

GENESIS 2

Man and Woman in the Garden of Eden

The Creation of Man

4 These¹ are the accounts (תולדות)² of the heavens and the earth (הַשָּׁמַיִם וְהָאָרֶץ) when they were created (ברא), in the day (יום) that Yahweh God (יְהוָה אֱלֹהִים)³ made (עשה) earth and heavens (שָׁמַיִם). 5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted,⁴ for Yahweh God had not sent rain upon the earth, and there was no man to till (עבד) the ground.⁵ 6 But a mist used to rise from the earth and water the whole surface of the ground.

7 Then Yahweh God formed (יצר) the man (הָאָדָם) of dust (עֶפֶר)⁶ from the ground (הָאֲדָמָה) and breathed (נפח) into his nostrils the breath of life (נְשַׁמַּת חַיִּים),⁷ and the man became a living

¹ Ge 2:4-4:26 tells us what became of what God created in Ge 1:1-2:3 (Constable, *Genesis*, 40). “More light is shed on the relationship between Genesis 1 and Genesis 2 by a consideration of a literary structure that occurs throughout the entire book of Genesis: First, less important things are dealt with rapidly, and then the things more important to the central theme of the Bible are returned to and developed more fully” (Schaeffer, 40-41).

² This word introduces what becomes of something, in this case the universe. The person/thing mentioned after *toledot* is not usually the central figure in the segment but the person/thing who originated what follows (Constable, *Genesis*, 42). The next toledot begins at Ge 5:1. **Ge 5:1** 1 This is the book (סֵפֶר) of the descendants (תולדות) of Adam.

³ Genesis 1 stresses God’s transcendence with the title *Elohim*. Genesis 2-3 stresses God’s personal immanence with the name *Yahweh*. When the names are combined, a bold assertion is made that “the Creation God is the Lord of Israel’s history. Just as God ordered creation, he orders history. All is under God’s sovereign control, guaranteeing that Israel’s history will end in triumph” (Waltke, *Genesis*, 34).

⁴ This statement does not necessarily contradict Ge 1:11-12. In fact, it tends to support creation in six literal days. Perhaps all seeds were planted on day three, but the sprouts did not appear until day six. Perhaps the shrubs and plants of Ge 2 refer to cereal and vegetable crops and not all vegetation. Perhaps Ge 2 refers only to the garden of Eden and not to the rest of the earth. **Ge 1:11-12** 11 God said, Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth. And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

⁵ God created in the earth in such a way that man is needed to till the ground. The earth needs man, and man needs the earth.

⁶ Dust reflects man’s lowly origin. Man’s origin is not from angels or animals, but from the dust of the ground. God raised man out of the dust to rule the earth. At the Fall, man temporarily forfeited his right to rule the earth. **Ge 18:27** 27 Abraham answered and said, Behold, I have undertaken to speak to Yahweh, I who am but dust and ashes. **Job 10:8-9** 8 Your hands fashioned (עצב) and made (עשה) me altogether, and would you destroy me? 9 Remember now that you have made me as clay (חֹקֶר), and would you turn me into dust (עֶפֶר) again?

⁷ God’s out-breathing gave Adam life, spiritual understanding, and a functioning conscience. It also imparted moral, intellectual, relational, and spiritual capacities (Constable, *Genesis*, 44). “The breathing was not an action superimposed upon an already animate being. . . . The animation. . . belongs to [man’s] distinguishing identity” (John Murray).

being (גִּפְשׁ תְּיָהָה).⁸ 8 Yahweh God planted (נָטַע) the garden (גֶּן) of Eden (עֵדֶן) in the east (מִזְרָח).⁹ And there he placed the man whom he had formed. 9 Out of the ground Yahweh God caused to grow every tree that is pleasing to the sight and good for food—the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.¹⁰

10 Now a river flowed out of Eden to water the garden, and from there it divided and became four rivers. 11 The name of the first is Pishon (פִּישׁוֹן). It flows around the whole land of Havilah (חַוִּילָה), where there is gold (זָהָב). 12 The gold of that land is good. The bdellium and the onyx stone are there. 13 The name of the second river is Gihon (גִּיחוֹן). It flows around the whole land of Cush (כּוּשׁ). 14 The name of the third river is Tigris (תִּגְרִיִּס). It flows east of Assyria (אַשּׁוּר). And the fourth river is the Euphrates (פְּרָת).¹¹

15 Then Yahweh God took the man and put him into the garden of Eden to till (עֲבַד) it and guard (שָׁמַר) it. 16 Yahweh God commanded (צִוָּה)¹² the man saying,

From all the trees of the garden you may certainly eat.¹³ 17 But from the tree of the knowledge of good and evil (הַדְּרֵעַת טוֹב וְרָע) you may not eat, for in the day (יוֹם)¹⁴ that you eat from it you will certainly die (מוֹת).¹⁵

⁸ Animals, too, are living creatures with the breath of life, but this in no way means man is an animal. **Ge 1:20-21** 20 God said, Let the waters swarm with swarms of living creatures (גִּפְשׁ תְּיָהָה), and let birds fly above the earth across the expanse of the heavens. 21 So God created the great sea creatures and every living creature (גִּפְשׁ תְּיָהָה) that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. **Ge 1:24** 24 God said, Let the earth bring forth living creatures (גִּפְשׁ תְּיָהָה) according to their kinds—livestock, creeping things, and beasts of the earth according to their kinds. And it was so. **Ge 1:30** 30 To every beast of the earth, to every bird of the heavens, and to everything that creeps on the earth, everything that has the breath of life (גִּפְשׁ תְּיָהָה), I have given every green plant for food. And it was so.

⁹ Possibly the garden of Eden was at the site of present-day Jerusalem. “Eden” (meaning “delight,” “pleasure,” or perhaps “place of abundant waters”) appears to have been located in the general area of Israel (vv. 11-14; cf. Is 51:3; Eze 36:35; Joe 2:3; Zec 14:8; Re 22:1-2)(Constable, *Genesis*, 45). See *The Garden of Eden*.

¹⁰ See *The Antithesis*. The existence of the tree of knowledge of good and evil is required for human free will and makes antithesis potential but not actual. Human free will is very good, and the existence of this tree is also very good (Ge 1:31). “The knowledge of good and evil” likely refers to man’s ability to decide for himself what is good and evil (Constable, 182).

¹¹ These four rivers must have some relation to Jerusalem and Israel. Along with the river of Egypt, they mark the boundaries of the promised land (Sailhamer, *Pentateuch*, 99). **Ge 15:18** 18 To your seed I have given this land, from the river of Egypt as far as the great river, the river Euphrates.

¹² This is the first recorded command from God to man. That God speaks to the man implies much about the man’s abilities as a new creature. Notice only the man, not the animals, is equipped to till and guard the garden.

¹³ God gave the man great freedom of choice. He gave him broad permission before commanding one narrow restriction. God forbade only one of the trees. The man, as a dependent creature, is to trust God about what is good and evil. Eating fruit from a tree is not evil in itself. The evil is disobedience of God’s clear command.

¹⁴ The Hebrew construction emphasizes the *certainty* of death. The phrase “in the day” is an idiom meaning “for certain” (Constable, *Genesis*, 47).

¹⁵ The first practical test to determine man’s willingness and ability to implement God’s plan was in the microcosm of the garden of Eden (Eugene Merrill, *Dispensationalism and the History of Redemption*, 124-25). Death is spiritual death, aptly symbolized by physical death. When man sinned he passed into a new state, one dominated by death. Spiritual death and physical death are not thought of as separate (Leon Morris, *Wages of Sin*, 10). It is highly significant God commands the man before the woman is fashioned. God gives man the responsibility to ensure no human being eats from the forbidden tree.

The Creation of Woman

18 Then Yahweh God said:

It is not good for the man to be alone (בַּד).¹⁶ I will make (עשה) him a helper (עֵזֶר)¹⁷ as a counterpart (נֶגֶד)¹⁸ to him.

19 Out of the ground¹⁹ Yahweh God had formed (יצר)²⁰ every beast of the field and every bird of the sky and brought them to the man²¹ to see what he would call (קרא) them. And whatever the man called a living creature, that was its name (שם).²² 20 The man gave names to all the cattle, to the birds of the sky, and to every beast of the field, but for the man there was not found a helper (עֵזֶר) as a counterpart to him.²³

¹⁶ It is good for man to live in community, even as God does. God knows what is good and not good, much better than we know ourselves. God is the prime evaluator, the ultimate yardstick. His vantage point is eternity. He transcends the universe, seeing everything. He designed us and knows what is good for us. Isolation from other human beings is not good. Man was not made for loneliness. He was made for relationship. We cannot be who were were created to be without other human beings. Even if we are single, we are made for community.

¹⁷ Woman is man's specially-designed corresponding counterpart-helper. "Helper" means one who supports us in our task of fulfilling God's call (Dt 33:7; Ps 33:20; 115:9-11; 146:5; Hos 13:9). It is not a demeaning term. Scripture often uses it to describe God himself (Ps. 33:20; 70:5; 115:9)(Constable, *Genesis*, 49). Jesus used the same word (Greek equivalent) to describe the Holy Spirit, who would help believers following his ascension (Jn 14:16, 26; 15:26; 16:7). "The word *help* suggests that the man has governmental priority, but both sexes are mutually dependent on each other. The man is created first, with the woman to help the man, not vice versa (see also 1 Tim. 2:13); however, this does not mean ontological superiority or inferiority. The word *helper*, used for God sixteen of the nineteen times it appears in the Old Testament, signifies the woman's essential contribution, not inadequacy" (Walke, *Genesis*, 88).

¹⁸ "[T]hat which is opposite, that which corresponds...like his opposite [develops into] proper for him" (*HALOT*, 666). Essential equality is implied.

¹⁹ God forms the man and animals from the ground, but he forms the woman comes from man's rib.

²⁰ The perfect tense is a legitimate translation. No contradiction of Ge 1 is necessary.

²¹ God likely also brought animals to Noah. **Ge 7:8-9** 8 Of clean animals, of animals that are not clean, of birds, and of everything that creeps on the ground, 9 two and two, male and female, went into the ark with Noah.

²² God named many things in Ge 1, but not the individual animal species. He delegated this responsibility to the man. Name-giving is an exercise of command, dominion, and sovereignty (von Rad, 83). **Ge 1:5** 5 God called the light Day, and the darkness he called Night. **Ge 1:8** 8 God called the expanse Heaven. **Ge 1:10** 10 God called the dry land Earth, and the waters that were gathered together he called Seas. The man likely did not name every individual species of animal. Instead he named the various classes of animals God brought before him. This exercise demonstrated the man's authority over the animals and also the dissimilarity between himself and animals.

²³ A dramatic theodicy is happening. Obviously God knows the man needs the woman. God set up the man to recognize his need for the woman. The man became aware of his own need for a companion as he named the animals (Constable, 49).

21 So Yahweh God caused a deep sleep to fall upon the man, and he slept.²⁴ Then he took one of his ribs²⁵ and closed up the flesh at that place.²⁶ 22 Yahweh God²⁷ fashioned into a woman the rib that he had taken from the man and brought her to the man.²⁸ 23 The man said,

This is now bone of my bones and flesh of my flesh. She shall be called woman (אִשָּׁה), because she was taken out of man (אִישׁ).²⁹

²⁴ The man did not deserve or earn the woman. Woman is God’s gracious gift to man. God’s activity while a person is asleep illustrates his grace. **Ge 15:12** 12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. **Ge 28:11** 11 Taking one of the stones of the place, [Jacob] put it under his head and lay down in that place to sleep.

²⁵ “[T]he woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved” (M. Henry, *Commentary*, 7). “Just as the rib is found at the side of the man and is attached to him, even so the good wife, the rib of her husband, stands at his side to be his helper-counterpart, and her soul is bound up with him” (Cassuto, *Genesis*, I:134).

²⁶ This is the first medical procedure in human history. It involves anesthesia and suturing.

²⁷ Marriage was instituted before the Fall by God, not man. It is a sacred divine intuition. See *The Divine Institutions and Marriage*.

²⁸ For the entire human race, marriage is to be between one man and one woman for life.

²⁹ The word “woman” (*ishah*) sounds similar to the Hebrew word “man” (*ish*). This similarity reflects the close union between the two. God named the man by his relation to the ground, but the man named the woman in relation to himself (Constable, *Genesis*, 51). Unlike the man and the animals, the woman was taken out of man, not out of the ground. She is the final creature God made and the one who would birth the second Adam. Woman is the pinnacle of God’s creation.

24 For this reason a man will leave (עזב)³⁰ his father (אב) and his mother (אם) and be joined (דבק)³¹ to his wife (אשה, sing.),³² and they will become one flesh (בְּעַר אֶחָד).³³ 25 And the man and his wife were both naked (עָרוֹם)³⁴ and were not ashamed (בוש).³⁵

³⁰ “Israelite marriage was usually patrilocal, that is, the man continued to live in or near his parents’ home. It was the wife who left home to join her husband” (Wenham, 70).

³¹ “[S]tick to...cling, cleave to” (*HALOT*, 209). “Leaving” and “cleaving” means psychological and physical separation and union under normal conditions. A newly married couple is wise to establish relative independence from both sets of parents emotionally, physically, and financially. The couple also needs to establish commitment to one another. “Cleaving” resembles weaving two threads into one new piece of cloth. The word suggests the ideas of passion and permanence.

³² “Wife” is singular, indicating God intends marriage to be monogamous. One woman completed Adam. “In Judaism, from the very moment of origins of the Jewish people, marriage was considered to be the ideal state” (Blu Greenberg, “Marriage in the Jewish Tradition,” *Journal of Ecumenical Studies* 22:1 (Winter 1985): 3).

³³ The man and the woman are one entity, though separate persons, like the Trinity. **Dt 6:4** 4 Hear, O Israel: Yahweh our God, Yahweh is one (אֶחָד).

³⁴ The naked condition of the man and woman doesn’t just describe their unclothed physical appearance. It also describes the physical and psychological innocence and transparency that existed in their relationship (Constable, *Genesis*, 53). The Hebrews words for naked (עָרוֹם) and crafty (עָרוֹם) sound very similar. The word naked here is עָרוֹם, whereas the word naked in Ge 3:7 and following is עֵירֹם (Sailhamer, *Genesis*, 49). Don’t join a nudist colony! Before the Fall, it’s very good to be naked. After the Fall, it’s very bad to be naked. **Dt 28:48** 48 You shall serve your enemies whom Yahweh will send against you, in hunger and thirst, in nakedness (עֵירֹם), and lacking everything. **Eze 16:39** 39 They shall strip you of your clothes, take your beautiful jewels, and leave you naked (עֵירֹם) and bare. **Eze 23:29** 29 They shall deal with you in hatred, take away all the fruit of your labor, and leave you naked (עֵירֹם) and bare, and the nakedness (עֶרְוָה) of your whoring shall be uncovered. After the Fall, we need to be clothed with Messiah. **Ge 3:21** 21 Yahweh God made for Adam and for his wife garments of skins and clothed them.

³⁵ Guilt, shame, blame, fear, anxiety, and despair did not exist before the Fall. See *The Gospel Diagram*.

The Biblical Worldview

1. *Genesis at a Glance.*

- a. Encourage the church to engage in PUP Genesis (all five parts, 25 weeks), In & Out Genesis (all five parts, 25 weeks), or NISS Genesis (13 weeks).

2. **Genesis 2 is crucial to the biblical story. Without it the story doesn't make sense.**

- a. See *The Gospel Diagram*.
- b. See *The Bookends of the Bible*.

3. **Genesis is structured around ten *toledots*.**

- a. **Ge 2:4** 4 These are the accounts (תולדות) of the heavens and the earth (השמים והארץ) when they were created, in the day that Yahweh God (יהוה אלהים) made earth and heavens.
- b. See *The Toledots of Genesis*.
- c. This word introduces what becomes of something, in this case the universe.
(1) The person/thing mentioned after *toledot* is not usually the central figure in the section but the person/thing who originated what follows (Constable, 42).
- d. The next toledot is found in Ge 5:1.
(1) **Ge 5:1** 1 This is the book (ספר) of the descendants (תולדות) of Adam.
- e. Ge 2:1-3 should be part of Ge 1, not Ge 2.

4. **Genesis 1-2 go together. Don't allow critics of the Bible to separate them.**

- a. **Ge 2:4-6** 4 These are the generations of the heavens and the earth when they were created, in the day that Yahweh God made the earth and the heavens. 5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for Yahweh God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground....
- b. Ge 2:4-4:26 tells us what became of what God created in Ge 1:1-2:3 (Constable, 40).
(1) Cf. Ps 104; Pr 8.
- c. “First, less important things are dealt with rapidly, and then the things more important to the central theme of the Bible are returned to and developed more fully” (Schaeffer, 40-41).
- d. Julius Wellhausen's JEDP hypothesis has been discredited. Don't fall for it.
(1) The name of God, Yahweh, is first found in Ge 2:4, but this does not necessitate multiple authorship.
(2) The God of Ge 1:1 is Yahweh God of Ge 2:4. In other words, the Creator of the universe is the God of Israel.
- e. Ge 1 and Ge 2 do ***not*** necessarily contradict one another.
(1) The origin and timing of the creation of plants, animals, and man can be reconciled between Ge 1 and Ge 2.
(a) **Ge 1:11-12** 11 God said, Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth. And it was so. 12 The earth brought forth vegetation, plants

yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

- 1) Perhaps all seeds were planted but had not sprouted yet.
 - 2) Perhaps the shrubs and plants of Ge 2 refer to common cereal and vegetable crops and not all vegetation.
 - 3) Perhaps Ge 2 refers only to the garden of Eden and not to the rest of the earth.
- (2) Be a good reader, and always give the Bible the benefit of the doubt. There always turns up a way to reconcile seemingly contradictory passages.

5. Conditions before the Fall were much different than after the Fall.

- a. **Ge 2:5-6** 5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh God had not sent rain upon the earth, and there was no man to till (עבד) the ground. 6 But a mist used to rise from the earth and water the whole surface of the ground.
- b. In the past, creation didn't groan. In the future, creation won't groan
 - (1) **Ro 8:18-24** 18 I [Paul] consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. 19 For the creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved.
 - (2) **Re 21:3-5** 3 I heard a loud voice from the throne saying, Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. 5 And he who was seated on the throne said, Behold, I am making all things new. Also he said, Write this down, for these words are trustworthy and true.
- c. This proposition believers in philosophic naturalism cannot accept.
 - (1) See *Naturalism*.
 - (2) Uniformitarianism, a major tenant of naturalism, contradicts the biblical worldview.
 - (3) We cannot guarantee things yesterday or tomorrow will happen the same way they happen today. This is a fundamental presupposition of naturalism that cannot be proven and that is taken on faith.
 - (4) God intervenes in our world supernaturally. Miracles happen.

6. Man is a creature totally dependent on his Creator for his existence.

- a. The great lie is that man can successfully exist independent from his Creator.

7. Man is made for planet earth.

- a. Conditions on planet earth are finely tuned for man's existence.
- b. See *The Existence of God*.

8. Man is specially created by God and fundamentally different from animals.

- a. **Ge 2:7** 7 Yahweh God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.
- b. See *The Origin of Man*.
- c. For most New Zealanders, the biblical account of the origin of man is incredible.
- d. The ugliest human being is greater than the most magnificent animal.
 - (1) **Ps 8:3-7** 3 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4 what is man that you are mindful of him, and the son of man that you care for him? 5 Yet you have made him a little lower than the angels [or God] (אַלְהִים) and crowned him with glory and honor. 6 You have given him dominion over the works of your hands. You have put all things under his feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.

9. Contra Rousseau, man is not a blank slate.

10. The Garden of Eden.

- a. **Ge 2:8-14** 8 Yahweh God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground Yahweh God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. 10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good. Bdelium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.
- b. See *The Garden of Eden*.
 - (1) Eden was a literal, historical place where Adam and Even first lived.
 - (2) God intended the man and woman to live in the garden of Eden forever.
 - (3) Continual fellowship between God and man characterized the garden of Eden.
 - (4) Eden was a place of continual blessing.
 - (5) Perhaps man was to "Edentify" the entire earth beginning from Eden.

11. Work is essentially good. Man is made to work.

- a. **Ge 2:15** 15 Yahweh God took the man and put him in the garden of Eden to work it and keep it.
- b. See *Work*.
 - (1) Work before the Fall significantly differs from work after the Fall.

12. The tree of the knowledge of good and evil symbolizes man's desire to decide what is good and evil independent of God.

- a. **Ge 2:9** 9 The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.
- b. “That famous tree symbolizes the ability to discern good (i.e., what advances life) and evil (i.e., what hinders life). Such knowledge belongs to God alone because, as Agur inferentially argues in Prov. 30:1-6, one must know comprehensively in order to speak absolutely about what is good and bad” (Waltke, *Genesis*, 46).
 - (1) **Pr 30:3-6** 3 I have not learned wisdom, nor have I knowledge of the Holy One. 4 Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son’s name? Surely you know! 5 Every word of God proves true. He is a shield to those who take refuge in him. 6 Do not add to his words, lest he rebuke you and you be found a liar.
- c. As the Creator, Owner, and Sustainer of the universe, it is God’s right to rule.

13. The tree of the knowledge of good and evil is required to test man’s free will.

- a. **Ge 2:16-17** 16 Yahweh God commanded the man saying, You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.
- b. See *Free Will*.
 - (1) Human free will is divine institution number two. See *The Divine Institutions*.
 - (2) Adam was denied the tree of the knowledge of good and evil to test his obedience and prove he would serve willingly under God’s command (Calvin, *Institutes*, 2:1:4).
- c. See *Theodicy*.

14. Before the Fall, man had free and unfettered access to the tree of life.

- a. **Ge 2:9** 9 Out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.
- b. See *Life*.
- c. God created the universe for life. He loves life.
- d. Life isn’t just existence but an abundant, blessed, joyful existence with God.
- e. In the new heavens and earth, man will once again enjoy access to the tree of life.
 - (1) **Re 22:14** 14 Blessed are those who wash their robes so that they may have the right to the tree of life.

15. God created man for deep, meaningful, personal relationships.

- a. **Ge 2:18** 18 Yahweh God said, It is not good that the man should be alone.

16. God knows no animal is qualified to be the man’s helper.

- a. A dramatic theodicy is happening. The man is learning what God already knows.

17. God has delegated man authority over the animals as his stewards.

- a. **Ge 2:19-20** 19 Out of the ground Yahweh God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The

man gave names to all livestock and to the birds of the heavens and to every beast of the field.

- b. When the man names the animals, it signifies his authority over them.

18. The nobility of woman is essential to the biblical worldview.

- a. **Ge 2:21-23** 21 Yahweh God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that Yahweh God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, This at last is bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of Man.
- b. See *Womanhood*.
- (1) The Genesis account of woman's creation differs greatly from other creation accounts.
- (a) "The ancient Near Eastern texts contain no account of the creation of woman. Moses, however, devoted six verses to her formation compared to only one for Adam (2:7)."³⁶
- (b) "Gen. 2 is unique among the creation myths of the whole of the Ancient Near East in its appreciation of the meaning of woman, i.e., that human existence is a partnership of man and woman."³⁷
- (2) Man and woman compliment one another and are essentially equal.
- (a) "That woman was taken from man no more implies the inferiority of woman to man than the taking of man from the ground...implies the inferiority of man to the ground."³⁸
- c. See *Gender*.
- (1) Every human being is born either a man or a woman.
- (2) Gender is immutable, just like age, ethnicity, parentage, etc. We don't get to choose our gender.

19. Marriage is the most fundamental human institution.

- a. **Ge 2:24** 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.
- b. See *The Divine Institutions*.
- (1) No human relationship is more important than marriage.
- (2) State government is nowhere mentioned in Genesis 2.
- (3) Broken marriages = broken families = broken nations.
- c. See *Marriage*.
- (1) Marriage is the publicly recognized lifelong union of one man and one woman.
- (2) Marriage for life is the normal, natural state of human beings.
- (3) However, those who are single are not second class citizens (cf. Jesus, Paul).

20. Sex is a beautiful, unique, and wonderful gift from God to man.

- a. See *Sex*.

³⁶ Constable, 49.

³⁷ Westermann, 232.

³⁸ Merrill, 19.

- b. Human sexuality is unique in all of creation.
 - (1) Angels do not have sex.
 - (2) Animals have sex, but they are not made in the image and likeness of God.

21. A literal Adam and Eve are essential to the biblical worldview.³⁹

- a. See *Adam*.

22. There's no sin or death in Eden. For man, the antithesis is not in operation yet.

23. We may see the first of seven covenants around which the biblical story operates.

- a. **Ge 2:15-17** 15 Yahweh God took the man and put him in the garden of Eden to work it and keep it. 16 Yahweh God commanded the man saying, You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.
- b. The Edenic covenant required the man to: (1) propagate the human race; (2) subdue the earth for human habitation; (3) exercise dominion over the animals; (4) care for and enjoy the garden of Eden and its fruits; and (5) to abstain from eating from one tree in the garden.⁴⁰
- c. Like the Mosaic covenant, the Edenic covenant is conditional.
- d. This is the only biblical covenant that is not cut with blood. Perhaps it should not be considered a covenant.
 - (1) If we decide this is not a covenant, we have six covenants.
 - (2) If we decide this is a covenant, we have seven covenants.
- e. The next biblical covenant is the Adamic covenant of Ge 3:15-16.

24. Through the seed of Abraham, we have the opportunity to go back to the garden.

- a. **Ro 8:19-24** 19 The creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved.

³⁹ Mark L. Bailey.

⁴⁰ Constable, "Genesis," 47-48.

Bibliology

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Notes