companionship, in the larger context God is telling us that being fully human means enjoying relationship with other human beings.

No matter the cause of loneliness—sin, loss, shame, sickness, depression—God says this is “not good.” He created us to be in close relationship with others (Eccl. 4:9-12) and with Him (Rev. 21:3). Reach out and develop those needed friendships—for your sake and theirs. By: Marvin Williams

Friendships can help dispel loneliness.

Created for Relationship

The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.” Genesis 2:18

Today's Scripture & Insight: Genesis 2:15–25

There’s a growing “rent-a-family” industry in many countries to meet the needs of lonely people. Some use the service to maintain

appearances, so that at a social event they can appear to have a happy family. Some hire actors to impersonate estranged relatives, so that they can feel, if briefly, a familial connection they long for.

This trend reflects a basic truth: Humans are created for relationship. In the creation story found in Genesis, God looks at each thing He has made and sees that it's "very good" (Ge 1:31). But when God considers Adam, He says, "It is not good for the man to be alone" (Ge 2:18). The human needed another human.

The Bible doesn't just tell us about our need for connection. It also tells us where to find relationships: among Jesus's followers. Jesus, at His death, told His friend John to consider Christ's mother as his own. They would be family to each other even after Jesus was gone (John 19:26–27). And Paul instructed believers to treat others like parents and siblings (1 Timothy 5:1–2). The psalmist tells us that part of God's redemptive work in the world is to put "the lonely in families" (Psalm 68:6), and God designed the church as one of the best places to do this.

Thanks be to God, who has made us for relationship and given us His people to be our family! By: Amy Peterson [Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Who are the lonely people in your life who need you to be their family? How have your relationships with fellow believers sustained you through periods of loneliness?

God, help me to depend on others and to be a dependable friend as well.

The Bedrock For Wedlock

They are no longer two but one flesh. Therefore what God has joined together, let not man separate. —
Matthew 19:6

Today's Scripture: Genesis 2:18-25

Some people would like to leave open the "lock" in wedlock. The vows "for better or for worse . . . till death us do part" sound too risky. One liberal minister said that marriage as we've known it is obsolete. Yet studies show that married people tend to be happier and healthier. A Gallup Poll revealed that 95 percent of Americans consider marriage and family life to be very important to them.

God put a padlock on wedlock because man needed the support and fulfillment that is inherent to a lifelong commitment. In Genesis 2:18, the Lord said, "It is not good that man should be alone; I will make him a helper comparable to him."

We must recognize that God is not only the architect of marriage but also the One who holds it together. A marriage should be made up of three people: a wife, a husband, and Jesus Christ. The foundation of a Christian marriage needs to be a commitment to love and honor the Lord.

Is Jesus the third person in your marriage? He can bring lasting stability to a new relationship, and He can revive the love in a faltering one. But you must surrender to Him, letting Him show you in His Word how He can be your foundation. He's the bedrock for wedlock. By: Dennis J. DeHaan ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The marriage bond that joins two hearts
No power on earth can break
If these two hearts will yield to God
And of His love partake.
—DJD

Put Christ first if you want your marriage to last.

QUESTION - [What does it mean that a wife is supposed to be a helpmeet / help meet?](#)

ANSWER - The word *helpmeet* comes from Genesis 2:18 in the King James Version of the Bible, which says, "It is not good that the man should be alone; I will make him an help meet for him." *Meet* in this context is an adjective that means "suitable." What the verse actually says is that God created a "help" for Adam, and this helper was "meet" (suitable, fit, proper) for him. Through the years the phrase *help meet* morphed into a single word, *helpmeet*, which is sometimes used as a synonym for *helpmate*, meaning "spouse" or "companion." Modern translations render the phrase in Genesis 2:18 as "a helper fit for him" (ESV); "a helper suitable for him" (NIV and NASB); or "a helper comparable to him" (NKJV).

It is interesting to note that the only part of God's creation declared to be "not good" concerns Adam's solitary state. God stated that

it was not good for man to be alone (Genesis 2:18). A man is, by nature, a social creature; God created us to need companionship. And, of course, a man alone cannot propagate. Adam by himself was incomplete. This is why God created Eve as a “help meet”: to complete Adam, to provide society for him, and to enable him to produce children. Eve was exactly what Adam needed—a helper suitable for him.

Does this mean that every man must have a wife, a helper to complete him? No. In fact, the apostle Paul said that [celibacy](#) is a good thing for the servant of God (1 Corinthians 7:7–9). Does it mean that every woman must be a wife and a completer of a man? No. Not every woman wants to marry or is led to matrimony. However, the Genesis passage sets the standard for most people in most contexts. A wife is the helper suitable for her husband.

So what exactly does it mean to be a suitable helper? The key is the word *suitable*. A suitable wife is compatible with her husband in many respects—physically, mentally, emotionally, and spiritually. This doesn’t mean the man and woman are the same in everything, only that they fit together in harmony. They [complement](#) each other. The B-flat key on the piano is not the same as the G, but together they make a harmonious chord. Similarly, a suitable helper for a husband is a wife who is different from him, but well-suited to him, one who completes him in every way and who brings harmony, not discord, to the relationship. [GotQuestions.org](#)

Made for Each Other

It is not good for the man to be alone. I will make a helper suitable for him. Genesis 2:18

Today's Scripture & Insight: Genesis 2:18–24

“I take care of him. When he’s happy, I’m happy,” says Stella. Merle replies, “I’m happy when she’s around.” Merle and Stella have been married for 79 years. When Merle was recently admitted to a nursing home, he was miserable—so Stella gladly brought him home. He’s 101, and she’s 95. Though she needs a walker to get around, she lovingly does what she can for her husband, such as preparing the food he likes. But she couldn’t do it on her own. Grandchildren and neighbors help with the things Stella can’t manage.

Stella and Merle’s life together is an example of Genesis 2, where God said, “It is not good for the man to be alone. I will make a helper suitable for him” (v. 18). None of the creatures God brought before Adam fit that description. Only in Eve, made from the rib of Adam, did Adam find a suitable helper and companion (vv. 19–24).

Eve was the perfect companion for Adam, and through them God instituted marriage. This wasn’t only for the mutual aid of individuals but also to begin a family and to care for creation, which includes other people (1:28). From that first family came a community so that, whether married or single, old or young, none of us would be alone. As a community, God has given us the privilege of sharing “each other’s burdens” (Galatians 6:2). By: Alyson Kieda ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

How is it helpful to know that no matter our marital status, as believers in Jesus we’re never alone? How have you seen the body of Christ in action?

Dear God, thank You for creating man and woman for each other and for instituting community so that none of us are truly alone.

The Power Of A Promise

For this reason a man shall . . . be joined to his wife. —Matthew 19:5

Today's Scripture: Genesis 2:18-25

I wear only two pieces of jewelry: a wedding band on my finger and a small Celtic cross on a chain around my neck. The ring represents my vow to be faithful to Carolyn, my wife, as long as I shall live. The cross reminds me that it is not for her sake alone, but for Jesus’ sake that I do so. He has asked me to be faithful to her until death shall separate us.

A marriage vow is more than a contract that we can break by paying damages. It is a unique vow that is explicitly intended to be binding until death separates us (Matt. 19:6). The words “for better, for worse; for richer, for poorer; in sickness and in health” take into consideration the probability that it will not be easy to keep our vows. Circumstances may change and so may our spouses.

Marriage is hard at best; disagreements and difficult adjustments abound. While no one must live in an abusive and dangerous relationship, accepting the difficulties of poverty, hardship, and disappointment can lead to happiness. A marriage vow is a binding obligation to love, honor, and cherish one another for as long as we shall live because Jesus has asked us to do so. As a friend of mine once put it, “This is the vow that keeps us faithful even when we don’t feel like keeping our vows.” By: David H. Roper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

“For better or for worse,” we pledge,
Through sickness and through strife;
And by the help and grace of God
We’ll keep these vows for life.
—D. De Haan

Love is more than a feeling; it’s a commitment.

Walter Kaiser - A Helper for Man?

Are women inferior to men, merely designed to be their helpers? Is it consistent with the biblical text to view men as the initiators and women as their assistants? Is this what makes women suitable matches for men?

The Creator regarded Adam’s situation as incomplete and deficient while he was living without community or a proper counterpart. The Creator judged Adam’s situation quite negatively: “It is not good.”

Ecclesiastes 4:9–12 expresses this same opinion about aloneness. The wise writer Solomon advised:

Two are better than one. ... If one falls down, his friend can help him up. ... Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves.

True, in Jeremiah 16:1–9 the prophet Jeremiah is commanded by God to remain alone, but this is meant to be a sign that God’s judgment on the people is so near that it will not be worthwhile to get married. Nevertheless, the full life is a life that finds its fulfillment in community with another person or group of persons.

In the Genesis story we find that God created a woman after he had created the man. This would end Adam’s loneliness and the state that God judged to be “not good.” She was to be his “helper”—at least that is how most of the translations have interpreted this word. A sample of the translations reads as follows: “I shall make a helper fit for him” (RSV); “I will make a fitting helper for him” (New Jewish Publication Society); “I will make an aid fit for him” (AB); “I will make him a helpmate” (JB); “I will make a suitable partner for him” (NAB); “I will make him a helper comparable to him” (NKJV).

However, the customary translation of the two words *‘ēzer keneḡdō* as “helper fitting him” is almost certainly wrong. Recently R. David Freedman has pointed out that the Hebrew word *‘ēzer* is a combination of two roots: *‘-z-r*, meaning “to rescue, to save,” and *ḡ-z-r*, meaning “to be strong.” The difference between the two is the first letter in Hebrew. Today that letter is silent in Hebrew, but in ancient times it was a guttural sound formed in the back of the throat. The *ḡ* was a *ghayyin*, and it came to use the same Hebrew symbol as the other sound, *‘ayin*. But the fact that they were pronounced differently is clear from such place names which preserve the *g* sound, such as Gaza or Gomorrah. Some Semitic languages distinguished between these two signs and others did not; for example, Ugaritic did make a distinction between the *‘ayin* and the *ghayyin*; Hebrew did not (R. David Freedman, “Woman, a Power Equal to a Man,” *Biblical Archaeology Review* 9 [1983]: 56–58).

It would appear that sometime around 1500 B.C. these two signs began to be represented by one sign in Phoenician. Consequently the two phonemes merged into one grapheme and what had been two different roots merged into one, much as in English the one word *fast* can refer to a person’s speed, abstinence from food, his or her slyness in a “fast deal” or the adamant way in which someone holds “fast” to positions. The noun *‘ēzer* occurs twenty-one times in the Old Testament. In many of the passages it is used in parallelism to words that clearly denote strength or power. Some examples are:

There is none like the God of Jeshurun, The Rider of the Heavens in your strength (*‘-z-r*), and on the clouds in his majesty. (Deut 33:26, my translation)

Blessed are you, O Israel! Who is like you, a people saved by the Lord? He is the shield of your strength (*‘-z-r*) and the sword of your majesty. (Deut 33:29, my translation)

The case that begins to build is that we can be sure that *‘ezer* means “strength” or “power” whenever it is used in parallelism with words for majesty or other words for power such as *‘oz* or *‘uzzo*. In fact, the presence of two names for one king, Azariah and Uzziah (both referring to God’s strength), makes it abundantly clear that the root *‘ēzer* meaning “strength” was known in Hebrew.

Therefore I suggest that we translate Genesis 2:18 as “I will make a power [or strength] corresponding to man.” Freedman even suggests on the basis of later Hebrew that the second word in the Hebrew expression found in this verse should be rendered equal to him. If this is so, then God makes for the man a woman fully his equal and fully his match. In this way, the man’s loneliness will be assuaged.

The same line of reasoning occurs in the apostle Paul. He urged in 1 Corinthians 11:10, “For this reason, a woman must have power [or authority] on her head [that is to say, invested in her].”

This line of reasoning which stresses full equality is continued in Genesis 2:23, where Adam says of Eve, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” The idiomatic sense of this phrase “bone of my bones” is a “very close relative,” “one of us” or in effect “our equal.”

The woman was never meant to be an assistant or “helpmate” to the man. The word mate slipped into English since it was so close to Old English meet, which means “fit to” or “corresponding to” the man. That all comes from the phrase that I have suggested likely means “equal to.”

What God had intended then was to make a “power” or “strength” for the man who would in every way “correspond to him” or even “be his equal.”

See also comment on GENESIS 2:20–23; 1 CORINTHIANS 11:7; EPHESIANS 5:22; 1 TIMOTHY 2:11–12. (See page 61 in [HARD SAYINGS BIBLE](#))

QUESTION - [What is complementarianism?](#)

ANSWER - Complementarianism is the teaching that masculinity and femininity are ordained by God and that men and women are created to complement, or complete, each other. Complementarians believe that the gender roles found in the Bible are purposeful and meaningful distinctions that, when applied in the home and church, promote the spiritual health of both men and women. Embracing the divinely ordained roles of men and women furthers the ministry of God’s people and allows men and women to reach their God-given potential.

The complementarian view starts with Genesis 1:26–27, which says that God created humanity, male and female, in His own image. Genesis 2:18 contains the further detail that God created Eve specifically to complement Adam: “It is not good for the man to be alone. I will make a helper suitable for him.” The two genders are, therefore, part of God’s created order. Any modern-day blurring of the genders or distortion of the roles is a result of the Fall.

Complementarianism follows Ephesians 5:21–33 as the model for the home. The husband has the role of headship in the family. He is to nurture his wife and lead his family lovingly, humbly, and sacrificially. The wife has the role of nurturing her children and intentionally, willingly submitting to her husband’s leadership. When both husband and wife are complementing each other in this way, Christ is honored. In fact, the marriage itself becomes what it was designed to be: a living picture of Christ and the church (Eph 5:32).

In the church, complementarianism follows 1 Timothy 2:11–3:7 and Titus 2:2–6 as the model. Biblically, the men in the church bear the responsibility to provide spiritual leadership and training. The women are to exercise their spiritual gifts in any way that Scripture allows—the only prohibition is “to teach or to assume authority over a man” (1 Timothy 2:12). When men and women are fulfilling their God-given roles within a church, Christ is honored. In fact, the church itself becomes what it was designed to be: a living picture of Christ’s body (1 Corinthians 12:12–27).

The opposing view is [egalitarianism](#), which teaches that, in Christ, there are no gender distinctions anymore. This idea comes from Galatians 3:28. Because all believers are one in Christ, egalitarians say, men’s and women’s roles are interchangeable in church leadership and in the household. Egalitarianism sees gender distinctions as a result of the Fall and Christ’s redemption as removing those distinctions, bringing unity. Complementarianism sees gender distinctions as a result of Creation and Christ’s redemption as a return to those distinctions, avoiding confusion. Paul sides with the complementarians, citing the order of creation as the basis for his teaching: “For Adam was formed first, then Eve” (1 Timothy 2:13).

A difference in role does not equate to a difference in quality, importance, or value. Men and women are equally valued in God’s sight and in His plan. Complementarianism seeks to preserve the biblical differences between men’s and women’s roles while valuing the quality and importance of both genders. The result of true complementarianism is honor to Christ and harmony in the church and in the home. [GotQuestions.org](#)

QUESTION - [What is egalitarianism?](#)

ANSWER - The broadest meaning of *egalitarianism* is that all people are inherently equal and ought to be treated as such. When used as a doctrinal term within Christianity, *egalitarianism* has a narrower meaning, suggesting that God does not intend any distinctions between men and women in matters of spiritual leadership. Biblical Christianity is Western civilization’s basis for the former definition, but Scripture opposes the latter. All people are morally and spiritually equal, with identical value, and ought to be

offered the same opportunities. However, in the explicit issue of spiritual authority, God has mandated different roles for the two equal genders, a concept known as [complementarianism](#).

Those in favor of doctrinal egalitarianism focus on issues such as [women in the pastorate](#). Their argument is that all Christians are equal in the eyes of Christ, regardless of race or gender (Galatians 3:28); therefore, God intends males and females to occupy the same positions in spiritual roles. It's true that Scripture declares the inherent moral equality of all people; it also denounces favoritism (James 2:1, 9). While this makes males and females [equal](#) in their morality, spiritual value, and humanity (Genesis 1:27), it does not make them identical in every single way.

The ultimate example of this concept is the [Trinity](#) itself. All three Persons of the Godhead are equal: morally, spiritually, in power, in divinity, etc. And yet there is submission within that equality as each divine Person fulfills a different role. This does not imply one Person of the Trinity is more moral or more important than the others. It simply means each has a part to play. In the same sense, God intended the unique abilities of men and women to be used according to a mutually balanced design.

The debate between [complementarianism and egalitarianism](#) allows for broad interpretations of where the lines of that design are to be drawn. A biblical, complementarian view does not promote the stereotype that wives are to be homebound, barefoot, pregnant, powerless, and ignored. Nor does it mandate differences between men and women in arenas such as politics or the workplace. Scripture supports every social and economic aspect of egalitarianism, treating men and women as equally capable and valuable persons. Forms of egalitarianism that obliterate all distinctions between the sexes, however, are not biblical. [GotQuestions.org](#)

QUESTION - [Are men and women equal in God's eyes?](#)

ANSWER - Yes, men and women are equal in God's eyes in that both men and women are created in the image and likeness of God (Genesis 1:27). Men and women are also equally sinners in need of grace and salvation. Redeemed men and women are equally forgiven, equally indwelt by the Holy Spirit, equally invited before the throne of grace, and equally heirs of God (Galatians 3:28).

In Genesis 2:18 the Lord says, "It is not good for the man to be alone. I will make a helper suitable for him." After God creates the woman from Adam's rib (Genesis 2:21–22), Adam proclaims, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man" (Genesis 2:23). We then read the first description of marriage: "That is why a man leaves his father and mother and is united to his wife, and they become one flesh" (Genesis 2:24). Everything about this passage points to the fact that men and women are equal in God's eyes. The woman was "suitable" for (not inferior to) the man, she was created from him, and she becomes "[one flesh](#)" with him in marriage.

Nowhere does Scripture imply that women are unequal to men in God's eyes or that they should have less significance than men. Men and women have different roles in the home and in the church, but different roles do not indicate differing worth. A screwdriver has a different role in the carpenter's shop than a hammer, but that doesn't mean one tool is more valuable than the other. The roles of men and women are divinely designed to be [complementary](#).

People who believe men and women are not equal in God's eyes often have a misunderstanding of God's Word. 1Pe 3:7 says, "Husbands . . . be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." Some readers latch on to the word *weaker* and get offended. But what does it mean that the wife is the "[weaker partner](#)"? It has nothing to do with her mental or spiritual capabilities. It simply refers to the fact that a woman has a different physical makeup from a man. Men are naturally stronger, and, from the beginning of time, men have been the primary providers and protectors of their families. We find an allusion to this in God's curse on Adam: "Through painful toil you will eat food from [the ground] all the days of your life" (Genesis 3:17). God's curse on Eve explains the age-old [battle of the sexes](#): "Your desire will be for your husband, and he will rule over you" (verse 16), or, as the NLT has it, "You will desire to control your husband, but he will rule over you." The harmonious relationship between the man and woman was broken by sin, and God predicted a new dynamic would emerge. But, even in Eve's curse, there is no hint of her inferiority or inequality.

People who take umbrage with Peter's mention of a woman's physical weakness completely miss the rest of [1 Peter 3:7](#), which clearly says that the husband and wife are spiritually equal. They are "heirs" of the "gift of life" together. A wife should be treated with "respect," and a husband who fails to honor his wife will find that his prayers are "hindered." The Amplified Bible renders the verse this way: "You husbands, live with your wives in an understanding way [with great gentleness and tact, and with an intelligent regard for the marriage relationship], as with someone physically weaker, since she is a woman. Show her honor and respect as a fellow heir of the grace of life, so that your prayers will not be hindered or ineffective."

Another passage that some people can get confused about is 1 Timothy 2:11–15, "A woman should learn [in quietness](#) and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be

saved through childbearing—if they continue in faith, love and holiness with propriety” (cf. 1 Corinthians 14:34). In the church, women are not to exercise spiritual authority over men; that much is clear. The reasons for God’s directive for the church are also clear: the order of creation and the deception of Eve. Men, not women, are to be pastors; this difference in role, however, has no bearing on a woman’s intrinsic worth before God. A quarterback may call the plays on a football field, but that doesn’t make him any more valuable as a person than a tight end.

Those who focus on what *women* cannot do in 1 Timothy 2 often overlook what *men* cannot do in the same passage. Men will never experience the blessing of a life forming inside of them. Women are the only ones who can bear children (verse 15). The fact is, men and women have different, God-given roles, and those roles should be celebrated and assumed with thanksgiving.

Just because God has given men the spiritual leadership roles in the church doesn’t mean men are superior or that they have a special standing with God. It does mean that men bear a greater responsibility for the condition of the church and the family. Concerning the marriage relationship, 1 Corinthians 11:3 says, “The head of every man is Christ, and the head of the woman is man, and the head of Christ is God.” Men will answer to God for how they lead their families and the church.

Are women and men equal? In some ways, yes, and, in some ways, no. Spiritually, men and women are absolutely equal. Physically, they are obviously not equal. God has chosen distinct roles for both men and women that they may complement each other in a way that most glorifies Himself. Women may be fragile in some regards, but so are many things that are most precious to us. Men and women should work together, each fulfilling their respective, distinct roles, for the common goal of glorifying God. GotQuestions.org

R C Sproul - The Creation of Woman Gen. 2:18

Throughout Genesis 1 God pronounces his creation to be good. Then in Genesis 2 God says that something is not good: loneliness. Even though Adam had the fellowship of God, he also needed the fellowship of other human beings. Loneliness is a serious problem, especially as complicated by sin. Many technological advances only increase personal loneliness and alienation.

God made the woman from the flesh of the man and brought her to be his helper. It is difficult to discuss the role of the wife as helper to her husband, because in our society men have so grossly perverted this function of the woman. The feminist movement largely arose because of the abuse and degradation of women in pornography, the increasing phenomenon of abusive behavior, incest, and the failure of men to lovingly provide for their wives and families.

Sadly, some within the church have contributed to a distorted view of womankind by assuming that, if the woman is to be subordinate, this must mean she is inferior—foolish, lightheaded, helpless, and overly emotional.

The wise Christian knows that this is not the case. In the Trinity the Son is subordinate to the Father with respect to vocation or calling, but is equal to him. The Spirit is subordinate to the Father and the Son, but the Spirit is in no way inferior to the Father and the Son. Yet, when God acts, the Father sends the Son, not the other way around. The Father and the Son send the Spirit.

The Trinity is God’s model for marriage and the family. The Father never treats the Son abusively or condescendingly. In the same way, Paul commands husbands to love their wives as Christ loved the church and gave himself for her. Jesus suffered and died for his bride. He calls men to do no less for theirs.

Coram Deo In our fallen state, we are characterized by an unwillingness to submit to properly established authority. No matter what form it takes we tend toward rebellion. Whatever your present life situation, consider to whom you should be in submission. Ask God for grace to submit out of reverence to him.

Genesis 2:19 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.

BGT κα πλάσεν θες τι κ τς γς π ντα τ θηρ α το γρο κα π ντα τ πετειν το ο ρανο κα γαγεν α τ πρ ς τ ν Αδαμ δε ν τ καλ σει α τ κα π ν ν κ λεσεν α τ Αδαμ ψυχ ν ζ σαν το το νομα α το

KJV 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.

NET The LORD God formed out of the ground every living animal of the field and every bird of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature,

that was its name.

BBE And from the earth the Lord God made every beast of the field and every bird of the air, and took them to the man to see what names he would give them: and whatever name he gave to any living thing, that was its name.

CSB So the LORD God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name.

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

ESV Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.

GWN The LORD God had formed all the wild animals and all the birds out of the ground. Then he brought them to the man to see what he would call them. Whatever the man called each creature became its name.

NKJ Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

NAB So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name.

NIV Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

NJB So from the soil Yahweh God fashioned all the wild animals and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it.

NLT So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man to see what he would call them, and the man chose a name for each one.

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

YLT And Jehovah God formeth from the ground every beast of the field, and every fowl of the heavens, and bringeth in unto the man, to see what he doth call it; and whatever the man calleth a living creature, that is its name.

LXE And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

ASV And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

DBY And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought them to Man, to see what he would call them; and whatever Man called each living soul, that was its name.

BHT wayyicer yhwh(ʾādōnāy) ʾélōhīm min-hāʾādāmâ Kol-Hayyat haSSādè wūʾēt Kol-ʾōp haššāmaʾyim wayyābēʾ ʾel-hāʾādām lirʾōt mà-yiqrāʾ-lô wüköl ʾāšer yiqrāʾ-lô hāʾādām neʾpeš Hayyâ hūʾ šümô

NAS And 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.

NIRV The LORD God had formed all of the wild animals. He had also formed all of the birds of the air. He had made all of them out of the ground. He brought them to the man to see what names he would give them. And

the name the man gave each living creature became its name.

RSV So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

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

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

- **Out:** Ge 1:20-25
- **formed:** Ge 2:22,23 1:26,28 6:20 9:2 Ps 8:4-8
- **Adam,** Ge 2:15
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

ADAM NAMES THE ANIMALS

Out of the ground ([adamah](#)) the LORD God formed ([yatsar](#); Lxx - plasso) every beast of the field and every bird of the sky, and brought them to the man ([adam](#)) to see what he would call them; and whatever the man ([adam](#)) called a living creature, that was its name - God had a method in mind by assigning this task to Adam it helped him see his need for a mate by having him review all the other creatures and naming them. Notice how this verse refutes evolution, for it clearly says God formed them and Adam named them, not that he evolved from them. How foolish the fairytale that Adam evolved one day from the animals and then turned around and gave them names. You have to have more (so-called) "faith" to believe the lie of evolution than to believe the truth of God's Word!

The act of naming the animals was in the Semitic mind a evidence of claiming lordship (cf. 2Ki 23:34). Indeed Adam was to be God's designated "lord" (and steward) of the creation and the creatures for man was to "rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." (Ge 1:28+).

Henry Morris - The animals named by Adam included only birds, domesticable animals, and the smaller wild animals that would live near him. It would be possible for him to name about 3,000 of the basic kinds of these animals in about five hours (one every six seconds), and this would be adequate both to acquaint Adam with those animals and also to show clearly that there were none who were sufficiently like him to provide companionship for him. This is still further proof that man did not evolve from any of the animals, even those that were most directly associated with him.

Norman Geisler - [When Critics Ask](#) (go to page 28)

GENESIS 2:19—How can we explain the difference in the order of creation events between Genesis 1 and 2?

PROBLEM: Genesis 1 declares that animals were created before humans, but Genesis 2:19 seems to reverse this, saying, "the Lord God formed every beast of the field ... and brought them to Adam to see what he would call them," implying Adam was created before they were.

SOLUTION: Genesis 1 gives the order of events; Genesis 2 provides more content about them. Genesis 2 does not contradict chapter 1, since it does not affirm exactly when God created the animals. He simply says He brought the animals (which He had previously created) to Adam so that he might name them. The focus in chapter 2 is on the naming of the animals, not on creating them. Genesis 1 provides the outline of events, and chapter 2 gives details. Taken together, the two chapters provide a harmonious and more complete picture of the creation events. The differences, then, can be summarized as follows:

GENESIS 1	GENESIS 2
Chronological order	Topical order
Outline	Details
Creating animals	Naming animals

R C Sproul - The Birth of Science Gen. 2:19

In Genesis 2:19–20 we find the birth of science. One of the tasks of science is to harness the forces of the natural world, making them work for us rather than against us. We improve our agricultural skills; we discover fire and atomic energy; we devise ships for the sea and planes for the air. In this way we exercise dominion over the human environment, as God commanded in Genesis 1:28. Since the fall and the entrance of sin into the world, the ability to enjoy dominion has been greatly frustrated.

The enterprises of science begins with taxonomy—the separating of things into categories. In taxonomy, we see the process of individuation. What is the difference between (or what “individuates”) a man and an ape?

To carry out individuation we must carefully note similarities and difference. For instance, medical science progresses through ever-more-precise differentiation. In the case of a new disease we must categorize whether it is caused by a bacteria or a virus or by something else. Researchers then distinguish among the different kinds of treatments to match a prescription to a disease. Each new distinction adds to the body of knowledge that comprises science.

Thus, dominion over creation begins with taxonomy. When Adam named the animals, he noticed specific characteristics of how animals were similar and how they were different. He learned to distinguish “the livestock, the birds of the air, and all the beasts of the field” (v. 20).

The most important thing Adam had to notice was that there were two different kinds, or genders, to each animal. One was male, like himself, and the other was female. Adam sensed this parallel between himself and the animals, and became aware that he too should have a female counterpart. He came to echo God’s conclusion that it was not good to be alone.

Coram Deo Science in recent years has come to be viewed as the enemy rather than the child of Christianity. This attitude stems both from misguided efforts of science and the church. Seek to develop a more biblical understanding of the role of science, perhaps by reading a book about the life of Isaac Newton, scientist and theologian.

Genesis 2:20 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.

BGT κα κ λεσεν Αδამ ν ματα π σιν το ς κτ νεσιν κα π σι το ς πετεινο ς το ο ρανο κα π σι το ς θηρ οισ το γρο τ δ Αδამ ο χ ε ρ θη βοηθ ς μοιος α τ

KJV 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.

NET So the man named all the animals, the birds of the air, and the living creatures of the field, but for Adam no companion who corresponded to him was found.

BBE And the man gave names to all cattle and to the birds of the air and to every beast of the field; but Adam had no one like himself as a help.

CSB The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found as his complement.

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

ESV The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

GWN So the man named all the domestic animals, all the birds, and all the wild animals. But the man found no helper who was right for him.

NKJ So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

NAB The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man.

NIV So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

NJB The man gave names to all the cattle, all the birds of heaven and all the wild animals. But no helper suitable for the man was found for him.

NLT He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

NRS The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

YLT And the man calleth names to all the cattle, and to fowl of the heavens, and to every beast of the field; and to man hath not been found an helper -- as his counterpart.

LXE And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.

ASV And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

DBY And Man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.

BHT wayyiqrā´ häġādām šēmōt lūkol-haBBühēmā ūlū`ōp haššāma^ayim ūlūkōl Hayyat haSSādè ūlū`ādām löġ'-mäcā´`ē^ozer KūnegDô

NAS And 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.

NIRV So the man gave names to all of the livestock. He gave names to all of the birds of the air. And he gave names to all of the wild animals. But Adam didn't find a helper that was right for him.

RSV The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

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

WEB And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field: but for Adam there was not found a help meet for him.

- **but:** Ge 2:18
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

ADAM THE NAME CALLER

The man ([adam](#)) gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam ([adam](#)) there was not found a helper ([ezer](#); LXX = [boethos](#)) suitable for him - Adam was in effect first expert in animal husbandry, the first ornithologist, the first zoologist, etc. He had quite an impressive "curriculum vitae." While Adam was a unique historical figure, he was also the prototype of all mankind, in that all men and women can trace their origin back to Adam. It follows that all mankind has inherited Adam's deadly virus (so to speak) called SIN (which appears in Genesis 3), Paul explaining " Therefore, just as through one man (ADAM) sin entered into the world, and death through sin, and so death spread to all men (BECAUSE ALL INHERITED ADAM'S SIN VIRUS), because all sinned--." (Ro 5:12+, read context - Ro 5:12-21). This truth is why so many vainly attempt to refute the Creation of the heavens and the earth and a fully formed, mature Adam by God. You may be asking what are you saying? The point is that if Adam is a myth, then the "sin virus" is a myth and I can behave anyway I desire for there is no such thing as sin. This dumb delusion will ruin many lives on earth but far worse will take these sadly deceived souls to an eternal punishment forever out of the presence of their Creator!

Note that Eve as Adam's helper describes her function rather than her worth for one does not lose value as a person by humbly assuming the role of helper. The woman was to be: (1) spiritual partner to assist the man in obeying the word of God and being active in spiritual ministry; (2) as man's partner in the divinely assigned process of procreation, in order to assure the continuation of the race (Ge 1:28); (3) as man's friend to offer comfort and fellowship (Ge 2:23, 24); and (4) as man's encouragement and inspiration. The woman is the perfect counterpart of man, possessing neither inferiority nor superiority, but being like and equal in personhood, and unique and different in function.

Adam - 23x in 21v - Gen. 2:20; Gen. 3:17; Gen. 3:21; Gen. 4:25; Gen. 5:1; Gen. 5:3; Gen. 5:4; Gen. 5:5; Jos. 3:16; Jos. 19:33; Jos. 19:36; 1 Chr. 1:1; Job 31:33; Hos. 6:7; Lk. 3:38; Rom. 5:14; 1 Co. 15:22; 1 Co. 15:45; 1 Tim. 2:13; 1 Tim. 2:14; Jude 1:14

NET NOTE - Here for the first time the Hebrew word אָדָם ('adam) appears without the article, suggesting that it might now be the name "Adam" rather than "[the] man." Translations of the Bible differ as to where they make the change from "man" to "Adam" (e.g., NASB and NIV translate "Adam" here, while NEB and NRSV continue to use "the man"; the KJV uses "Adam" twice in v. 19).

Matthew Henry - Power over the creatures was given to man, and as a proof of this he named them all. It also shows his insight into the works of God. But though he was lord of the creatures, yet nothing in this world was a help meet for man.

Believer's Study Bible on Adam - Though Adam is an historical character, the father of mankind, the Israelites traced their national history beginning with Abraham. Abraham is linked to Adam in 1 Chr. 1. Luke, who directs his Gospel to the Gentiles, traces the messianic line from Adam, the father of all mankind (Luke 3:23-38).

Francis Schaeffer - In the Hebrew one can feel the force of this, especially in Ge 2:20: "But for Adam there was not found an help meet for him [that is, a helper opposite to him]." The emphasis here is on a counterpart to Adam—someone parallel to him, yet someone different. This counterpart, which we now know so very well in the man-woman relationship in life, simply didn't exist at this time. Something wasn't there.

Helper (05828) 'ezer is a masculine noun which means help, support. It is often help from the Lord who helps His people (Ps 20:2; Ps 121:1-2; Ps 124:8). God is called the shield or protection of Israel's help (Dt 33:29). It can also refer to a helper or one who assists and serves another with what is needed. Aid, help, support, succor, assistance Ex 18:4 Dt 33:7, 26, 29 in Lxx = [boethos](#) only in Heb 13:6. One who helps or aids = helper can describe God Ps 115:11, 33:20 As to source of help generally designates divine aid esp Psalms includes both material and spiritual assistance. Ps 121:1, 2 The Lord as Israel's help (Hos 13:9); the Lord as Israel's chief Helper (Ex 18:4; De 33:7; Ps 33:20; Ps 115:9-11). The name Eliezer means God (is) my helper (Ex 18:4).

Genesis 2:21 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.

BGT καὶ πάλιν θεὸς κατασινεπεν τὴν Ἀδὰμ καὶ ἐπέπεσε καὶ ἔλαβεν μίαν τὴν πλευρὰν αὐτοῦ καὶ ἐπέκρωσεν τὸ ῥακὸν αὐτοῦ

KJV 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;

NET So the LORD God caused the man to fall into a deep sleep, and while he was asleep, he took part of the man's side and closed up the place with flesh.

BBE And the Lord God sent a deep sleep on the man, and took one of the bones from his side while he was sleeping, joining up the flesh again in its place:

CSB So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place.

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

ESV So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.

GWN So the LORD God caused him to fall into a deep sleep. While the man was sleeping, the LORD God took out one of the man's ribs and closed up the flesh at that place.

NKJ And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

NAB So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh.

NIV So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

NJB Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again forthwith.

NLT So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man's ribs and closed up the opening.

NRS 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 its place with flesh.

YLT And Jehovah God causeth a deep sleep to fall upon the man, and he sleepeth, and He taketh one of his ribs, and closeth up flesh in its stead.

LXE And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.

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

DBY And Jehovah Elohim caused a deep sleep to fall upon Man; and he slept. And he took one of his ribs and closed up flesh in its stead.

BHT wayyaPPël yhwh(´ädönäy) ´élöhîm TarDêmâ `al-hä´ädâm wayyîšân wayyiqqaH ´aHat miccal`ötäyw wayyisGör Bäsär TaHTe⁹nnâ

NAS 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.

NIRV So the LORD God caused him to fall into a deep sleep. While the man was sleeping, the LORD God took out one of his ribs. He closed up the opening that was in his side.

RSV So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh;

RWB 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 in its place;

WEB 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 in its place.

- Ge 15:12 1Sa 26:12 Job 4:13 33:15 Pr 19:15 Da 8:18
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passage:

1 Samuel 26:12 So David took the spear and the jug of water from beside Saul's head, and they went away, but no one saw or knew it, nor did any awake, for they were all asleep, because a sound sleep from the LORD had fallen on them.

SLEEP ALLOWING "SPIRITUAL SURGERY"

So - A term of conclusion - what is the Spirit concluding?

The LORD God caused a deep sleep to fall upon the man ([adam](#)), **and he slept** - This recall God's act in Abram's life when He cut covenant with him, the Spirit recording "Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him." (Ge 15:12)

Matthew Henry - God caused deep sleep to fall on Adam; while he knows no sin, God will take care that he shall feel no pain. God, as her Father, brought the woman to the man, as his second self, and a help meet for him. That wife, who is of God's making by special grace, and of God's bringing by special providence, is likely to prove a help meet for a man. See what need there is, both of prudence and prayer in the choice of this relation, which is so near and so lasting. That had need to be well done, which is to be done for life. Our first parents needed no clothes for covering against cold or heat, for neither could hurt them: they needed none for ornament. Thus easy, thus happy, was man in his state of innocency. How good was God to him! How many favours did he load him with! How easy were the laws given to him! Yet man, being in honour, understood not his own interest, but soon became as the

beasts that perish.

Henry Morris has an interesting note on **deep sleep** - The "deep sleep" was not simply an anesthetized state to prevent pain, since there was as yet no pain in the world. It was most likely ordained as a primeval picture of the future death of the second Adam, whose sacrificial death would result in the formation of His bride (2Co 11:2+; Eph 5:30+).

Morris on rib - The "**rib**" was actually the "side" of Adam (the Hebrew *tsela* occurs thirty-five times in the Old Testament and is nowhere else translated "rib"). The side contained both "bone" and "flesh" (Ge 2:23), but it may be that both are implied in the blood that would necessarily flow from the opened side. The "life of the flesh is in the blood" (Ge 9:4; Lev 17:11) and a primeval blood "transfusion" would more perfectly fit the event as a type of the opened side of Christ on the cross (Jn 19:34-36). Even if the operation did actually extract a rib from Adam, this would not suggest that men should have one less rib than women, since "acquired characteristics" are not inherited.

Believer's Study Bible adds "The word for '**rib**' (*sela*, Heb.) is elsewhere translated "side" (Ex. 25:12; 1 Kin. 6:5). The principle is the same: the woman is formed from the man himself, making her of like nature, the same flesh and blood, a being with equal faculties and likewise "in the image of God" (Ge 1:27). She is inseparably united with the man by the mode of creation, which becomes the actual foundation for marriage. The mode of creation was the assurance of the absolute unity of the race, the guarantee of the woman's dignity, the illustration of the truest and most binding kinship with man, and the promise of inseparable unity in the foundation for marriage. Adam was designed to be fulfilled only when completed with the divinely given partner, as is every man unless given by God the gift of celibacy, or singleness (1 Cor. 7:7, 8+).

Then (time phrase - marks progression) **He took one of his ribs and closed up the flesh at that place**- In medicine we say God "cracked his chest" to expose his ribcage. Was it the left side or the right? The text does not say, but my educated guess it was a rib from the left side, a rib near the heart, for this helper would be one that hereafter was to be near and dear to his heart.

NET NOTE on **ribs** - Traditionally translated "rib," the Hebrew word actually means "side." The Hebrew text reads, "and he took one from his sides," which could be rendered "part of his sides." That idea may fit better the explanation by the man that the woman is his flesh and bone.

QUESTION - [Since God took a rib from Adam to make Eve, does that mean men have one less rib than women?](#)

ANSWER - God took a rib from Adam to make Eve, but this removal of a rib from Adam did not result in all men having one less rib. There are some interesting reasons why this is true and why God chose to take a rib in the first place.

On the sixth day of creation, God created the first man. It was a special work of creation: "The Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (Genesis 2:7). The structure and design of the human body is amazing—not to mention the soul and the fact that humans are created in the [image of God](#) (Genesis 1:27).

After creating Adam, God guided the man to the discovery that he was, in a sense, alone in the world; unlike the animals, the man had no counterpart, no equal companion: "For Adam no suitable helper was found" (Genesis 2:20). Once Adam was aware of his need, God took steps to remedy the problem. He created the woman.

How God created the woman is significant. In Genesis 2:21–22, after causing Adam to fall into a deep sleep, God took a rib out of the man and used it to form the woman. So [Adam and Eve](#) were of the same substance and were connected physically. All people are from Adam, including Eve. When God brought the woman to the man, Adam said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man" (Genesis 2:23).

Learning of God's removal of a rib from Adam, some people assume that men today have one fewer rib than women have. It's a wrong assumption, of course. Ribs are easily counted, and men and women have the same number of them. God made a *surgical* change to Adam, not a *genetic* change. Performing surgery does not alter one's genetic makeup. Every descendant of Adam has the DNA encoding that produces 12 pairs of ribs—24 ribs total in the rib cage. Adam's sons all had the same number of ribs that Adam had originally; in the same way, the son of a kidney donor will have two kidneys, not just one, and the daughter of an amputee will not be born missing a limb.

The fact that God pulled a *rib* out of Adam and not some other piece of his body shows God's wisdom, planning, and foresight. Ribs regrow. All bones in the human body are able to mend themselves, but rib bone is unique in that it can regenerate. When a surgeon performs a costectomy (the removal of part or all of a rib), he or she will be careful to leave the perichondrium (the membrane surrounding the rib). The rib taken can be used for bone grafts elsewhere in the body, and in the spot of the missing rib will grow a new rib—usually within one or two months. (See Moore, K., Dalley, A., and Agur, M., *Clinically Oriented Anatomy*, 7th ed., Lippincott Williams & Wilkins, 2013, p. 83).

Given the rib's ability to regenerate, we know that God did not permanently wound Adam when He took a rib from his side to make Eve. Adam did not live the rest of his life with a defect or a weak spot in his skeletal thorax. Because of God's wonderful design, Adam lived out the rest of his days with the same number of ribs that he had been created with. GotQuestions.org

Walter Kaiser - Why from a Rib?

Whereas Adam was formed "from the dust of the ground" (Gen 2:7), the text describes Eve as being formed from "one of the man's ribs." Why this difference? Is there any significance to these two separate materials being used by God in the formation of the first human pair? If so, what is it? If not, why the distinction?

It has become customary for many in recent years to point to the Sumerian "Dilmun poem" as being the best way to explain this association of Eve with a rib. The Sumerian name for "rib" is *tî* (pronounced tee). But the Sumerian word *ti* also means "to make alive." These two facts are necessary background information to understand the myth that was told in Sumer.

It happened that the Sumerian water-god, Enki, fell sick, with eight of his organs or bodily parts being affected. A fox promised, if properly rewarded, to bring back the great mother-goddess Ninhursag, who had disappeared after an argument with Enki. Upon her reappearance she brought into existence eight corresponding healing deities, and Enki was restored in time. In order to heal Enki's rib the goddess created Nin-ti, "the lady of the rib," which may also be translated as "the lady who makes alive."

Now it is true that Adam called the woman that God had formed from his rib "Eve, because she would become the mother of all the living" (Gen 3:20). Samuel Noah Kramer commented, "It was this, one of the most ancient of literary puns, which was carried over and perpetuated in the biblical paradise story, although here, of course, it loses its validity, since the Hebrew word for 'rib' [tsêlâ:] and that for 'who makes alive' [hoveh] have nothing in common."

The association of Eve with a "rib" and the "living" appear to be the common features in both the Sumerian and the biblical accounts. In that regard, the Sumerian myth may well be a garbled record of the same oral tradition about the inception of the human race. But the explanation in Sumer, of course, is set in an account with numerous deities and with petty quarrels and misadventures.

But no real explanation has been achieved as yet. It is not necessary to assume that the Hebrew wanted to promote the same pun that the Sumerian Dilmun poem did. The point of the Hebrew story actually takes off in another direction. In fact, Genesis 2:19 had just noted the animals had also been formed "out of the ground." This only emphasized the fact that Adam lacked the kind of companion he needed.

In order to teach the close connection that woman has with man, the text does not say that God also created her from "the ground" or "the dust of the ground"; instead, she came from one of Adam's ribs. Thus the phrase "bone of my bones and flesh of my flesh" pointed not only to the woman's origin, but also to the closeness of her marriage relationship and the partnership she was to share with her mate.

It is not without significance that the Hebrew word for "rib" appears nowhere else with this meaning in the Hebrew Bible; its usual meaning is "side." Thus, as some of the Reformers put it, woman was not taken from man's feet, as if she were beneath him, or from his head, as if she were over him, but from his side, as an equal with him.

Some have tried to relate "rib" to the space or cavity of the body of Adam on the strange assumption that man was originally bisexual. The attempt is then made to substitute the word for female sex organs in place of "rib." But this attempt is foiled from the start, for what will we make of "one of the man's ribs"?

The point is that man and woman together share a commonality and partnership observed nowhere else in the created order. To emphasize this closeness, God actually took a real part from the side of the man as he brought to life for the first time this new creation called woman.

See also comment on GENESIS 2:18; EPHESIANS 5:22. (See page 63 in [HARD SAYINGS BIBLE](#))

Genesis 2:22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

BGT καὶ κοῦθησεν κριος θες τιν πλευρην λαβεν πτο Αδαμ ες γυναικα καγαγεν ατην πρς τιν Αδαμ

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

NET Then the LORD God made a woman from the part he had taken out of the man, and he brought her to

the man.

BBE And the bone which the Lord God had taken from the man he made into a woman, and took her to the man.

CSB Then the LORD God made the rib He had taken from the man into a woman and brought her to the man.

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

ESV And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

GWN Then the LORD God formed a woman from the rib that he had taken from the man. He brought her to the man.

NKJ Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

NAB The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man,

NIV Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

NJB Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man.

NLT Then the LORD God made a woman from the rib, and he brought her to the man.

NRS And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

YLT And Jehovah God buildeth up the rib which He hath taken out of the man into a woman, and bringeth her in unto the man;

LXE And God formed the rib which he took from Adam into a woman, and brought her to Adam.

ASV and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

DBY And Jehovah Elohim built the rib that he had taken from Man into a woman; and brought her to Man.

BHT wayyiben yhwh(ʿādōnāy) ʿélōhîm ʿe[ʿt-haccēlā` ʿášer-lāqaH min-hā]ʿādām lūʿiššā wayübîʿeʰhā ʿel-hā] ʿādām

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

NIRV Then the LORD God made a woman. He made her from the rib he had taken out of the man. And he brought her to him.

RSV and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

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

WEB And the rib, which the LORD God had taken from man, he made woman, and brought her to the man.

- **LORD God fashioned** , Ps 127:1 1Ti 2:13
- **brought:** Ge 2:19 Pr 18:22 Pr 19:14 Heb 13:4
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passage:

Proverbs 18:22 He who finds a wife finds a good thing And obtains favor from the LORD.

**GOD CREATES EVE AND
BRINGS HER TO ADAM**

The LORD God fashioned into a woman the rib which He had taken from the man([adam](#)), and brought her to the man ([adam](#))

Wiersbe - The woman was by no means a "lesser creature." The same God who made Adam also made Eve and created her in His own image (1:27). Both Adam and Eve exercised dominion over Creation (v. 29). Adam was made from the dust, but Eve was made from Adam's side, bone of his bone and flesh of his flesh (2:23). The plain fact is that Adam needed Eve. Not a single animal God had created could do for Adam what Eve could do. She was a helper "meet [suitable] for him." When God paraded the animals before Adam for him to name them, they doubtless came before him in pairs, each with its mate; and perhaps Adam wondered, "Why don't I have a mate?" Though Eve was made to be a "suitable [face-to-face] helper" for Adam, she wasn't made to be a slave. (See context in [The Wiersbe Bible Commentary](#))

Matthew Henry has a famous quote regarding the woman - "She was not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

NET NOTE on **fashioned** - The Hebrew verb is בָּנָה (banah, "to make, to build, to construct"). The text states that the LORD God built the rib into a woman. Again, the passage gives no indication of precisely how this was done

QUESTION - [Why did God use Adam's rib to create Eve?](#) (See accompanying video).

ANSWER - The book of Genesis relates how God created Eve: "The Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man" (Genesis 2:21–22). The phrase for "one of his ribs" could be translated "a part of his side" (NET), but almost every English translation specifies the part as a "rib."

Earlier, in making Adam, God used the "dust of the ground" to form his body and "breathed into his nostrils the [breath of life](#), and the man became a living being" (Genesis 2:7). But, in making Eve, God did not go back to the dust; He used one of Adam's ribs to form the woman. When she was brought to Adam, the man said,

"This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man" (Ge 2:23).

God used Adam's rib to form Eve—He used existing tissue and did not "start from scratch"—to show that Adam and Eve were of the same substance; she was made from the same "stuff" and was a bearer of God's image and likeness, just as Adam was (see Genesis 1:27). The woman made of Adam's rib was designed to be a companion and "[helper suitable](#)" for Adam (Genesis 2:18). Eve, formed from a physical part of Adam, was truly his complement, an integral part of who he was. As such, she was a perfect companion.

Why did God use Adam's rib? Interestingly, ribs have amazing regenerative powers. Portions of rib bone and cartilage removed in bone graft surgery will regrow in a few months' time, as long as the rib perichondrium is left intact. This means that Adam's loss of a rib was only temporary; he did not have to go through the rest of his life with an incomplete skeletal system.

When God brought Eve to Adam, they were united in marriage: the "woman" in Genesis 2:22 is called Adam's "wife" in Ge 2:24. The pattern for marriage, the first social institution, was thus established by God in Eden. The manner of Eve's creation is "why a man leaves his father and mother and is united to his wife, and they become one flesh." The unity of a married couple and the "[one flesh](#)" principle are based on the fact that God used one of Adam's ribs to make the woman.

God's use of one of Adam's ribs to make Eve is a reminder that woman was created to be "beside" man. Together, the man and woman complement one another in marriage, and in Christ they are "heirs together of the grace of life" (1 Peter 3:7NKJV). [GotQuestions.org](#)

QUESTION - [Why weren't Adam and Eve created at the same time \(Genesis 2\)?](#)

ANSWER - Genesis 2 describes the creation of Adam and then indicates that Eve was created sometime later. Surely, God had a reason for not creating them at the same time.

Some have suggested that there is no clear rationale for God's delay in creating Eve, but the text does imply a reason. Genesis 2:20 states, "The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him." Each animal lived in community with other animals. In contrast, Adam was alone. It seems that God wanted Adam to recognize that aloneness before God created a wife for him. It was necessary for Adam to *feel* his need in order for the fulfillment to be truly satisfying.

The answer to Adam's aloneness was Eve. She was called a "helper," one who both supported and complemented Adam and a person he could support as well. God's use of Adam's rib to form Eve provided a unique connection point to highlight their dependence upon one another and the fact that they were "one flesh" (Genesis 2:24).

If Adam and Eve had been created at the same time, this aspect of human community or companionship would not have been as conspicuous. The fact that God separated the times of Adam's and Eve's creation draws attention to their need for companionship. The man's solitary existence was the only thing called "not good" in all of creation—a telling description by God Himself to accentuate our need for community (Genesis 2:18).

Interestingly, the Genesis account of the creation of Adam and Eve does not show Adam as better than Eve or Eve as better than Adam. Instead, they are shown as interdependent, one with the other, as part of God's "good" creation. Genesis 2 concludes with God's plan for marriage: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Genesis 2:24). Marriage between a man and a woman is a unity that reflects God's original pattern in creation. GotQuestions.org

THE BETTER HALF OF MAN - Sermon Outline by J Dean Cameron

Text: Genesis 2:22 Read: vv. 8–23

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

INTRODUCTION: Before such an audience, I see no other course but to speak on the subject of womanhood. Now, from the viewpoint of man, this is always a grand subject. On the feminine side of life, however, it is generally believed that woman was created after man as an improvement on man. Of course, I would not care to argue the negative side of this question just now; especially with such a majority on the positive side.

In the text, the word "rib" means "side" (Vulgate Translation). Therefore we think of woman as one side of man—doubtless the "better half." In fact, many men will agree that woman is the best thing that ever came from man.

WHAT COULD BE WORSE THAN A "COUNTRY WITHOUT A MAN?" It seems obvious from the Genesis record that the answer to this question is, "A country without a woman."

1. Before Eve, Adam was rich in land and fruit trees.
2. His garden abounded with beautiful flowers and shrubs.
3. A fisherman's paradise—four rivers, Gen. 2:10.
4. Plenty of gold and precious stones, Gen. 2:12.
5. Didn't owe a penny on any of it; no income tax.
6. Sun—no light bills; rain—no water bills, etc.
7. Still Adam was lonely in this wonderland, 2:18–20.
8. How could earth be improved?—woman! 2:22.
9. Earth needed a woman's touch to make it paradise!

THE CHURCH OWES WOMANHOOD A DEBT OF GRATITUDE.

1. The church at Philippi began with Lydia, Acts 16:14–15.
2. Phebe delivered Paul's Epistle to Rome, Rom. 16:1.
3. The Dorcas Society was inspired by the benevolent Dorcas of the early church, Acts 9:36.
4. God gave the missionary enterprise to men (Matt. 28:19–20) but women have rescued it from disaster.

Genesis 2:23 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."

BGT κα ε πεν Αδαμ το το ν ν στο ν κ τ ν σ τ ω ν μου κα σ ρ ξ κ τ ς σαρκ ς μου α τη κληθ σεται γυν τι κ το νδρ ς α τ ς λ μ φ θ η α τη

KJV 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.

NET Then the man said, "This one at last is bone of my bones and flesh of my flesh; this one will be called 'woman,' for she was taken out of man."

BBE And the man said, This is now bone of my bone and flesh of my flesh: let her name be Woman because she was taken out of Man.

CSB And the man said: This one, at last, is bone of my bone and flesh of my flesh; this one will be called "woman," for she was taken from man.

ERV And 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.

ESV Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

GWN The man said, "This is now bone of my bones and flesh of my flesh. She will be named woman because she was taken from man."

NKJ 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."

NAB the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken."

NIV The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman, ' for she was taken out of man."

NJB And the man said: This one at last is bone of my bones and flesh of my flesh! She is to be called Woman, because she was taken from Man.

NLT "At last!" the man exclaimed. "This one is bone from my bone, and flesh from my flesh! She will be called 'woman,' because she was taken from 'man.'"

NRS Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

YLT and the man saith, 'This is the proper step! bone of my bone, and flesh of my flesh!' for this it is called Woman, for from a man hath this been taken;

LXE And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.

ASV And 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.

DBY And Man said, This time it is bone of my bones and flesh of my flesh: this shall be called Woman, because this was taken out of a man.

BHT wayyô´mer hä|´ädäm zô´t haPPa^o am `e^ocem më|`ácāmay ûbāSār miBBÛSārî lüzö´t yiqqārë´ ´iššâ Kî më ´iš lù|qóHâ-zzö´t

NAS And 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."

NIRV The man said, "Her bones have come from my bones. Her body has come from my body. She will be named 'woman,' because she was taken out of a man."

RSV Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

RWB 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.

WEB 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.

- **bone:** Ge 29:14 Jud 9:2 2Sa 5:1 19:13 Eph 5:30
- **flesh:** Ge 2:24
- **Woman:** Heb. Isha, 1Co 11:8,9
- **taken:** 1Co 11:8
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

ADAM BURST INTO PRAISE

The man ([adam](#)) said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman([ishshah](#)), Because she was taken out of Man ([ish](#)) - This multipart description describes the oneness of the husband and wife which is unique to marriage.

Vine on [ishshah](#) in Ge 2:23 - The stress here is on identification of womanhood rather than a family role. The stress on the family role of a "wife" appears in passages such as Ge 8:16.

TWOT on [ishshah](#) in Ge 2:23 - She is depicted as the physical counterpart of man, deserving of his unswerving loyalty.

Warren Wiersbe - God had at least four purposes in mind when He performed the first marriage in the Garden of Eden. First, He wanted suitable companionship for Adam, so He gave him a wife. He gave Adam a person and not an animal, someone who was his equal and therefore could understand him and help him. Martin Luther called marriage "a school for character," and it is. As two people live together in holy matrimony, the experience either brings out the best in them or the worst in them. It's an opportunity to exercise faith, hope, and love and to mature in sacrifice and service to one another for God's glory. **Second**, marriage provides the God-given right to enjoy sex and have children. The Lord commanded them to "be fruitful and multiply, and fill the earth" (Gen. 1:28). This doesn't imply that sexual love is only for procreation, because many people marry who are beyond the time of bearing children; but the bearing of children is an important part of the marriage union (1 Tim. 5:14). A **third** purpose for marriage is to encourage self-control (1 Cor. 7:1-7). "It is better to marry than to burn with passion" (v. 9, nkjv). A marriage that's built only on sexual passion isn't likely to be strong or mature. Sexual love ought to be enriching and not just exciting, and marriage partners need to respect one another and not just use one another. Throughout Scripture, sexual union outside of marriage is condemned and shown to be destructive, and so are the perversions of the sexual union (Rom. 1:24-27). No matter what the judges or the marriage counselors say, "God will judge the adulterer and all the sexually immoral" (Heb. 13:4, niv). **Finally**, marriage is an illustration of the loving and intimate relationship between Christ and His church (Eph. 5:22-33). Paul called this "a great mystery," that is, a profound spiritual truth that was once hidden but is now revealed by the Spirit. Jesus Christ is the Last Adam (1 Cor. 15:45) and therefore a type of the first Adam. Adam was put to sleep and his side opened that he might have a wife, but Jesus died on a cross and His blood shed that He might have a bride, the church (John 19:33-37). Christ loves the church, cares for it, and seeks to cleanse it and make it more beautiful for His glory. One day Christ will claim His bride and present her in purity and glory in heaven (Jude 24; Rev. 19:1-9). (See context in [The Wiersbe Bible Commentary](#))

NET NOTE on **now** - The Hebrew term [חַפְצֵי](#) (happa'am) means "the [this] time, this place," or "now, finally, at last." The expression conveys the futility of the man while naming the animals and finding no one who corresponded to him.

NET NOTE on **called woman** - The Hebrew text is very precise, stating: "of this one it will be said, 'woman.'" The text is not necessarily saying that the man named his wife—that comes after the fall (Gen 3:20). Some argue that naming implies the man's authority or ownership over the woman here. Naming can indicate ownership or authority if one is calling someone or something by one's name and/or calling a name over someone or something (see 2 Sam 12:28; 2 Chr 7:14; Isa 4:1; Jer 7:14; 15:16), especially if one is conquering and renaming a site. But the idiomatic construction used here (the Niphal of [קָרָא](#), qara', with preposition lamed [ל, lé]) does not suggest such an idea. In each case where it is used, the one naming discerns something about the object being named and gives it an appropriate name (See 1 Sam 9:9; 2 Sam 18:18; Prov 16:21; Isa 1:26; 32:5; 35:8; 62:4, 12; Jer 19:6). Adam is not so much naming the woman as he is discerning her close relationship to him and referring to her accordingly. He may simply be anticipating that she will be given an appropriate name based on the discernible similarity.

NET NOTE on **bone of my bones** - This poetic section expresses the correspondence between the man and the woman. She is bone of his bones, flesh of his flesh. Note the wordplay ([paronomasia](#) ~ pun) between "woman" ([הַאִשָּׁה](#), 'ishah) and "man" ([הָאִישׁ](#), 'ish). On the surface it appears that the word for woman is the feminine form of the word for man. But the two words are not etymologically related. The sound and the sense give that impression, however, and make for a more effective wordplay.

Woman ([0802](#))([ishshah](#)) means woman, wife, female, betrothed one, bride. **Ishshah** is one who is a female human being regardless of her age or virginity.

Thomas E Mccomiskey - The Bible holds woman in the highest regard and sets forth "graciousness" (Proverbs 11:16) and "worth" (Ruth 3:11) as womanly ideals. However, beauty without discretion is condemned (Proverbs 11:22). Women held positions of prestige in the OT. The wise woman of Tekoa, Deborah, and Esther are only a few of the many women of influence in OT history. There are, however, warnings against the adulterous woman and the harlot. Congress with them will lead to certain punishment (Proverbs 6:24-29) and even spiritual death (Proverbs 2:16-19). The word 'ishshâ occurs in a number of set expressions, e.g. 'ishshâ nebî'â, a prophetess, and 'ishshâ zônâ, a harlot. Metaphorically, a noble woman represents wisdom, but a foolish woman

(Proverbs 9:13) represents that which is opposed to wisdom. The word is frequently used in the sense of "wife." The good wife is highly honored in the OT. He who finds one finds a source of blessing (Proverbs 18:22) and honor (Proverbs 12:4). A fruitful wife is a sign of blessing (Psalm 128:3). Her honored position is evident in the fact that she is "from the Lord" (Proverbs 19:14). The classic picture of the ideal wife is set forth in Proverbs 31:10-31. A quarrelsome wife, however, may be a source of contention (Proverbs 19:13; Proverbs 21:9, 19; Proverbs 25:24; Proverbs 27:15). **The legal role of the wife** is clearly defined in the OT. Adultery is punishable by death for both parties (Deut. 22:22). A woman suspected of adultery could be made to take an oath of innocence and subjected to a kind of lie detector test by her husband in the sacred precincts to determine her guilt or innocence (Numbers 5:11-31). Hebrew servants could have wives (Exodus 21:3). If a servant's master gave him a wife, the servant stood in danger of being separated from his wife when his period of service ended (Exodus 21:4-5). The newly married wife was not to be separated from her husband (Deut. 24:5) and the widow was provided for in the Levirate system (Deut. 25:5). **The role of the wife is used as a metaphor in a number of important passages.** Adultery (Ezekiel 16:32) and divorce (Jeremiah 3:1) figure strikingly in the prophetic message of denunciation. Israel was seen as the wife of the Lord, a figure expressive of the deepest love. Yet they spurned God, as a wayward wife spurns her husband. In Malachi 2:14 the initiation of the marriage relationship between the Lord and his people is the Mosaic covenant. ([TWOT](#))

Gilbrant - This is the most common word for "woman" and/or "wife" in the OT. It denotes woman as the physical counterpart of man (Gen. 2:22-24). It is also used in the sense of a wife, to whom the man is to be completely committed (Gen. 2:24, 25). The word also denotes a betrothed, or engaged, woman (Deut. 20:7; 28:30). While worth (Ruth 3:11) and graciousness (Prov. 11:16) are set forth as womanly ideals, a beautiful woman without discretion is condemned (Prov. 11:22). The Bible also commends wise women (2 Sam. 14:2; 20:16), and condemns foolish women (Prov. 9:13). In fact, the female gender is used metaphorically to personify wisdom in several OT passages, especially in Proverbs. The role of the wife is used as a metaphor in several other OT passages to denote adultery (Ezek. 16:32), and divorce (Jer. 3:1).

Israel's unfaithfulness to the Lord led the prophets to use these metaphors in denouncing the apostasy of the nation. God told Hosea to take a wife of harlotry as a representation of his relationship to unfaithful Israel (Hos. 1:2). While the term, "wife of harlotry," could refer to either idolatry or prostitution, an overview of the sexual practices connected with idolatry show that it is entirely possible that it refers to both in this passage. Yet, a good wife is viewed as a source of honor and blessing (Prov. 12:4; 18:22), and a fruitful wife is a sign of blessing (Ps. 128:3).

Proverbs 31:10-31 gives the picture of the ideal wife. Although women would do well to model themselves after this picture, they should not become discouraged when they do not measure up to it. Instead, they should keep pressing toward the mark for the prize (Phil. 3:14). After all, none of us measure up to Jesus Christ, who is the ultimate standard by which we will all be judged (Eph. 4:11-16).

ʾIshshāh is used in apposition with other nouns to denote "female children" (Num. 31:18), "nursing women" (Exo. 2:7), "a harlot" (Josh. 2:1; 6:22; Judg. 11:1), "an adultress" (Prov. 30:20), "foreign women" (1 Ki. 1, 8; Ezra 10:2), "a widow" (1 Ki. 11:26), "a prophetess" (Judg. 4:4), and "a concubine" (Judg. 19:1, 27). It occurs with "house" to denote a "house of wives," or "a harem" (Est. 2:3). The phrase born of a woman shows the frailty and mortality of the human race (Job 14:1; 15:14; 25:4). Other meanings include: a synonym for stepmother (Lev. 18:8, 11; 20:11); a female animal (Gen. 7:2); each woman (Exo. 11:2; Ruth 1:8, 9); and each female of the birds of prey (Isa. 34:15). ʾIshshāh is also used of heartless women (Amos 4:3), who are referred to as fat cows (Amos 4:1; Israel as figurative sheep who devour each other after God has given them over to their own ways (Zech. 11:9); weak men (Jer. 50:37; 31:30); inanimate things in the description of the tabernacle (Exo. 26:3, 5, 6, 17). ([Complete Biblical Library](#))

Ishshah -674v - adulteress*(2), any woman(1), childbearing*(1), each(3), each one(1), each woman(1), every(1), everyone(1), female(3), girls*(1), harem*(5), harlot*(2), harlot*(3), marriage(9), married(3), married*(6), marry*(3), none*(1), one(8), widow(7), wife(274), wife and his wives(2), wife and the wives(1), wife or a woman(1), wife's(8), wives(100), woman(203), woman of the wives(1), woman's(6), women(104), women as wives(1). Gen. 2:22; Gen. 2:23; Gen. 2:24; Gen. 2:25; Gen. 3:1; Gen. 3:2; Gen. 3:4; Gen. 3:6; Gen. 3:8; Gen. 3:8; Gen. 3:12; Gen. 3:13; Gen. 3:15; Gen. 3:16; Gen. 3:17; Gen. 3:20; Gen. 3:21; Gen. 4:1; Gen. 4:17; Gen. 4:19; Gen. 4:23; Gen. 4:25; Gen. 6:2; Gen. 6:18; Gen. 7:2; Gen. 7:7; Gen. 7:13; Gen. 8:16; Gen. 8:18; Gen. 11:29; Gen. 11:31; Gen. 12:5; Gen. 12:11; Gen. 12:12; Gen. 12:14; Gen. 12:15; Gen. 12:17; Gen. 12:18; Gen. 12:19; Gen. 12:20; Gen. 13:1; Gen. 14:16; Gen. 16:1; Gen. 16:3; Gen. 17:15; Gen. 17:19; Gen. 18:9; Gen. 18:10; Gen. 18:11; Gen. 19:15; Gen. 19:16; Gen. 19:26; Gen. 20:2; Gen. 20:3; Gen. 20:7; Gen. 20:11; Gen. 20:12; Gen. 20:14; Gen. 20:17; Gen. 20:18; Gen. 21:21; Gen. 23:19; Gen. 24:3; Gen. 24:4; Gen. 24:5; Gen. 24:7; Gen. 24:8; Gen. 24:15; Gen. 24:36; Gen. 24:37; Gen. 24:38; Gen. 24:39; Gen. 24:40; Gen. 24:44; Gen. 24:51; Gen. 24:67; Gen. 25:1; Gen. 25:10; Gen. 25:20; Gen. 25:21; Gen. 26:7; Gen. 26:8; Gen. 26:9; Gen. 26:10; Gen. 26:11; Gen. 26:34; Gen. 27:46; Gen. 28:1; Gen. 28:2; Gen. 28:6; Gen. 28:9; Gen. 29:21; Gen. 29:28; Gen. 30:4; Gen. 30:9; Gen. 30:26; Gen. 31:17; Gen. 31:35; Gen. 31:50; Gen. 32:22; Gen. 33:5; Gen. 34:4; Gen. 34:8; Gen. 34:12; Gen. 34:21; Gen. 34:29; Gen. 36:2; Gen. 36:6; Gen. 36:10; Gen. 36:12; Gen. 36:13; Gen. 36:14; Gen. 36:17; Gen. 36:18; Gen. 36:39; Gen. 37:2; Gen. 38:6; Gen. 38:8; Gen. 38:9; Gen. 38:12; Gen. 38:14; Gen. 38:20; Gen. 39:7; Gen. 39:8; Gen. 39:9; Gen. 41:45; Gen. 44:27; Gen. 45:19; Gen. 46:5; Gen. 46:19; Gen. 46:26; Gen. 49:31; Exod. 1:19; Exod. 2:2; Exod. 2:9; Exod. 3:22; Exod. 4:20; Exod. 6:20; Exod. 6:23; Exod. 6:25; Exod. 11:2; Exod. 15:20; Exod. 18:2; Exod. 18:5; Exod. 18:6; Exod. 19:15; Exod. 20:17; Exod. 21:3; Exod. 21:4; Exod. 21:5; Exod. 21:22; Exod. 21:28; Exod. 21:29; Exod. 22:16; Exod. 22:24; Exod. 26:3; Exod. 26:5; Exod. 26:6; Exod. 26:17; Exod. 32:2; Exod. 35:22; Exod. 35:25; Exod. 35:26; Exod. 35:29; Exod. 36:6; Lev. 12:2; Lev. 13:29; Lev. 13:38; Lev. 15:18; Lev. 15:19; Lev. 15:25; Lev. 18:8; Lev. 18:11; Lev. 18:14; Lev. 18:15; Lev. 18:16; Lev. 18:17; Lev. 18:18; Lev. 18:19; Lev. 18:20; Lev. 18:22; Lev. 18:23; Lev. 19:20; Lev. 20:10; Lev. 20:11; Lev. 20:13; Lev. 20:14; Lev. 20:16; Lev. 20:18; Lev. 20:21; Lev. 20:27; Lev. 21:7; Lev. 21:13; Lev. 22:12; Lev. 24:10; Lev. 24:11; Lev. 26:26; Num. 5:6; Num. 5:12; Num. 5:14; Num. 5:15; Num. 5:18; Num. 5:19; Num. 5:21; Num. 5:22; Num. 5:24; Num. 5:25; Num. 5:26; Num. 5:27; Num. 5:28; Num. 5:29; Num. 5:30; Num. 5:31; Num. 6:2; Num. 12:1; Num. 14:3; Num. 16:27; Num. 25:8; Num. 25:15; Num. 26:59; Num. 30:3; Num. 30:16; Num. 31:9; Num. 31:17; Num. 31:35; Num. 32:26; Num. 36:3; Num. 36:6; Num. 36:8; Num. 36:11; Num. 36:12; Num. 36:12; Deut. 3:4; Deut. 3:9; Deut. 3:19; Deut. 5:21; Deut. 13:6; Deut. 17:2; Deut. 17:5; Deut. 17:17; Deut. 20:7; Deut. 20:14; Deut. 21:11; Deut. 21:13; Deut. 21:15; Deut. 22:5; Deut. 22:13; Deut. 22:14; Deut. 22:16; Deut. 22:19; Deut. 22:22; Deut. 22:24; Deut. 22:29; Deut. 22:30; Deut. 24:1; Deut. 24:3; Deut. 24:4; Deut. 24:5; Deut. 25:5; Deut. 25:11; Deut. 27:20; Deut. 28:30; Deut. 28:54; Deut. 29:11; Deut. 29:18; Deut. 31:12; Jos. 1:14; Jos. 2:1; Jos. 2:4; Jos. 6:21; Jos. 6:22; Jos. 8:25; Jos. 8:35; Jos. 15:16; Jos. 15:17; Jdg. 1:12; Jdg. 1:13; Jdg. 3:6; Jdg. 4:4; Jdg. 4:9; Jdg. 4:17; Jdg. 4:21; Jdg. 5:24; Jdg. 8:30; Jdg. 9:49; Jdg. 9:51; Jdg. 9:53; Jdg. 9:54; Jdg. 11:1; Jdg. 11:2; Jdg. 13:2; Jdg. 13:3; Jdg. 13:6; Jdg. 13:9; Jdg. 13:10; Jdg. 13:11; Jdg. 13:13; Jdg. 13:19; Jdg. 13:20; Jdg. 13:21; Jdg. 13:22; Jdg. 13:23; Jdg. 13:24; Jdg. 14:1; Jdg. 14:2; Jdg. 14:3; Jdg. 14:7; Jdg. 14:10; Jdg. 14:15; Jdg. 14:16; Jdg. 14:20; Jdg. 15:1; Jdg. 15:6; Jdg. 16:1; Jdg. 16:4; Jdg. 16:27; Jdg. 19:26; Jdg. 20:4; Jdg. 21:1; Jdg. 21:7; Jdg. 21:10; Jdg. 21:11; Jdg. 21:14; Jdg. 21:16; Jdg. 21:18; Jdg. 21:21; Jdg. 21:22; Jdg. 21:23; Ruth 1:1; Ruth 1:2; Ruth 1:4; Ruth 1:5; Ruth 1:8; Ruth 1:9; Ruth 3:8; Ruth 3:11; Ruth 3:14; Ruth 4:5; Ruth 4:10; Ruth 4:11; Ruth 4:13; Ruth 4:14; 1 Sam. 1:2; 1 Sam. 1:4; 1 Sam. 1:15; 1 Sam. 1:18; 1 Sam. 1:19; 1 Sam. 1:23; 1 Sam. 1:26; 1 Sam. 2:20; 1 Sam. 2:22; 1 Sam. 4:19; 1 Sam. 14:50; 1 Sam. 15:3; 1 Sam. 15:33; 1 Sam. 18:6; 1 Sam. 18:7; 1 Sam. 18:17; 1 Sam.

18:19; 1 Sam. 18:27; 1 Sam. 19:11; 1 Sam. 21:4; 1 Sam. 21:5; 1 Sam. 22:19; 1 Sam. 25:3; 1 Sam. 25:14; 1 Sam. 25:37; 1 Sam. 25:39; 1 Sam. 25:40; 1 Sam. 25:42; 1 Sam. 25:43; 1 Sam. 25:44; 1 Sam. 27:3; 1 Sam. 27:9; 1 Sam. 27:11; 1 Sam. 28:7; 1 Sam. 28:8; 1 Sam. 28:9; 1 Sam. 28:11; 1 Sam. 28:12; 1 Sam. 28:13; 1 Sam. 28:21; 1 Sam. 28:23; 1 Sam. 28:24; 1 Sam. 30:2; 1 Sam. 30:3; 1 Sam. 30:8; 1 Sam. 30:18; 1 Sam. 30:22; 2 Sam. 1:26; 2 Sam. 2:2; 2 Sam. 3:3; 2 Sam. 3:5; 2 Sam. 3:8; 2 Sam. 3:14; 2 Sam. 5:13; 2 Sam. 6:19; 2 Sam. 11:2; 2 Sam. 11:3; 2 Sam. 11:5; 2 Sam. 11:11; 2 Sam. 11:21; 2 Sam. 11:26; 2 Sam. 11:27; 2 Sam. 12:8; 2 Sam. 12:9; 2 Sam. 12:10; 2 Sam. 12:11; 2 Sam. 12:15; 2 Sam. 12:24; 2 Sam. 14:2; 2 Sam. 14:4; 2 Sam. 14:8; 2 Sam. 14:9; 2 Sam. 14:12; 2 Sam. 14:13; 2 Sam. 14:18; 2 Sam. 14:19; 2 Sam. 14:27; 2 Sam. 17:19; 2 Sam. 17:20; 2 Sam. 19:5; 2 Sam. 20:3; 2 Sam. 20:16; 2 Sam. 20:17; 2 Sam. 20:21; 2 Sam. 20:22; 1 Ki. 2:17; 1 Ki. 2:21; 1 Ki. 3:16; 1 Ki. 3:17; 1 Ki. 3:18; 1 Ki. 3:19; 1 Ki. 3:22; 1 Ki. 3:26; 1 Ki. 4:11; 1 Ki. 9:16; 1 Ki. 11:1; 1 Ki. 11:3; 1 Ki. 11:4; 1 Ki. 11:8; 1 Ki. 11:9; 1 Ki. 14:2; 1 Ki. 14:4; 1 Ki. 14:5; 1 Ki. 14:6; 1 Ki. 14:17; 1 Ki. 16:31; 1 Ki. 17:17; 1 Ki. 17:24; 1 Ki. 20:3; 1 Ki. 20:5; 1 Ki. 21:5; 1 Ki. 21:7; 1 Ki. 21:25; 2 Ki. 4:1; 2 Ki. 4:8; 2 Ki. 4:17; 2 Ki. 5:2; 2 Ki. 6:26; 2 Ki. 6:28; 2 Ki. 6:30; 2 Ki. 8:1; 2 Ki. 8:2; 2 Ki. 8:3; 2 Ki. 8:5; 2 Ki. 8:6; 2 Ki. 8:18; 2 Ki. 14:9; 2 Ki. 22:14; 2 Ki. 23:7; 2 Ki. 24:15; 1 Chr. 1:50; 1 Chr. 2:18; 1 Chr. 2:24; 1 Chr. 2:26; 1 Chr. 2:29; 1 Chr. 2:35; 1 Chr. 3:3; 1 Chr. 4:5; 1 Chr. 4:18; 1 Chr. 4:19; 1 Chr. 7:4; 1 Chr. 7:15; 1 Chr. 7:16; 1 Chr. 7:23; 1 Chr. 8:8; 1 Chr. 8:9; 1 Chr. 8:29; 1 Chr. 9:35; 1 Chr. 14:3; 1 Chr. 16:3; 2 Chr. 2:14; 2 Chr. 8:11; 2 Chr. 11:18; 2 Chr. 11:21; 2 Chr. 11:23; 2 Chr. 13:21; 2 Chr. 13:22; 2 Chr. 20:13; 2 Chr. 21:6; 2 Chr. 21:14; 2 Chr. 21:17; 2 Chr. 22:11; 2 Chr. 24:3; 2 Chr. 25:18; 2 Chr. 28:8; 2 Chr. 29:9; 2 Chr. 31:18; 2 Chr. 34:22; Ezr. 2:61; Ezr. 10:1; Ezr. 10:2; Ezr. 10:3; Ezr. 10:10; Ezr. 10:11; Ezr. 10:14; Ezr. 10:17; Ezr. 10:18; Ezr. 10:19; Ezr. 10:44; Neh. 4:14; Neh. 5:1; Neh. 7:63; Neh. 8:2; Neh. 8:3; Neh. 10:28; Neh. 12:43; Neh. 13:23; Neh. 13:26; Neh. 13:27; Est. 1:9; Est. 1:17; Est. 1:20; Est. 2:3; Est. 2:8; Est. 2:9; Est. 2:11; Est. 2:12; Est. 2:13; Est. 2:14; Est. 2:15; Est. 2:17; Est. 3:13; Est. 4:11; Est. 5:10; Est. 5:14; Est. 6:13; Est. 8:11; Job 2:9; Job 14:1; Job 15:14; Job 19:17; Job 25:4; Job 31:9; Job 31:10; Job 42:15; Ps. 58:8; Ps. 109:9; Ps. 128:3; Prov. 2:16; Prov. 5:18; Prov. 6:24; Prov. 6:26; Prov. 6:29; Prov. 6:32; Prov. 7:5; Prov. 7:10; Prov. 9:13; Prov. 11:16; Prov. 11:22; Prov. 12:4; Prov. 14:1; Prov. 18:22; Prov. 19:13; Prov. 19:14; Prov. 21:9; Prov. 21:19; Prov. 25:24; Prov. 27:15; Prov. 30:20; Prov. 31:3; Prov. 31:10; Prov. 31:30; Eccl. 7:26; Eccl. 7:28; Eccl. 9:9; Cant. 1:8; Cant. 5:9; Cant. 6:1; Isa. 3:12; Isa. 4:1; Isa. 13:16; Isa. 19:16; Isa. 27:11; Isa. 32:9; Isa. 34:15; Isa. 34:16; Isa. 45:10; Isa. 49:15; Isa. 54:6; Jer. 3:1; Jer. 3:3; Jer. 3:20; Jer. 5:8; Jer. 6:11; Jer. 6:12; Jer. 7:18; Jer. 8:10; Jer. 9:20; Jer. 13:21; Jer. 14:16; Jer. 16:2; Jer. 18:21; Jer. 29:6; Jer. 29:23; Jer. 35:8; Jer. 38:22; Jer. 38:23; Jer. 40:7; Jer. 41:16; Jer. 43:6; Jer. 44:7; Jer. 44:9; Jer. 44:15; Jer. 44:20; Jer. 44:24; Jer. 44:25; Jer. 48:41; Jer. 49:22; Jer. 50:37; Jer. 51:22; Jer. 51:30; Lam. 2:20; Lam. 4:10; Lam. 5:11; Ezek. 1:9; Ezek. 1:23; Ezek. 3:13; Ezek. 8:14; Ezek. 9:6; Ezek. 16:32; Ezek. 16:34; Ezek. 16:41; Ezek. 18:6; Ezek. 18:11; Ezek. 18:15; Ezek. 22:11; Ezek. 23:2; Ezek. 23:10; Ezek. 23:44; Ezek. 23:48; Ezek. 24:18; Ezek. 33:26; Dan. 11:17; Dan. 11:37; Hos. 1:2; Hos. 2:2; Hos. 3:1; Hos. 12:12; Amos 4:3; Amos 7:17; Mic. 2:9; Nah. 3:13; Zech. 5:7; Zech. 5:9; Zech. 11:9; Zech. 12:12; Zech. 12:13; Zech. 12:14; Zech. 14:2; Mal. 2:14; Mal. 2:15

Man (0376)(ish) means man, individual, male husband. One distinguished by maleness Ish does not indicate humankind but the male gender in particular. "The word 'ish connotes primarily the concept of man as an individual and thus differs in that regard from the more general concepts inherent in the words 'ēnōsh and 'ādām ("mankind")."

Gilbrant - The etymology of 'ish is uncertain. It usually means "man," "husband," and sometimes is used in the collective for "humankind." Man is sometimes used in connection with 'ādām. 'Adām suggests the earth origin of man, while 'ish defines other qualities of man. Man is distinguished from God. In Num. 23:19, 'ish is used to demonstrate the vast difference between God and a human being. Hosea 11:9 reads, "for I am God and not man." Job 9:32 says that "He (God) is not a man, as I am." Elihu reminds the three friends of Job that it was God, not man, who brought Job down (Job 32:13). Isaiah often uses the word "holy" when speaking of God. The Hebrew meaning of "holy" suggests "separation." God is the Holy One. Man is distinguished from animal. In Ex 11:7, 'ish is used to show this distinction. (**ED**: but see use in Ge 7:2 "very clean animal by sevens, a **male** and his female [ishshah])"

The word for **husband** is usually expressed by this term. Leah, in Gen. 29:32 says, "Now, therefore, my husband will love me." In v. 34 of chapter 29, she repeats "my husband (man)." The relationship of man and wife (spouse) is close. The husband is 'ish, the mate 'ishshāh (HED #828). In Gen. 2:25, Adam and Eve are "man and his wife." Throughout the story of the first human family, there were two persons, "man" and "wife." In the prophets, the Lord is referred to as the "**husband**" of Israel. "I was an husband unto them, saith the Lord" (Jer. 31:32). "For Thy Maker is thine husband," (Isa. 54:5). "Thou shalt call me my husband," (Hosea 2:16). In these passages, God enters into the closest love relationship possible between the human and the Divine. That relationship is expressed by husband and wife.

The word "man" may be in the construct position to express physical or spiritual values, nationality, profession, relationship, etc. Jacob said to his mother, "Esau my brother is a hairy man, but I am a smooth man" (Gen. 27:11). David is described by the servant of Saul as a man of war (soldier) and as a handsome man (1 Sam. 16:18). Exodus 18:21 speaks of "trustworthy man." An Egyptian is "a man of Egypt" in Gen. 39:1. A Levite is "a man of Levi" in Judg. 19:1. Genesis 25:27 states that Esau was a hunter (a man knowing hunting) and a field man (an agriculturist), while Jacob was a quiet or mature man dwelling in tents. There are some passages in which 'ish appears as a messenger sent from God. In Judges 13, Manoah's wife refers to "the man of God" as on whose countenance was like "an angel of God" in v. 6. In vv. 10f, Manoah and his wife come to "the man." Messengers sent from God could apparently appear as Divine messengers or messengers taking on human form. Moses, Samuel, David, Elijah, Elisha, Shemaiah and Igdaliah are called "men of God." This title demonstrates their position and mission under God's commands. "Man" can also be used for the distributive "each," or "everyone." In Gen. 40:5, "Each man his dream" and "Each man according to the interpretation of his dream," are examples of the distributive use. ([Complete Biblical Library](#))

Ish uses in 1797 verses and translated adulteress*(1), all(1), another(2), any(6), any man(21), any man's(4), any one(3), anyone(16), anyone*(1), archers*(1), Benjamite*(3), certain(6), champion*(2), counselor*(1), counselors*(1), deserve(1), each(148), each had another(1), each his man(1), each man*(1), each man(37), each man's(3), each one(37), each one by another(1), each person(1), each*(5), eloquent*(1), every(1), every man(38), every man's(7), every one(8), everyone(16), everyone*(3), expert(1), farming*(1), father*(1), fellow(3), fellows(2), friend*(1), friends*(1), high*(1), himself(1), hunter*(1), husband(65), husband's(1), husbands(4), idiot*(1), Ishi(1), keepers(2), liar*(1), male(2), man(746), man against another(1), man of each(1), man the men(1), man your husband(1), man's(21), man's are the men(1), manchild(1), mankind*(1), marry*(1), marrying*(1), men at one(1), men's(1), men*(1), no*(1), none*(10), one(89), one of men(1), one's(1), oppressor*(1), ordinary(1), own(1), people(3), person(5), persons(2), prime(1), rank(1), respective(1), sailors*(1), slanderer*(1), soldiers(1), soldiers*(3), some(8), son*(1), steward*(1), swordsmen*(1), this one(1), this one and that one(1), those(1), those who(3), tiller*(1), together*(1), traders*(2), tradition*(1), traveler*(1), troop(1), warriors(3), whoever*(3). **JUST USES IN GENESIS LISTED BECAUSE OF LARGE NUMBER - CLICK THE STRONG'S NUMBER SO SEE MORE USES** - Gen. 2:23; Gen. 2:24; Gen. 3:6; Gen. 3:16; Gen. 4:1; Gen. 4:23; Gen. 6:4; Gen. 6:9; Gen. 7:2; Gen. 9:5; Gen. 9:20; Gen. 10:5; Gen. 11:3; Gen. 11:7; Gen. 12:20; Gen. 13:11; Gen. 13:13; Gen. 13:16; Gen. 14:24; Gen. 15:10; Gen. 16:3; Gen. 17:23; Gen. 17:27; Gen. 18:2; Gen. 18:16; Gen. 18:22; Gen. 19:4; Gen. 19:5; Gen. 19:8; Gen. 19:10; Gen. 19:11; Gen. 19:12; Gen. 19:16; Gen. 19:31; Gen. 20:7; Gen. 20:8; Gen. 23:6; Gen. 24:13; Gen. 24:16; Gen. 24:21; Gen. 24:22; Gen. 24:26; Gen. 24:29; Gen. 24:30; Gen. 24:32; Gen. 24:54; Gen. 24:58; Gen. 24:59; Gen. 24:61; Gen. 24:65; Gen. 25:27; Gen. 26:7; Gen. 26:11; Gen. 26:13; Gen. 27:11; Gen. 29:19; Gen. 29:22; Gen. 29:32; Gen. 29:34; Gen. 30:15; Gen. 30:18; Gen. 30:20; Gen. 30:43; Gen. 31:49; Gen. 31:50; Gen. 32:6; Gen. 32:24; Gen. 32:28; Gen. 33:1; Gen. 34:7; Gen. 34:14; Gen. 34:20; Gen. 34:21; Gen. 34:22; Gen. 34:25; Gen. 37:15; Gen. 37:17; Gen. 37:19; Gen. 37:28; Gen. 38:1; Gen. 38:2; Gen. 38:21; Gen. 38:22; Gen. 38:25; Gen. 39:2; Gen. 39:11; Gen. 39:14; Gen. 40:5; Gen. 41:11; Gen. 41:12; Gen. 41:33; Gen. 41:38; Gen. 41:44; Gen. 42:11; Gen. 42:13; Gen. 42:21; Gen. 42:25; Gen. 42:28; Gen. 42:30; Gen. 42:33; Gen. 42:35; Gen. 43:3; Gen. 43:5; Gen. 43:6; Gen. 43:7; Gen. 43:11; Gen. 43:13; Gen. 43:14; Gen. 43:15; Gen. 43:16; Gen. 43:17; Gen. 43:18; Gen. 43:19; Gen. 43:21; Gen. 43:24; Gen. 43:33; Gen. 44:1; Gen. 44:3; Gen. 44:4; Gen. 44:11; Gen. 44:13; Gen. 44:15; Gen. 44:17; Gen. 44:26; Gen. 45:1; Gen. 45:22; Gen. 46:32; Gen. 46:34; Gen. 47:2; Gen. 47:6; Gen. 47:20; Gen. 49:6; Gen. 49:28

Adam said: "This is now bone of my bones and flesh of my flesh." — Genesis 2:23

Today's Scripture: Matthew 19:1-8

When Pastor Howard Sugden performed the wedding ceremony for my husband and me, he emphasized that we were participating in a miracle. We believed him, but we didn't comprehend the size of the miracle needed to hold two people together, much less become one.

After 20 years, I realize that the marriage, not the wedding, was the real miracle. Anyone can have a wedding, but only God can create a marriage.

One definition of wed is "to cause to adhere devotedly or stubbornly." For some couples, "stubborn" is a more accurate description of their relationship than "devoted."

God has in mind something much better for us than a stubborn refusal to divorce. The union of marriage is so strong that we become "one flesh." God wants marriage to be the way it was when He first created Eve from Adam (Genesis 2:21-24). That's what Jesus was explaining to the Pharisees when they asked Him, "Is it lawful for a man to divorce his wife for just any reason?" (Matthew 19:3). Jesus replied, "A man shall . . . be joined to his wife, and the two shall become one flesh" (v.5).

To pledge your life to another is indeed an act of faith that requires belief in miracles. Thankfully, God is in the business of creating marriages. By: Julie Ackerman Link ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The marriage bond that joins two hearts
No power on earth can break
If they commit their lives to Christ
And of His love partake.
—D. De Haan

A happy marriage is a union of two good forgivers.

Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

BGT νεκεν το του καταλε ψει νθρωπος τ ν πατ ρα α το κα τ ν μητ ρα α το κα προσκολληθ σεται πρ ς τ ν γυνα κα α το κα σονται ο δ ο ε ς σ ρκα μ αν

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

NET That is why a man leaves his father and mother and unites with his wife, and they become a new family.

BBE For this cause will a man go away from his father and his mother and be joined to his wife; and they will be one flesh.

CSB This is why a man leaves his father and mother and bonds with his wife, and they become one flesh.

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

ESV Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

GWN That is why a man will leave his father and mother and will be united with his wife, and they will become one flesh.

NKJ Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

NAB That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

NIV For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

NJB This is why a man leaves his father and mother and becomes attached to his wife, and they become one flesh.

NLT This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

NRS Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

YLT therefore doth a man leave his father and his mother, and hath cleaved unto his wife, and they have become one flesh.

LXE Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

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

DBY Therefore shall a man leave his father and his mother, and cleave to his wife; and they shall become one flesh.

BHT `al-Kën ya|`ázob-`îš `et-`äbîw wü`et-`immô wüdäbaq Bü`îšTô wühäyû Lübäsär `eHäd

NAS For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

NIRV That's why a man will leave his father and mother and be joined to his wife. The two of them will become one.

RSV Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

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

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

- **leave:** Ge 24:58,59 31:14,15 Ps 45:10
- **be joined:** Lev 22:12,13 De 4:4 10:20 Jos 23:8 Ps 45:10 Pr 12:4 31:10 Ac 11:23
- **and they shall become one flesh:** Mal 2:14-16 Mt 19:3-9 Mk 10:6-12 Ro 7:2 1Co 6:16,17 7:2-4,10 1Co 7:11 Eph 5:28-31 1Ti 5:14 1Pe 3:1-7
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

Related Passages:

Malachi 2:14-16+ "Yet you say, 'For what reason?' Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. 15 "But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. 16 "For I hate divorce," says the LORD, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."

MARRIAGE: LEAVE AND CLEAVE!

Marriage as defined by God is to leave and cleave and not leave!

For this reason (term of conclusion) **a man (adam) shall leave ('azab) his father and his mother, and be joined (dabaq) to his wife - Leave** is translated in the Septuagint with [kataleipo](#) which means to leave behind. That old relationship with parents is severed and replaced by a new bond with one's spouse. **Joined** means they are to "stick like glue." It speaks of the permanence of this union and in committed Christians in America, this "permanence" is reflected by the fact that 70% are still "glued" to their first partner (see [divorce among Christians](#)). Note that Moses says a **man is joined to his wife**. In other words this is not advocating or supporting a man and woman living together out of wedlock! Further if we let the Holy Spirit inspired text speak for itself, it is clear that the marriage in God's good and acceptable and perfect will and which is honored by God is between one man and one woman for one lifetime. This verse has no asterisks or exception clauses.

NET NOTE on leave - The verb translated “leave” (עָזַב, 'azab) normally means “to abandon, to forsake, to leave behind, to discard,” when used with human subject and object (see Josh 22:3; 1Sa 30:13; Ps 27:10; Pr 2:17; Isa 54:6; 60:15; 62:4; Jer 49:11). Within the context of the ancient Israelite extended family structure, this cannot refer to emotional or geographical separation. The narrator is using hyperbole to emphasize the change in perspective that typically overtakes a young man when his thoughts turn to love and marriage....**BE JOINED** - The verb is traditionally translated “cleaves [to]”; it has the basic idea of “stick with/to” (e.g., it is used of Ruth resolutely staying with her mother-in-law in Ruth 1:14). In this passage it describes the inseparable relationship between the man and the woman in marriage as God intended it.

And they shall become one flesh - This is a mystery. This is a miracle. Two cannot become one unless God supernaturally brings this about. So at every wedding you have ever attended, you have not just witnessed their wedding, but you have truly witnessed a divine miracle. Two becoming one CAN NEVER be undone! Physical separation cannot undo the supernatural act! Divorce cannot undo the supernatural act! **One flesh** speaks of the [Oneness of Covenant](#), where there is union and communion and intimacy of a type which one cannot experience in any other human relationship (see [covenant of Marriage](#)).

Jesus declared "So they are no longer two, but **one flesh**. What therefore God has joined together, **let no man separate**." (Mt 19:6)

Separate is [chorizo](#) in [present imperative with a negative](#). There were 3 words for "divorce" and this one means to "place distance or space between".

Divorce (apostasiou) is literally "to remove either spatially or from the center of a state or relationship" or "to break fellowship." The biblical teaching on divorce can only be understood against the background of Jesus' view of marriage. Marriage was a sacred concept to Jesus. The permanence of the contract of marital union is stressed by the fact that two people become one flesh. No one would contemplate severing even a limb, much less half of his torso. Yet, this is precisely the emotional and spiritual result of the fracturing of marriage. Furthermore, divorce is a device of men created to annul, as it were, the authority of God. Moses allowed divorce as a concession (an effort to protect ill-treated Hebrew wives), sin encouraged the practice (polygamy brought murder and revenge), and human nature coerced it (the hardness of hearts, cf. Dt 24:1-4). The Pharisees sought to trap Jesus on the divorce question (Mt 19:3). The followers of Shammai were the conservatives in that they believed divorce should be granted only because of unchastity, adultery, or something scandalous. On the other hand, Hillel, the more liberal, argued for divorce for any reason, i.e., "if she finds no favor in your eyes." Jesus refers to neither rabbi, nor does He directly refer to Moses. Rather, He goes back to the beginning, quoting the divinely inspired words of Adam (Mt 19:4-6), because the answer to this problematic issue does not lie in legal codes or traditional practices but in God's design in creation (Gen. 2:24). God does not condone the corruption of divine ordinances, nor does He accommodate or compromise His morality (Mt 19:4). The Pharisees had made the "permission" of the Law a "command," giving way to human stubbornness instead of divine plan and purpose. Why then does God reject divorce? (1) Marriage is a divine institution (Mt 19:4). (2) Marriage is by express command (Mt 19:5). (3) Marriage makes two people become one flesh (Mt 19:6). (4) The first couple show unbroken unity of lives (Mt 19:8). (5) There are evil consequences in separation (Mt 19:9).

NET NOTE on one flesh - Heb “and they become one flesh.” The perfect with vav consecutive carries the same habitual or characteristic nuance as the preceding verbs in the verse. The retention of the word “flesh” (בָּשָׂר, basar) in the translation often leads to improper or incomplete interpretations. The Hebrew word refers to more than just a sexual union. When they unite in marriage, the man and woman bring into being a new family unit (הָיָה + לָ, hayah + lamed preposition means “become”). The phrase “one flesh” occurs only here and must be interpreted in light of v. 23. There the man declares that the woman is bone of his bone and flesh of his flesh. To be one’s “bone and flesh” is to be related by blood to someone. For example, the phrase describes the relationship between Laban and Jacob (Gen 29:14); Abimelech and the Shechemites (Judg 9:2; his mother was a Shechemite); David and the Israelites (2 Sam 5:1); David and the elders of Judah (2 Sam 19:12); and David and his nephew Amasa (2 Sam 19:13, see 2 Sam 17:2; 1 Chr 2:16–17). The expression “one flesh” seems to indicate that they become, as it were, “kin,” at least legally (a new family unit is created) or metaphorically. In this first marriage in human history, the woman was literally formed from the man’s bone and flesh. Even though later marriages do not involve such a divine surgical operation, the first marriage sets the pattern for how later marriages are understood and explains why marriage supersedes the parent-child relationship.

Leave (05800) ['azab](#) basically means to depart from something -- to leave, to forsake (48x), to leave (26x; "left" 22x), to loose, to depart, to abandon. Things that can left behind or forsaken include persons (Ge 44:22; Nu 10:30; Ru 1:16; 2Ki4:30), people who should left behind (Ge 2:24); places (2Ki 8:6; Jer 18:14; 25:38) and objects (Ge 39:12,13; 50:8; Ex 9:21). Men can forsake God (apostatize) (Dt 28:20, 31:16, Jer 1:16), can abandon qualities of virtue (1Ki 12:8, 2Chr 10:8, 13), the way (of righteousness) (Pr 15:10), instruction/wisdom (Pr 4:2, 6), reproof (Pr 10:17 - "ignore" = forsake), kindness (lovingkindness, faithfulness) (Pr 3:3). God

promises to not forsake His people (Ge 24:27, 28:15, Dt 31:6,7 contrast what God's people will do = Dt 31:16). In a use similar to Pr 28:13, we are instructed to "forsake wrath." (Ps 37:8)

Be joined (cleave) ([1692](#)) **dabaq** means to stick to, adhere to, cling to, join with, stay with, stay in close proximity to and which yields the noun form for "**glue**". Dabaq describes something that sticks or clings to something else (Ezek 29:4 and Ezekiel's tongue to roof of his mouth Ezek. 3:26).

It is interesting that one of the most concentrated uses of "**dabaq**" in the OT is found in this short story of Ruth (Ru 1:14, 2:8, 2:21, 23-see **notes** Ru 1:14; 2:8; 21; 23) -- Ruth 2:8 "**stay** here with my maids"; Ruth 2:21 "'You should **stay close** to my servants"; Ruth 2:23 "So she **stayed close** by the maids of Boaz";

Dabaq often refers to physical things sticking to each other, especially parts of the body as described vividly by Job who said "My bone **clings** to my skin and my flesh, and I have escaped only by the skin of my teeth" (Job 19:20, cf one's tongue "**stuck** to their palate" Job 29:10).

God speaking through Moses warned Israel to "choose life in order that you may live... by loving the LORD your God, by obeying His voice, and by **holding fast** (dabaq) to Him" going on to explain that one should **cling to** Jehovah because "**this is your life and the length of your days**, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." (Dt 30:19, 20)

King Hezekiah heeded this instruction and "**clung to** the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses." and the result of his **clinging** was that "Jehovah was with him; wherever he went he prospered." (2Ki 18:6 18:7, cf : Ps 63:8)

A vivid picture of the meaning of **dabaq** is found in David's declaration "I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not **fasten its grip** on me." (Ps 101:3), picturing the power of sin to entrap the sinner. ([Spurgeon on Ps 101:3](#))

Dabaq also conveys the ideas of **loyalty** and **devotion** as in the first use of **dabaq** where "a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Ge 2:24) which also emphasizes the basic meaning of being intimately joined to another and of being identified with one another, even as Ruth was now committing to be "identified" no longer with the Moabites but primarily with Naomi, her people and her God.

As alluded to earlier, this idea of leaving former affections and loyalties and shifting them to Jehovah is found numerous times in Deuteronomy, as for example in (Dt 10:20) where Moses instructs Israel that they are to "fear the LORD your God; you shall serve Him and **cling to** Him, and you shall swear by His name". In this verse we also see that reverential awe (**fear**) of God is in part manifest by one **cleaving** closely to Him. This truth gives us some insight into Ruth's cleaving to Naomi and ultimately to Naomi's God. (cf Dt 11:22 23, 13:4 Josh 23:8 contrast Josh 23:12 Dt 13:17)

QUESTION - [What does it mean that "the two shall become one flesh" \(Genesis 2:24\)?](#)

ANSWER - Genesis 2:24 gives us a picture of the [marriage bond](#) before sin entered the world: "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Genesis 2:24, NKJV). "One flesh" echoes the language of the preceding verse when Adam first meets Eve and exclaims, "This one is bone of my bone, and flesh from my flesh!" (Genesis 2:23, NLT). Two becoming one in marriage involves uniting two whole and separate people into a new, God-designed and God-purposed life.

The *two shall become one flesh* clause expresses the original purpose of marriage: to seal a permanent relationship between a husband and wife. Jesus spoke of this union in a conversation with the Pharisees about divorce: "But at the beginning of creation God 'made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate" (Mark 10:6-9; see also Matthew 19:4-6).

Marriage was intended to be an unbreakable, lifelong union. Termination of marriage in [divorce](#) was not considered before sin came into the world (Genesis 3). The Bible teaches that all instances of separation and divorce were because of sin (Deuteronomy 24:1-4; Ezra 9-10; Malachi 2:14; Matthew 5:31-32; Luke 16:18). When God said, "And the two shall become one," His ideal objective was for the man and woman to join together in an inseparable and exclusive union.

Husbands and wives become "[one flesh](#)" in sexual intimacy, as reflected literally in their children's lives. A child is one, new, whole, individual and separate life created through the physical union of two people—a man and a woman. God's idyllic design for the sexual union in marriage is to be exclusive: "Give honor to marriage, and remain faithful to one another in marriage. God will surely

judge people who are immoral and those who commit adultery” (Hebrews 13:4NLT; see also Ephesians 5:22–33; 1 Timothy 3:2, 12 and Titus 1:6).

Two becoming one in the sexual aspect of marriage means caring for and fulfilling one another’s physical needs with respect and mutual consent (1 Corinthians 7:1–5), not exploiting one another (1 Thessalonians 4:3–7), and delighting in one another (Proverbs 5:15–19; Ecclesiastes 9:9). God’s design for physical intimacy in marriage is portrayed with beauty and dignity in the Song of Solomon.

Of course, oneness in marriage reaches far beyond the physical level. The original Hebrew word translated as “flesh” refers to much more than a person’s physical or sexual composition. It relates to the whole human existence. The biblical view of “one flesh” communicates a unity that covers every facet of a couple’s joint lives as husband and wife. In marriage, two whole lives unite together as one emotionally, intellectually, financially, spiritually, and in every other way. The “two shall become one” in purpose. They are so close that they function like one person, balancing each other’s strengths and weaknesses so that together they can fulfill their God-given calling.

In Scripture, marriage is viewed as a covenant relationship between a man and a woman (Malachi 2:14–16; Proverbs 2:16–17). The two people become dependent on each other and responsible for one another. This human bond in marriage is a metaphor for God’s relationship with Israel (Ezekiel 16:8) as well as a picture of the union between Christ and the church: “But whoever is united with the Lord is one with him in spirit” (1 Corinthians 6:17; cf. Ephesians 5:31–32).

Nevertheless, since the fall of humankind, the marriage relationship has failed to measure up to its God-intended ideal. Apart from salvation in Jesus Christ and the Holy Spirit’s sanctifying work, husbands and wives cannot even begin to live in mutual harmony and accord. Yet, in Christ, believers discover the unconditional love of God (1 Corinthians 13:4–8)—a supernatural love that enables them to make a lifelong commitment to care for their spouse as Christ loved His bride, the church, and sacrificed Himself for her (Ephesians 5:25).

The two shall become one flesh expresses the heart of the Bible’s concept of marriage. By entering into marriage, a husband and wife take solemn vows to become permanently one flesh—to love, honor, and cherish one another until they are parted by death. GotQuestions.org

The Girl In The Yellow Coat

A man shall leave his father and mother and be joined to his wife, and they shall become one flesh. —Genesis 2:24

Today’s Scripture & Insight: Genesis 2:18-25

It was her yellow raincoat that caught my attention, and quickly I became increasingly interested in this cute freshman with long, brown hair. Soon I worked up my courage, interrupted Sue as she walked along reading a letter from a guy back home, and awkwardly asked her for a date. To my surprise, she said yes.

More than 4 decades later, Sue and I look back and laugh at our first uncomfortable meeting on that college campus—and marvel how God put a shy guy from Ohio together with a shy girl from Michigan. Through the years, we have faced innumerable crises together as we raised our family. We’ve negotiated parenting four kids, and we’ve struggled mightily with losing one of them. Problems big and small have tested our faith, yet we’ve stuck together. It took commitment from both of us and the grace of God. Today we rejoice in God’s design, spelled out in Genesis 2:24—to leave our parents, to be unified as man and wife, and to become united as one flesh. We cherish this amazing plan that has given us such a wonderful life together.

God’s design for marriage is beautiful. So we pray for married couples to sense how awesome it is to enjoy life together under the blessing of God’s loving guidance. By: Dave Branon ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, the first thing You organized during society’s earliest days was marriage. Thank You for how You designed this amazing institution. Show me how to help strengthen others in their marriage relationship.

Marriage thrives in a climate of love, honor, and respect.

Jay Adams - GENESIS 2:24 “and the two shall become one flesh”

“Well, what’s difficult about this passage? Doesn’t it say that two people shall be joined together and shall have sex?” Well, no, on

several counts. First, it says a man and a wife are joined together, not merely two people. There are those who try to call a same sex relationship a marriage. That simply doesn't fit the biblical model. God's Word is explicit about that.

But second, it does say that a man and a wife are joined together in marriage. That verb joined (literally, "glued") together speaks of a permanent relationship. Not a trial relationship that, if it doesn't work out, may be terminated. Jesus said, "What God has yoked together, a human being must not separate" (Matthew 19:6). So, divorce, though allowed for unrepentant adultery and desertion, was not in view in Genesis 2. The goal was to cement a permanent relationship between a man and his wife.

But neither does the passage speak about sexual relations. The words "**one flesh**" have a different meaning. The word "**flesh**," in Hebrew, had much the same meaning as our word "**body**." They, like us, used the word to mean "person." When we say "everybody," we do not think of every body (as though we were speaking only of meat and bones). Rather we think of every person. So, too when the Hebrew wrote "all flesh" it meant all persons, or everybody. Just a few chapters later, for instance, when Moses was foretelling the flood to come, He said, "God looked on the earth, and behold, it was corrupt; for **all flesh** had corrupted their way upon the earth" (Genesis 6:11). Joel wrote that God would pour out His Spirit on "all flesh" (Joel 2:28; i.e., upon all sorts of persons). So, the two becoming one flesh meant that they were to become so close that they would function like one person. **Of course, the fall of man has kept the marriage relationship from measuring up to that ideal. Men and women, apart from salvation and sanctification, do not even begin to approach such unity of companionship. Yet, in Christ, they can learn to approach it more and more** ([Fifty Difficult Passages Explained](#))

QUESTION - [Is the divorce rate among Christians truly the same as among non-Christians?](#)

ANSWER - We've all heard the claim: "Christians are just as likely to [divorce](#) as non-Christians." This statement is often attributed to a 2008 study by the Barna Research Group that indicated that those who identified as Christian were just as likely as non-Christians to be divorced. This study was also broken down into subcategories by religious denomination, showing Baptists and non-denominational Protestants leading the way in divorce. The claim that the divorce rate among Christians equals that of non-Christians builds upon the common assumption that 50 percent of all marriages end in divorce. But, according to the latest research, those statements about the divorce rate, among Christians in particular, are untrue.

Harvard-trained social researcher and author Shaunti Feldhahn, in her book *The Good News About Marriage* says that the data reveals a different story about the divorce rate. Feldhahn states that the "50 percent" figure was not based on hard data; rather, the number came from projections of what researchers *thought* the divorce rate would become after states passed no-fault divorce laws. "We've never hit those numbers. We've never gotten close," she writes. According to her study, the overall divorce rate is around 33 percent.

Partnering with George Barna, Feldhahn reexamined the data pertaining to the divorce rate among Christians and found that the numbers were based on survey-takers who identified as "Christian" rather than some other religion. Under that broad classification, respondents were as likely as anyone else to have been divorced. The "Christian" category included people who profess a belief system but do not live a committed lifestyle. However, for those who were active in their church, the divorce rate was 27 to 50 percent *lower* than for non-churchgoers. [Nominal Christians](#)—those who simply call themselves "Christians" but do not actively engage with the faith—are actually 20 percent *more* likely than the general population to get divorced.

Dr. Brad Wilcox, director of the National Marriage Project, states that "active conservative protestants who attend church regularly are actually 35% less likely to divorce than those who have no religious preferences" (quoted by Stetzer, Ed. "The Exchange." *Christianity Today*. "Marriage, Divorce, and the Church: What do the stats say, and can marriage be happy?" Feb. 14, 2014. WEB. Oct. 26, 2015). In her studies, Feldhahn found that 72 percent of all married people were still married to their first spouse. And of those marriages, four out of five are happy.

Putting it all together, what these findings tell us is that religion itself cannot insulate us from the stresses that pull at the fabric of our marriages. But there's definite good news regarding divorce rates and Christians: contrary to what's been reported for years, the divorce rate is *not* 50 percent; it's more like 30 percent. And then we find that people who keep God at the center of their home and family stay married at far greater rates, and even thrive within those marriages. One of the reasons for this is that those whose first commitment is to the lordship of Jesus put fewer expectations upon their spouses to meet emotional needs that only God can meet. The lessening of unrealistic [expectations](#) gives marriages a stronger foundation upon which to withstand difficult times.

Although 1 Peter 2:7 is speaking of the church in general, the words also echo the truths revealed in the statistics on Christian marriages: "The stone that the builders rejected has become the cornerstone." When Jesus is the cornerstone of our homes and marriages, we can weather the storms (see Matthew 7:24). [GotQuestions.org](#)

QUESTION - [What does it mean to be one flesh in a marriage?](#)

ANSWER - The term “**one flesh**” comes from the Genesis account of the creation of Eve. Genesis 2:21-24 describes the process by which God created Eve from a rib taken from Adam’s side as he slept. Adam recognized that Eve was part of him—they were in fact “one flesh.” The term “one flesh” means that just as our bodies are one whole entity and cannot be divided into pieces and still be a whole, so God intended it to be with the marriage relationship. There are no longer two entities (two individuals), but now there is one entity (a married couple). There are a number of aspects to this new union.

As far as emotional attachments are concerned, the new unit takes precedence over all previous and future relationships (Genesis 2:24). Some marriage partners continue to place greater weight upon ties with parents than with the new partner. This is a recipe for disaster in the marriage and is a perversion of God’s original intention of “leaving and cleaving.” A similar problem can develop when a spouse begins to draw closer to a child to meet emotional needs rather than to his or her partner.

Emotionally, spiritually, intellectually, financially, and in every other way, the couple is to become one. Even as one part of the body cares for the other body parts (the stomach digests food for the body, the brain directs the body for the good of the whole, the hands work for the sake of the body, etc.), so each partner in the marriage is to care for the other. Each partner is no longer to see money earned as “my” money, but rather as “our” money. Ephesians 5:22-33 and Proverbs 31:10-31 give the application of this “oneness” to the role of the husband and to the wife, respectively.

Physically, they become one flesh, and the result of that one flesh is found in the children that their union produces; these children now possess a special genetic makeup, specific to their union. Even in the sexual aspect of their relationship, a husband and wife are not to consider their bodies as their own but as belonging to their partner (1 Corinthians 7:3-5). Nor are they to focus on their own pleasure but rather the giving of pleasure to their spouse.

This oneness and desire to benefit each other is not automatic, especially after mankind’s fall into sin. The man, in Genesis 2:24KJV, is told to “cleave” to his wife. This word has two ideas behind it. One is to be “glued” to his wife, a picture of how tight the marriage bond is to be. The other aspect is to “pursue hard after” the wife. This “pursuing hard after” is to go beyond the courtship leading to marriage, and is to continue throughout the marriage. The fleshly tendency is to “do what feels good to me” rather than to consider what will benefit the spouse. And this self-centeredness is the rut that marriages commonly fall into once the “honeymoon is over.” Instead of each spouse dwelling upon how his or her own needs are not being met, he or she is to remain focused on meeting the needs of the spouse.

As nice as it may be for two people to live together meeting each other’s needs, God has a higher calling for the marriage. Even as they were to be serving Christ with their lives before marriage (Romans 12:1-2), now they are to serve Christ together as a unit and raise their children to serve God (1 Corinthians 7:29-34; Malachi 2:15; Ephesians 6:4). Priscilla and Aquila, in Acts 18, would be good examples of this. As a couple pursues serving Christ together, the joy which the Spirit gives will fill their marriage (Galatians 5:22-23). In the Garden of Eden, there were three present (Adam, Eve, and God), and there was joy. So, if God is central in a marriage today, there also will be joy. Without God, a true and full oneness is not possible. GotQuestions.org

Related Resources:

- [Covenant: The Oneness of Covenant](#)
- [Covenant: Oneness Notes](#)
- [Covenant: As It Relates to Marriage](#)

R C Sproul - Leaving and Cleaving Genesis 2:24

When two people marry it is important for them to leave their parents. It is sometimes difficult for parents to let their children leave, and it is sometimes just as hard for the children, but it is necessary. Leaving does not mean cutting off one’s parents, but it does mean geographical separation. Leaving the boundaries of another couple’s authority, the husband and wife establish a new home with their own authority and identity.

What happens when a couple wants to get married but they move in with his mom and dad? The young wife is soon thoroughly intimidated by the way his mother does things. Or in her parents’ home the new husband is subordinate to his father-in-law, and his wife is subordinate to both her husband and father. She is caught in a terrible crunch. Such problems happen even if the newlyweds do leave, but they are multiplied if they do not. God commands us to leave for very good reasons.

The beauty of God’s way is that when a young couple begins a new home, they have the opportunity to establish an adult relationship with their parents. This can be one of the most fulfilling and rewarding personal relationships a human being can have. Parents cannot help but think of their children as young and immature. But after the new couple has been away for a while and has acquired the maturity that comes with living together and having children, a new, mature relationship with the parents can blossom.

Leaving permits cleaving. Such unity results in a stronger marriage bond. For those who do not marry, a time comes to leave home for work or school. Notice that this principle of leaving and cleaving is a creation ordinance, given before sin's corruption. Even apart from sin, God intended for new families to come out from the authority of old at the point of marriage.

Coram Deo If you have not already done so, seek to develop a more adult relationship with your parents or grown children. If you are younger, be sure your leaving was more than just physical. As the parents of grown children, show the strength to allow your children to leave when the time comes.

Genesis 2:25 And the man and his wife were both naked and were not ashamed.

BGT καὶ ὁ ἄνθρωπος καὶ ἡ γυναῖκα ἦσαν ἄφοβοι

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

NET The man and his wife were both naked, but they were not ashamed.

BBE And the man and his wife were without clothing, and they had no sense of shame.

CSB Both the man and his wife were naked, yet felt no shame.

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

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

GWN The man and his wife were both naked, but they weren't ashamed of it.

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

NAB The man and his wife were both naked, yet they felt no shame.

NIV The man and his wife were both naked, and they felt no shame.

NJB Now, both of them were naked, the man and his wife, but they felt no shame before each other.

NLT Now the man and his wife were both naked, but they felt no shame.

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

YLT And they are both of them naked, the man and his wife, and they are not ashamed of themselves.

LXE And the two were naked, both Adam and his wife, and were not ashamed.

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

DBY And they were both naked, Man and his wife, and were not ashamed.

BHT wayyihyû šünêhem `ârûmmîm häj`ädâm wû`îšTô wûlô` yitBöššâšû

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

NIRV The man and his wife were both naked. They didn't feel any shame.

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

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

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

- **naked:** Ge 3:7,10,11
- **ashamed:** Ex 32:25 Ps 25:3 31:17 Isa 44:9 47:3 54:4 Jer 6:15 17:13 Eze 16:61 Joe 2:26 Mk 8:38 Lu 9:26 Ro 10:11
- [Genesis 2 Resources](#) - Multiple sermons and commentaries

**NO CLOTHES
NO SHAME**

This reminds me of the saying "NO FOUL, NO HARM," because in Genesis 2 there was NO SIN ("FOUL") and thus NO SHAME ("HARM").

And the man and his wife were both naked ([arom](#); Lxx - gymnos - stripped) **and were not ashamed** ([bosh](#); Lxx - [aischunomai](#)) -

This is a fact so it follows that after they sinned in Genesis 3, they were ashamed and sought to cover their nakedness. The upshot is that sin brings shame. Here Adam and Eve were without sin and therefore without shame!

THOUGHT - The beauty of the Cross of Christ is that Christ's death "bought" sinners a brand new garment, so that now, clothed in His righteousness, we can stand before God unashamed, "For all of you who were baptized into Christ have clothed yourselves with Christ." (Gal 3:27+, cf Eph 4:24+, Ro 3:22+, Lk 15:22+) And so we can exclaim "Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy (UNASHAMED!!!), to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen." (Jude 1:24-25+)

Matthew Henry - Our first parents needed no clothes for covering against cold or heat, for neither could hurt them: they needed none for ornament. Thus easy, thus happy, was man in his state of innocency. How good was God to him! How many favours did he load him with! How easy were the laws given to him! Yet man, being in honour, understood not his own interest, but soon became as the beasts that perish.

NET NOTE on **naked** - The motif of nakedness is introduced here and plays an important role in the next chapter. In the Bible nakedness conveys different things. In this context it signifies either innocence or integrity, depending on how those terms are defined. There is no fear of exploitation, no sense of vulnerability. But after the entrance of sin into the race, nakedness takes on a negative sense. It is then usually connected with the sense of vulnerability, shame, exploitation, and exposure (such as the idea of "uncovering nakedness" either in sexual exploitation or in captivity in war).

NET NOTE on **ashamed** - The imperfect verb form here has a customary nuance, indicating a continuing condition in past time. The meaning of the Hebrew term בּוֹשׁ (bosh) is "to be ashamed, to put to shame," but its meaning is stronger than "to be embarrassed." The word conveys the fear of exploitation or evil—enemies are put to shame through military victory. It indicates the feeling of shame that approximates a fear of evil.

Naked (06174)(**arom** from **ur** - to be exposed or bare) literally refers to physical nakedness (Gen. 2:25; 1Sa 19:24; Isa. 20:2-4) and figuratively to relate to one who without possessions (Job 1:21; Eccl. 5:15). Sheol is figuratively described as being naked before God, "a statement of its openness and vulnerability to God and His power" (Job 26:6). **Arom** can describe lack of resources (Amos 2:16).

Carl Schultz - Frequently the nudity indicated by this term has a symbolic meaning. Adam and Eve's lack of embarrassment at their nakedness suggests innocence (Genesis 2:25). Isaiah walked (a verb frequently used with 'ārôm) naked (probably not complete nudity but simply the laying aside of the upper garment; see KD on Isaiah 20) as a portent of Egyptian prisoners being led away by the victorious Assyrians (Isaiah 20:2, 3, 4). In 1 Samuel 19:24 Saul likewise was probably not naked, but divested of his royal robes and especially of his sword by the power of the Spirit of God so that David could get away in safety. The nakedness of the poor is an indication of oppression (Job 24:7, 10; Isaiah 58:7). His outer garment had been taken as collateral (Job 24:9) and not returned at night (Exodus 22:25; Exodus 26:27). Hosea 2:3 may allude to a custom mentioned in the Nuzi tablets in which children are called upon to strip their mother when she is dismissed for adultery. So the Lord would do to his adulterous wife, Israel. This word also indicates a lack of resources. Job, following his affliction by Satan, now reduced to nothing, observes that it was thus when he left his mother's womb and would be the same when he returned to the womb of the earth (Job 1:21=Eccl. 5:15). Amos 2:6 depicts a man stripped of his resources of courage when he faces the divine visitation. A most interesting use of this word is the affirmation that Sheol is naked before God, i.e., within range of God's jurisdiction and interest (Job 26:6; cf. Psalm 139:7, 8; Proverbs 15:11; Amos 9:2). God's knowledge and concern extend even to the realm of the dead. (See [link to the TWOT](#))

Gilbrant - Used of various stages of undress, 'ārôm overlaps semantically with 'erwāh, which more specifically has reference to exposure of the genital area. Complete nudity is referred to in Gen. 2:25, and because it was before sin had entered human experience, there was no sense of shame involved. In Job 1:21 and Ecc. 5:15, this word describes a person's condition at birth, emphasizing the lack of any possessions. Job 26:6 uses the idea for the total exposure of even the realm of the dead to the omniscient sovereign power of God. Running away from a battle without armor is described as "naked" in Amos 2:16. The needy are described as naked or lacking appropriate clothing (Isa. 58:7). Micah says he will go about without his outer garments as a sign of mourning over Judah's sinful condition and impending judgment. Saul took off his royal robes, prophesied and prostrated himself on the ground that way all night, as a reaction to the Holy Spirit's presence (1 Sam. 19:24). Stripping captives down to undergarments was a common practice by ancient conquerors to shame their defeated victims, and this is what Isaiah portrays as he goes about "naked," or partially clothed, prophesying impending defeat of the Egyptians by the Assyrians (Isa. 20:2ff). Stripping Hosea's wife is promised as a shameful punishment for her unfaithfulness (Hos. 2:3). ([Complete Biblical Library](#))

Arom - 15v - Gen. 2:25; 1 Sam. 19:24; Job 1:21; Job 22:6; Job 24:7; Job 24:10; Job 26:6; Eccl. 5:15; Isa.

Ashamed (put to shame) (0954) **bosh** -- Strong says means "properly to pale and by implication to be ashamed, disappointed or delayed." The TWOT says the primary meaning is "to fall into disgrace, normally through failure, either of self or of an object of trust." The word has overtones of being or feeling worthless. Bôsh means "to be ashamed. Bosh has several nuances - The **third** usage and the one that is most common carries the above thought further expressing the disgrace which is the result of defeat at the hands of an enemy, either in battle or in some other manner. In particular, the awful shame of being paraded as captives is thought of (Micah 1:11; cf. also Jeremiah 2:26). Involved here are all the nuances of confusion, disillusionment, humiliation, and brokenness which the word connotes. The prophets normally use the word with this sense, promising Israel that unless she repents and turns from her idolatrous ways, she will certainly experience the shame of defeat and exile. (Cf. Isaiah 1:29; Isaiah 30:5; Jeremiah 2:36; Jeremiah 9:19 [H 18]; Ezra 9:6; Daniel 9:7, etc.) Intimately associated with this third use of the word is the question of trust. If Israel seeks to insure her own glory by refusing to trust in God but rather trusts in idols (Isaiah 1:29) or in foreign nations (Isaiah 20:5; Isaiah 30:3, 5), she will not get glory, but shame and disgrace. On the other hand, if one will humbly submit to God, he will find his true glory, for God will not let that person come to shame (Isaiah 29:22; Joel 2:26, 27; Zeph. 3:19). It is this promise of which the Psalmist continually reminds God (Psalm 25:3; Psalm 31:17 [H 18]; Psalm 37:19; Psalm 119:46). Similarly, although Israel's enemies may triumph over her for a period, they must inevitably, because of their idolatry and their lack of trust in God, be brought to abject shame (Isaiah 41:11; Jeremiah 46:24; Jeremiah 51:47.) Again, it is the Psalmist's fervent expectation that because he trusts in God, those who are attempting to destroy him must themselves be brought low in disgrace (Psalm 6:10 [H 11]; Psalm 22:6; Psalm 40:14 [H 15]; Psalm 109:28).

R C Sproul - God and Nakedness Genesis 2:25

It may seem strange that Adam and Eve were not ashamed of their nakedness before they fell into sin. Yet afterward their first thought seems to have been the shame of their uncovering. This needs to be understood in the context of Genesis 3, where, after they sinned against God, "the eyes of both of them were opened, and they realized they were naked" (3:7). This verse does not say they realized they had sinned. Rather, the first change in their psychology was the overwhelming realization of their nakedness, and their first impulse was to cover themselves.

When God asked Adam why he was hiding Adam said it was because he was naked (v. 10). He had been naked when God spoke with him before. What was different now? Adam was no longer comfortable being naked in God's presence. A deep psychological connection exists between nakedness and shame.

Two things stand out in this passage. The first is that each of us has a deep need to find a place of security where we can be naked without shame. We long for a place where we can bare our souls to someone. We need to have a close relationship with a spouse with whom we can be naked in more than one sense of the term. Marriage is intended to be such a place of security. The good news of the gospel is that in Jesus Christ we are able to draw near to God as we cannot even with a spouse, opening our hearts to him without fear and shame.

Second, God permits us to cover ourselves. He made clothes for Adam and Eve because he recognized that we do not want to expose ourselves. Sin's continuing reign on earth requires that we cover ourselves physically, spiritually, and psychologically. The "let it all hang out" attitude popular in the 1960s and 1970s has no foundation in biblical Christianity. Other people are untrustworthy. If you bare your soul to another sinner, be prepared to pay the consequences. With only a few people do we dare become intimate enough to bare our souls. The Bible forbids us to join in one flesh with anyone except our spouses. But we are invited to stand before our Lord unashamed and unafraid.

Coram Deo Since the 1970s it seems that "serious" motion pictures must have at least token nudity. Other avenues of artistic expression brazenly flaunt nudity. Is such "artistic" nudity actually a form of active rebellion against God—an attempt to lose shame and guilt by searing the conscience? Evaluate your own exposure to such expression and ask God to help you deal responsibly with any struggle you may have with it.

QUESTION - [What does it mean that Adam and Eve were naked and not ashamed \(Genesis 2:25\)?](#)

ANSWER - Genesis 1 narrates the creation week in which God created the heavens and the earth and filled them with creatures that would fulfill His plan and purpose. Genesis 2 zooms in to focus on His creation of the first man and woman, and the concluding statement of all this creative activity is, "And the man and his wife were both naked and were not ashamed" (Genesis 2:25, ESV). Adam and Eve were innocent, having no sin or guilt, and thus had no shame. What happens in Genesis 3 helps us understand how valuable that condition of innocence really was.

In Genesis 2:16–17 God had warned Adam that, while Adam had freedom to eat from nearly any tree, he was not allowed to eat

from the [tree of the knowledge of good and evil](#). The consequence of eating from that tree would be death. In Genesis 3:1 the serpent tempted Eve to eat the forbidden fruit, and she ate, and Adam ate with her. After they had both eaten, their eyes were opened in a way they had not been before—now for the first time they recognized that they were naked (Genesis 3:7a). Adam and Eve had no guilt before. They hadn't sinned against God, so there was no reason for any shame. Now that they had violated His word, they realized they had guilt. They had sinned against their Creator, and they sensed that guilt and were ashamed of their nakedness.

As long as they had no sin, they sensed no need for any covering. There was no judgment or scrutiny for them. Now that they had sinned, they were keenly aware, in their guilt and shame, that they were exposed. So they fashioned from fig leaves clothes to cover their loins, or their genital areas (Genesis 3:7b). They tried to cover up their guilt and shame with the product of their own efforts. This was the remarkable first attempt at [works salvation](#)—they sought to be free from guilt by covering up their nakedness on their own. When God called out to Adam, at first Adam hid because he knew he was naked and he was afraid (Genesis 3:10).

Ever since Adam's sin, nakedness has been associated with shame (see 2 Samuel 10:4–5; Isaiah 47:3; Ezekiel 16:39; 23:29; Hosea 2:3; Nahum 3:5; Revelation 16:15). The fall has affected all of us. We all have an inborn sense that we need a covering. Being exposed to other eyes makes us feel uncomfortable, vulnerable, and afraid.

As the Genesis narrative continues, it becomes evident that our own efforts to cover ourselves can't redeem or save us from our guilt and shame. Adam and Eve were under the penalty promised in Genesis 2:16–17. On that day they had died—they were no longer able to live with God, but they were separated from Him and the relationship was severed. What's more, their bodies would also die (from the additional consequence introduced in Genesis 3:19) one day in the future.

But God revealed the solution to Adam and Eve. In Genesis 3:15 God announced that one day the seed of Eve would crush the head of the serpent. Later, God is even more specific about a coming Savior who would not just cover guilt and shame, but through His own blood, by the loss of His life, He would fully pay the penalty required so that those who had been guilty could become righteous before God. The blood of this Savior would cover once and for all the guilt and the shame of humanity. While this plan of salvation was not revealed in great detail in the pages of Genesis, by the time of Cain and Abel (Adam and Eve's first children), there was an understanding that without the shedding of blood there is no covering for sin. Abel offered to God a sacrifice of a slain lamb, and God accepted it (Genesis 4:4).

Later, in the time of the Mosaic Law, God prescribed [animal sacrifices](#) so that the people would understand the awfulness of sin and the incredibly high price that had to be paid to deal with it: life itself, illustrated in the pouring out of the blood of the sacrifice. While we all were separated from God because of sin, the Savior took on our guilt and paid the price with His own blood (Isaiah 53:6). By His blood we can come near to Him and enjoy the fellowship with God that we were designed to have from the beginning (Ephesians 2:13). By His grace God frees us from our guilt and shame, simply asking us to believe in Him, or put our trust in Him, rather than in our own efforts.

Just as in Genesis 3 God provided a covering for Adam and Eve, God in His mercy provides a covering for all those who come to Him in repentance and faith: "I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness" (Isaiah 61:10; cf. Ezekiel 16:8). In heaven the shame of our nakedness and the disgrace of our sin will be covered with "fine linen, bright and clean" (Revelation 19:8). [GotQuestions.org](#)

[Previous](#)

[Next](#)