

## Genesis 2

Title ideas:  
A Beautiful Beginning!  
A Perfect Beginning!

Scriptures:  
Psalm 33:6 -  
By the word of the  
LORD the heavens were  
made,  
And all the host of them  
by the breath of His mouth.

<sup>1</sup> Thus the heavens and the earth, and all the host

Notes:  
Chapter breaks were added to the Bible by the sixteenth-century printer-scholar Stephanus. They are not inspired. Verses 1-3 of chapter 2 should have been in chapter 1.

of them, were finished.

3615 -

Scriptures:  
Exodus 20:8-11 -  
Remember the Sabbath day,  
to keep it holy. 9 Six days  
you shall labor and do all  
your work, 10 but the  
seventh day is the Sabbath  
of the LORD your God. In  
it you shall do no work:  
you, nor your son, nor your  
daughter, nor your male  
servant, nor your female  
servant, nor your cattle, nor  
your stranger who is within  
your gates. 11 For in six  
days the LORD made the  
heavens and the earth, the  
sea, and all that is in them,  
and rested the seventh day.  
Therefore the LORD  
blessed the Sabbath day and  
hallowed it.

<sup>2</sup> And on the seventh day God ended His work

7637 -

3615 - (2:1)

4399 -

Notes:  
'work' = creation

'seventh' = seventh in order. No sense that this is anything other than seven 24-hour days in creation.

Should Christians observe the Sabbath? The Sabbath was for the Children of Israel ([Exod. 31:17](#)). Paul taught that it was a matter of conviction ([Rom. 14:5-6](#)).

"Omnipotence needs no rest because regardless of power that goes forth from Him, His power is not depleted one whit." (Hughes, 2004) page 42

'He rested' = God ceased from His creative activities. Even though God ceased creating, He is still working ([John 5:17](#)).

which He had done, and He rested on the seventh

7673 - cease

day from all His work which He had done.

Exodus 31:16-17 -  
Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.

gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

John 5:17 - But Jesus answered them, "My Father has been working until now, and I have been working."

Romans 14:5-6 - One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. 6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he

Matthew 11:28 - Come to Me, all you who labor and are heavy laden, and I will give you rest.

The rest of God tells us:

1. The creation was complete!
2. The Creator was content!

"Today we rest, not in a special day but in a Person. Ours is not a ritual rest but a real rest. We rest where God rests - in Christ and His finished work." (Phillips, 1980) page 48

Scriptures:  
Mark 2:27-28 - And He said to them, "The Sabbath was made for man, and not man for the Sabbath.  
28 Therefore the Son of Man is also Lord of the Sabbath."

Exodus 16:23a - Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD.'"

<sup>3</sup> Then God <sup>7</sup> blessed the <sup>7</sup> seventh day and sanctified <sup>7</sup>

1288 -

6942 –  
consecrate,  
dedicate, hallow –  
'To render holy or  
set apart by  
means of religious  
rites.'

Notes:  
What does it mean that blessed the seventh day? "He made it spiritually fruitful." (Hughes)

'seventh day' would later be called the Sabbath (Exod. 16:23 first occurrence).

'sanctified' – to make holy. God set the Sabbath aside as holy. The seventh day was the first thing to be made holy in the Scriptures.

There is no description of evening and morning which some interpret to mean that this day has no end.

The seventh day (Sabbath) tells humanity that there is more to life than work.

"True faith is belief plus trust." & Resting is trusting." (Hughes, 2004) page 46

<sup>7</sup> it, because in it He <sup>7</sup> rested from all His <sup>7</sup> work which

<sup>7</sup> God had created and made.

Scriptures:  
Psalm 90:1-2 -  
LORD, You have been our dwelling place in all generations.

2 Before the mountains were brought forth,

Or ever You had formed the earth and the world,

Even from everlasting to everlasting, You are God.

<sup>4</sup> This <sup>7</sup> is the history of the heavens and the earth

8435 - תולדות  
tôwledâh, to-led-  
aw' - Septuagint  
(γένεσις (genesis)  
– 'A written  
record of past  
events.'

Notes:  
Up to this point Moses has only used Elohim to refer to God. Starting here he adds Yahweh (Jehovah). Elohim is the name for Omnipotent Creator God. Yahweh is the personal covenant name of God.

This is not the beginning of another creation account, but a retelling of the creation account localized to a garden.

when they were created, in the day that the

<sup>7</sup> Lord <sup>7</sup> God made the earth and the heavens,

3068 - יהוה  
Yehôvâh,  
yeh-ho-vaw'  
- or Yahweh

430 - אֱלֹהִים  
'êlôhîym, el-  
o-heem'

Scriptures:

<sup>5</sup> before any plant of the field was in the earth and

Notes:  
'not caused it to rain' – no rain until the flood.

before any herb of the field had grown. For the

Lord God had not caused it to rain on the earth,

4305 -

and *there was* no man to till the ground;

Scriptures:

<sup>6</sup> but a mist went up from the earth and watered

108 – a fog, vapor

8248 -

Notes:  
'a mist' – might be better as a 'spring'.

the whole face of the ground.

Scriptures:

<sup>7</sup> And the Lord God formed man of the dust of the

3335 – squeezing  
into shape, to  
mold into a form

Notes:  
'formed' – conveys the idea of divine  
intentionality.

ground, and breathed into his nostrils the breath of

5301 -

5397 – wind, vital  
breath, divine  
inspiration

life; and man became a living being.

2416 -

2418 -

5315 – a  
breathing creature

Scriptures:

<sup>8</sup> The Lord God planted a garden eastward in

5193 -

1588 -

Notes:  
'eastward' is from the perspective of  
Moses at Mount Sinai.


God placed man into a perfect  
environment. What came later (the  
Fall) was not a result of environment,  
it was a problem with the heart.

Eden, and there He put the man whom He had

5731 – the region  
of Adam's home  
'delight'  
(Hughes)

formed.

Scriptures:  
Matthew 4:4 - But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' "


<sup>9</sup> And out of the ground the Lord  God made every

Notes:  
The temptation to eat from the 'tree of the knowledge of good and evil' was moral autonomy – deciding what is right and wrong without reference to God's revealed will.

"Jesus lived every second of His life in radical dependence on God's Word." (Hughes, 2004) page 55  
([Matt. 4:4](#))

tree grow that is pleasant to the sight and good for

Our only hope is trust in the bare Word of God.

 food. The tree of life was also in the midst of the

garden, and the tree of the knowledge of good and

1847 -

2896 – 'Moral excellence or admirableness.'

~~xxx~~  
evil.

7451 – 'The quality of being morally wrong in principle or practice.'

Scriptures:

<sup>10</sup> Now a river went out of Eden to water the

Notes:

garden, and from there it parted and became four

riverheads.

Scriptures:

<sup>11</sup> The name of the first *is* Pishon; it *is* the one

Notes:

which skirts the whole land of Havilah, where

*there is* gold.

Scriptures:

<sup>12</sup> And the gold of that land *is* good. Bdellium and

916 – a fragrant  
gum, perhaps  
amber

Notes:

the onyx stone *are* there.

Scriptures:

<sup>13</sup> The name of the second river *is* Gihon; it *is* the

Notes:

one which goes around the whole land of Cush.



Scriptures:

<sup>14</sup> The name of the third river is Hiddekel; it is the

Notes:

one which goes toward the east of Assyria. The

fourth river is the Euphrates.

Scriptures:

<sup>15</sup> Then the Lord God took the man and put him in

Notes:

'tend/keep' – Adam was to be both gardener and guardian

the garden of Eden to tend and keep it.

5647 – to work

8104 – guard,  
protect, attend to  
– 'To keep in a  
certain state,  
position, or  
activity.'

Scriptures:

16 And the Lord God commanded the man, saying,

Notes:

“Of every tree of the garden you may freely eat;

398/398 – literally  
eat – used twice  
implies eat freely  
– until you are  
satisfied

Scriptures:

17 but of the tree of the knowledge of good and

Notes:

There was superabundance on the  
one hand – you may freely eat – and  
a single prohibition on the other  
hand.

God made man a moral creation. And  
then He sets before Adam a choice.

evil you shall not eat, for in the day that you eat of

3808 - 398 -

it you shall surely die.”

4191/4191 –  
literally ‘die’ –  
used twice  
implies certainty  
of death

Scriptures:  
Exodus 18:4b - "The God  
of my father was my help,  
and delivered me from the  
sword of Pharaoh"

18 And the Lord God said, "It is not good that man

Notes:  
'not good' – this is God's estimation  
of what is going on with Adam.  
Adam may not have even been aware  
that being alone was not good. This  
was God's sovereign unilateral  
assessment.

should be alone; I will make him a helper

905 -

5828 – 'A person  
who contributes  
to the fulfillment  
of a need or  
furtherance of an  
effort or purpose.'

God is a plurality (Father, Son, and  
Holy Spirit) and since Adam was  
created in His image, the image-  
bearer demanded plurality.

'helper' is not a diminishing or  
servile term. It was used of God as  
Israel's helper (Exod. 18:4).

'helper' – the woman was to be a  
corresponding counterpart. Not  
inferior or superior.

comparable to him."

5049 –  
"Similarity in  
appearance,  
character, or  
nature between  
persons or things.

"The woman would make it possible  
for man to do what he could never do  
alone." (Hughes, 2004) page 58

"Adam's wife was in the mind of  
God long before she was in the arms  
of Adam." (Phillips, 1980) page 52

Scriptures:

19 Out of the ground the Lord God formed every

Notes:

Before God meets Adam's need, He makes him aware of it.

The naming of the animals was an exercise of Adam's dominion over the beasts of the earth. It required him to examine each pair of animals and give them a name that was appropriate.

beast of the field and every bird of the air, and

God awakened a sense of need in Adam through revelation. The work of naming the animals revealed to Adam that he was missing something, the animals had mates, he was alone.

brought *them* to Adam to see what he would call

7121 - name

*ANIMALS*  
them. And whatever *Adam* called each living

creature, that *was* its name.

Scriptures:

<sup>20</sup> So <sup>AA</sup>Adam gave names to all cattle, to the birds

Notes:  
This process of naming the animals stirred something in Adam's heart that caused him to realize that he was alone, and that being alone was 'not good'.

of the air, and to every beast of the field. But for

<sup>MM</sup>Adam there was not found a helper comparable to

<sup>MM</sup>him.

Scriptures:

<sup>21</sup> And the Lord God caused a deep sleep to fall on

Notes:

Adam, and he slept; and He took one of his ribs,

and closed up the flesh in its place.

Scriptures:

<sup>22</sup> Then the rib which the Lord God had taken

Notes:

The woman's creation from the rib of the man is the basis for her equality.

"...not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." (Matthew Henry) (Hughes, 2004) page 60

from man He made into a woman, and He brought

'brought her to the man' – like the father of the bride.

935 -

This is the first wedding in a garden paradise.

her to the man.

Scriptures:

23 And Adam said:

Notes:

These are the first human words recorded in the Bible.

Adam immediately recognizes that this creature before him is the answer to his need. With her, he would not be alone. For Adam, life just shifted from 'not good' to 'very good'.

These are Adam's wedding vows.

“This *is* now bone of my bones

And flesh of my flesh;

She shall be called Woman,

802 -

Because she was taken out of Man.”

Scriptures:

Matthew 19:4-6 - And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

Ephesians 5:31-32 - "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church.

24 Therefore a <sup>M</sup>man shall leave <sup>M</sup>his father and

mother and be joined to <sup>M</sup>his <sup>W</sup>wife, and

1692 - cleave,  
united with

<sup>W/M</sup>they shall become one flesh.

1961 -

259 -

1320 -

Notes:

Jesus quotes this verse ([Matt. 19:5](#)).

'leave' - does not mean abandon. Traditionally, the wife would join the husband's family. This is pointing to the supremacy of the husband/wife union over all other relationships.

'joined' or 'cleaved' speaks of the covenant nature of marriage. It is not an arrangement of convenience or a legal contract - it is a covenant between two people and God.

Paul uses this Scripture to illustrate the union between Christ and His people ([Eph. 5:31-32](#)).

"To abuse marriage is to abuse Christ and the church!" (Hughes, 2004) page 63

Scriptures:

25 And <sup>M/W</sup>they were both naked, the <sup>M</sup>man and his

6174 -

Notes:

<sup>W</sup>wife, and were not ashamed.

954 - 'To be or become characterized by feelings of shame, guilt, embarrassment, or remorse.'