

Genesis Two

The Day of Rest

1 And then¹ the heavens and the earth and all their host² were completed.³ ²And on day seven Elohim completed His work which He had done; and He rested on day seven from all His work which He had done. ³And Elohim blessed⁴ day seven, and sanctified⁵ it, because that on it He rested from all His work which Elohim had created in making it.

The Tol'dot of Heaven and Earth

4 These are the generations⁶ of the heavens and the earth, when they were created, on the day that Yahweh Elohim⁷ made earth and heavens,⁸ ⁵and every shrub of the field had not yet appeared in the earth, and every herb of the field had not yet sprouted, because Yahweh Elohim had not yet caused it to rain on the earth, and there was no man to work the ground.⁹ ⁶But a mist went up from the earth, to moisten the whole surface of the ground. ⁷And Yahweh Elohim formed the man from dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul.¹⁰

Yahweh Elohim's Planting of a Garden

8 And Yahweh Elohim planted a garden in Eden toward the east,¹¹ and put the man there whom He had formed. ⁹And Yahweh Elohim made every tree that is pleasing to the eye and good for food sprout from the ground, as well as the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

The Identification of Rivers

10 And a river was flowing out of Eden to water the garden; and it was parted from there, and became four rivers. ¹¹The name of one is Pison; it flows all around the whole land of Havilah¹², where gold is. ¹²And the gold of that land is good. Bdellium¹³ and the onyx stone are there. ¹³And the name of the second river is Gihon¹⁴, which flows around the whole land of Cush. ¹⁴And the name of the third river is Hiddekel, which flows east of Asshur.¹⁵ And the fourth river, that is Euphrates.¹⁶

The First Law by God

15 And Yahweh Elohim took Adam¹⁷, and put him into the garden of Eden, to cultivate it and take care of it. ¹⁶And Yahweh Elohim commanded Adam saying, Of every tree of the garden you may eat freely, ¹⁷but do not eat of the tree of the knowledge of good and evil, for on the day that you eat of it you shall certainly die.¹⁸

Adam's Need for a Companion

18 And Yahweh Elohim said, It is not good that Adam should be alone; I will make him a helper similar him. ¹⁹And Yahweh Elohim had formed every wild beast and all the birds of the heavens out of the ground, and he brought *them* to Adam, to see what he would call them; and whatever Adam called each living creature, that was its name. ²⁰And Adam gave names to all livestock, to the birds of the heavens, and to every wild beast.¹⁹ But for Adam himself, no helper was found like him.²⁰

The Creation of the Woman

21 And Yahweh Elohim caused a deep sleep to fall upon Adam, and as he slept he took one of his ribs and closed up flesh in its place. ²²And Yahweh Elohim built the rib that he had taken from Adam into a woman, and then brought her to Adam.²¹ ²³And Adam said, This now is bone of my bones and flesh of my flesh. This person shall be called woman, because this one was taken out of a man.²² ²⁴For this reason a man shall forsake his father and his mother, and cling to his wife, and they shall become one flesh.²³ ²⁵And both of them, Adam and his wife, were naked, and they felt no shame.

End Notes

- 1 Considered a *Vav* consecutive, *And then*. One cannot put too much weight on pointed Hebrew. The *Vav* consecutive is based on the addition of vowel points over a 1,000 years after the writing of the God-breathed text. This very use of *vav*, whether consecutive or conjunctive, contextually introduces a cumulative statement that includes all the work of creation of the universe and reformation of the earth. Hence, the first four verses of chapter two should have been kept with chapter one.
- 2 The Hebrew word translated *host* is a singular construct form of *tzaba* (צָבָא). It is generally used later in the area of war and warfare, referring to an army. Here it includes all the beings which inhabit both earth and the heavens. See footnote 3 below.
- 3 Though awkward in English, which prefers the verb to follow the subject, the Hebrew text commonly has the verb as the first word of the sentence. As noted above, it begins with the conjunction *and* (called *vav consecutive*, or *conversive*). This emphasis is not arbitrary, but indicates a continuation of the story from the previous verb with a continuation of the previous tense. The chapter division should begin with vs. 4, since verses 1-3 are the conclusion of the previous paragraph. The process of the renovation of the earth begins in 1:3 and goes to 2:3. See the translator's *Synthetic Outline* for Genesis.
- 4 The word translated *blessed* (בָּרַךְ - *barach*) is from a root that means *to kneel*. It means to bless by pronouncing benefit on the one kneeling. In Genesis 1 Elohim blessed the animals He had created (1:21-22), and then mankind (1:27-28). Here we have a figurative use, referring to the seventh day being personified, a day that was blessed in a particular way, which is identified by the verb *sanctified*.
- 5 The verb *sanctified* is parallel to the word *blessed*, and completes the idea of God's sovereign dealing with the seventh day. It is from the root *qadash* (קָדַשׁ), meaning *to set apart*. When used of setting apart something for or by God, it is often translated *sanctified* or *made holy*. The adjective *holy*, *qodesh* (קֹדֶשׁ), first used in Exodus 3:5, is from the same root, referring to anything set apart either for God or by God.
- 6 Moses used the Hebrew word translated *generations*, *tol'dot* (דּוֹרוֹת), to begin several sections in Genesis. He used it 13 times in Genesis, 11 of which are section heads. *Tol'dot* is derived from the Hebrew root *yalad* (יָלַד) referring to women giving birth, the verbal form being often translated *begot*, since it is referring to the father. The root also became *yeled* (יָלֵד), a *male child*, a *lad*, occurring 90 times in the O. T., and *yaldah* (יָלְדָה), a *female child*, a *girl*, occurring only 3 times.

However, the feminine plural form *tol'dot* refers to an account of a man's *descendants*, and ultimately to the history of a particular line. In Genesis 2:4 it is used metaphorically to refer to the history of the heavens and earth, which are being personified. The *tol'dot* of Genesis are:
The *tol'dot* of the heavens and the earth – Genesis 2:4.
The *tol'dot* of Adam – Genesis 5:1.
The *tol'dot* of Noah – Genesis 6:9.
The *tol'dot* of of the sons of Noah – Genesis 10:1.
The *tol'dot* of Shem – Genesis 11:10.
The *tol'dot* of Terah – Genesis 11:27.
The *tol'dot* of Ishmael – Genesis 25:12.
The *tol'dot* of Isaac – Genesis 25:19.
The *tol'dot* of Esau – Genesis 36:1, 9. The word *tol'dot* is repeated in vs. 9.
The *tol'dot* of Jacob – Genesis 37:2.
- 7 For the first time the word *Yahweh* occurs, the so-called Tetragrammaton, meaning *four letters*. In classical Hebrew only consonants were written, represented by the English letters *yhwh* (or *yvhv*). To these scholars added vowels between 500 and 700 AD, and since the original vowels for *yvhv* were uncertain, they added letters from *adonai*, *lord*. Recently scholars have added the vowels "a" and "e" to make up *Yahweh*, though for many years the word was written *Jehovah* in English translation.

End Notes

Yahweh is actually the personal name of God, and it was the name *Yahweh* which Israel was forbidden to take in vain in the Ten Commandments. More accurately translated Exodus 20:7 says, “Do not to take the name *Yahweh*, your God (a form of *Elohim*), in vain.”

In this first occurrence, *Yahweh* is associated with *Elohim* to emphasize *Yahweh*'s deity. Taken together *Yahweh Elohim* appears to be titular, though *Yahweh* is clearly the personal name of *Elohim*. Together, they could be translated *Yahweh God*, since, as noted, *Elohim* indicates deity. This dual form, *Yahweh Elohim*, occurs 10 times in this chapter alone.

The traditional translation of *Yahweh*, as it occurs in the King James Version, is the word LORD, in all capitals. However, the word does NOT mean *lord* in any sense, and it is unfortunate that it was so translated. (The normal Hebrew word for *lord* is *adon* (אָדוֹן), capitalized when it refers to God. *Adon* is used in the construct form *adonai* (אֲדֹנָי = *lord of*, though not always translatable so), when used in conjunction with other words. In Genesis 15:2 the combination *Adonai Yahweh* (אֲדֹנָי יְהוָה) which should be translated *Lord Yahweh*, but since the two words normally translated by *Lord* came together, the KJV translators had to make up a translation for *Yahweh*. They chose *Lord* for *adonai*, which is correct, and *God* for *Yahweh*, which is incorrect, thus confusing the issue even further.

Another translation of *Yahweh* is the mistaken form, *Jehovah*, a very strange word. It is based on the four letters that make up *Yahweh* with vowels taken from *adonai*, and with the first consonant pronounced as a “j” which takes the place of “y.” The reason for all this is that the Israelites, refusing to pronounce the personal name of God for fear of taking *Yahweh* in vain, lost its pronunciation over time. When reading Scripture they substituted *adon* (*lord*), which confusion caused later translators to combine the two words in a strange way into *Jehovah*, taking vowels from the construct form *adonai*.

- 8 In Genesis 2:4, God *made* the heaven and the earth at a different time and in a different manner than He *created* the heaven and the earth in Genesis 1:1. The making of the heaven and earth is not their creation, but a continuation their formation after the gap between verses 1 & 2. The context has to do with preparing the earth for human habitation.
- 9 This statement must be kept in the context of the generations of the heavens and the earth. As noted, it does not refer to the initial creation, but only to the circumstances of the events relating to the creating of the first man and his wife. It should not be taken to mean that there were not herbs or trees at all on the earth, but only the place where God placed man was not yet planted. The garden was planted with seeds. God did not create full grown vegetation in the garden. The last statement, “there was no man to work the ground” refers to the reason why the garden had not yet been planted.
- 10 *Soul* is used here in one of at least 10 ways found in the OT. Here it means the entirety of the creature who was able to move about, one of the meanings of *alive* or *living*.
- 11 The direction is relative to the place of writing. From Moses' perspective, Eden was to his east. The various rivers which follow flowing out of Eden are in reference to the antediluvian earth, which Moses must have learned from direct revelation.
- 12 Pishon is mentioned only here in Scripture. Evidently it was a temporary river of the antediluvian earth. The actual locations and flow of all the rivers from Eden must have changed, if they still existed as originally formed by God.
The land of Havilah was the name given to one of the sons of Cush (Genesis 10:7; 1 Chronicles 1:9). The word appears to be from a root that means *circular*. It is likely that his name was given to the place where he resided.
Ishmael is associated with Havilah in Genesis 25:18, where it states Ishmael's people, the Ishmaelites, dwelt from Havilah as far as Shur, east of Egypt on the way to Assyria. This appears to be somewhere in the Arabian desert, though it was habitable at this time.
In the days of King Saul, the Amalekites, descendants of Esau, were from Havilah (1 Samuel 15:7).
- 13 A valuable fragrant resin produced by several trees related to myrrh.
- 14 The word Gihon means *stream*. It was later used to refer to a spring associated with Jerusalem (2 Chronicles 32:30).
The river Gihon flowed around the land of Cush, which later was identified with Ethiopia in Africa. It can hardly mean that here. The name Cush (of unknown origin) was given to one of the sons of Ham in Genesis 10:6. Cush in turn had children, one of whom was Nimrod (Genesis 10:8). Hence, the land of Cush was simply where Cush and his descendants settled.

End Notes

ISBE identifies the land of Cush as a probable “province east of the Tigris,” though some accept the location as African Cush (Ethiopia). However, several reject African Cush for a southern Arabian location. It may be that the Arabian Cush gave its name to the African one, as only the gulf named the Red Sea separated the two.

- 15 Asshur was the second son of Shem. His name was given to the land where he and his descendants dwelt, Assyria, which makes the Hiddekel the Tigris. Fausset says Hiddekel is derived, “From *hai* “lively,” and *digla* “an arrow,” in early Babylonian; equivalent to *Tigra* in Aryan. Now called by the Arabs *Dijleh*.”

According to Pfeiffer in the *Baker Bible Atlas*, pg. 15, “Rising in the highlands of Armenia in Asia Minor, the Tigris River flows...southeastward to join the Euphrates. The combined stream, known as the *Shatt al Arab*, flows into the Persian Gulf about one hundred miles farther downstream.” On the pre-flood earth, the flow may have been somewhat different.

- 16 ISBE says Euphrates means “the good and abounding river.” The word is actually Greek. It goes on to state that the Euphrates is, “the longest (1,780 miles) and most important stream of Western Asia, generally spoken of in the Old Testament as ‘the river’ (Exo 23:31; Deu 11:24).” According to Pfeiffer in the *Baker Bible Atlas*, pg. 16, the Euphrates “has its source in the Anti-Taurus range of eastern Turkey not far from the Black Sea.” It flows south forming the western boundary of Mesopotamia before joining with the Tigris, where, as noted above, the confluence is known as the *Shatt al Arab*, which empties into the Persian Gulf.

By the time of Solomon, the nation Israel extended north all the way to the Euphrates, and south to the “river of Egypt.”

- 17 The Hebrew word for *man* is *adam* (אָדָם), which originally referred to the first man in his created state, but quickly became a proper name, Adam, beginning here when referring to the first man. The word *adam* itself refers to the color *red*, a reference to the color of the dust from which Adam’s body was formed.
- 18 Only one forensic law of God existed in the garden, to which the death penalty was attached. God certainly meant physical death. Some have gone to great lengths to make this spiritual death, a New Testament idea. They say that since Adam did not die immediately, God must have meant spiritual death. However, as a figure of speech, the beginning of physical death can refer to the entire death process, including its culmination. It is best not to read New Testament teaching backward in time. Certainly, Moses original readers knew nothing of spiritual death as taught by Paul. But they understood physical death.
- 19 The name-giving is significant in that it shows the mental ability of the first man. The implication is that the name for each animal, whether livestock, birds, or wild animals, was an accurate classification based on the characteristics of each type. Adam was a very intelligent man.
- 20 It appears that this section was written from Adam’s perspective. As the result of his naming the animals he found no companion. The best reason for this lack in animals is that they were not sentient beings, and while they could be used by Adam, they would be nothing more than pets.

The realization by Adam that no animal could be a companion on his level was evidently to cause the man to be ready for the coming of the woman.

- 21 Like the animals, God brought the woman to Adam for the purpose of naming her, which he proceeded to do.
- 22 Here we have the figure of speech called *paronomasia*, a pun or play on words. Part of the pun is the fact that two different words for *man* occur in this context. *Adam* actually means *man* or *mankind*. But here Adam uses a different word for *man*, *'ish* (אִישׁ), while the word for *woman* is *'isha* (אִשָּׁה). In fact, the two words, *'ish* and *'isha*, are grammatically unrelated because they are from different roots. But the consonance of sound and association of form makes them a play on words.
- 23 Verse 24 presumes the procreation of children through the sex act. Given that it is pre-fall, one must see that the sexual act itself is part of God’s program from the beginning. But like all human activities, after the fall of mankind, the sex act became easily abused.