

# Genesis

## Chapter 2



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## Genesis Chapter 2

A great principle of revelation occurs for the first time in this chapter, but it will be found again and again in the Word of God. It is one of the fingerprints of inspiration. It is the law of recurrence or the law of recapitulation. In other words, the Spirit of God, in giving the Word of God, has a practice of stating briefly a series of great facts and truths; then He will come back and take out of the series that which is all-important, and He will elucidate and enlarge upon that particular thing. He is going to do this now in chapter 2 with the six days of creation which were given in chapter 1. This same principle is seen in the Book of Deuteronomy. Deuteronomy is the interpretation of the Law after forty years of experience with it in the wilderness. Deuteronomy is not just a repetition of the Law, but rather an interpretation of it. Likewise, we are given not only one but *four* Gospels. Again and again, this procedure is followed throughout the Word of God.<sup>1</sup>

### Introduction

This introduction may seem like a little too much however I believe there are some very important issues here that should have a firm foundation. Now we find two more important fundamentals: that God has blessed and made holy one day per week, the 7<sup>th</sup>. And, that He rested in that day so that all that he had created could, itself, produce.

The first part of this is pretty straightforward; God created everything in 6 days. It was complete after 6 days. There was nothing more to create after 6 days. It was a 100% finished work, after 6 days. So, He declared the 7<sup>th</sup> day Holy, and He Blessed that day and He separated it....He divided it....made it different from all the other days.

It is interesting to note that the Hebrews only give a name to one day of the Week, he 7<sup>th</sup>. They call it Shabbat, from which we get our word “Sabbath”. The other days of the week, they only number.....first day, 2<sup>nd</sup> day, 3<sup>rd</sup>, and so on.

Now, let’s take a look at that word that is typically translated as “rest”, as in “God rested in that (the 7<sup>th</sup>) day. The Hebrew word used is “Sabbath”.....note it’s similarity to the name of the 7<sup>th</sup> day, Shabbat. The word Sabbath means to cease, to stop, to desist. To quit working. Rest might be a result, but it’s not really the meaning of the word. What the Hebrew sages say it most points to is quitting your normal activities; it doesn’t mean that you necessarily stop doing anything. In fact, there are several words in the Tanakh, the OT, that are translated rest, but they each mean slightly different things. For instance, the Hebrew word *nachan* is usually translated “rest” but it more means to comfort or console; *nachan* is the root word for the name “*noach*”....Noah. Another word for rest is *shaan*, which means to lean against something. Then there is *shamat* which means to throw down or lay down.....and there are others. But, here, in Genesis, the word is Sabbath, and it means to cease, because creation was finished. You see, up and through day 6, the universe and then the earth was a beehive of activity...God’s activity. But, God

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<sup>1</sup>McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

didn't create something that had to constantly be re-created or tinkered with. No, he created something that could produce and re-produce without further direct creative intervention. This is why Jesus tells us to accept Him as Savior, and then "rest in Him". When we are created a new being upon our salvation, we are 100% complete. We don't have to undergo further re-creation. We need to cease our human works that aim to make us acceptable by God, to be holy.....because everything that needed to be done on our behalf was done....just like Creation itself.

But, there is also something else very special about that 7<sup>th</sup> day...it's blessed and holy. God didn't simply commemorate a day, like we would a street name or a statue of a dignitary or a president's birthday. It's a very special day, a Holy day, in which He takes special delight. God said that He "*qadash*" the 7<sup>th</sup> day. He consecrated it. That means He set it completely apart from any other day. There is one authority and only one who can consecrate, who can declare anything holy; God Almighty. Man tends to play fast and loose with the word "holy", and makes it a word which simply denotes something "of God" or special religious significance. Holiness is accomplished exclusively by God's fiat; it is by God's decision and declaration, and God's alone. For mankind to believe that **we** can declare by means of any church government, or our own ideas, something as holy is *chutzpah* beyond the pale. Want to know exactly what is holy? It's those things in the Scriptures that are specifically called holy; nothing else is Holy. The problem with what we of the church have done by throwing the designation "holy" on whatever suits us, is that it has greatly watered down the impact and importance of the word. Holiness is a lost term. Later on, we'll get a better picture of just how important of a day, and how holy Shabbat is to God, and therefore how critical its significance ought to be to us.

The Sabbath was not first given to Israel, through Moses, on Mt. Sinai. Notice here in Genesis 2 that Shabbat is the actual name for a specific day of the week. It is the name of the 7<sup>th</sup> day that God set apart as holy. Yet, the name also embodies its purpose. One of the reasons often given why the Church does not observe the 7<sup>th</sup> day Shabbat...or, in some people's view the church has changed Shabbat from the 7<sup>th</sup> day to the 1<sup>st</sup> day.....is that the Shabbat was given to Israel, and therefore is only intended for Israel. Or, it is thought that the Shabbat was simply part of the Laws of Moses.....that is, those rules and ordinances God set down shortly after Israel departed Egypt. And, because around the late 2<sup>nd</sup> century AD it became a goal of the now gentile dominated church to abandon anything that seemed to be set apart for the Jewish people, eventually, in the 4<sup>th</sup> century, the church officially abolished the Shabbat.

Some question that last statement...that the church abolished the Sabbath. But, read the actual documents from the several meetings of the ecumenical councils called together by Constantine, and specifically the Council of Laodicea, Canon #29, in the middle part of the 4<sup>th</sup> century AD, and you will find that the Church explicitly declared the Sabbath to be a Jewish holy day, of which the church should have no part. And, that it would be better to end that practice altogether and begin a new one. This new one was to take place on the day of the week that Jesus arose: the 1<sup>st</sup> day of the week. Thus, the council declared that meeting together on the 7<sup>th</sup> day, Saturday, the Shabbat, was to end, and communal worship should occur on a new day...the 1<sup>st</sup> day.....which was already the standard day

of meeting together to worship the most widely accepted, and politically correct, god of the Roman Empire, the Sun God. This is why that day's name is Sun-day, because it was the day of worship of the Sun-god. And, this celebration needed a new name to replace "Sabbath"; and that new name was to be The Lord's Day. So, what the church has been practicing for 1700 years is not a Sabbath that has been moved by one day, from the 7<sup>th</sup> to the 1<sup>st</sup>; it is an entirely different celebration, established by the Roman Church at the Council of Laodicea in 364 AD, at the direction of the current emperor of Rome, Constantine. BTW: this is not disputed. The heads and religious governments of all the great Christian denominations like the Catholics, Protestants, Greek Orthodox, Anglican, and others agree that what was just said is true, and that the church long ago stopped observing the Sabbath (although a few hang on to the notion that the Sabbath can be any day we choose).

So, we find that, in reality, God established the Shabbat immediately upon finishing His Creation, as we have just read; long before there was such a thing as an Israelite. So, whatever your doctrine on Sabbath has been, just get straight that the Sabbath was not something given to, and reserved for, some specific group of people; namely Israel. It is simply historically and scripturally inaccurate to say that the Sabbath was first given to Israel. It was given to humanity in general immediately upon the finish of creation, and we just read it.

Now, after the Great Flood, because mankind had again become so wicked and pagan, apparently few humans had continued to honor God's Sabbath; so God found it necessary to re-establish the validity of the Sabbath for mankind. In fact, God wanted to re-establish all His principles that had always existed, and He chose to set-apart a group of people, a nation, that would He would use to serve Him and to achieve this purpose; that nation was Israel. One of the myriads of things God that told Moses this newly formed nation of God, Israel, was to do was to bring back the Shabbat worship. That worshipping God on the Shabbat, the 7<sup>th</sup> day, was a sign of those who trusted God...that is, it was an indicator of those who gave their allegiance to God, and in turn was one who God declared sanctified, holy.

OK; as we move further into chapter 2, note that what happens is that we kind of back-up a little, and some blanks are filled in and other facts are re-iterated and built upon. I would like you to take special notice of something that is again a fundamental, but I'm not sure I've ever heard it talked about in the Church. It is part of a pattern that will be repeated throughout all Scripture and the NT. And, that is the importance of the direction "east". From here on in our study, a little bell to go off in your head whenever we encounter the word "east" in the Torah. East has great spiritual significance. It is almost always associated with holiness, and it is a key for us to gain deeper knowledge of God's truths.

Do you see that in verse 8 God planted a garden in the east part of Eden? Now, pay close attention: The Garden of Eden is not the same thing as the Land of Eden, or, just Eden. The Land of Eden is a large regional area, which has definite boundaries. The Garden of Eden is a specific, and separate, area (also with boundaries) located within the Land of

Eden. In fact, we're told the Garden was placed somewhere in the eastern part of the Land of Eden. And, it was in the middle of the garden that the trees of Knowledge of Good and Evil, and of Life, were planted. And, God tells Adam that in this fabulous Garden which will provide for Adam's every need, he is free to eat anything he wants...likely an enormous variety...however, he is to regard the fruit from the tree of Knowledge of Good and Evil as death itself. Note: Eve did not even yet exist when this instruction was given. It was given to Adam, and he bore the responsibility to carry it out. Now look at Adam: he was not created inside the Garden, he was created outside the Garden and placed into it... as it says in verse 15

**(Gen 2:15)** *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

Adam is a Hebrew word that means "man" or "human". It also is the root word for the color "red", and for the word "earth" or "soil". In Hebrew, the word for earth...that is, dirt, soil, is Adam-ah. Now, be on the lookout for when the direction "east" is used, we now need to also watch what happens with the word "red". Red becomes a very important color.....it represents royalty, majesty, and blood.

You've probably heard of the Red Heifer, a very special animal sacrifice used to purify the unclean who have been made unclean by touching a dead body. In time, I'm going to show you the incredible connection between Adam, the color red, the Red Heifer, and the shedding of Christ's blood.

Adam was created outside the Garden. Outside the Garden, in the Land of Eden, he was created in a place that was more than adequate for his needs. But, God called the Garden His own earthly home at this time, and He wanted Man to be close to Him. Inside the Garden was where the tree of Life resided. Life, in the sense meant here, means real life.....the life that God intended for man.....a holy life, an eternal life. So, God brought Man from a good place (the **Land** of Eden) to a better place (the perfect **Garden** of Eden); a place of very close relationship with Him. The Garden was a Holy place. Just like Heaven, no imperfection could live there, no sin would be allowed to pollute it. And, that's just what God wants to do with us. He wants to bring us from a place that often seems sufficient, at least outwardly, for our needs.....and bring us into a Holy place. In fact, he wants a connection that is almost too fantastic to comprehend: He wants to live inside of us.

The Garden of Eden was an earthly model of Heaven. A physical shadow and pattern of the eternal, non-physical, spiritual, true Heavenly abode of God. And, we will see in a few months, that the Garden of Eden eventually became the model of another, but future, Holy Place: the Wilderness Tabernacle. This is not speculation, it is stated in the Scriptures. What I hope to show you also is this constant parallelism, or Reality of Duality, in the scriptures: that is, certain things on earth are a physical counterpart of the spiritual realm. Incomplete, of course, because the physical is so very limited.

Now, when we look at the way God inserted life into Adam (this is in verse 7) we see that

God inserted, in Hebrew, *chayyim*. Adam at first was a body...period.... formed from the dust of the earth. In order to become a **living** creature, and more specifically a human living creature, he had to be injected with life. And, this life, *chayyim*, was accomplished by means of God breathing it into him. The Hebrew word used for breathed or breathing is *naphach*, and it is a root word that is good for us to understand. Hebrew is a language that is constructed using a system of “root” words. That is, it takes a word, gives it a meaning, and then there are offshoots of that word which gives us different words for different uses, but the different words have a common basis in meaning. They have a certain unity to them; the sense of them stays within certain boundaries. Let’s take the word we’re now looking at, *naphach*, which is usually translated as breathed. Just 4 or 5 words later, in English, we typically get the word “breath”, as in breath of life. The Hebrew word used here is *neshemah*. Just a few words later, we’re told that as a result of God “*naphach*” into Adam the *neshemah* of life, Adam became a living being...in Hebrew a *chay nephesh*. Look at the relationship between all these words: *naphach*, *neshemah*, and *nephesh*. They all have the same root, and so all carry a common essence. And, the essence is that breath, breathing, and being, as in living being, are something ethereal. Something not physical. Something that comes from outside the physical realm; from outside the 4 dimensional Universe in which we live. God is the source of life. In fact, life is in God...life is one of His attributes. Rocks exist. Water exists. Stars, the moon, the sun exists. But they don’t have life. They don’t have as part of what they are, an attribute of God...but living creatures do. So, to this point, life is not exclusive to humans. God put life into all of God’s living creatures.

Interestingly, though, one of the more common words we’ll find in Scripture is “soul”. And, even more interesting is that it is the translation from a Hebrew word we just learned: *nephesh*. And, we used this word *nephesh* to indicate a being, in that case a human being. So, the early Jewish and then Christian scholars all recognized that breath and being is a supernatural thing, and they are organically connected; it comes from God. Naturally, we have Darwinism and all sorts of science, which keeps attempting to prove that breath and being does not have to be of God. Rather, we can take things without life, and if put under the right set of circumstances, life will spring up on its own....without any divine intervention. Well, so far, no luck. And, there won’t be, because that’s not how it works. Let me say it again: life, in the sense of living creatures, comes from outside of our 4 dimensional Universe. And, by the way, bacteria, viruses, plants, are not living creatures that needed God’s breath of life. Living Creatures.....animals.....are a cut above everything else God created, and Man is yet another step above the animals. Is it any wonder than man is constantly searching for the connection between animals and men? What some just can’t seem to get is that the life-force that is common between animals and men has nothing to do with organic material; it is common because it is from God.

One other item of interest about verse 7 and we’ll move on. It says that God breathed the breath of life into Adam.....the *neshemah chayyim*; *neshemah*, breath, and *chayyim*, life.. Because *chayyim* is a masculine plural noun, just as Elohim is...Elohim being a reference to God. The I-M at the end of *chayyim* makes the word plural, just as it makes Elohim plural. The singular for life is “chay”...*chayyim* minus the I-M. So, why don’t we

translate that short phrase, the breath of LIFES.... plural, instead of breath of LIFE...singular? Well, just as the use of Elohim hints at God being One, but more than one.....so chayyim gives us a hint at their being more than one “life” being put into Adam. Hebrew scholars agree that chayyim cannot possibly be one of those rare instances of the word structure called “the plural of majesty”, whereby the subject is singular, but it is made plural simply to denote a sense of glory, of majesty...like a king.

So, is this possibly a hint at the difficulty theologians have had for many centuries in trying to decide if soul...generally acknowledged as the seat, or essence, of life...is the same thing as spirit, or if spirit and soul are two different things? Separate, but both coming from God, both coming from a dimension outside of our Universe. I think it is possible. For one thing, the Hebrews gave a name to an invisible essence within men, that is also an attribute of God; and this name is entirely different than soul, or living being, or anything that denotes that mysterious life force that causes and sustains life. And, that word is *Ruach HaKodesh*; *Ruach* means wind or breath, but refers to that special and unique essence that connects man to God. What separates men from the Animals, remember, humans and animals are both living creatures, both with *nephesh*...is our ability as humans to commune with God, to know God. And, that ability comes from the spirit-life, as somewhat different than the soul-life. The soul-life is what gives animation...basic life. God is spirit, and the way we are told that we commune with God is by means of the spirit.

Now the concept of Living Water. Remember, Jesus says that He is Living Water that takes away all uncleanness. Well, the Hebrew for living water is *mayyim chayyim*, there’s that word again, *chayyim*. And, *mayyim chayyim* is what God says must be used as the water that Hebrews bathe in to be spiritually purified. Now, on a physical level, *mayyim chayyim* was water taken from an artesian well, or a river. It was from a source of water that moved...as opposed to a lake, a pond, or a water well in which the water just kind of sat there. And, since *mayyim chayyim* was water used for spiritual purposes, and it refers to a spiritual source of life, we can tie that back in with the very unique “breath of life”, *neshemah chayyim*, that animates mankind.

## **Genesis 2:1**

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

**[the heavens and the earth were finished]** "The heavens and the earth, which are now" (2 Peter 3:5-7), not the original creation in Genesis 1:1. This was the work of the six days of Genesis 1:3-2:25, regulating the solar system and making the restored earth habitable again.

**[host]** *tsaba* (H6633), mass of persons or things. Compare Genesis 2:4-25; Genesis 32:2 with Deut. 4:19; Deut. 17:3; 2 Kings 17:16; Isaiah 24:21; Jeremiah 8:2. Here it refers to the infinite creations of heavens and earth. 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.”

**And all the host of them**—The word host signifies literally an army, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine wisdom under the influence of the sun. From the original word, a host, some suppose the Sabaeans had their name, because of their paying Divine honors to the heavenly bodies. From the Septuagint version of this place, all their ornaments, we learn the true meaning of the word commonly translated world, which signifies a decorated or adorned whole or system. And this refers to the beautiful order, harmony, and regularity which subsist among the various parts of creation. This translation must impress the reader with a very favorable opinion of these ancient Greek translators; had they not examined the works of God with a philosophic eye, they never could have given this turn to the original. <sup>2</sup>

### **Genesis 2:2**

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

**[on the seventh day God ended his work]** The translation can cause some confusion here he actually ended His work on the sixth day (Genesis 1:31; Exodus 20:11) and rested the seventh (Genesis 2:2). The Septuagint and some other versions correctly read, "on the sixth day," instead of "the seventh." The verse should be translated "had ended," indicating that the work of creation was completed on the sixth day.

**Poole:** God ended his work, or rather had ended or finished, for so the Hebrew word may be rendered, as all the learned know, and so it must be rendered, else it doth not agree with the former chapter, which expressly saith that all these works were done within six days.<sup>3</sup>

**Clarke:** It is the general voice of Scripture that God finished the whole of the creation in six days, and rested the seventh! giving us an example that we might labor six days, and rest the seventh from all manual exercises. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word sixth became changed into seventh may be easily conceived from this circumstance. It is very likely that in ancient times all the numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS., and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other; ך̄ vau stands for six, ז̄ zain for seven; how easy to mistake these letters for each other when writing the words at full length, and so give birth to the reading in question. <sup>4</sup>

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<sup>2</sup> Adam Clarke's Commentary

<sup>3</sup> Matthew Poole's Commentary

<sup>4</sup> Adam Clarke's Commentary



God did not rest because of fatigue, but because of His accomplishment. God is never weary (Isa. 40:28, 29). The verb translated as **rested** is related to the word for Sabbath, which means “rest.” Many assume that the basic meaning of the Sabbath is worship, but this is not the case (Ex. 20:9–11; Deut. 5:12–14). By God’s blessed inactivity on this seventh day, He showed that He was satisfied with the work He had done.<sup>5</sup>

**[his work which he had made]** Everything is ascribed to the personal acts, words and deeds of a living God; there is no room for evolution without a flat denial of divine revelation.

**[he rested]     Divine Acts in Day Seven**

1. God ended—divine completion and perfection (Genesis 2:1-2; Deut. 32:4; Eccles. 3:11)
2. God rested—divine repose (Genesis 2:2-3; Exodus 20:11; Exodus 31:17; Hebrews 4:4)
3. God blessed—divine invocation (Genesis 2:3)
4. God sanctified—divine separation and dedication (Genesis 2:3; Exodus 20:8-11)

God is never weary (Isa. 40:28, 29)

**McGee** says “Do not miss the importance of the Sabbath day. What does it mean when it says that God rested from His work? Does it mean that God got tired, sat down to rest on the seventh day, and said that He had had a big week—that He had worked more than forty hours, and that He wanted to rest? If you look at it like that, it is perfect nonsense. God rested *from* His work. When God finished His six days of work, He looked upon it and it was very good, and there was nothing else to do. Every time I leave my office for the day, I still have work all over my desk. I have never been able to sit down and say, “I’m through. I’ve finished it.” But *God* did. At the end of six days, He rested the seventh day because His work was complete. This is one of the greatest spiritual truths there is. The book of Hebrews tells us that as believers we enter into “rest”—that is, we enter into His *sabbath*; we enter into His perfect redemption. He died on the cross almost two thousand years ago for you and me, and He offers us a redemption that we can enter into. Thus Paul can write: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). I do not even have to lift my little finger in order to be saved—Jesus did it all”.<sup>6</sup>

**[seventh day]**

God ceased work on this day of the week of re-creation—not from fatigue, but from achievement (Genesis 2:2-3). He had completed His work, and was refreshed (Exodus 31:17). People were told to rest likewise and refresh themselves on the seventh day after

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<sup>5</sup> The Nelson Study Bible

<sup>6</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 2:4). Nashville: Thomas Nelson.

six days of work (Exodus 20:8-11; Exodus 23:12; Exodus 34:21) as a picture of eternal rest (Col. 2:14-17; Hebrews 4:1-11).

The Hebrew word is *sabbath*, the name of the day that later was given to Israel as a time of cessation from normal activities (Ex. 16:29; 20:10-11; Deut. 5:15; Jer. 17:21; Amos 8:5).

### **Genesis 2:3**

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

**[blessed]** Three blessings in Genesis 1-2:

1. On fish and fowl (Genesis 1:22)
2. On man and animals (Genesis 1:28)
3. On the seventh day (Genesis 2:3; Exodus 20:11)

**[sanctified]** The first use of this word proves sanctification means separation for a sacred purpose; it is not limited to the sin question.

**[because that in it he had rested]** This is the reason that God blessed and sanctified the seventh day.

**[rested from all his work]** Genesis 2:3 says God "had rested." God rested on that one day, not on every seventh day from then until now. It was necessary for Him to work again when man sinned (Genesis 3:8-24), and not only for six days a week. The redemption program is carried on seven days a week. Therefore, the seventh day wasn't set apart for God's rest very long, and no scripture says that man was commanded to rest every seventh day from this time forward.

The first sabbath for man is mentioned in Exodus 16:23-29, at least 2,513 years after God's rest here. It was a sabbath for Israel only, as a sign between them and God, commemorating their deliverance from slavery (\*Exodus 31:12-18, notes; Deut. 5:15; Ezekiel 20:12-24).

**Missler:** Does a Christian need to "keep the Sabbath"? Anyone who thinks this is a simple question hasn't really studied it... The Sabbath was established here in Genesis 2:2, 3. It was practiced before the giving of the Ten Commandments (example: manna not collected on 7th day; Ex 16:22-28—Commandments given at Sinai, Ex 20:8-11).

- There are no grounds for imposing the Sabbath, for salvation, on the Christian.
- The writer of Hebrews alludes to the Sabbath as a type of "God's rest," which is an inheritance of all the people of God (Heb 4:1-11). We are urged, in a larger sense, to "strive to enter that rest"...
- The Sabbath was instituted for man at creation and preceded the Law. It is for the benefit of man, to be taken advantage of.
- The Sabbath will survive the church period (Mt 24:20; Isa 66:22, 23; Ezek 46:1).

- Our conformity to rules is not the basis of our salvation. The Sabbath is a time of devotion, and remembrance.

**Nachmanides:** The truth is that the blessing on the Sabbath day is the fountain of blessings and constitutes the foundation of the world. And He sanctified it that it draw its sanctity from the Sanctuary on high. If you will understand this comment of mine you will grasp what the Rabbis have said in Bereshith Rabbah concerning the Sabbath: [“Why did He bless the Sabbath? It is] because it has no partner, and that which they have further related [that G-d said to the Sabbath]: “The congregation of Israel will be they partner.” And then you will comprehend that on the Sabbath there is truly an extra soul.<sup>7</sup>

**Nachmanides:** Know that in the word la’asoth (to make, to do) is also included a hint that the six days of creation represent all the days of the world, i.e., that its existence will be six thousand years. For this reason the Rabbis have said: “A day of the Holy One, blessed be He, is a thousand years.

God blessed the seventh day, by conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his works, and a day of God's bestowing singular and the best blessings upon his servants and worshippers. He separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted a holy day, and spent in holy works and solemn exercises of religion. Some conceive that the sabbath was not actually blessed and sanctified at and from this time, but only in the days of Moses, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the text or context, but rather is confuted from them; for as soon as the sacred penman had said that God had ended his work and rested, &c., he adds immediately in words of the same tense, that God blessed the seventh day, and sanctified it. And if we compare this place with Ex 20:8-11, we shall find that Moses there speaks of God's blessing and sanctifying of the sabbath, not as an action then first done, but as that which God had done formerly upon the creation of the world, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocency, so was it no less proper and necessary a duty for the first ages of the world after the fall, than it was for the days of Moses, and for the succeeding generations. Because he would have the memory of that glorious work of creation, from which he then rested, preserved through all generations.<sup>8</sup>

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<sup>7</sup> Ramban, Nachmanides commenntary on the Torah

<sup>8</sup> Matthew Poole's Commentary

## **Genesis 2:4**

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

The earth's first sinless career was when Lucifer ruled the pre-Adamites (Genesis 1:2; Ezekiel 28:15), before his rebellion (Genesis 1:2; Isaiah 14:12-16; Ezekiel 28:11-17; Jeremiah 4:23-26; 2 Peter 3:5-7).

### **Seven Abodes of Satan:**

1. Was the guardian of God's thrown, Ez 28:14
2. On earth in mineral garden, Ez 28:13
3. Lives in the atmosphere, the air, Eph 2:2; 6:12
4. The earth cast down during tribulation, Rev 12:7-9
5. The Abyss, Rev 20:1-3
6. The Earth "loosed a little season" Rev 20:3, 7-10
7. The Lake of Fire, Rev 20:7-10
- 8.

**[the heavens and the earth were created]** "The heavens and the earth, which are now" (2 Peter 3:5-7), not the original creation in Genesis 1:1. This was the work of the six days of Genesis 1:3-2:25, regulating the solar system and making the restored earth habitable again.

### **[Lord God] Sixteen Jehovah Titles**

"Lord God" in Genesis 2:4 is *Jehovah* (H3069) *Elohiym* (H430). This is the first of hundreds of occurrences of this title. It means the self-existent or Eternal Creator, the 'Elohiym in covenant relationship with His people. Jehovah really means the Eternal, the Immutable One, He who was, and is, and is to come (Genesis 21:33; Exodus 3:13-14; Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4; Rev. 1:4). The name Jehovah is combined with other words which form what we know as the Jehovah titles:

1. Jehovah-Elohiym—the Eternal Creator (Genesis 2:4-25)
2. Adonai-Jehovah—the Lord our Sovereign; Master Jehovah (Genesis 15:2,8)
3. Jehovah-Jireh—the Lord will see or provide (Genesis 22:8-14)
4. Jehovah-Nissi—the Lord our banner (Exodus 17:15)
5. Jehovah-Rapha—the Lord our healer (Exodus 15:26)
6. Jehovah-Shalom—the Lord our peace (Judges 6:24)
7. Jehovah-Tsidqenuw—the Lord our righteousness (Jeremiah 23:6; Jeremiah 33:16)
8. Jehovah-Mekaddishkem—the Lord our sanctifier (Exodus 31:13; Leviticus 20:8; Leviticus 21:8; Leviticus 22:9,16,32; Ezekiel 20:12)
9. Jehovah-Sabaoth—the Lord of hosts (1 Samuel 1:3; etc., 284 times)
10. Jehovah-Shammah—the Lord is present (Ezekiel 48:35)
11. Jehovah-Elyown—the Lord Most High (Psalm 7:17; Psalm 47:2; Psalm 97:9)
12. Jehovah-Rohi—the Lord my Shepherd (Psalm 23:1)
13. Jehovah-Hoseenu—the Lord our Maker (Psalm 95:6)
14. Jehovah-Eloheenu—the Lord our God (Psalm 99:5,8,9)
15. Jehovah-Eloheka—the Lord thy God (Exodus 20:2,5,7)
16. Jehovah-Elohay—the Lord my God (Zech. 14:5)

YHWH (probably pronounced “Yahweh”), the most significant name for God in the OT. It has a twofold meaning: the active, self-existent One (since the word is connected with the verb meaning “to be,” Ex. 3:14); and Israel’s Redeemer (Ex. 6:6). The name occurs 6,823 times in the OT and is especially associated with God’s holiness (Lev. 11:44-45), His hatred of sin (Gen. 6:3-7), and His gracious provision of redemption (Isa. 53:1, 5, 6, 10).

**[generations]** The term translated as history in some translations is found in ten significant passages in the Book of Genesis (here and 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). The term may be translated family histories and is a major marker of the different sections of the Book of Genesis.

The term translated as **history** is found in ten significant passages in the Book of Genesis (here and 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). The term may be translated *family histories* and is a major marker of the different sections of the Book of Genesis. **In the day** means “when.” **The LORD God** is a significant new term for God. The word translated as *God* is the same word as in 1:1. The word translated as LORD is the proper name for God, Yahweh (or Jehovah; see Ex. 3:14, 15). The God of ch. 1 and the LORD God of ch. 2 are the same.<sup>9</sup>

**Clarke:** The word יהוה Yehovah is for the first time mentioned here. Wherever this word occurs in the sacred writings we translate it LORD, which word is, through respect and reverence, always printed in capitals. Though our English term Lord does not give the particular meaning of the original word, yet it conveys a strong and noble sense. Lord is a contraction of the Anglo-Saxon, Hlaford, afterwards written Loverd, and lastly Lord, from bread; hence our word loaf, and ford, to supply, to give out. The word, therefore, implies the giver of bread, i.e., he who deals out all the necessaries of life. Our ancient English noblemen were accustomed to keep a continual open house, where all their vassals, and all strangers, had full liberty to enter and eat as much as they would; and hence those noblemen had the honorable name of lords, i.e., the dispensers of bread. There are about three of the ancient nobility who still keep up this honorable custom, from which the very name of their nobility is derived. We have already seen, Genesis 1:1, with what judgment our Saxon ancestors expressed Deus, the Supreme Being, by the term God; and we see the same judgment consulted by their use of the term Lord to express the word *Dominus*, by which terms the Vulgate version, which they used, expresses Elohim and Jehovah, which we translate LORD GOD. GOD is the good Being, and LORD is the dispenser of bread, the giver of every good and perfect gift, who liberally affords the bread that perisheth to every man, and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called the bread of life; the bread of God which cometh down from heaven, and which is given for the life of the world! John 6:33, 48, 51. What a pity that this most impressive and instructive meaning of a word in such general use were not more extensively known, and more particularly regarded! See the postscript to the general preface. I know that Mr. H. Tooke has endeavored to render

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<sup>9</sup> The Nelson Study Bible

this derivation contemptible; but this has little weight with me. I have traced it through the most accredited writers in Saxony and on Saxon affairs, and I am satisfied that this and this only, is its proper etymology and derivation.<sup>10</sup>

### **Genesis 2:5**

**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.**

Only the most general descriptions of plants are found. Trees, shrubs and plants are listed, but no specific species. We know, however, that the principal trees found in the Near East were acacia, cedar, Cypress, fig, oak, olive, date palm, pomegranate, tamarisk and willow. Shrubs included the oleander and juniper. The principal cultivated grains were wheat, barley and lentils. The description in this verse differs from day three in that it refers to domesticated or cultivated plants. The reference then is not to a time before day three but to the fact that agriculture was not taking place.

In verse 5 we're told that God had yet to create herbs or plants on earth; and the reason was that there was no man created, yet, to till the ground. Now, on the surface, one could say that, well, this was all about the need for a gardener; that is, until one has a gardener to care for the garden, you can't have plants or they would not thrive. But, this places God in the position of depending on man in order for God to even have a garden. God never depends on man. Rather, the issue is, that all of the plant life God created was for man. This was to be man's sole food supply....man was to be a plant eater. Why have a garden, if there wasn't a man to eat the produce? It would be a waste. Until there was a man who needed the results of the plant life, in order to eat and sustain life, there was no need for plant life.

The phenomenon of rain had not yet occurred. That might seem strange to us, but the reality is that God used an entirely other natural method to provide the needed moisture for plant life; mist that came not down from the sky, but rolled upward from the ground. There was simply enough moisture in the ground at all times for the plant roots to grow, and that same moisture formed a mist.....a low hanging fog.....that provided moisture for those plants that needed an intake of water via their leaves, as many do.

It appears that God created every thing, not only perfect as it respects its nature, but also in a state of maturity, so that every vegetable production appeared at once in full growth; and this was necessary that man, when he came into being, might find every thing ready for his use.

The order of events in the second creation story is somewhat different from the first account (1:1–2:3). Conditions were radically different from those we now know and

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<sup>10</sup> Adam Clarke's Commentary

understand. The phrase **not caused it to rain** anticipates the story of the Flood (see chs. 6–9). Here was an element of creation that was still in process. **man to till the ground:** The Hebrew term for man sounds similar to the term for ground (1:26; 2:7).<sup>11</sup>

## **Genesis 2:6**

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

**[mist]** *'ed*, (H108) *ade*; from the same as Hebrew 181 (*'uwd*) (in the sense of enveloping); a fog :- mist, vapor. There was no rain until flood; There was an entirely different hydrological cycle.

How was there enough moisture in the ground? This verse tells us that springs....artesian wells that force water under pressure up from the earth's depths.....bubbled up, and once on the surface formed streams and rivers which branched out and watered the surface layer of soil through all the land masses on earth. Funny how some are so bothered with this idea; but they don't seem to question that our earth, today, is kept moist with water that just falls out of the sky.

## **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.**

**[formed man]** *yatsar* (H3335), to mold or squeeze into shape as a potter does (Genesis 2:7,19; 2 Kings 19:25; Psalm 94:9; Psalm 95:5; Isaiah 45:18). The body was formed but the soul and spirit (the inner man) was created (Genesis 1:26-27; Genesis 5:1-2).

**[dust of the ground]** *'aphar* (H6080), mud, rubbish. Translated earth (Genesis 26:15); dust (Genesis 2:7; Genesis 3:19); ashes (Numbers 19:17; 2 Kings 23:4); ground (Job 14:8); mortar (Leviticus 14:42,45); powder (2 Kings 23:6,15); and rubbish (Neh. 4:2,10).

**[breathed]** *naphach* (H5301), to breathe out, puff, inflate, blow hard (Genesis 2:7; Ezekiel 37:9).

**[breath]** *neshamah* (H5397), breath—air inhaled and exhaled, respiration (Genesis 2:7; Genesis 7:22; Job 33:4; Job 37:10; Isaiah 2:22; Isaiah 30:33; Isaiah 42:5). Breath is not the soul or spirit of man, for spirit and breath are distinguished in Job 34:14.

**[life]** *chayim* (H2416), lives. This breath of lives made body, soul, and spirit live and function together.

**[man]** *adam* (H120) from *adamah* (H-127), is translated "ground" in Genesis 2:7. It denotes Adam's origin: he was made from the dust of *adamah* (H127), the ground. The word *adam* (H121) without the definite article denotes man or mankind in general (Genesis 1:26; Genesis 2:5; Genesis 5:1).

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<sup>11</sup> The Nelson Study Bible

With the article it denotes the particular man named Adam (Genesis 1:27; Genesis 2:7,8,15,16,19,22; Genesis 3:12,22,24; Genesis 5:1; Genesis 6:1-4). From Genesis 6:5 throughout the remainder of the Old Testament, it generally (though not always) refers to mankind.

**McGee** notes “This is the method of the creation of man, and again we are limited in what God has told us. Physically, man was taken out of the ground. It is quite interesting that our bodies are made up of about fifteen or sixteen chemical elements. Those same chemical elements are in the ground. The physical part of man was taken out of the dust of the ground. If we were to be boiled down into the separate chemical elements of which we are made, we would be worth very little in terms of money. I used to say \$2.98, but inflation has increased that figure a little. That is the extent of our bodily worth because we were made out of the dust of the ground.

But man is more than dust. Physically, dust he is and to the dust he will return, but his spirit is going to God. Why? Because God “breathed into his nostrils the breath of life; and man became a living soul.” God breathed into him “the breath of life.” God gave man life which is physical or psychological, and then He gave him life which is spiritual. In other words, man now is brought into a marvelous relationship with his Creator. He has in his being a capacity for God. This is what separates man from all other creatures that are found in God’s universe, as far as we know. Of course, there are the angels, but we know very little about them”.<sup>12</sup>

Into his nostrils, and by that door into the head and whole man. This is an emphatical phrase, sufficiently implying that the soul of man was of a quite differing nature and higher extraction and original than the souls of beasts, which together with their bodies are said to be brought forth by the earth, Ge 1:24.<sup>13</sup>

## **Genesis 2:8**

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

**[Eden]** The Hebrew word *Eden* (H5729) means pleasure. The Septuagint translates `Eden with paradise (*paradeisos* (G3857)) in Ezekiel 31:9,18 and Joel 2:3. Eden can mean “delight.”

Eden is generally referred to as a paradise by scholars because the Hebrew *pardec* (H6508) is translated "orchard" (Eccles. 2:5; Song 4:13) and "forest" (Neh. 2:8), and seems to describe the garden (Genesis 2:8-17).

Four Paradises in Scripture:

1. Lucifer's Eden (Ezekiel 28:11-17)
2. Adam's Eden
3. Paradise in the third heaven—the planet heaven (2 Cor. 12:1-4; Rev. 2:7)

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<sup>12</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 2:7-8). Nashville: Thomas Nelson.

<sup>13</sup> Matthew Poole's Commentary



4.Paradise under the earth where the righteous were held as prisoners against their wills (Luke 16:25 and Luke 23:43 with Matthew 12:40; Ephes. 4:8-10; Hebrews 2:14-15)

Toward the east, in Eden. Apparently somewhere in Mesopotamia (modern Iraq), since two of the four rivers in its vicinity are the well-known Tigris and Euphrates (v. 14).

**Clarke:** Though the word עֵדֵן Eden signifies pleasure or delight, it is certainly the name of a place. See Genesis 4:16; 2 Kings 19:12; Isaiah 37:12; Ezekiel 27:23; Amos 1:5. And such places probably received their name from their fertility, pleasant situation, etc. In this light the Septuagint have viewed it, as they render the passage thus: ΕΦΥΤΕΥΣΕΝ Ο ΘΕΟΣ ΠΑΡΑΔΕΙΣΟΝ ΕΝ ΕΔΕΝ, God planted a paradise in Eden. Hence the word paradise has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the Hesperides, where the trees bore golden fruit; the gardens of Adonis, a word which is evidently derived from the Hebrew עֵדֵן Eden; and hence the origin of sacred gardens or enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word paradise is not Greek; in Arabic and Persian it signifies a garden, a vineyard, and also the place of the blessed. The Mohammedans say that God created the Jennet al Ferdoos, the garden of paradise, from light, and the prophets and wise men ascend thither.<sup>14</sup>

Eden here is the name of a place, not that Eden near Damascus in Syria, of which see Am 1:5; but another Eden in Mesopotamia or Chaldea, of which see Ge 4:16; 2Ki 19:12; Isa 37:12; Eze 27:23. There are many and tedious disputes about the place of this Paradise; of which he that listeth may see my Latin Synopsis. It may suffice to know that which is evident, that it was in or near to Mesopotamia, in the confluence of Euphrates and Tigris.<sup>15</sup>

### **Book of Jasher: Chapter 1:7-8**

7 And the Lord God took Adam and his wife, and he placed them in the garden of Eden to dress it and to keep it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die.

8 And when God had blessed and commanded them, he went from them, and Adam and his wife dwelt in the garden according to the command which the Lord had commanded them.<sup>16</sup>

### **FFOZ:**

The text gives us some important details about this garden, the first dwelling place of man. First, we are told the name of its location: “Eden”. Then, we are informed where

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<sup>14</sup> Adam Clarke’s Commentary

<sup>15</sup> Matthew Poole’s Commentary

<sup>16</sup> The Book of Jasher, Published by J.H. Perry & Company , 1887

Eden itself was located: “to the East”. The Hebrew here is very enlightening. Let us look at the world Eden, for example. The meaning of the Hebrew word “Eden” is actually, “delight.” Now, look at the phrase “in the east” *mekedem*. “IN the east” is certainly a legitimate translation of this word; however, *kedem* can also have a time quality about it. As such, it can be translated as “before” or “from ancient times.” To reinforce this understanding, we should note that the Targum Onkelos translates it as “aforetime.” This is especially clear when we understand that before the word *kedem* is the Hebrew preposition, “*m*”. this also means “from,” instead of “in.”

Putting this all together, we can say that in the literal garden called Eden, man was placed there by God in total delight, from the very ancient of times, It is even interesting to note that in later Jewish literature, the phrase “Garden of Eden” *Gan Eden*, has become a phrase used for the blissful eternal state.

Why was this garden such a delight for man? The text does not say specifically. However, it is reasonable to assume that was in total delight because he was in total harmony and unity with God; with Eve, his God-given partner; and with himself! What else could cause such utter delight?<sup>17</sup>

### **Genesis 2:9**

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

[**life**] *chayim* (H2416), lives, from *chayah* (H2421), to live, revive, keep alive (Genesis 3:22; Proverbs 3:18; Rev. 2:7; Rev. 22:2). Literally, "tree of the lives," because each one eating of it would live forever.

[**tree of knowledge of good and evil**] This was a literal tree as were all the trees of the garden. Disobedience, not the nature of the fruit, brought the realization of good and evil (Romans 5:12-21).

Two trees of very special importance were there, the tree of life and the tree of the knowledge of good and evil (2:17; 3:24).

The Trees in Genesis 2 (see appendix for a list of hidden codes in this text).

### **Genesis 2:10**

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

[**river**] *nahar* (H5104), a stream, sea, flood (cp. Psalm 46:4; Rev. 22:1). It had its source in Eden and parted into four branches which ran through the garden and into different parts of the earth.

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<sup>17</sup> First Fruits of Zion, Torah club, B'reisheet, pg 9

### **Genesis 2:11**

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

[**Pison**] *Piyshown*, (H6376) *pee-shone'*; from H6335 (*puwsh*); dispersive; Pishon, a river of Eden :- Pison. Analysis of sand patterns in Saudi Arabia and satellite photography have helped identify an old riverbed running northeast through Saudi Arabia from the Hijaz Mountains near Medina to the Persian Gulf in Kuwait near the mouth of the Tigris and Euphrates. This would be a good candidate for the Pishon River.

[**Havilah**] *Chaviylah*, (H2341) *khav-ee-law'*; probably from H2342 (*chuwil*); circular; Chavilah, the name of two or three eastern regions; also perhaps of two men :- Havilah. (Genesis 10:7,29; Genesis 25:18; 1 Samuel 15:7; 1 Chron. 1:9,23).

Perhaps because gold is mentioned in relation to Havilah, it is named in several other passages (Genesis 10:7; Genesis 25:18; 1 Samuel 15:7; 1 Chron. 1:9). It has most often been placed in western Saudi Arabia near Medina along the Red Sea, an area that does produce gold, bdellium and onyx. Genesis 10:7 describes Havilah as the “brother” of Ophir, a region also known for its wealth in gold.

### **Genesis 2:12**

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

[**bdellium**] *bedolach* (H916), something in pieces, a fragrant amber gum, or a pearl (Numbers 11:7). A precious gum resin.

[**onyx**] *shoham* (H7718), to blanch; a pale green gem (Exodus 25:7; Exodus 28:9,20; Exodus 35:9,27; Job 28:16). A nontransparent variety of agate.

### **Genesis 2:13**

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

[**Gihon**] *Giyshown*, (H1521) *ghee-khone'*; or (shortened) *Gichown*, *ghee-khone'*; from (H 1518) (*giyach*); stream; *Gichon*, a river of Paradise; also a valley (or pool) near Jerusalem :- Gihon.

[**Ethiopia**] *Kuwsh*, (H3568), *koosh*; probably of foreign origin; Cush (or Ethiopia), the name of a son of Ham, and of his territory; also of an Israelite :- Chush, Cush, Ethiopia. Only one Ethiopia is mentioned in the Bible or history (2 Kings 19:9; Esther 1:1; Isaiah 18; Isaiah 20:3; Nahum 3:9; Acts 8:27).

One of the rivers, which were formed by water that had its source in the Land of Eden is Gihon, and it is said to water the land of Cush. Now, this statement can present a problem unless we just take it at its word. The problem is that the land of Cush is

generally identified as is in northern Africa; areas that today form Egypt, Ethiopia, and others. I guess the concept that a river could flow all the way from somewhere in Turkey or Iraq or Iran all the way to the African continent is just too much to accept. But, Biblically, it is not likely that any other place can be the land of Cush. Although Cush originally came from the area of Mesopotamia, little reference is even made to his presence there except to say that Cushites...people from the tribe of Cush...lived there at one time. But, a territory is named generally by the most dominant tribe...and it usually has to be dominant for a reasonable period of time. If Cush was the dominant tribe in Mesopotamia, why would he move lock, stock, and barrel all the way to what is now Northern Africa? And, considering the important place that Egypt would hold in God's plan for His people Israel both in their past and in their future, it's not hard to see why God might include that area as having the privilege of being watered by a mighty water whose source was in the Land of Eden. But, that is my speculation.

### **Genesis 2:14**

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

[**Hiddekel**] *Chiddeqel*, (H2313), *khid-deh'-kel*; probably of foreign origin; the *Chiddekel* (or Tigris) river :- Hiddekel. Better known as the Tigris.

[**Assyria**] '*Ashshuwr*, (H804), *ash-shoor'*; or apparently from Hebrew 833 ('*ashar*) (in the sense of successful); *Ashshur*, the second son of Shem; also his descendants and the country occupied by them (i.e. Assyria), its region and its empire :- Asshur, Assur, Assyria, Assyrians. See Hebrew 838 ('*ashur*). North of Babylonia between the Euphrates and Tigris Rivers.

[**Euphrates**] *P<sup>e</sup>rath*, (H6578), *per-awth'*; from an unused root meaning to break forth; rushing; *Perath* (i.e. *Euphrates*), a river of the East :- Euphrates.

### **Genesis 2:15**

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

[**to dress it and to keep it**] Man's duty was to cultivate and keep (preserve) the garden from all intruders. "Keep" is from the Hebrew *shamar* (H8104), to hedge about, guard, protect (Genesis 3:24; Genesis 6:19-20; Genesis 7:3; Genesis 17:9-10; Genesis 18:19; Genesis 28:15,20; Psalm 17:8). This is the first hint of an enemy of God and man. Adam failed to "keep" the garden, so sin entered and Satan became the pseudo-ruler of the restored earth (Matthew 4:1-11; Matthew 12:24-25; Romans 5:12-21; 2 Cor. 4:4; Ephes. 6:10-18). His final defeat is pictured in Rev. 12:7-12; Rev. 20:1-10.

**Clarke:** Horticulture, or gardening, is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden

may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.<sup>18</sup>

### **Genesis 2:16**

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

**[the LORD God commanded the man]**

Five Commands before the Fall

1. Be fruitful (Genesis 1:28).
2. Multiply (Genesis 1:28).
3. Replenish (Genesis 1:28; cf. Genesis 9:1-2).
4. Exercise dominion and do not give it to another (Genesis 1:28; Genesis 2:15).
5. Do not eat of the tree of knowledge of good and evil (Genesis 2:17). The last two were broken in Genesis 3. Only the last was a source of temptation, challenging man's will and arousing his curiosity. The others needed no warning, so the penalty was attached to the last.

### **Genesis 2:17**

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

**[for in the day that thou eatest thereof thou shalt surely die]** Adam died the same day he sinned, so this should be understood as a 24-hour day. The penalty of eternal death took effect immediately (Romans 5:12-21).

Notice that it does not say if you eat of it, God was telling Adam that when he does eat from it he would die. God knew that Adam would eat from the tree. This was not a warning to Adam but God telling him the future event.

Eve was not created yet!

From the beginning death has been understood as the consequence of disobedience to God. Only later was it clearly revealed that the ultimate form of death is spiritual death, the separation from God. See Rom 8:1-13.

It was not God's original intention for man to die, but man is now put on probation. You see, man has a free will, and privilege always creates responsibility. This is an axiomatic

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<sup>18</sup> Adam Clarke's Commentary

statement that is true. This man who is given a free will must be given a test to determine whether he will obey God or not.

Some expositors suggest that the fruit of the tree of the knowledge of good and evil was poison. On the contrary, I think it was the best fruit in the garden.

“For in the day that thou eatest thereof thou shalt surely die.” Remember that man is a trinity, and he would have to die in a threefold way. Adam did not die physically until over nine hundred years after this, but God said, “*In the day* you eat, you shall die.” Death means separation, and Adam was separated from God spiritually the very day he ate, you may be sure of that.<sup>19</sup>

**the tree of the knowledge of good and evil:** The phrase suggests “full knowledge” by tying together two contrasting words (as in 1:1, “heavens and earth”). We know little about this tree. Presumably, God wanted man to learn wisdom, but wisdom tied to his relationship with his Creator. **shall surely die:** These emphatic words are made of two forms of the verb meaning “to die.” The point is not that the guilty person would drop dead right then, but that it would certainly happen—there is no escape (Heb. 9:27).<sup>20</sup>

**Poole:** With a threefold death.

1. Spiritual, by the guilt and power of sin: at that instant thou shalt be dead in trespasses and sins, Eph 2:1.
2. Temporal, or the death of the body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death.
3. Eternal, which shall immediately succeed the other.<sup>21</sup>

## **Genesis 2:18**

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

**[It is not good]** The first time a negative assessment appears in Genesis (see 1:31). God did not want Adam to be lonely, so He fashioned a helper comparable to him. This phrase indicates that this helper (or partner) would be truly fitting and fully adequate—just right. Some have thought that the term is demeaning, but it simply means “one who helps,” and in fact is used to describe God when He comes to our aid (see Ps. 33:20; 115:9, 10, 11). It does not refer to someone who is secondary or inferior.

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<sup>19</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 2:17). Nashville: Thomas Nelson.

<sup>20</sup>The Nelson Study Bible

<sup>21</sup>Matthew Poole's Commentary

**[I will make him an help meet]** God's work wasn't complete because man couldn't reproduce; so He made a helper to enable him to propagate his kind (Genesis 1:28; 1 Tim. 2:11-15; 1 Cor. 11:9).

**[help meet]** She would be suitable intellectually, morally, and physically—as his counterpart.

### **Genesis 2:19**

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

**[to see]** God sees, discovers, and gets to know things in human affairs (Genesis 6:5-6; Genesis 11:5; Genesis 18:21; Genesis 22:12; Genesis 29:31; Exodus 3:4; Deut. 32:19; 2 Kings 14:26; 2 Chron. 12:7; Isaiah 59:15-16; Jonah 3:10). Man does the same (Genesis 3:6; Genesis 8:8; Genesis 37:14; etc.).

### **Genesis 2:20**

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

**[Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field]** Adam's knowledge must have been extensive and his language fully developed, because God made no change in Adam's work. No one can do this today.

**Nachmanides:** Rashi Comments: “when He brought them, He brought them before him as male and female. Thereupon Adam said, ‘All of them have a mate, and I have not mate!’” Immediately, the Eternal G-d caused a deep sleep to fall upon him.” Rashi explained it well for by Scripture’s bringing the verses concerning “the calling of names” into the matter of “the help” that G-d gave Adam, it proves that this interpretation mentioned above is correct.<sup>22</sup>

**Clarke:** Two things God appears to have had in view by causing man to name all the cattle, etc. 1. To show him with what comprehensive powers of mind his Maker had endued him; and 2. To show him that no creature yet formed could make him a suitable companion. And that this twofold purpose was answered we shall shortly see; for,

1. Adam gave names; but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well known that the names affixed to the different animals in Scripture always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and

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<sup>22</sup> Ramban, Nacmanides Commentary on the Torah pg 77

excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the cause that produced it.

2. Adam was convinced that none of these creatures could be a suitable companion for him, and that therefore he must continue in the state that was not good, or be a farther debtor to the bounty of his Maker; for among all the animals which he had named there was not found a help meet for him. Hence we read,<sup>23</sup>

### **Genesis 2:21**

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

The first anesthesia and major operation (cp. Genesis 15:12; 1 Samuel 26:12; Daniel 8:18).

**Clarke:** It is immaterial whether we render *tsela* a rib, or a part of his side, for it may mean either: some part of man was to be used on the occasion, whether bone or flesh it matters not; though it is likely, from verse Genesis 2:23, that a part of both was taken; for Adam, knowing how the woman was formed, said, This is flesh of my flesh, and bone of my bone. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of a part of the man himself, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution in all respects, and consequently having equal powers, faculties, and rights. This at once ensured his affection, and excited his esteem.<sup>24</sup>

The word for “rib” (*selā* , 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” (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).<sup>25</sup>

"Rib" actually means "curved section" in the Hebrew. God may have made an incision in Adam and used his blood or a clone cell to create Eve.<sup>26</sup>

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<sup>23</sup> Adam Clarke’s Commentary

<sup>24</sup> Adam Clarke’s Commentary

<sup>25</sup> Believer’s Study Bible

<sup>26</sup> Chuck Smith commentary on Genesis



## **Genesis 2:22**

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

The word used here for “made” (*banah*, Heb.) means “build” (cf. Ps 127:1-2, note). The woman is constructed by God personally and presented to the man as a divinely appointed provision.<sup>27</sup>

### **InDepth—God as Creator**

“God created the heavens and the earth” (Gen. 1:1). These words form one of the Bible’s principal assertions about the material world—that God created it all.

The first two chapters of Genesis present two complementary accounts of creation (Ps. 104 and Prov. 8 present two additional accounts). Chapter 1 pictures God in sublime terms—grand and awesome. The Hebrew term used for deity in this section (*Elohim*) speaks of God’s majesty, sovereignty, and awesome power. With a mere word, God spoke the entire universe into existence. When He finished, He called every part of His creation “very good” (1:31).

Chapter 2, on the other hand, presents a more personal picture of creation. It focuses on the creation of man and woman—the only beings in creation who reflect the very image of God. In this section, God’s personal name (Yahweh, or LORD) is used rather than His title, “God.” This is because God personally shaped Adam from the dust of the earth, breathing life into him, and forming Eve from Adam’s flesh and bone. Moreover, the section depicts God placing Adam and Eve in a beautiful garden and interacting with them.

Of course, these two chapters are not written in terms of modern science. But neither are they written in what would have passed for science in ancient times. If the Bible had been written in the “scientific” language of its day, it would be little more than a relic today. Had it been written in the scientific language of the Middle Ages, it would have been a mystery to its first readers and nonsense to us. Had it been written in the scientific language of our own day, it would have been unintelligible to prior generations—and to be sure, a relic in future years.

These first chapters of Genesis reveal God’s identity as Creator in language that makes sense to every sort of audience. The chapters spoke first to a people on the move, at the dawn of Hebrew history. Over the ages, they have spoken to ancient and medieval peoples. And today, they speak to people from all backgrounds. The modern person sometimes wonders why the language is not more precise. Yet these chapters do not aim at precision—their aim is clarity concerning one certain truth: *God created the heavens and the earth.*<sup>28</sup>

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<sup>27</sup> Believer’s Study Bible

<sup>28</sup> The Nelson Study Bible

## **Genesis 2:23**

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

[**Woman**] *ishshah* (H802), feminine of *iysh* (H376), man. Literally, "womb-man" or "female-man", because she was taken out of man (1 Cor. 11:3-12; 1 Tim. 2:9-15). Woman is said not to have been taken out of man's head to be lorded over by him, nor from his feet to be trampled on by him, but from his side to be equal with him, from under his arm to be protected by him, and from near his heart to be loved by him.

The woman is a type of the Church, the bride of Christ (Eph 5:25-32; 2 Cor 11:2-3; cp. John 3:28-29; Rev 19:7-8). Gen 29:14

**A Type** A type (e.g. see note on woman above) is a divinely purposed illustration of some truth. It may be: (1) a person (Rom 5:14); (2) an event (1 Cor 10:11); (3) a thing (Heb 10:19-20); (4) an institution (Heb 9:11-12); or (5) a ceremonial (1 Cor 5:7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfillment of the type, is found generally in the N.T.

- “Son of God” (Luke 4:38);
- A figure of Him to come (Rom 5:14; 2 Cor 5:21);
- Bride paid for by a wound in his side;
- All “Gentile Brides” have no death recorded.

Eve	Adam
Rebekah	Isaac
Asenath	Joseph
Zipporah	Moses
Rahab	Salmon
Ruth	Boaz

God sees Adam needs a companion, and He gives him one. In Hebrew, a female, a woman, is called “*ishah*”, and a male “*ish*”...*ish*, man.... ah, out of...*ishah*, out of man (*ishah* is also the same word for “wife”). And, in verse 24 the concept of marriage is introduced as well as the most important principle of marriage.....a man and wife are to be as if they were one flesh....organically and spiritually interconnected. We are not to stay bonded to our parents or anyone else...we are to bond with our mate in a way that goes beyond even the physical connection we all had at one time with our mothers. This is God’s plan. And, forgive me, but in the current times in which we live, I think I would be struck by lightening if I didn’t point out that it is one male and one female who are to bond together in marriage, as one flesh; not male and male or female and female. Every attempt by some liberal theologian or agnostic to say that the Bible simply doesn’t speak to this matter is blinded by their agenda and is terribly deceived. We don’t have to go any farther than the 2<sup>nd</sup> chapter of Genesis to understand this incredibly basic principle of God:

There is a reason that a male and a female shall form a couple; and it is stated right here: the reason is ‘she is bone of my bones, flesh of my flesh’ .....taken out of man. Male

and female human beings began life on earth as a species, as literally one flesh; and the act of marriage reunites them. A wife *cannot* be anything but a woman, because her very title, *ish-ah*, means out of man. A man didn't come out of man. Another male wasn't produced from Adam's rib. It was a female. End of story.

## **Genesis 2:24**

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

**[one flesh]** The Hebrew and Greek terms usually translated “flesh” refer to the whole human being rather than merely to the sensual or physical aspect of human nature. Becoming one flesh is established through sexual union, but the implications of the term are more than sexual. Sexual union creates a spiritual and psychological interrelationship in which the participants establish a bond that is more than physical. The one-flesh union, therefore, establishes a bonding of personhood which is fundamental to marriage permanence. The one-flesh union does not destroy the personhood of either partner but celebrates the unity of their self-giving to each other in love. This concept has a mystical quality, but it symbolizes the depth of the marriage relationship. See Mt 19:6; Mk 10:6-9; Eph 5:28-31.

Matthew 19:5; Mark 10:7; 1 Cor. 6:16; Ephes. 5:31.

**Nechmanides:** The child is created by both parents, and there in the child, their flesh is united into one. Thus the words of Rashi. But there is no point to this since in beast and cattle too, their flesh is united into one in their offspring.

The correct interpretation appears to me to be that in cattle and beast the males have no attachment to their females. Rather, the male mates with any female he finds, and then they go their separate ways. It is for this reason that Scripture states that because the female of man was bone of his bones and flesh of his flesh, he therefore cleaves to her and she nestles in his bosom as his own flesh, and he desires to be with her always. And just as it was with Adam, so was his nature transmitted to his offspring, that the males among them should cleave to their women, leaving their fathers and their mothers, and considering their wives as if they are one flesh with them. A similar sense is found in the verses: for he is our brother, our flesh (Gen 37:27); to any that is near of his flesh (Lev 18:6). Those who are close members of the family are called *sh'eir basar* (near of flesh). Thus man will leave “the flesh” of his father and his mother and their kin and will see that his wife is nearer to him than they.<sup>29</sup>

This verse is the commentary of the narration and not the speech of Adam (cf. v. 23; Matt 19:4, 5). God's principle of marriage includes three aspects: (1) the “leaving,” i.e., the legal act in which husband and wife make a public commitment of ultimate loyalty and lifelong devotion one to the other, above all others, even parents; (2) the “joining,” i.e.,

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<sup>29</sup> Ramban, Nachmanides commentary on the Torah, Genesis pg 80

the personal aspect of tender love and faithful responsibility which is permanent and binding (cf. Eph 5:21-33); and (3) the becoming “one flesh,” i.e., the physical or sexual union which symbolizes the beginning of a union of souls, a spiritual and psychological intertwining of persons (cf. Song 3:4, note). “Leave” ( *'azav*, Heb.) and “join” (*davaq*, Heb.) are terms associated with covenant treaties. Here, marriage is interpreted as a new relationship bound by mutual oath. Sexual intimacy is an expression of the union of the two people; however, sexual union by itself is not sufficient to define the biblical concept of marriage.<sup>30</sup>

One of God’s basic purposes for marriage is companionship. Companions help one another, are suitable or compatible for one another, and are able to stand alongside and share their personal lives. The unique quality of this companion was demonstrated when Adam could not find a creature corresponding to himself among the animals he was commissioned to name. Built from a portion of man’s side, the suitable companion shares the same physical nature. The basic implication of the text focuses on the similarity of man and woman and on their mutual need for each other. Because of their similarity, the man and woman can marry and establish a one-flesh union that takes priority over all other family relationships.<sup>31</sup>

**Clarke:** Our Lord quotes these words, Matthew 19:5, with some variation from this text: They **TWAIN** shall be one flesh. So in Mark 10:8. St. Paul quotes in the same way, 1 Corinthians 6:16, and in Ephesians 5:31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word **TWO**. That this is the genuine reading I have no doubt. The word שְׁנֵיהֶם *sheneyhem*, they two or both of them, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs three words after in the following verse, or more probably it originally occurred in Genesis 2:24, and not in Genesis 2:25; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in Genesis 2:24 instead of Genesis 2:25. But of what consequence is it? In the controversy concerning polygamy, it has been made of very great consequence. Without the word, some have contended a man may have as many wives as he chooses, as the terms are indefinite, **THEY** shall be, etc., but with the word, marriage is restricted. A man can have in legal wedlock but **ONE** wife at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard.

1. God pronounces the state of celibacy to be a bad state, or, if the reader please, not a good one; and the Lord God said, It is not good for man to be alone. This is **GOD’S** judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever.
2. God made the woman for the man, and thus he has shown us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Corinthians 7:3 (note). God made the woman out of the man, to intimate that the

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<sup>30</sup> Believer’s Study Bible

<sup>31</sup> Disciple’s Study Bible

closest union, and the most affectionate attachment, should subsist in the matrimonial connection, so that the man should ever consider and treat the woman as a part of himself: and as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife; and on the other hand the woman should consider that the man was not made for her, but that she was made for the man, and derived, under God, her being from him; therefore the wife should see that she reverence her husband, Ephesians 5:33.

Genesis 2:23, 24 contain the very words of the marriage ceremony: This is flesh of my flesh, and bone of my bone, therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh. How happy must such a state be where God's institution is properly regarded, where the parties are married, as the apostle expresses it, in the Lord; where each, by acts of the tenderest kindness, lives only to prevent the wishes and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise, affectionate and happy; but how few such marriages are there to be found! Passion, turbulent and irregular, not religion; custom, founded by these irregularities, not reason; worldly prospects, originating and ending in selfishness and earthly affections, not in spiritual ends, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter fountains send forth pure and sweet waters? See the ancient allegory of Cupid and Psyche, by which marriage is so happily illustrated, explained in the notes on Matthew 19:4-6.<sup>32</sup>

### **Genesis 2:25**

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

[**were not ashamed**] Where there is no sin, there is no shame.

Although the Scriptures do not say so, I believe they were clothed with some sort of glory light. May I say, I think that this is the loveliest and the most precious account of the creation of woman and man. Here is a couple whom God really joined together. There are certain things which God has given to His people that they should obey, and God has given to the human race marriage. Marriage is one of the bands which modern men are trying to throw off: "Let us break their bands asunder, and cast away their cords from us" (Ps. 2:3). What is man trying to do? He is trying to get rid of God, because God is the One who established marriage.

The creation of woman was indirect creation, for God took her out of man to reveal the fact that she is part of man. Someone has put it like this: "For woman is not undeveloped man, but diverse, not like to like, but like in difference. Yet in the long years, 'liker' must they grow, till at the last she set herself to man like perfect music unto noble words, distinct in individualities, but like each other even as those who love." The story of the creation of woman for man is one of the most beautiful stories.

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<sup>32</sup> Adam Clarke's Commentary

The subjects of this chapter are quite wonderful: the creation of man, where he is placed, his occupation, the condition upon which he is there with a responsibility, his need for a companion, and then God's creation of woman. There is to be an identity between the husband and the wife, and God says, "Husbands, love your wives." This is the creation story.<sup>33</sup>

**Clarke:** EVEN in a state of innocence, when all was perfection and excellence, when God was clearly discovered in all his works, every place being his temple, every moment a time of worship, and every object an incitement to religious reverence and adoration—even then, God chose to consecrate a seventh part of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious observance of the Sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then it might have been conjectured that this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the Sabbath, his first ordinance, to man, while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race; therefore the Sabbath is not for one nation, for one time, or for one place. It is the fair type of heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the Divine image, and become united to the Centre and Source of all perfection and excellence, shall rest in God, unutterably happy through the immeasurable progress of duration! Of this consummation every returning Sabbath should at once be a type, a remembrancer, and a foretaste, to every pious mind; and these it must be to all who are taught of God.

Of this rest, the garden of Eden, that paradise of God formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness which must reign in the kingdom of God, of which the condition of our first parents in the garden of paradise is justly supposed to have been an expressive emblem. What a pity that this heavenly institution should have ever been perverted! that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions! Reader, every connection thou formest in life will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember that thy earthly connections, no matter of what kind, are not formed merely for time, whatsoever thou mayest intend, but also for eternity. With what caution therefore shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.<sup>34</sup>

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<sup>33</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (Ge 2:25). Nashville: Thomas Nelson.

<sup>34</sup> Adam Clarke's Commentary

## The Trees in Genesis 2 (EDLS)

...beginning with

**(Gen 1:29)** *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat...*

...and ending with

**(Gen 2:9)** *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

### Trees in Genesis 2

אשל	<b>Tamarisk (2)</b>	אלה	<b>Terebinth, (-2)</b>
עבת	<b>Thicket (or Dense forest) (-3)</b>	הדר	<b>Citron (-3)</b>
שטה	<b>Acacia (-3)</b>	שקד	<b>Almond (5)</b>
חטה	<b>Wheat (5)</b>	תמר	<b>Date Palm(5)</b>
ארז	<b>Cedar (-5)</b>	אהלים	<b>Aloe (6)</b>
ענב	<b>Grape (-6)</b>	אטד	<b>Boxthorn or Bramble (7)</b>
קדה	<b>Cassia (7)</b>	רמון	<b>Pomegranate (8)</b>
גפר	<b>Gopherwood or fir (8)</b>	סנה	<b>Thornbush [<i>Crataegus</i>] (9)</b>
זית	<b>Olive (-9)</b>	בטן	<b>Pistachio Nut (13)</b>
לון	<b>Hazel (-13)</b>	תאנה	<b>Fig (14)</b>
ערבה	<b>Willow (-15)</b>	אלון	<b>Oak (17)</b>
גפן	<b>Vine (-18)</b>	שערה	<b>Barley (-28)</b>
ערמו	<b>Chestnut (44)</b>	לבנה	<b>Poplar (-85)</b>

## Appendix A:

# The Sacred Calendar Of the God of Israel

## Sunday

### Is it the Christian Sabbath?

Is Sunday, the first day of the week, the Christian Sabbath? Did it replace the seventh day (Saturday) as the rest day of **Yahweh the Almighty God of Israel**? Has the fourth of the Ten Commandments as recorded in Exodus 20:8-11 been changed or done away with? If all the praiseworthy characters mentioned in the Bible - including the Saviour and his twelve apostles - kept the seventh day Sabbath, then why oh why are the majority of Christians keeping Sunday?

These and similar questions are being asked today by believers all over the globe and the answers to them fall into three distinct categories.

1. *"The days of the week are all alike,"* say some believers, *"so there is no need to become emotionally polarized about any particular one. Saturday, Sunday or even Friday for that matter, they are all the same to God. The important thing is to keep yourself holy every day of the week and forget about a weekly Sabbath, because it no longer exists. The Sabbath commandment has been fulfilled, superseded, done away with and nailed to the cross. Christians meet for worship on Sunday, not because it is the Sabbath of the ten Commandments, but because it is convenient. The law has been fulfilled by Jesus Christ and is now obsolete: so there is no longer a Sabbath commandment to observe. It is the Spirit that matters, not the day of the week on which you choose to rest."*
2. *"The law of God still stands" say others "but Sunday, the first day of the week, is the new Christian Sabbath. It commemorates the resurrection of the Lord Jesus Christ. It is the Lord's Day and has replaced the seventh-day Sabbath by the authority of the inspired Apostles and, therefore, by Christ himself. Christians are certainly under obligation to observe it."*
3. *"Sunday is not the Sabbath day at all," says a third group. "The Almighty's Sabbath, according to His unalterable Ten Commandments (Exodus 20:8-11, Matthew 5:17-18) is the seventh day of the week, the day commonly known as Saturday. You may read the Bible from Genesis to Revelation and you will not find a single verse authorising the observance of Sunday. The true weekly Sabbath of Yahweh, the Almighty God of Israel was, is, and ever will be, the seventh day of the week." Thus the arguments rage back and forth across the globe and are even now stirring the minds of many in your area. We trust that this article will settle the matter for you once and for all, and prepare you for the days ahead when this very issue concerning the Almighty's Sabbath becomes a deciding point for all the inhabitants of the earth.*



In your own interests, therefore, we will advise you to carefully study this page and be ready to answer this critical question: **Is Sunday the Christian Sabbath?**

Before we present our answer it is obvious that we should first settle the issue of whether or not a Sabbath day exists. In other words, does the Almighty still want mankind to observe a Sabbath day - or are all the days of the week alike?

The answer to that question is: **Yahweh's Sabbath still exists and He most certainly wants people to observe it.** The following verses will prove that the Sabbath commandment was not done away with at the cross, but is still on the statute books of heaven.

**The First Proof Text is:**

Matthew 24: **20: *But pray that your flight be not in the winter, neither on the Sabbath day.***

In this passage the Master advised His followers to request his Father to so arrange circumstances for the early church that Sabbath observance would be made easier for them at the time of Jerusalem's capture; an event which took place some **40 years after the crucifixion**. Now pause and think about that advice: If the Sabbath commandment was scheduled for cancellation at the cross - as some suppose - then why did Jesus give his disciples this instruction about keeping the Sabbath? What was the point in advising them to pray to the Father about a commandment that would not be in existence in AD 70?

The answer is perfectly obvious: The Sabbath commandment was not scheduled for cancellation at the cross; it was to continue. The Saviour knew this, and that is why He advised his followers, who were mostly Israelites at that time, to pray to God to arrange a weekday flight from Jerusalem. They would not then be exposed to the temptation of breaking the Sabbath commandment in their haste to get away from the besieged city.

The presence of this text is irrefutable evidence that the Saviour had absolutely no intention of doing away with the Sabbath commandment at Calvary; a fact which he had previously pointed out in the Sermon on the Mount when he said:

Matthew 5: **17: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.***  
**18: *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.***

**The Second Proof Text is:**

Hebrews 4: **9: *There remaineth therefore a rest to the people of God.***

*10: For he that is entered into his rest, he also hath ceased from his own work as God did from his.*

*11: Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

In this passage, written about AD66, believers are reminded that the weekly Sabbath **remains**, and that all of us should endeavour to rest after a week's work just as the Almighty did after the Creation week.

Genesis 2: *1: Thus the heavens and the earth were finished, and all the host of them.*

*2: And on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made.*

*3: And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made.*

Sabbath keeping, in other words, is imitating the Almighty: doing in our small way what He did at Eden in order that we may **enter that great spiritual REST OF GOD of which the weekly Sabbath is but a token**. The writer of Hebrews goes on to warn the church that some rebellious believers risk being **lost** by copying the example of disobedience. Isn't that a sobering warning to all who would violate the Sabbath commandment? We think it is.

**The Third Proof Text is:**

Isaiah 66: *22: For as the new heaven and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your seed and your name remain.*

*23: And it shall come to pass, that from one moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.*

This passage tells of the future - our future - when **Jehovah**, the Holy One of Israel will re-create the universe. (Revelation 21:1) And on that new earth **all flesh (all of earth's redeemed host) will observe the weekly Sabbath**. The above text proves conclusively that the Sabbath of the Almighty will last throughout eternity, from generation to generation - for **ALL TIME**. (Exodus 31:12-18)

The argument that the weekly Sabbath was done away with at Calvary is, therefore, groundless and too feeble to consider any further. The question remaining to be answered, however, is:

**Is Sunday the Christian Sabbath, and did it replace the seventh day of the week as the rest day of the Almighty God?**

To answer this question we will do two things:

1. First find in the Bible texts that specifically mention the first day of the week.
2. And then prayerfully examine those verses paying particular attention to see if any change of the Sabbath day took place.

By doing this we will avoid that vain and perilous pastime of substituting the traditions of men for the commandments of God. (Matthew 15:9)

In the Scriptures the days of the week are not named, but numbered from one to seven. The only exception is the seventh day of the week which is called the **Sabbath**. Consequently, the day we all know as Sunday is referred to in the Bible as the "**first day of the week.**" And so in our search to answer the question about Sunday being the Christian Sabbath, we will need to examine every Bible verse in which the "**first day of the week**" is mentioned.

To our knowledge there are only nine such texts, one in the Old Testament and eight in the New. We will quote them in turn.

- *"And God said, let there be light: and there was light. And God saw that it was good: and God divided the light from darkness. And God called the light day and the darkness He called night. And the evening and the morning were the **first day.**" (Genesis 1:3-5)*

This text tells of what God did on the first day of the creation week. It says nothing about the Sabbath one way or the other, so we will pass it over without further comment.

The following five verses concern the Sunday after Christ's crucifixion. We will list and comment on them as a group, because they are separate accounts of the same event.

- *"**In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**" (Matthew 28:1)*
- *"**And when the Sabbath was passed, Mary Magdalene and Mary the mother of James, and Salome had brought sweet spices, that they might***

*come and anoint Him. And very early in the morning, the **first day of the week**, they came unto the sepulchre."* (Mark 16: 1-2)

- *"Now when Jesus was risen early the **first day of the week** he appeared first to Mary Magdalene out of whom he cast seven devils."* (Mark 16:9)
- *"Now upon the **first day of the week**, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain others with them."* (Luke 24:1)
- *"The **first day of the week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."* (John 20:1)

These five texts concern events that took place on the morning when Mary Madgalene and some others brought spices to anoint the body of the Master. It was the **morning of the first day of the week - Sunday morning!**.

What do the Gospel writers tell us? They tell us this: **that when the first day of the week began, the Sabbath had ended - the Sabbath was past.** In other words, the Sabbath day according to the Gospel writers, who were writing some 30 and more years after the resurrection, was still the seventh day of the week - **the day that went before Sunday the first day of the week.**

Surely these Gospel writers, who were mostly Jews, would have mentioned a change of the Sabbath day had it occurred? But there is no mention of a change; not a text, nor a word, not even a hint or suggestion.

Why?

Because there had been no change. The Sabbath day, as far as Matthew, Mark, Luke and John were concerned, was still the seventh day of the week, the day that preceded the first day.

Let us now move on to the next text.

- *"Then the same day at evening, being the **first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, "Peace be unto you."* (John 20:19)

This meeting took place on the Sunday evening after the resurrection. The disciples were assembled, we are told, *"for fear of the Jews."*

Some, in a frantic bid to find Scriptural support for Sunday observance, use this text as though it proved that the Master sanctified Sunday by visiting the disciples on it, and that this meeting was called to celebrate the resurrection.

This, however, was not the case. The disciples met, we are plainly told "**for fear of the Jews.**" In fact, some of them didn't even believe the Master had risen. (Mark 16:11-14, Luke 24:36-38) We would be deluding ourselves if we tried to classify this meeting as the inauguration of a new Sabbath day. The Sabbath is not even mentioned in this verse.

- "*And upon the **first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.*" (Acts 20:7)

This text is also put forward as "proof" of Sunday sacredness. "Here is evidence," some exclaim, "that the early church met on a Sunday and that a Communion Service was held!"

Let us examine this claim.

It is essential to read the chapter through to get a complete picture of the events. On doing this the following points will emerge.

11. The meeting was held in the **evening of the first day of the week** and continued till midnight or a little later. That is, it either began on Saturday evening and finished in the early hours of Sunday morning; or it began on Sunday evening and finished in the early hours of Monday morning. Both these methods of reckoning the "*evening of a day*" are to be found in the Scriptures. (Genesis 1 and John 20:19)
12. The "*breaking of bread*" took place **after midnight.** (verse 11)
13. Paul and his companions, after bidding farewell to their host, then walked from Traos to Assos (verse 13) - **a distance of some 18 miles.**

The Stewarton Bible School rejects the claim that this meeting testifies to Sunday sacredness and we do so for the following reasons:

If this was a Saturday night meeting, then a 18 mile walk on the following day (Sunday), after staying up most of the night, was hardly the way for a converted Pharisee like Paul to keep the new Sabbath. Eighteen miles on foot, over rough country roads, is no way to keep a Sabbath you may be sure; and it is quite unthinkable that Paul, a **life-long Sabbath keeper**, would have done this.

If on the other hand, this was a Sunday night meeting, then the "**breaking of the bread**" took place in the early hours of Monday morning: which, once again, is no way to celebrate a Sunday Sabbath day.

Besides, to "*break bread*" does not necessarily mean that a communion service was held. The Master "*broke bread*" on several occasions and fed thousands of people. (Matthew 14 and John 6) The early Christians also "*broke bread daily from house to house.*" (Acts 2:46) It would be forcing the issue to suggest that at

all these occasions communion services were held. The term "**breaking bread**" was a common expression in those days for **having a meal**, and that is what is meant in Acts 20. After the farewell, late night meeting, Paul and his host had a meal together and then Paul and his companions set off on foot to Assos. Most certainly this text does not prove Sunday sacredness.

- *1: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.*
- 2: Upon the **first day of the week** let every one of you **lay by him in store** as God hath prospered him, that there be no gatherings when I come.*
- 3: And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (1 Corinthians 16:1-3)*

Paul is here instructing believers in Corinth to privately set aside some money for the famine stricken brethren in Jerusalem. The Greek word **thesaurizon** means "treasuring or storing up." It has been correctly rendered "*lay by him in store.*" The Greek lexicon of Greenfield translates the Greek here as, "**with one's self**", i.e. **at home**. And this fact totally overthrows the idea that this text proves that a church meeting on a Sunday is being referred to. If anything it indicates that the Corinthian believers did **not** meet on the first day of the week, but were in this instance being appealed to by Paul to do some **private saving at home**. Then at Paul's coming a general "gathering" (collection of money) would not be necessary. The already collected funds could be totaled and taken by trustworthy brethren to Jerusalem to help the believers there. The Sabbath day is not even mentioned in this verse.

And that, surprisingly enough, completes our survey of the texts in the Bible which mention the first day of the week. The reader will have noticed that **in not a single instance** has a change of the Sabbath day been mentioned or even hinted at. On the contrary the Gospel writers - though they were writing decades after the resurrection - **still referred to the seventh day of the week as THE SABBATH.**

And why not?

The seventh day of the week had been the Sabbath since the creation of the world. It was the day **JEHOVAH** (Yahweh) the Almighty God of Israel blessed and sanctified (set apart for sacred use) at Eden.

- Genesis 2: 2: *And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made.*
- 3: ***And God blessed the seventh day and sanctified it: because that in it He rested from all His work which God created and made.***

The seventh day of the week continued to be the Sabbath when some 2500 years

later Israel wandered in the wilderness for 40 years; for Scripture tells of the special miracle Yahweh did each seventh day to identify it from other weekdays.

Exodus 16: 25: *And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.*

26: *Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.*

27: *And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.*

28: *And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?*

The seventh day of the week was the Sabbath when the Master walked on earth; for we read that it was his custom to go to the synagogue each Sabbath day.

Luke 4: 16: *And he came to Nazareth, where he was brought up: and, as his custom was, he went into the synagogue on the Sabbath day.*

The seventh day was the Sabbath the Apostle Paul and the early church kept long after the resurrection of the Saviour.

Acts 17: 2: *And Paul, as his manner was, went in unto them and **three Sabbath days** reasoned with them out of the Scriptures.*

Also, as mentioned previously, the seventh day was the Sabbath which the Messiah advised his followers (mostly Jews at that time) to prayerfully remember at the fall of Jerusalem; an event which took place some **40 years after the crucifixion!** (Matthew 24:20)

And then there is that staggering prophecy in Isaiah 66:23 which tells of **the Sabbath being observed by ALL MANKIND THROUGHOUT ETERNITY.**

That, briefly, is the Scriptural position concerning the first and the seventh days of the week. The reader will have noticed that in not a single instance in the first day (Sunday) called **the Sabbath.** In Holy writ that sacred title belongs to the seventh day of the week and the spiritual realities it foreshadows.

"How then," you may well ask, "did Sunday observance begin? And why are millions of believers still endeavoring to keep it? If Sunday is not the Sabbath of the Almighty God, then how did the colossal error creep into the church?"

The answer may well astonish you, but here it is.

**Sunday observance is a product of paganism.** It found its way into the Christian church many years after the original Apostles died. At that time, Sunday was the rest day of the pagan Roman Empire in which the popular religion was **Mithraism, a form of sun-worship**. In the course of time, (during the second, third and fourth centuries) multitudes of sun-worshippers joined the church. And when the Emperor Constantine ruled (AD 306-337) it became quite fashionable to follow his example and become a Christian. Sad to say, however, most of the multitude who joined the church weren't truly converted. They had little or no love for the truth as taught in the Bible, and they naturally didn't want to give up their pagan ways - **and days** - for anything which was at variance with their cherished heathen traditions. Besides, these unconverted members in the church had soon outnumbered the faithful. This gave them the power to implement their wishes and so the popular **traditions of paganism** were brought into the church and the **truths of the Most High** were slowly pushed aside. The church leaders - many of whom were themselves devoid of the Spirit of God - reasoned, that in order to appease and keep their congregations, the traditions of heathenism should be "**christianised**," given sacred titles and accepted into Christian worship. Thus it was that Sunday - the **venerable day of the Sun God** - along with a host of other pagan practices, too numerous to deal with in this article, was adopted by the fallen church and hailed as the **New Christian Sabbath - the LORD'S DAY!**

**Sunday observance, in short is an "heirloom from heathenism," a pagan tradition which unlawfully entered the Christian Church centuries after the early Apostles died. It has absolutely no Scriptural authority whatsoever!**

The following quotations are given to show how true this verdict is.

- *"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine. 321 AD."* (Chambers Encyclopedia 1882 ed. Vol. VIII, p.401, art. "Sabbath")
- *"You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."* (Cardinal Gibbons (Catholic) in his book: The faith of our Fathers, page 111)
- *"Question - "Which day is the Sabbath day?"  
Answer - "Saturday is the Sabbath day."  
Question - "Why do we observe Sunday instead of Saturday?"  
Answer - "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (AD 336) transferred the solemnity from Saturday to Sunday."* (The Convert's Catechism of Catholic Doctrine. Second edition, page 50)



- *"Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? - **None.**"* (Manual of Christian Doctrine - (Protestant Episcopal) page 127)
- *"It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath ... The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. **There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.**"* (Dr R W Dale (Congregationalist) in his book Ten Commandments, page 127-129)
- ***"The observance of the Lord's Day (Sunday) is founded, not on any command of God, but on the authority of the Church."*** (Augsburg Confession of Faith (Lutheran))
- *"Where we are told in Scripture to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day ... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the church has enjoined it."* (Rev. Isaac Williams (Church of England) in his Plain sermons on the Catechism. Volume 1, pp. 334-336)
- *"There was and is a command to keep holy the Sabbath day: but the Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask: Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."* (Dr Edward T Hiscox, author of the Baptist Manual)

In his magnificent book **From Sabbath to Sunday** Carlyle B Haynes (Adventist) draws this inspired conclusion on page 34:

- *"After a careful examination of the Bible, of history, both civil and ecclesiastical, of theological writings, commentaries, church manuals, catechisms and the candid admissions of Sunday observers, we are compelled to conclude that **there is no authority in the Holy Scriptures for the observance of Sunday**, no authority given to man to make such a change from the seventh to the first day, no divine sanction given the change now that man has made it; that this substitution of a false Sabbath for the true Sabbath of the Lord was entirely the work of an antichrist movement which adopted the observance of a purely pagan day and presumptuously established it in the Christian Church; and that this observance has no binding obligation upon Christian believers, but should be instantly discarded as a matter of practice, and the true Sabbath of God*

*restored to its rightful place both in the hearts of His people and in the practice of His church."*

Now that you know the truth about Sunday observance and can see it has no Scriptural authority at all, we will urge you to take stock of your position and consider your future course of action.

What are you going to do about Sunday - which is an ordinary work-day posing as the Sabbath of the Almighty? And, more importantly, what are you now going to do about the seventh day of the week, the Sabbath of the Almighty God? Bear in mind that the seventh day of the week was, is and ever will be the **True Sabbath Day. Those who ignore this fact are guilty of breaking one of the Ten Commandments.** (Exodus 20:8-11) **And that is sin: for sin is the transgression of the Almighty's Law.** (1 John 3:4)

In view of that awesome fact, we will advise you to carefully consider the message of this tract and to act upon it; for to continue in sin is a dangerous thing. Very soon this matter about the [True Sabbath Day](#) is going to engage the minds of every soul on earth. It is going to be the main issue in the "**coming spiritual election**" in which all mankind will declare their spiritual preference either for the **Traditions of Men**, or for the **Commandments of God**.

*"...If you will enter into life, keep the commandments."*

The fourth commandment is as follows:

Exodus 20: 8: *Remember the sabbath day, to keep it holy.*

9: *Six days shalt thou labour, and do all thy work:*

10: ***But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:***

11: *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*