

# GENESIS 2

Written and Compiled by Gary Kukis

**Genesis 2:1–25**

**God Makes the Man and the Woman**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.<sup>1</sup> However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Genesis 2 is not an alternative creation account. It simply looks back at the world in innocence and it adds a few details, such as a description of the land occupied at that time, and the making of the woman. Also, God's one prohibition to Adam is given. Some or all of this chapter was written after the Great Deluge.

This should be the most extensive examination of Genesis 2 available, where you will be able to see every word of the original text.

### Outline of Chapter 2:

#### Introduction

vv.	1–3	<b>Day Seven—Rest</b> (This is properly placed with Genesis 1)
vv.	4–7	<b>God Makes Man</b>
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#### Addendum

### Charts, Graphics and Short Doctrines:

v.	3	<b>The Sabbath</b>
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v.	7	<b>Ten Amazing Statements from Genesis 1:1–2:7</b>
v.	7	<b>The Pronunciation of <i>Jehovah</i></b>
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v.	9	<b>Definition of Evil and Links to the Doctrine of Evil</b>
v.	9	<b>The Doctrine of the Tree of Knowing Good and Evil</b>
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v.	15	<b>The Garden of Eden in Scripture</b>
v.	17	<b>The Heritage Bible on the Tree of the Knowledge of Good and Evil</b>
v.	17	<b>Four Holy Principles for Fathers (from the Heritage Bible)</b>
v.	17	<b>Timelines of the Creation of Man and the Woman</b>
v.	18	<b>What God will Make for Adam</b>
v.	24	<b>The First Four Divine Institutions</b>

Summary           **An Abbreviated Exegesis of Genesis 2**  
 Summary

Addendum       **Did man have one set of ancestors?**  
 Addendum       **Josephus' History of this Time**  
 Addendum       **Genesis 2:4–25 as a Chiasm**

<sup>1</sup> This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

Addendum [A Complete Translation of Genesis 2](#)  
 Addendum [Doctrinal Teachers Who Have Taught Genesis 2](#)  
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Doctrines Covered	Doctrines Alluded To		

Chapters of the Bible Alluded To			
	<a href="#">Genesis 7</a>		

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

## Definition of Terms

### **Rebound (Restoration to fellowship with God)**

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/termsanddefs.htm>  
<http://www.realtime.net/~wdoud/topics.html>  
<http://www.theopedia.com/>

## An Introduction to Genesis 2

**Introduction:** Genesis 2:1–3 properly belongs with Genesis 1. These are the concluding verses. The chapter and verse divisions were made long after Genesis was originally written down (without spaces, without an delineation of verses, and without chapters).

There are some who claim that Genesis 2 is a different passage on the creation of heavens and earth; and that we have two versions of creation which are in conflict. There is very little reason to make such an assertion. There are a few apparent contradictions which are cleared up when the context and the grammar are carefully examined.

There is a theory out there that, various different people wrote various chapters of the first 4 books of the Bible; and that someone a long time later put all of these passages together. Part of the justification for this theory (which is well accepted in many Bible colleges and seminaries) is that one author seems to use the name *Y<sup>e</sup>howah* and another seems to use the name *Elohim*. The first time that I read about this theory, I thought poppycock; and I feel the same way today, after years of study. In this chapter, we will have both names together throughout: *Y<sup>e</sup>howah Elohim*.

As we begin Genesis 2, let me point out that, chapter and verse divisions were imposed on the Bible until much later in the Bible's history. Originally, the Hebrew had only consonant letters, one written after the other, without spaces, without periods or commas, and without chapter, verse or word divisions. In order to help us with the pronunciations, the Masoretes inserted what are called vowel points—this was hundreds of years later; and these vowels tell us what is happening between the consonants (that is, how to pronounce the words). Since the Jews, for hundreds of years, read the Scriptures aloud, they knew what these words were and how to pronounce them (with the exception of the name *Jehovah*), so inserting vowels was not a difficult thing to do. However, at the time of the Masorites, the Hebrew had become a dead language, and fewer and fewer people could read from such a manuscript. These vowels which the Masorites added are called vowel points because they were inserted above and below the consonants to help with the pronunciation, and so that they did not interfere with the text as it has been handed down (if you ignore the vowel points, which are small jots and tiddles above and below the consonants, then what remains is the text as it was originally written down. Today, if you take a contemporary Hebrew manuscript of the Bible, and block out the spaces and the markings above and below the letters, you are seeing the Hebrew text just as it has stood for over 2000–3000 years. The reason that these vowel points are above and below the text is so that the text is preserved letter for letter from the original text.

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Chapter and verse divisions were imposed on the Old Testament hundreds of years after it was written, so it is not uncommon to find a verse whose thought continues in the next verse; and it is also not uncommon to find a chapter which comes to an end, but shouldn't. This is one of the places where that has occurred. Genesis 2:1–3 are properly a part of Genesis 1.

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### Day Seven—Rest (This is properly placed with Gen. 1)

Slavishly literal:

Moderately literal:

**And so is completed the [two] heavens and the earth and all their host.** Genesis 2:1

**And so, the heavens and earth were completed, and all their creation.**

Paraphrase:

**And so, the heavens and the earth and everything else created by God were completed.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>2</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Targum of Onkelos

And the creatures of the heavens and earth, and all the hosts of them, were completed.

Latin Vulgate

So the heavens and the earth were finished, and all the furniture of them.

Masoretic Text (Hebrew)

And so is completed the [two] heavens and the earth and all their host.

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<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Peshitta (Syriac)	THUS the heavens and the earth were finished, and all the host of them.
Septuagint (Greek)	Thus the heavens and the earth were finished, and the whole host of them.

Significant differences:

### Thought-for-thought translations; paraphrases:

Common English Bible	The heavens and the earth and all who live in them were completed.
Contemporary English V.	So the heavens and the earth and everything else were created.
Easy English	So God had created the skies and the earth. And he had created the many *creatures in them. He had completed his *creation.
Easy-to-Read Version	So the earth, the sky, and everything in them were finished.
Good News Bible (TEV)	And so the whole universe was completed.
<i>The Message</i>	Heaven and Earth were finished, down to the last detail.
New Century Version	So the sky, the earth, and all that filled them were finished.

### Partially literal and partially paraphrased translations:

American English Bible	So the skies and the lands were completed, as was all the arrangement of them.
Ancient Roots Translinear	The heavens and the land and all their host finished.
Christian Community Bible	That was the way the sky and earth were created and all their vast array..
<i>God's Word</i> ™	Heaven and earth and everything in them were finished.
New Jerusalem Bible	Thus heaven and earth were completed with all their array.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the heaven and the earth and all things in them were complete.
complete Jewish Bible	Thus the heavens and the earth were finished, along with everything in them.
Ferar-Fenton Bible	Thus the whole Host of the Heavens as well as the Earth was completed.
NET Bible®	The heavens and the earth were completed with everything that was in them [Heb "and all the host of them." Here the "host" refers to all the entities and creatures that God created to populate the world.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
New Advent Bible	So the heavens and the earth were finished, and all the furniture of them.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .  
 Translation for Translators .  
 The Voice .

### Literal, almost word-for-word, renderings:

Concordant Literal Version	And finished are the heavens and the earth and all their host.
Context Group Version	And the skies { or heavens } and the land { or earth } were finished, and all the army of them.
English Standard Version	Thus the heavens and the earth were finished, and all the host of them.
Hebrew Names Version	The heavens and the earth were finished, and all their vast array.
New RSV	Thus the heavens and the earth were finished, and all their multitude.
Syndein/Thieme	{First Three Verses actually belong with Chapter 1 - Thought Continues} Therefore the heavens and the earth were accomplished/restored, and all the inhabitants/armies/hosts of them. {Note: In perfect environment, everything is perfectly organized. Even the fleas had armies! It is a part of the blessing from God.}.
Young's Literal Translation	And the heavens and the earth are completed, and all their host.

### The gist of this verse:

Genesis 2:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced kaw-LAWH]	to be completed, to be finished; to be ended	3 <sup>rd</sup> person masculine plural, Pual imperfect	Strong's #3615 BDB #477
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** And so, the heavens and earth were completed,...

As previously noted, the first few verses of this chapter all belong with the previous chapter. What we have here, is the 7<sup>th</sup> day, which is logically placed with the 6 days that came before.

God completed the heavens and the earth back in v. 1. However, since then, a number of things have been done on top of that. Therefore, this speaks of the completion of the heavens and the earth and all that supplemented



them. As noted previously, I believe that the heavens and the earth had been created and completed on a previous occasion, for the angels; and then, when a third of the angels fell, God froze the earth in ice. The restorative measures are being spoken of here, those things which took place on days 1–6.

The verb, *kâlâh* (כָּלָה) [pronounced *kaw-LAWH*], means *to be finished, to be completed or to be accomplished*. It is in the Pual imperfect, which is passive voice and incomplete action. God, at this point is temporarily finished. He will be finished until Adam and the woman sin; then He will be involved in work. God will be finished when He says he is finished in the perfect tense. In John 19:30, immediately after our Lord had born our sins in his own body on the cross, then he will say, "It is finished" in the perfect tense. At that point, God will have accomplished for us more than we will ever realize or ever begin to appreciate.

Genesis 2:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsâbâ <sup>2</sup> (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** ...and all their creation.

Normally, this word refers to an army or to warfare. When a king goes out to battle, it is with all of his host, which would include personnel, weaponry, transportation and support. A king will go out to battle for a specific reason, whether it is to defend his nation's freedom and independence or whether it is to conquer land around him. So, the king may have a specific purpose in mind, but he must be accompanied with his host. So, all that was created and made has a purpose, all related to God's objectives. There is a great war of sorts, known as the Angelic Conflict (see Genesis 1 for that); and what we have on earth is God's army, so to speak, which is an army of one at this moment in time, along with his support system, which is all that God had created and made. .

In the 6 days of restoration, God went back to the earth, which had been packed in ice (we refer to this as the Ice Age), and He thawed the earth and, in a matter of 6 literal days, restored the earth.

Genesis 2:1 [And so, the heavens and earth were completed, and all their creation.](#) (Kukis mostly literal translation)

Genesis 2:1 [And so, the heavens and the earth and everything else created by God were completed.](#) (Kukis paraphrase)

**And so completes Elohim in the day the seventh His work which He had done, and so He rests on the day the seventh from all His work which He had done.**

Genesis 2:2

**Therefore, Elohim completed by the seventh day His work which He had done. Consequently, He rests on the seventh day from all his work that He had done.**



**Therefore, God completed His work which He had done by the seventh day. Consequently He rests on the seventh day from all of this work.**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos	And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed.
Latin Vulgate	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 done.
Masoretic Text (Hebrew)	And so completes Elohim in the day the seventh His work which He had done, and so He rests on the day the seventh from all His work which He had done.
Peshitta (Syriac)	And on the sixth day God, finished his works which he had made; and he rested on the seventh day from all his works which he had made.
Septuagint (Greek)	And God finished on the sixth day His works which He made, and He ceased on the seventh day from all His works which He made.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible	On the sixth [LXX, Sam, Syr; MT seventh] day God completed all the work that he had done, and on the seventh day God rested from all the work that he had done.
Contemporary English V. Easy English	By the seventh day God had finished his work, and so he rested. By the seventh day, God had finished his *creation. He had finished that work that he had done. He rested on the seventh day. He rested from all the work that he had done.
Easy-to-Read Version	God finished the work he was doing. So on the seventh day God rested from his work.
Good News Bible (TEV)	By the seventh day God finished what he had been doing and stopped working.
New Berkeley Version	On the seventh day God ended His work which He had been doing; He rested on the seventh day from all the works He had accomplished.
New Living Translation	On the seventh day God had finished his work of creation, so he rested [Or ceased; also in 2:3.] from all his work.

**Partially literal and partially paraphrased translations:**

American English Bible	God completed his work of creating these things on the sixth day. And on the seventh day, He stopped creating them.
Beck's American Translation	Now that on the seventh day the work God did was finished, <i>after all</i> He had done, He stopped working <i>on</i> the seventh day.
God's Word™	By the seventh day God had finished work he had been doing. On the seventh day he stopped the work he had been doing.
New American Bible	On the seventh day God completed the work he had been doing; he rested on the seventh day from all the work he had undertaken. The mention of the seventh day, repeated in v. 3, is outside the series of six days and is thus the climax of the account. The focus of the account is God. The text does not actually institute the practice of keeping the Sabbath, for it would have been anachronistic to establish at this point a custom that was distinctively Israelite (Ex 31:13, 16, 17), but it lays the foundation for the later practice. Similarly, ancient creation accounts often ended with the construction of a temple where the newly created human race provided service to the gods who created them, but no temple is mentioned in this

account. As was the case with the Sabbath, it would have been anachronistic to institute the temple at this point, for Israel did not yet exist. In Ex 25-31 and 35-40, Israel builds the tabernacle, which is the precursor of the Temple of Solomon. Ex 20:9-11; 31:17; Heb 4:4, 10.

Revised English Bible      On the sixth day God brought to an end all the work he had been doing; on the seventh day, having finished hall his work,...

### Mostly literal renderings (with some occasional paraphrasing):

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

Ferar-Fenton Bible      And GOD rested at the seventh age from all the works which he had made;...  
NET Bible®      By<sup>3</sup> the seventh day God finished the work that he had been doing,<sup>4</sup> and he ceased<sup>5</sup> on the seventh day all the work that he had been doing. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011      By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

Concordant Literal Version      And finishing is the Elohim, on the sixth day, His work which He does. And ceasing is He on the seventh day from all His work which He does..

Evidence Bible      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.

Syndein/Thieme      And, on the seventh day {Saturday} Elohiym/Godhead completed His {restoration} work {'asah - make something out of something} . . . which He had accomplished/produced out of chaos. And, He rested {shabath} on the seventh day from all the work, which He had manufactured {'asah}. {Note: Shabath is Hebrew for rest. It is the word from which we get Sabbath. But God was not tired. In Grace, He had provided all that was necessary. So taking the day off from work

World English Bible

Young's Updated LT

represented the fact that man did not 'work' for anything - it was provided by Grace from God.}.

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

And God completes by the seventh day His work which He has made, and ceases by the seventh day from all His work which He has made.

### The gist of this verse:

Genesis 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3615 BDB #477
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>e</sup>law-KAWH</i> ]	<i>work, occupation, labor, workmanship, items produced by work?</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4399 BDB #521
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

**Translation:** Therefore, Elohim completed by the seventh day His work which He had done...

We had the creation of the heavens and the earth; then we have 6 days of restoration, not because God is limited in power, but because He was doing this as angels observed Him. Whether God redefined physics and the laws of science, I do not know, although I believe that was a part of this restoration. However, God, on the 7<sup>th</sup> day was

done. *To complete* is in the imperfect tense, indicating a series of actions previously described; and the final verb, *to do, to make, to construct*, is in the perfect tense, indicating a finality of this project.

Genesis 2:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâbath (שָׁבַת) [pronounced <i>shaw-BAHTH</i> ]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7673 BDB #992
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

**Translation:** ...Consequently, He rests on the seventh day...

God did not rest because He was tired. In fact, this word does not necessarily mean to rest after working hard; it also means *to cease, to desist, to come to an end*. So God came to an end of this 6 days of creation and construction, and, at this point, He stops.

God did not rest because He was tired; but God rested (stopped working) because He had completed what He chose to do.

The word translated *to rest* is the word shâbath (שָׁבַת) [pronounced *shaw-BAHTH*], which means *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7673 BDB #992. Quite obviously, this word is the origin of the English word *Sabbath*, which is a transliteration of the Hebrew word shâbbath (שָׁבַת) [pronounced *shawb-BAHTH*], whose exact meaning has been lost, but, given the verb, it likely means *a ceasing, a leaving off, a discontinuation; a rest*. Strong's #7676 BDB #992. Quite obviously, we have held onto this word since the 7<sup>th</sup> day of creation.

Genesis 2:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 2:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m <sup>e</sup> lâ'kâh (מְלָאכָה) [pronounced m <sup>e</sup> law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work?</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4399 BDB #521
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

**Translation:** ...from all his work that He had done.

God's ceasing and desisting is from all of the work that He has done.

What the Bible appears to assert is that human history on this earth is 6000–10,000 years, and that our time on this earth is quite recent. The earth itself may be millions if not billions of years old, but man, descended from a literal Adam and Eve, has not been here for very long. Population growth is studied today, and we have mathematical equations to approximate the population of man growing. These population equation models are consistent with man being on this earth for 6000–10,000 years. These models are *not* consistent with man living on this earth for 1,000,000 years, as evolution supposes. These models are not at all consistent with the idea that each type of man (homo habilis, homo erectus, and homo sapiens) lived on the earth for approximately 1,000,000 years each. In fact, there is no animal on earth whose population is consistent with being on this earth for a million years.

Genesis 2:2 Therefore, Elohim completed by the seventh day His work which He had done. Consequently, He rests on the seventh day from all his work that He had done. (Kukis mostly literal translation)

Genesis 2:2 Therefore, God completed His work which He had done by the seventh day. Consequently He rests on the seventh day from all of this work. (Kukis paraphrase)

**And so blesses, Elohim, a day of the seventh and so He sanctifies him, for in him, rested from all His work which had created Elohim to make [construct].**

Genesis  
2:3

**And so Elohim blessed [or, celebrated] the seventh day and He sanctified it, for on that day [lit., on it], Elohim rested [or, ceased] from all His work that He had created to make.**

**And so God blessed the seventh day and He sanctified it, for on that day, God ceased to work from all the work that He had created [or, God had ceased to work on all of the things that He created].**

Here is how others have translated this verse:

**Ancient texts:**

argum of Onkelos	And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make.
Latin Vulgate	And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.
Masoretic Text (Hebrew)	And so blesses, Elohim, a day of the seventh and so He sanctifies him, for in him, rested from all His work which had created Elohim to make [construct].
Peshitta (Syriac)	So God blessed the seventh day, and sanctified it; because in it he had rested from all his works which God created and made.
Septuagint (Greek)	And God blessed the seventh day and sanctified it, because in it He ceased from all His works which God began to do.

Significant differences:

### Thought-for-thought translations; paraphrases:

Common English Bible	God blessed the seventh day and made it holy, because on it God rested from all the work of creation [Or from all his work, which God created to do].
Contemporary English V.	God blessed the seventh day and made it special because on that day he rested from his work.
Easy English	So God *blessed the seventh day. He considered it different from the other days. He rested then from his work that he had done. He rested from his *creation. That was why he considered it different.
Easy-to-Read Version	God blessed the seventh day and made it a holy day. God made that day special because on that day he rested from all the work he did while making the world.
Good News Bible (TEV)	He blessed the seventh day and set it apart as a special day, because by that day he had completed his creation and stopped working.
New Berkeley Version	God also blessed the seventh day and consecrated [Sanctifying, consecrating, dedicating, all involve a setting apart for God.] it; because in it, He rested from all His works, which, in creating, He had formed.
New Century Version	God blessed the seventh day and made it a holy day, because on that day he rested from all the work he had done in creating the world.
New Life Bible	Then God honored the seventh day and made it holy, because in it He rested from all His work which He had done.

### Partially literal and partially paraphrased translations:

American English Bible	Then God blest the seventh day and made it holy, because He had finished all the work that He started out to do.
Christian Community Bible	And God blessed the seventh day and made it holy; because on that day he rested from all the work he had done in his creation..
<i>God's Word</i> ™	Then God blessed the seventh day and set it apart as holy, because on that day he stopped all his work of creation.
New American Bible	God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation. Ex 20:11; Dt 5:14; Neh 9:14.
Revised English Bible	...God blessed the day and made it holy, because it was the day he finished all his work of creation.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave his blessing to the seventh day and made it holy: because on that day he took his rest from all the work which he had made and done.
Complete Jewish Bible	God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.



Ferar-Fenton Bible	...therefore, GOD blessed the seventh day, and hallowed it, because He then rested from all the work GOD had arranged to do.
NET Bible®	God blessed the seventh day and made it holy [The verb is usually translated "and sanctified it." The Piel verb קִדְּשׁ (qiddesh) means "to make something holy; to set something apart; to distinguish it." On the literal level the phrase means essentially that God made this day different. But within the context of the Law, it means that the day belonged to God; it was for rest from ordinary labor, worship, and spiritual service. The day belonged to God] because on it he ceased all the work that he [Heb "God." The pronoun ("he") has been employed in the translation for stylistic reasons.] had been doing in creation [Heb "for on it he ceased from all his work which God created to make." The last infinitive construct and the verb before it form a verbal hendiadys, the infinitive becoming the modifier — "which God creatively made," or "which God made in his creating."].
NIV – UK	And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God blessed (spoke good of) the seventh day, set it apart as His own, and hallowed it, because on it God rested from all His work which He had created and done.
Concordant Literal Version	And blessing is the Elohim the seventh day, and hallowing it, for in it He ceases from all His work, which the Elohim creates to make.
Context Group Version	And God esteemed the seventh day, and made it special; because in it he rested from all his work which God had created and made.
Darby Translation	And God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it.
English Standard Version	So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.
Syndein	Consequently, Elohiym/Godhead blessed/prospered the seventh day, and 'sanctified it'/'set it apart as a commiseration of God's grace". Because in it, He had rested from all His work . . . which Elohiym/Godhead created {man, animals, plant life - bara' - something from nothing} and restored {'asah - the earth was restored

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not created out of nothing at this time}. {Note: Principal of the Sabbath is 'only God can work for man's benefit'.

And God blesses the seventh day, and sanctifies it, for in it He has ceased from all His work which God had prepared for making.

The gist of this verse:

Genesis 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bāarak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1288 BDB #138
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
sh <sup>e</sup> bîyʿîy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

**Translation:** And so Elohim blessed [or, *celebrated*] the seventh day...

On the 7<sup>th</sup> day, God ceased from working. We can say that God *rested*, as long as we recognize that God does not rest as we do. We rest when we are tired and sometimes when we are not. God ceased working because He was finished. Therefore, He celebrates this 7<sup>th</sup> day.

## Genesis 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6942 BDB #872
This is the first time we have the word <i>to sanctify</i> in the Bible.			
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...and He sanctified it,...

Furthermore, God sets this day apart from all of the other days. He declares it holy or sanctified or set apart. The idea is, this day is different from the others; and God, throughout the first chapter (and this verse belongs with the first chapter), differentiates between things, between light and darkness, day and night, land and sea; and here, He differentiates between days.

## Genesis 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
shâbath (שַׁבָּת) [pronounced <i>shaw-BAHTH</i> ]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7673 BDB #991 & #992
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>e</sup>law-KAWH</i> ]	<i>work, occupation, labor, workmanship, items produced by work?</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4399 BDB #521

## Genesis 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bârâ' (בָּרָא) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1254 BDB #135
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** ...for on that day [lit., on it], Elohim rested [or, ceased] from all His work that He had created...

This and the next phrase are quite difficult to translate, and you will note that there are 3 verbs in this portion of v. 3, and the trouble is, people have a difficult time putting them altogether in a way that makes sense. Many times, a Qal infinitive construct furthers along the action or the thinking of the main verb. The main verb in this section is *to rest, to cease, to desist*. So, if we understand that this verb simply means *to cease, to desist, to stop*, then it fits in well with the verb in v. 3d: ...for on the day, God ceased to work...

So God is ceasing from two things: He is ceasing to work and He is ceasing from all the labor which He had created. When God created the heavens and the earth, there would be labor still to do at a later date. Again, it is not because God did a lousy job creating the heavens and the earth in the first place, but that something had happened, and that changed things; so God would have to step back in again and labor on heavens and earth.

## Genesis 2:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793

A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When used as a complement of affirmation, it may be rendered *surely, indeed, definitely*; and when it is a complement of improbability and condition, we render it *at all, freely, indeed*. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.<sup>3</sup>

**Translation:** ...to make.

<sup>3</sup> Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

As discussed in the previous portion of v. 3, this word may be best affixed to *cease* rather than *to create*. It makes more sense that *God ceased to do [to make, to construct, to manufacture]* than *God created to make*. We might even render this verse: *And so Elohim blessed [or, celebrated] the seventh day and He sanctified it, for on that day [lit., on it], Elohim rested [or, ceased] from all His work that He had created [and He ceased all] construction.* Now, the general notion that God stopped creating and stopped constructing is fine.

The Sabbath is a fascinating human event. I should point out, from the outset, that the Jews rightfully recognize Saturday as being the 7<sup>th</sup> day of the week, as the historic Sabbath; and most calendars are set up that way as well (with Sunday as the 1<sup>st</sup> day of the week).

What is more fascinating is, virtually every civilized society, with any sort of a history, has operated on the 7-day week for as long as we know. Since a year is 365 days, a 5 day week would be logical, as 365 is divisible by 5. Or, because the number 6 is considered in mathematics to be a perfect number, and it is divisible by 2 and 3, 6 would be a nice period of time to be designated as a *week*. The number 8 is a great number: it is the cube of 2 and it is divisible by 2 and 4 (which is 2 squared). 5, 6 and 8 all divide evenly into 360, which is a lunar year, and how years were marked in many cultures (including in the Jewish culture). However, societies do not operate on 6-day or 8-day weeks. But, the Bible tells us that, from the very beginning, God established a 7-day week, and that is virtually universal on this earth.

Human traditions die hard. If some nation had a 5 or 6 or 8 day week, and if they functioned under this week for hundreds of years, then it would be quite difficult for them to change their traditions. You may say, "But, we live in a world economy; they have to have a 7 day week just like us." Our world-wide economy is actually a relatively recent event in human history. There is nothing which requires some other nation to follow a 7-day week simply because England and the US have a 7-day week. For instance, if business really needed to match up, why aren't our stock markets all open during the precise same hours? Stock markets are open during working hours in each country where they reside, including the United States. Japan has some holidays peculiar to their culture which are holidays for the stock market there; and we have holidays in this country which are not celebrated elsewhere, and our markets our markets and closed then. I've been to Thailand, a country which is about 95% Buddhist, and they operate on a 7-day week. I am unaware of some recent point in time where they changed their culture from a 6-day week or an 8-day week. Their present-day calendar was adopted in 1888, which is associated with the *Buddhist Era* (2009 A.D. = 2552BE). Today, many Thais use the western calendar for business purposes, but both calendars are based upon 7-day weeks. What about the Hindu calendar? 7-day weeks. Now, there are marked differences as to the months, as to how and when leap year began to become considered; they are different with regards to their starting point; but these are all 7-day a week calendars. Wherever we go on this earth, most nations have the 7-day week standard. This is almost hard-wired into the souls of men. That is because, from the very beginning, God restored the earth in 6 days and rested on the 7<sup>th</sup>; and then, from the very beginning, promoted this.

Critics do not get to have things both ways. Critics will argue that Israel is this small nation with an overblown history; and yet, somehow, some try to argue that Israel caused the entire world to function on a 7-day week? In fact, it is exactly the opposite. Israel was a small nation but with a very important history during a specific time period. However, there is no way that Israel, in itself, could have exported the 7-day week throughout the world, even at its peak as a nation.

Let's look at the Sabbath day in Scripture:

### The Sabbath

- 1) The word *Sabbath* is not used until Ex. 16:23.
- 2) However, there is obviously something important about the 7<sup>th</sup> day, as God is said *to bless* the 7<sup>th</sup> day here in Genesis 2:3, whereas, He had not blessed any previous day (he blessed man and animals, but He only blessed one day).
- 3) Prior to God marking the Sabbath day in the Law, there are a couple of passages which suggest that man operated on a 7-day week (Genesis 7:4, 10 8:10, 12 31:23 50:10 Ex. 7:25 12:15–16, 19), but none of



## The Sabbath

- these verses are definitive. However, the Jews were enjoined *to remember* the Sabbath day in the Ten Commandments; this suggests that they had some prior knowledge or association with the Sabbath day from the past (you cannot *remember* something which was never in your thinking before). Ex. 20:8
- 4) Our first, unequivocal exposure to the Sabbath is when God provides manna for the children of Israel in the desert. They would collect this manna from the ground 6 days. On the 6<sup>th</sup> day, they were to gather up a double-portion. On the 7<sup>th</sup> day, called a *Sabbath* (in Ex. 16:23), they were not to gather any manna, but to eat the extra gathered the day before.
  - 5) The Sabbath was codified in the Ten Commandments. God reminds the Jews how He restored the world in 6 days, and rested on the 7<sup>th</sup>. For that reason, the Jews were to observe the 7<sup>th</sup> day, the Sabbath Day, as separate from all the other days of the week. Ex. 20:8–11
  - 6) Setting aside a day to God is important. It is easy in our lives to become so involved with our lives that we just do not have time to consider why we are here and what our purpose is on this earth. It is too easy to become so involved with our work, our family, our pleasures, our chosen methods of relaxation, that we fill up every waking hour with thinking unrelated to God. Therefore, observing the Sabbath was all about setting aside all of those other concerns and focusing our thinking upon God. [God is speaking] "Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you will not do any work, you, or your son, or your daughter, your male or female slaves, or your livestock, or the immigrant who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and set it apart [from all other days]." (Ex. 20:8–11). Notice, also, that the Jews were not to push their work onto their own slaves either. Everyone was to stop on the 7<sup>th</sup> day and to think about Who and What God is.
  - 7) With the Law, the Sabbath became solely identified with the nation Israel, as God would work through this nation in particular. [God is speaking] "So I took them out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and informed them of My ordinances, by which, if a man observes them, he will live. **And I also gave them My Sabbaths to be a sign between Me and them, that they might know that I am Y<sup>e</sup>howah Who sanctifies them.**" (Ezek. 20:10–12).
  - 8) In the Church Age, the only day which has some unusual significance attached to it is the first day of the week. However, it does not supplant the Sabbath day (the 7<sup>th</sup> day of the week), it is just a day which has prominence in the Church Age, as Christ rose on the 1<sup>st</sup> day of the week.
  - 9) What happened to the Sabbath when we moved from the Age of Israel to the Church Age? The Sabbath was a memorial to what God had done at creation and was a sign of what God would do on our behalf. We can only take what He has done for us—we cannot add to it and we cannot work for it. In the Church Age, the Sabbath is the rest that we enter into at salvation—we have entered into His rest; we have rested from our works. The whole key to salvation is resting from one's works. The original Sabbath looked forward to this rest as well as backward to the rest commanded by God. God's rest in the Church Age is believing in Jesus Christ, depending upon His work on the cross and resting from our own works. **So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from His. Let us therefore strive to enter that rest** (Heb. 4:9–11a). In this way, the Sabbath teaches us grace; it teaches us that God has provided all that we need (Genesis 2:2–3).
  - 10) We do not retain the literal Sabbath day in the Church Age; i.e., as a day of worship and of no work. **Therefore, let not one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day; [These are] things which are a shadow of what is to come; but the substance [or, reality] belongs to Christ** (Col. 2:16–17). Believers in the Church Age are not required to keep the Sabbath, nor has the Sabbath day (Saturday) been somehow changed into Sunday in the Church Age. This is because, in the Church Age, we are no longer under the Mosaic Law (Gal. 2:16, 21). Again, the Sabbath is a shadow of what is to come (as were the various feast days); and it represents the resting from our works and trusting in the work of God (Heb. 4:9–11).
  - 11) Now, the general concept of a 6-day work week with a day off is reasonable for all men and practiced throughout the world. Just as our bodies require rest at night, they require rest from work once a week as well. This simply allows us to recharge our batteries.



## The Sabbath

- 12) So that there is no confusion about this, God did not rest on the 7<sup>th</sup> day because He was tired; He *rested* on the 7<sup>th</sup> day because He was done. He had provided everything that man would need under perfect environment.

Genesis 1:2–3 Therefore, Elohim completed by the seventh day His work which He had done. Consequently, He rests on the seventh day from all his work that He had done. And so Elohim blessed [or, *celebrated*] the seventh day and He sanctified it, for on that day [lit., *on it*], Elohim rested [or, *ceased*] from all His work that He had created to make.

Vv. 2–3 we see a slight break in the pattern. God speaks of the seventh day during the seventh day. The verb completed is the same one found in v. 1 except this is in the Piel imperfect, which speaks of both a completed action which is causative yet the imperfect indicates that it is an action in progress or as of yet, not complete. God did cause the creation and the restoration of the earth, and, to that point in time, it was finished. However, since God is able to see the end from the beginning, He knew that His work was not complete. Hence, the imperfect.

When it reads God *rested*, this is an anthropopathism. We do not have the ability to understand God's character and essence entirely. The Bible will sometimes use language of accommodation or take an aspect of God's character or being and express it to us in human terms. We understand the human concept and this gives us insight into God's character. God, as was mentioned, was not tired nor does He get tired. He was, however, temporarily finished. Everything which man needed was provided for him. The stage had been set for the appeal trial of Satan, who voiced a great many objections to his sentencing. Now all angels could watch as the activities on earth reveal the righteousness and perfection of God and the viciousness and evil of the fallen angels.

Here we have the word *to bless* again, and again it is in the Piel (intensive) stem. Previously, *blessing* was associated with procreation, of birds, of fish and of man (Genesis 1:22, 28). Here, procreation is not the central theme. Therefore, we have to come up with another understanding of the word *bârak*<sup>e</sup>: Gesenius suggests that in the Piel stem, this can mean *to celebrate*. It makes sense that, at the completion of a major project, and a person sit back, pop open a cold one, and admire his own work. This seems to be the sense of what we have here. For man, as time would progress, the celebration of the 7<sup>th</sup> day may include church and then sitting down in front of the game and opening up a beverage of one's favorite choice. In any case, there is a break in the routine of the work that men do, and we might understand that to be the blessing spoken of here. For God, it is sitting back and recognizing that what He has done is good; and for us, it is sitting back, after a long week's work, and perhaps recognizing the same thing (if we have done our work as unto the Lord).

**Sanctification** is the setting apart of something unto God. That is, it is separated from everything else for purposes related to God and His character. So it is with the seventh day. It both commemorates and looks forward to the true rest that we will enter. At this point in time, it commemorates the creation of the heavens and the earth and the restoration thereof. It is a time that man is to cease from his labors and to rest and to use the time to dwell upon our Lord. This is not the only period of time devoted to spiritual things. When our spiritual life and growth and intake of God's Word is limited to one day a week, the results are mediocre at best. We are faced with human viewpoint sixteen hours a day. In these United States, we are bombarded by television programs and advertising, magazine and newspapers and radio station broadcasts which fill us with human thought and human viewpoint. It takes but a generation to throw an entire country out of whack. We have seen that over the past few decades and the incredible increase in immorality. Things which were recognized as wrong in the 50's are seen as possibly okay in the 60's and taken for granted as being what is done in the 90's. Pre-marital sex is presented on almost any television show or movie as what people do when they become interested in one another. It is no longer even expected that the couple be in love; it is viewed as a step to falling in love. What has resulted is a complete erosion of the marriage institution, which has ruined the family, and has resulted in crime and degeneracy in our youth unprecedented in our nation. All of this results from moving away from God's Word and accepting human viewpoint. The only way we can stand up to this human viewpoint (because it is guaranteed that everyone will try to sway your opinion either through argument, ridicule or temptation), is to feed on God's Word—not weekly, but daily. And we are to be responsible to our children; not to haul them to church once a

week but to train them daily in God's Word. A child does not have to be separated from the rest of the world in order to grow into a Christian adult. But, he does require doctrine everyday and he requires parents who live according to the Word, as well as teach it. And this goes back to having parents who have character and spiritual growth when they choose and commit to each other. But, I digress.

The last two verbs, *created* and *made*, *asah* and *barah*, are in the Qal perfect and the Qal infinitive. The former word looks at the action as a whole or as a completed action. God had several acts of actual creation prior to the six days of restoration and during those six days. He created the heavens and the earth and then created the populations to occupy the earth. Working with these raw materials, he made the atmosphere, man and animals from the elements of the ground, etc. The action of the infinitive can be coterminous with or follow immediately the action of the main verb. In this case, *made* followed *created*.

Genesis 2:3 *And so Elohim blessed [or, celebrated] the seventh day and He sanctified it, for on that day [lit., on it], Elohim rested [or, ceased] from all His work that He had created to make.* (Kukis mostly literal translation)

Genesis 2:3 *And so God blessed the seventh day and He sanctified it, for on that day, God ceased to work from all the work that He had created [or, God had ceased to work on all of the things that He created].* (Kukis paraphrase)

In this next section, we go back to Day 6 and see all that occurred on that day.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Makes Man

At this point, Genesis chapter 2 should have begun. We have an overall view of the 7 days of restoration following God's creation of the heavens and the earth, and now we are going to look at some details. This is very common in the Jewish way of writing; we have this or that outline laid out, and then we go back in fill in some details.

Genesis 1:1–2:3 should have been chapter 1 of Genesis. This gives us the time frame during which all things were made and/or created, followed by the 7<sup>th</sup> day of rest.

At this point, we go back and take a closer look at Day 6, when God created man. This is not some internal contradiction in the Bible, but something which is found throughout the Hebrew Scriptures. An outline or a heading is first given (Genesis 1:26–31), and then the author goes back and fills in the details Genesis 2:7–25).

In Genesis 2:4–14, we are told in some detail about the environment into which man was brought.

In this portion of Genesis, we will take a closer look at the sixth day of restoration. Once this day has been completed, we have another gap in history, as we found between Gen. 1:1 and 2. We do not know if Adam's age was calculated as beginning at his fall or from the day of his creation. There was a tree of life in the garden which very likely perpetuated human life; a tree that we had to be cut off from when Adam fell. Seth was born to Adam and Eve when Adam was 130 years old (Gen. 5:3), but we have no other time frame for the birth of Cain, Abel or any of Adam and Eve's other children (Gen. 5:4). The short view of this gap would be a few days to perhaps a century (and Adam and Eve produced children from age 100 on). The long view is that God calculates Adam's age from the fall, which gives us an indeterminable amount of time for man's existence in the garden. It would be nice to view this time period as lasting for centuries; however, Satan certainly observed and devised a plan quickly. Whether the next chapter chronicles his first plan or whether it was his first "successful" plan, we do not know.

These [are] the generations of the [two] heavens and the earth in their creation in a day of making of Y<sup>e</sup>howah Elohim earth and heavens.

Genesis  
2:4

These [are] the [historic] proceedings of the heavens and the earth, when they were created, in the day when Y<sup>e</sup>howah Elohim made earth and heavens.

This is the history of when the heavens and earth were created, when Jehovah God made them.

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens.
Latin Vulgate	These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth.
Masoretic Text (Hebrew)	These [are] the generations of the [two] heavens and the earth in their creation in a day of making of Y <sup>e</sup> howah Elohim earth and heavens.
Peshitta (Syriac)	These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the heavens and the earth.
Septuagint (Greek)	This is the book of the generations of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	This is the account of the heavens and the earth when they were created. <b>World's creation in the garden</b>
Contemporary English V.	On the day the LORD God made earth and sky—... That's how God created the heavens and the earth. When the LORD God made the heavens and the earth,...
Easy English Easy-to-Read Version	This is the true story about how God created the earth and skies. This is the history of the sky and the earth. This is the story about the things that happened at the time God made the earth and the sky.
Good News Bible (TEV)	And that is how the universe was created. When the LORD God made the universe,...
<i>The Message</i> New Berkeley Version	This is the story of how it all started, of Heaven and Earth when they were created. These are the generations of the heavens and the earth in their creation [An account of heaven and earth and what proceeded from them.]. When the LORD God made earth and heaven,...
New Century Version	The First People This is the story of the creation of the sky and the earth. When the Lord God first made the earth and the sky,...
New Living Translation	This is the account of the creation of the heavens and the earth. <b>The Man and Woman in Eden</b> When the Lord God made the earth and the heavens,...

#### Partially literal and partially paraphrased translations:

American English Bible	This was the scroll of the origins of the sky and the land - when they became - which started the day of the creations of the skies and the lands [by] The God,...
Ancient Roots Translinear	In the days that Yahweh God made the land and heavens, these progeny of the heavens and of the land were created.
Beck's American Translation	This is the history of heaven and earth when they were created.

## God Makes Man

When the LORD God made earth and heaven,...

Christian Community Bible These are the successive steps in the creation of the heavens and the earth.

### The story of Eden

• On the day that Yahweh God made the earth and the heavens,.

God's Word™

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

New American Bible

*The Garden of Eden.*

This is the story\* of the heavens and the earth at their creation. When the LORD God made the earth and the heavens- ... This is the story: the distinctive Priestly formula introduces older traditions, belonging to the tradition called Yahwist, and gives them a new setting. In the first part of Genesis, the formula "this is the story" (or a similar phrase) occurs five times (2:4; 5:1; 6:9; 10:1; 11:10), which corresponds to the five occurrences of the formula in the second part of the book (11:27; 25:12, 19; 36:1[9]; 37:2). Some interpret the formula here as retrospective ("Such is the story"), referring back to chap. 1, but all its other occurrences introduce rather than summarize. It is introductory here; the Priestly source would hardly use the formula to introduce its own material in chap. 1.

The cosmogony that begins in v. 4 is concerned with the nature of human beings, narrating the story of the essential institutions and limits of the human race through their first ancestors. This cosmogony, like 1:1-3 (see note there), uses the "when.then" construction common in ancient cosmogonies. The account is generally attributed to the Yahwist, who prefers the divine name "Yhwh" (here rendered LORD) for God. God in this story is called "the LORD God" (except in 3:1-5); "LORD" is to be expected in a Yahwist account but the additional word "God" is puzzling.

New Jerusalem Bible

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

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

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

Complete Jewish Bible

Here is the history of the heavens and the earth when they were created. On the day when ADONAI, God, made earth and heaven,...

Ferar-Fenton Bible

The Creation planned by its Creator

These were the productions for the Heavens and the Earth during their creation at the period of their organization by the LORD GOD of both the Earth and Heavens,...

HCSB

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

JPS (Tanakh—1985)

Such is the story of heaven and earth when they were created.

When the LORD God made the earth and heaven—...

NET Bible®

### **The Creation of Man and Woman**

This is the account of the heavens and the earth [This is the only use of the Hebrew noun ?????????? (tolýdot) in the book that is not followed by a personal name (e.g., "this is the account of Isaac"). The poetic parallelism reveals that even though the account may be about the creation, it is the creation the Lord God made.] **when they were created — when the LORD God** [Advocates of the so-called documentary hypothesis of pentateuchal authorship argue that the introduction of the name Yahweh (Lord) here indicates that a new source (designated J), a parallel account of creation, begins here. In this scheme Gen 1:1-2:3 is understood as the priestly source (designated P) of creation. Critics of this approach often respond that the names, rather than indicating separate sources, were chosen to reflect the subject matter (see U. Cassuto, *The Documentary Hypothesis*). Gen 1:1-2:3 is the grand prologue of the book, showing the sovereign God creating by decree. The narrative

beginning in 2:4 is the account of what this God invested in his creation. Since it deals with the close, personal involvement of the covenant God, the narrative uses the covenantal name Yahweh (Lord) in combination with the name God. For a recent discussion of the documentary hypothesis from a theologically conservative perspective, see D. A. Garrett, *Rethinking Genesis*. For an attempt by source critics to demonstrate the legitimacy of the source critical method on the basis of ancient Near Eastern parallels, see J. H. Tigay, ed., *Empirical Models for Biblical Criticism*. For reaction to the source critical method by literary critics, see I. M. Kikawada and A. Quinn, *Before Abraham Was*; R. Alter, *The Art of Biblical Narrative*, 131-54; and Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, 111-34.] **made the earth and heavens.** The Hebrew phrase ?????? ?????????? ('elle tolydot) is traditionally translated as "these are the generations of" because the noun was derived from the verb "beget." Its usage, however, shows that it introduces more than genealogies; it begins a narrative that traces what became of the entity or individual mentioned in the heading. In fact, a good paraphrase of this heading would be: "This is what became of the heavens and the earth," for what follows is not another account of creation but a tracing of events from creation through the fall and judgment (the section extends from 2:4 through 4:26). See M. H. Woudstra, "The Toledot of the Book of Genesis and Their Redemptive-Historical Significance," *CTJ* 5 (1970): 184-89. The expression this is the account of is an important title used throughout the Book of Genesis, serving as the organizing principle of the work. It is always a heading, introducing the subject matter that is to come. From the starting point of the title, the narrative traces the genealogy or the records or the particulars involved. Although some would make the heading in 2:4 a summary of creation (1:1-2:3), that goes against the usage in the book. As a heading it introduces the theme of the next section, the particulars about this creation that God made. Genesis 2 is not a simple parallel account of creation; rather, beginning with the account of the creation of man and women, the narrative tells what became of that creation. As a beginning, the construction of 2:4-7 forms a fine parallel to the construction of 1:1-3. The subject matter of each ?????????? (tolýdot, "this is the account of") section of the book traces a decline or a deterioration through to the next beginning point, and each is thereby a microcosm of the book which begins with divine blessing in the garden, and ends with a coffin in Egypt. So, what became of the creation? Gen 2:4-4:26 will explain that sin entered the world and all but destroyed God's perfect creation.

*The Scriptures* 1998

**These are the births of the heavens and the earth when they were created, in the day that יהוה Elohim made earth and heavens.**

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .



Lexham English Bible .  
 Translation for Translators .  
 The Voice .

### Literal, almost word-for-word, renderings:

Concordant Literal Version	These are the genealogical annals of the heavens and the earth, when they were created. In the day Yahweh Elohim made the earth and the heavens,...
Darby Translation	These are the histories of the heavens and the earth, when they were created, in the day that Jehovah Elohim made earth and heavens,...
<i>The Emphasized Bible</i>	These are the geneses of the heavens and the earth when they were created,—in the day when Yahweh God made earth and heavens.
English Standard Version	These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.
English Standard V. – UK	<b>The Creation of Man and Woman</b> These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.
Heritage Bible	These are the generations of the heavens and of the earth when they were created, in the day of Jehovah God's making the earth and the heavens,... Jehovah God. Jehovah Elohiym. Jehovah Elohim. Elohim appears in Gen 1:1, First God created the heavens and the earth. Jehovah Elohim appears for the first time in Gen 2:4, ...in the day of Jehovah God's making the earth and the heavens. Elohim means the Supreme God. Elohim is plural, meaning the triune God, the Father, the Son, and the Holy Spirit, indicated in Gen 1:26, Let us make man in our image, after our likeness. The three-in-one God was revealed in the Hebrew Bible, Gen 1:26; 11:7; Ps 2:7; 110:1; Pro 30:4; Is 53, but not fully revealed until the life of Jesus, the Son of God, Mt 1:18,20,23; Lk 1:31,35; Mt 3:16-17; Lk 3:22; Mt 28:19; Jn 14:26; and the writings of the Apostles, 2 Cor 13:14; 1Pet 1:2. Jehovah means the eternal, self-existent God, and God defines Himself in Ex 3:14, I AM WHO I AM, meaning that He is the ground of all existence of all persons and things. Jesus constantly used I AM of Himself, Mrk 6:
NASB	This is the account [Lit These are the generations] of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.
New King James Version	This is the history [Hebrew toledoth, literally generations] of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens,...
New RSV	These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens,...
Syndein	{Title for the Next Chapter is Verse 4} These . . . the history of the heavens and the earth when they were created {bara' something from nothing - refers to Genesis 1:1 - 2:3} in the day when the Lord God {Jehovah Elohiym} restored {'asah} the Earth {for man's occupancy} and the heavens. {Note: From the book of Hebrews, we learn that Jesus Christ was the member of the Godhead Who actually created the Earth and the heavens and all in it.}.
Webster Bible	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.
World English Bible	This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh God made earth and the heavens.
Young's Updated LT	These are births of the heavens and of the earth in their being prepared, in the day of Jehovah God's making earth and heavens.

### The gist of this verse:



## Genesis 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective	Strong's #428 BDB #41
tôwlêdôth (תּוֹלְדוֹת) [pronounced tohl <sup>e</sup> -DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	Feminine plural construct	Strong's #8435 BDB #410
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** [These \[are\] the \[historic\] proceedings of the heavens and the earth,...](#)

This is a formula found throughout the book of Genesis, and it suggests to me that, each time, we are speaking of a new author. Like all of the formula phrasing found in Genesis 1, this is not a static phrase which can only be said in one way.

We find this introductory statement (*These are the generations of...*) in Genesis 2:4 5:1 6:9 10:1, 32 11:10, 27 25:12, 19 36:1, 9 37:2. Most of the time that we find this statement, what follows is a genealogy. It may be a long or a short genealogy. These also appear to be markers throughout the book of Genesis, and may even point to a new author each time, or a new source.

This is a break in the narrative. We have covered Gen.1:1–2:3 basically in a chronological manner. However, here, we will take a step back. It is likely that this opens up a new document or a new piece of source material. We can readily assume that Moses compiled the final version of Genesis (see the introduction), but we do not know from how many documents he worked, how much was oral tradition (remember that his father-in-law was a man of God and he certainly received some teaching from him; yet this was centuries removed from that which took place in Gen. 2). It is likely that the first portion of Genesis was given to Moses directly from God or he received it as a part of the oral tradition. However, this beginning phrase seems to indicate that Moses is transcribing a document. My Hebrew is not strong enough to make anything else other than an hypothesis at this point, but my guess is that there will be a change of basic vocabulary at this point to correspond with the new source material.

In the Septuagint, this begins with Αὐτῆ ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς (transliterated: Aute he Biblos geneseos ouranos kai ges) and it should be translated *this [is the] book of the genesis [or, generations or beginnings] of heaven and earth*. This is not a word-for-word translation from the Hebrew, but it helps to give us the gist of what is being said here. For the translators millenniums ago who spoke the ancient Hebrew and desired a readable translation into the Greek, they recognized that this was the beginning of a book; or the beginning of

a writing. This functions like the title of a book more than it does as a portion of the narrative. We certainly recognize here the two famous transliterated words: *Bible* and *Genesis*.

The Hebrew word, translated by the Greek *book of beginnings* is *tôwl<sup>e</sup>dôth* (תְּחִלֹּת) [pronounced *tohl<sup>e</sup>-DOTH*], and it means *family, race, descent, history, birth, generations, origin*. It refers to what is brought into existence by someone and sometimes the results, but does not include the birth of an individual, so, in this case, this does not refer to the creation of heavens and earth as the focus. We will examine that which was brought into existence; in this case, man on *his* first day (which is why we can look at this as a beginnings of sorts). The translation I prefer, although it is, like most, more wordy than the original language: "This is an Account of the Beginnings..." This gives us the feeling that this is a document somewhat separate from the rest of the surrounding material, a document composed originally by someone other than the editor or Genesis, and carries with it a sense of beginning or origin. This is the sense in which the second or third century BC Jewish scholars who translated the Septuagint, seemed to take this phrase.

This verse also serves as a beginning of human history; a preface if you will to the rest of the entire Bible. We have reached back in Genesis 1:1 to eternity past to the creation of the heavens and the earth and throughout most of Genesis 1, we have examined the restoration of the earth. This verse introduces human history on earth. In one sense, it is the beginning of the Bible, inasmuch as this begins God's dealings with mankind on earth.

Genesis 2:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bârâ' (אָרַב) [pronounced <i>baw-RAWH</i> ]	<i>to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born</i>	Niphal infinitive construct with the 3 <sup>rd</sup> person plural suffix	Strong's #1254 BDB #135

When combined with a bēyth preposition, the infinitive construct often takes on a temporal meaning and may be rendered *when [such and such happens]*. With the bēyth preposition, the Qal infinitive construct serve as a temporal marker which denotes an event which occurs simultaneously with the action of the main verb.<sup>4</sup>

**Translation:** ...when they were created,...

This looks back on *when* the heavens and earth were created, and all that was associated with that creation. The bēyth preposition combined with the infinitive construct above often indicates a temporal meaning.

Genesis 2:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398

<sup>4</sup> Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

## Genesis 2:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793
When combined with a bēyth preposition, the infinitive construct often takes on a temporal meaning and may be rendered <i>when [such and such happens]</i> . With the bēyth preposition, the Qal infinitive construct serve as a temporal marker which denotes an event which occurs simultaneously with the action of the main verb. <sup>5</sup>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
This is the first occurrence in the Bible of the proper name YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ].			
‘Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
This is the first occurrence in the Bible of Y <sup>e</sup> howah Elohim together.			
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun; pausal form	Strong's #8064 BDB #1029

**Translation:** ...in the day when Y<sup>e</sup>howah Elohim made earth and heavens.

Both creation verbs are found in this verse; *create* often means *to create out of nothing* and *to make* usually means to use existing materials in order to construct something.

What may be the case is, v. 4c is tied to v. 5. *At the time when Yahweh God made earth and heaven there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil (Genesis 2:4c–5; NJB). In the day Yahweh Elohim made the earth and the heavens, and every shrub of the field ere it is coming to be in the earth, and all herbage of the field ere it is sprouting, at that time Yahweh Elohim does not bring rain on the earth, and there was no human to serve the ground (Genesis 2:4c–5; CLV). Whereas the wâw consecutive followed by an imperfect either begins or continues a consecutive group of actions; and wâw conjunction does not act the same way, even with an imperfect verb. Furthermore, in v. 4c above, the temporal nature of the phrase can go with what came before or with what follows. Then the nonexistence of plants simply indicates that we have not come to day 3 yet in this entire sentence.*

<sup>5</sup> Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

With this, I should add that there has never been anything inspired about the chapter and verse divisions. The division of Genesis 1 and 2 is one of the worst divisions made in the entire Bible.

**Gen 2:4** These are the generations [results, proceedings, genealogies, course of history] of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

Also, in v. 4, we have the first occurrence of the proper name for God, which is found as LORD, *Jehovah* or *Yahweh*. Literally, this is *Jehovah Elohim*, or, possibly, *Jehovah of the Elohim*; or, *Jehovah of the Gods* (or, *Godhead*). Interestingly enough, we find this title throughout Genesis 2–3, once in Genesis 9 and then scattered from Genesis 14 to the end of Genesis 16 times.

Genesis 2:4 These [are] the [historic] proceedings of the heavens and the earth, when they were created, in the day when Y<sup>e</sup>howah Elohim made earth and heavens. (Kukis mostly literal translation)

Genesis 2:4 This is the history of when the heavens and earth were created, when Jehovah God made them. (Kukis paraphrase)

In Genesis 2–3, we have direct and continual contact between *Jehovah of the Godhead* and man; but after the fall of man, there will be sporadic contact between Jehovah Elohim and man.

When we come to v. 7, I will explain what I believe the pronunciation of His name actually is.

**And every plant of the field [or, *country*] not yet is in the earth and every herb of the field not yet sprouting up, for had not sent rain Y<sup>e</sup>howah Elohim upon the earth and man [is] not to work the ground.**

Genesis  
2:5

**But not every plant of the field is yet in the earth and not every herb of the field has yet sprouted up, for Y<sup>e</sup>howah Elohim had not sent rain upon the earth and there was no man to work the ground.**

**However, not every plant of the field is yet on the earth and not every herb of the field has yet sprouted up because Jehovah Elohim had not yet sent rain upon the earth and there was no man to till the ground.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the earth, and man was not to cultivate the ground.
Latin Vulgate	And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.
Masoretic Text (Hebrew)	And every plant of the field [or, <i>country</i> ] not yet is in the earth and every herb of the field not yet sprouting up, for had not sent rain Y <sup>e</sup> howah Elohim upon the earth and man [is] not to work the ground.
Peshitta (Syriac)	And all the trees of the field were not yet in the ground, and every herb of the field had not yet sprung up; for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground.
Septuagint (Greek)	...and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible	...before any wild plants appeared on the earth, and before any field crops grew, because the LORD God hadn't yet sent rain on the earth and there was still no human being [Or man (Heb adam)] to farm the fertile land, ...
Contemporary English V.	... no grass or plants were growing anywhere. God had not yet sent any rain, and there was no one to work the land.
Easy English	The *Lord God made the earth and the skies. There were no green plants on the earth, because the *Lord God had not yet sent rain to the earth. There were not yet any people, so nobody could work with the soil. The Easy English version added portions of v. 4 to v. 5.
Easy-to-Read Version	This was before there were plants on the earth. Nothing was growing in the fields. This was because the Lord had not yet made it rain on the earth. And there was no person to care for the plants.
Good News Bible (TEV)	...there were no plants on the earth and no seeds had sprouted, because he had not sent any rain, and there was no one to cultivate the land;...
<i>The Message</i>	At the time GOD made Earth and Heaven, before any grasses or shrubs had sprouted from the ground--GOD hadn't yet sent rain on Earth, nor was there anyone around to work the ground...
New Berkeley Version	When the LORD God made earth and heaven, there was as yet not a shrub on the earth, nor any plant sprouting in the field; for the LORD God had not made it to rain on the earth, and there was no man to cultivate the soil,... The Modern Language Bible has v. 4c as a part of v. 5.
New Century Version	...there were still no plants on the earth. Nothing was growing in the fields because the Lord God had not yet made it rain on the land. And there was no person to care for the ground,...
New Living Translation	...neither wild plants nor grains were growing on the earth. For the Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil.

**Partially literal and partially paraphrased translations:**

American English Bible	...when all the greenish-yellow plants for it began on the ground and all the grasses of the fields sprung up. Since Jehovah God had not provided rain on the earth, and there were no men to cultivate it,...
Ancient Roots Translinear	Before the land had any greenery in the field, and before any cereals of the field sprouted, Yahweh God rained nothing over the land, and no human served the earth.
Beck's American Translation	When the LORD God made earth and heaven, there was on earth no shrub in the field yet, and no plant had come up yet in the field because the LORD God had not let it rain on the ground. (There was no man to work the ground.). Vv. 4c-5 are included here.
Christian Community Bible	...there was not yet on the earth any shrub of the fields, nor had any plant yet sprung up, for Yahweh God had not made it rain on the earth, and there was no man to till the earth,...
<i>God's Word</i> <sup>TM</sup>	Wild bushes and plants were not on the earth yet because the LORD God hadn't sent rain on the earth. Also, there was no one to farm the land.
New American Bible	...there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man* to till the ground,... Man: the Hebrew word 'adam is a generic term meaning "human being." In chaps. 2-3, however, the archetypal human being is understood to be male (Adam), so the word 'adam is translated "man" here.
New Jerusalem Bible	...there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil..



Revised English Bible      When the LORD God made the earth and the heavens, there was neither shrub nor plant growing on the earth, because the LORD God has sent no rain; nor was there anyone to till the ground. V. 4c was included here.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English      In the day when the Lord God made earth and heaven there were no plants of the field on the earth, and no grass had come up: for the Lord God had not sent rain on the earth and there was no man to do work on the land. The BBE takes a portion of v. 4 and adds it to v. 5.

Complete Jewish Bible      ...there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for ADONAI, God, had not caused it to rain on the earth, and there was no one to cultivate the ground.

Ferar-Fenton Bible      ...and of every plant of the field before it was upon the Earth, and every herb of the field before He caused it to grow, even before the EVER-LIVING GOD had scattered them upon the Earth and Man existed not to cultivate the Earth.

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

JPS (Tanakh—1985)      When the LORD God made earth and heaven—when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the LORD God had not sent rain upon the earth and there was no man to till the soil,... V. 4c was included with v. 5.

NET Bible®      Now [Heb "Now every sprig of the field before it was." The verb forms, although appearing to be imperfects, are technically preterites coming after the adverb ?????? (terem). The word order (conjunction + subject + predicate) indicates a disjunctive clause, which provides background information for the following narrative (as in 1:2). Two negative clauses are given ("before any sprig.", and "before any cultivated grain" existed), followed by two causal clauses explaining them, and then a positive circumstantial clause is given - again dealing with water as in 1:2 (water would well up).] **no shrub of the field had yet grown on the earth, and no plant of the field** [The first term, ?????? (siakh), probably refers to the wild, uncultivated plants (see Gen 21:15; Job 30:4,7); whereas the second, ?????? ('esev), refers to cultivated grains. It is a way of saying: "back before anything was growing."] **had yet sprouted, for the LORD God had not caused it to rain on the earth, and there was no man to cultivate the ground** [The two causal clauses explain the first two disjunctive clauses: There was no uncultivated, general growth because there was no rain, and there were no grains because there was no man to cultivate the soil.] [The last clause in v. 5, "and there was no man to cultivate the ground," anticipates the curse and the expulsion from the garden (Gen 3:23).].

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

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:



Kaplan Translation .

**Expanded/Embellished Bibles:**

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

**Literal, almost word-for-word, renderings:**

- Concordant Literal Version ...and every shrub of the field ere it is coming to be in the earth, and all herbage of the field ere it is sprouting, at that time Yahweh Elohim does not bring rain on the earth, and there was no human to serve the ground.
- Context Group Version And no plant of the field was yet in the land { or earth }, and no herb of the field had yet sprung up; for YHWH God had not caused it to rain on the land { or earth }: and the man was not [ there ] to till the ground;...
- English Standard Version When no bush of the field was yet in the land and no small plant of the field had yet sprung up--for the LORD God had not caused it to rain on the land, and there was no man to work the ground,...
- LTHB And every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up; for Jehovah God had not sent rain on the earth, and there was no man to till the ground.
- Syndein {Verses 5-15: God's Grace Provision}  
{Verses 5-6: God Provided Food in Age of Innocence}  
Consequently every plant of the field {implies man plowing a field} was not yet {before the fall} on the earth {man reaped what God sowed}, and every vegetable of the field before {the fall} it grew {without man's cultivation}. Because Lord God {Jehovah Elohim} had not caused it to rain {yet - rain was not needed in perfect environment} on the planet earth {water was under the ground and in the form of a mist}, and there was not a man to till the ground.
- Updated Bible Version 2.11 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yahweh God had not caused it to rain on the earth: and the man was not [there] to till the ground;...
- A Voice in the Wilderness ...before any shrub of the field was on the earth and before any green plant of the field had sprouted; for Jehovah God had not caused it to rain on the earth, and there was no man to till the ground...
- Young's Updated LT And no shrub of the field is yet in the earth, and no herb of the field yet sprouted, for Jehovah God has not rained upon the earth, and a man there is not to serve the ground.

**The gist of this verse:**

<b>Genesis 2:5a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Genesis 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Genesis 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Genesis 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Genesis 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Genesis 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.<sup>6</sup></p>			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
sîyach (שִׁיחַ) [pronounced SEE-ahkh]	<i>bush, shrub, plant</i>	masculine singular construct	Strong's #7880 BDB #967
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country</i>	masculine singular noun	Strong's #7704 BDB #961
ṭerem (טֶרֶם) [pronounced THE-rem]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

<sup>6</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

**Translation:** But not every plant of the field is yet in the earth...

Now, we have to be careful in our understanding of this passage. The writer is not telling us that no plant in the field has sprung up; he is telling us that *not every plant of the field has yet begun to grow*.

Genesis 2:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'eseb (בְּשֵׁב) [pronounced <i>EH-seb</i> ]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular construct	Strong's #6212 BDB #793
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country</i>	masculine singular noun	Strong's #7704 BDB #961
ʔerem (עֲרֵם) [pronounced <i>THE-rem</i> ]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
tsâmach (צָמַח) [pronounced <i>tsaw-MAHKH</i> ]	<i>to sprout, to spring up, to spring forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6779 BDB #855

**Translation:** ...and not every herb of the field has yet sprouted up,...

There are also a number of herbs in the field that had not yet begun to grow.

Genesis 2:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâʔar (מָטַר) [pronounced <i>maw-TAHR</i> ]	<i>to rain, to send rain, to pour down rain; to rain hail, to send hail</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #4305 BDB #565
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Genesis 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** ...for Y<sup>e</sup>howah Elohim had not sent rain upon the earth...

The writer of Genesis 2 gives us a twofold explanation. First of all, there was no rain sent upon the earth yet. We are getting a description of an antediluvian (pre-flood) civilization. Before the flood, there was not rain in the same way that we are used to having rain. This fascinates me. Is there a set of circumstances on this earth where rain does not exist? That is, could we alter a few circumstances here and there with the end result that, there is no rain on this earth?

Or, perhaps we are simply speaking of a pre-sin era on this earth. Maybe these things changed after man sinned?

There are two circumstances which are possibly different on this earth: (1) it is possible that there is no tilt in the earth's axis; and (2) it is possible that there is only one land mass. This is far beyond my ability to model what is going on in the physical world. I do know that, throughout the world, there are rainy seasons in some areas; in others, as where I lived in California, you would never see any rain between June and September. Quite obviously, there are deserts which receive almost no rain. So we know that there are places on this earth today which are not rained upon. Could all the land on the earth be similar to one of those circumstances. Would the two differences which I described above be enough to give us such a land?

When considering these factors, consider also elevation. There is an area in Mexico which has a lot of pleasant weather throughout the year because it is a mile high. We do not know the air pressure and we do not know the elevation of the earth at this point in time, both of which would play an important part in the weather conditions.

What appears to be the case is, rain was unknown to the antediluvian civilization; and the first rain which anyone experienced was that rain which began the great flood. See **Genesis 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Since it would be weird for an Antediluvian person to write about rain (since they had never experienced it), these words had to be written by a post-diluvian. Whether that person inserted these words after the fact; or whether someone from that post-diluvian era *wrote* this history in the post-diluvian world.

Now, I use the word *write*, but what appears to be the case is, all of Genesis was recounted verbally. Genesis was the *oral tradition*. The patriarch of his era (of his particular region) would stand up and recite *the History of God and Man* (that is, *the book of Genesis*) for the people to hear up to his point in time. Then he might add a chapter or two from his own experience (given that there were about ten generations between Noah and Abraham, not every patriarch had anything relevant to add from his life).

Understanding that Genesis was an oral document which continued for many generations (from Adam to Moses), it would not have been a big deal for a person after the flood to add these few words after the fact.

Genesis 2:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾādām (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9
ʾêyin (אֵין) [pronounced <i>AYH-yin</i> ]	<i>in the condition of being not = without, nothing, no, not; there is no [none, no one, not]</i>	substantive of negative	Strong's #369 BDB #34
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾādâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

**Translation:** ...and there was no man to work the ground.

There was something else necessary for the land to yield crops—it needed to be cultivated. And, as we certainly know, some plants just spring up; and others require great care, careful watering and just the right soil in order to grow and survive.

There is an apparent but not real problem with Genesis 2:5. There are times when we run into a verse or a passage which sounds like a contradiction. My English Standard Version reads: [Gen 2:5](#) *When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground,...* Several other prominent translations are quite similar (e.g., A Conservative Version, the Bible in Basic English, the CEV, the NASB and even the Exegesis Companion Bible). When I first read this, I thought back to Day 3 and how God had all of these plants growing, and here we are, in what will soon become Day 6 (see Genesis 2:7), and there are no plants at all. Although this is a legitimate reading of the Hebrew, the more literal rendering follows:

[Gen 2:5](#) *And every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up; for Jehovah God had not sent rain on the earth, and there was no man to till the ground...*

We twice have a very common word here, *kôl* (כֹּל) [pronounced *kohl*], which means *every, each, all of, all; any of, any*. You will note that this word is found in the more accurate translation directly above. We also have negative adverb *not yet*, which is properly applied to the verbs rather than to the nouns. I have correctly applied *every* to the two nouns it precedes and have correctly applied the adverb to the two verbs it precedes (as is found in the Modern KJV, Green's Literal Translation and the Literal Translation of the Holy Bible).

As an aside, you may wonder, *how do I know which Bible is accurate?* There are a number of very good and accurate Bibles out there (The Amplified Bible, NKJV, NASB, MKJV, AKJV, Green's Literal Translation, ESV, the Literal Translation of the Holy Bible) and these Bibles are quite accurate about 98% of the time. However, now and again, we come across a verse which is not translated as well as it should be. This is one reason that every believer ought to be under the authority of a pastor-teacher who knows the original Greek and Hebrew of the Bible so that he can reasonably interpret and explain problems such as we have in this verse. Knowing the Hebrew here quickly and simply explains what appears to be a contradiction.

Genesis 2:5 But not every plant of the field is yet in the earth and not every herb of the field has yet sprouted up, for Y<sup>e</sup>howah Elohim had not sent rain upon the earth and there was no man to work the ground. (Kukis mostly literal translation)

Genesis 2:5 However, not every plant of the field is yet on the earth and not every herb of the field has yet sprouted up because Jehovah Elohim had not yet sent rain upon the earth and there was no man to till the ground. (Kukis paraphrase)

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**And a mist goes up from the earth and gives drink to all faces of the land.**      Genesis 2:6      **But a mist went up from the earth and it irrigated all the surface of the land.**

**But a mist went up from the earth, irrigating all the earth's surface.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground.
Latin Vulgate	But a spring rose out of the earth, watering all the surface of the earth.
Masoretic Text (Hebrew)	And a mist goes up from the earth and gives drink to all faces of the land.
Peshitta (Syriac)	But a powerful spring gushed out of the earth, and watered all the face of the ground.
Septuagint (Greek)	But there rose a fountain out of the earth, and watered the whole face of the earth.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	...though a stream rose from the earth and watered all of the fertile land-...
Contemporary English V.	But streams came up from the ground and watered the earth.
Easy English	Then a mist came up from the earth, and the mist watered all the soil.
Easy-to-Read Version	Water [8] came up from the earth and spread over the ground.
Good News Bible (TEV)	...but water would come up from beneath the surface and water the ground.
<i>The Message</i>	...(the whole Earth was watered by underground springs)--...
New Living Translation	But a fog came from the earth and watered the whole top of the ground.

#### Partially literal and partially paraphrased translations:

American English Bible	...springs poured from the ground and watered the entire surface of the earth.
Ancient Roots Translinear	But a haze ascended from the land and watered all the face of the earth.
Beck's American Translation	And so springs would gush from the earth and water the whole surface of the ground.



God's Word™	Instead, underground water would come up from the earth and water the entire surface of the ground.
New American Bible	...but a stream* was welling up out of the earth and watering all the surface of the ground-... Stream: the water wells up from the vast flood below the earth. The account seems to presuppose that only the garden of God was irrigated at this point. From this one source of all the fertilizing water on the earth, water will be channeled through the garden of God over the entire earth. It is the source of the four rivers mentioned in vv. 10-14. Later, with rain and cultivation, the fertility of the garden of God will appear in all parts of the world.
New Jerusalem Bible	Instead, water flowed out of the ground and watered all the surface of the soil.
Revised English Bible	Moisture used to well up out of the earth and water all the surface of the ground.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But a mist went up from the earth, watering all the face of the land.
Ferar-Fenton Bible	A vapor then rose up from the Earth, and saturated the whole surface of the ground.
HCSB	But water would come out of the ground and water the entire surface of the land.
NET Bible®	<b>Springs</b> [The conjunction vav (?) introduces a third disjunctive clause. The Hebrew word ??? ('ed) was traditionally translated "mist" because of its use in Job 36:27. However, an Akkadian cognate edu in Babylonian texts refers to subterranean springs or waterways. Such a spring would fit the description in this context, since this water "goes up" and waters the ground.] <b>would well up</b> [Heb "was going up." The verb is an imperfect form, which in this narrative context carries a customary nuance, indicating continual action in past time.] <b>from the earth and water</b> [The perfect with vav (?) consecutive carries the same nuance as the preceding verb. Whenever it would well up, it would water the ground.] <b>the whole surface of the ground</b> [The Hebrew word ??????? ('adamah) actually means "ground; fertile soil."] [Here is an indication of fertility. The water would well up from the earth (?????, 'erets) and water all the surface of the fertile soil (????????). It is from that soil that the man (?????, 'adam) was made (Gen 2:7).

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But there went up a mist (fog, vapor) from the land and watered the whole surface of the ground--...
Concordant Literal Version Context Group Version	Yet humidity is ascending from the earth and irrigates all the surface of the ground. ...but there went up a stream { lit., flow } from the land { or earth }, and watered the entire face of the ground.
Darby Translation English Standard V. – UK	But a mist went up from the earth, and moistened the whole surface of the ground. ...and a mist [Or spring] was going up from the land and was watering the whole face of the ground-...
Heritage Bible NASB	And a mist ascended out of the earth, and watered all the face of the soil. But a mist [Or flow] used to rise from the earth and water the whole surface of [Lit face of] the ground.
New RSV Syndein	...but a stream would rise from the earth, and water the whole face of the ground-... But a mist used to rise up from the earth and irrigate the entire surface of the ground.
World English Bible Young's Updated LT	...but a mist went up from the earth, and watered the whole surface of the ground. And a mist goes up from the earth, and has watered the whole face of the ground.

**The gist of this verse:**

Genesis 2:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êd (אֵד) [pronounced <i>ayd</i> ]	<i>mist, [water] vapor</i>	masculine singular noun	Strong's #108 BDB #15
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** But a mist went up from the earth...

This mist irrigated the entire surface of the ground; so this was widespread, as far as land goes. We see these sorts of conditions all of the time, where, in the mornings, we look out, and we see a mist over the ground, a few inches thick. This was apparently the way that this world, before the flood and before sin, was watered.

Genesis 2:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqâh (שָׁקַח) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>	3 <sup>rd</sup> person masculine singular Hiphil perfect	Strong's #8248 BDB #1052
’êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
’ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

**Translation:** ...and it irrigated all the surface of the land.

This mist was enough for virtually the entire surface of the earth to be watered at this time. However, this still does not allow for men to come in, break up the soil, and to plant seeds to that their roots can grow in the loosened soil.

[Gen 2:5–6](#) And every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up; for Jehovah God had not sent rain on the earth, and there was no man to till the ground, and a mist was going up from the land and was watering the whole face of the ground--...

V. 6 is absolutely fascinating. How would or why would any author developing a false antediluvian history speak of plants being watered from a mist? The antediluvian world was very different than it is now and this is one of the chief differences; it did not rain but there was a mist which arose from the ground. The earth was surrounded by a much thicker water vapor atmosphere at this time also. If all of this is myth, then this indicates that our ancestors, not too far removed from the cave, had a very imaginative and creative sense of history. Rather than recall the days when man used to roam the earth throwing sticks and rocks at animals and hunkering down around the fire, this author speaks of a much more idyllic period of time and throws in nuances and creativity one would not expect to find in so-called *primitive* man. However, this is not a myth and man, if anything, was more brilliant and educated than he is today. When we fantasize about the early days of man, we see cave men throwing rocks and sticks at animals and hunkering down before a fire. Those closer to the true events of history do not record such nonsense in ancient literature. Instead, they record what really happened. Even ancient myths and uninspired literature gives us a more refined view of ancient man than we have. There are certainly those who degenerated over centuries of inbreeding to colonies of less-than-civilized men who drew pictures on cave walls and behaved barbarically. One need look no further back in history than today to examine the affects of inbreeding in the hills of West Virginia or in the primitive portions of Africa to find men who have degenerated to the point of animalism. Throughout all of history, **except** for the most ancient, we find *civilized* man living in a world occupied by *savages and barbaric peoples*; and not infrequently, side-by-side.

Now, what appears to be the case is, there is this oasis, this garden, where Adam and the woman will be placed, but outside of this area, we have some vegetation, but not everything necessary for man's subsistence. So, the Garden of Eden had everything necessary for man's subsistence; and outside of the Garden of Eden, we have

a limited amount of flora, and man is going to have to work in order to provide for his own life. Every plant in the field had not yet sprouted. Some have.

If you have had the experience of moving into a brand new house on a lot just zoned residential, then you may have had the experience of planting your lawn or planting a few shrubs and trees. The house might look great, but not every exterior plant, tree and/or grass has sprouted so that the outside of your house looks as you think it ought to look. This is the world outside of the Garden of Eden.

We do not know is the size of the Garden of Eden. My guess is that it is several hundred square miles at least. It is not is just an acre or two of foliage.

Another thing which we do not know is, if there are continents or if there is just one continent. The idea that land could rise or fall in just a generation seems quite radical; however, the flood which will come (Genesis 7–8) will be unprecedented. In any case, this is not an issue brought up in Scripture. Was there a continental drift because of the flood (Genesis 9) or was there a continental drift because of the ice age and the breaking up of the ice? It is interesting to theorize about, but we do not know.

There is another thing which stands out here: the writer of this passage tells us how the earth is watered—this is a very unusual touch. Most people have a very difficult time with history. As I have heard one person say, *history begins, for most people, the day that they are born*, and they have a difficult time with what came before (which is why a nation can change direction in one generation). However, the writer of this portion of Genesis describes the way the earth was watered in an unusual way—a mist arose from the ground, and that there was no rain. Given how the earth began and what steps God took to restore the earth (the melting of the ice), the earth in general would have been very similar to a greenhouse with a high humidity throughout. In any case, had someone wrote down these words in 3000 B.C. or 1400 B.C., it would be quite unusual for them to make mention of such an environment, let alone, even conceive of such an environment.

Genesis 2:6 [But a mist went up from the earth and it irrigated all the surface of the land.](#) (Kukis mostly literal translation)

Genesis 2:6 [But a mist went up from the earth, irrigating all the earth's surface.](#) (Kukis paraphrase)

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In Genesis 1:1–2:3, we examined God creating and making the earth and the universe, and most of this process was laid out for a 7-day period of time. All of the events were placed into a particular time slot. The rest of chapter 2 is going to deal with some specifics here and there, without setting up any sort of a sequence of events. The sequence of events was already laid out; so that does not have to be repeated. The subject matter of each passage will indicate the day we are speaking of. Since this is subject matter which is arranged topically, some subjects will extend beyond the 6 days of restoration.

We do this kind of thing all of the time. Our life occurs as a series of chronological events. However, if you tell someone about the flat tire that you had to fix on the way to work, you don't backtrack and tell him when you bought this car and whether this particular tire came with the car or not; and, if not, when you purchased it. The fixing of your flat tire incorporates within the narrative a number of things which occurred on various days in previous years, and these events are not enumerated when you tell this story. However, if the flat tire was a tire which you bought 2 months ago, and the problem was the construction of the tire itself, well then, you are going to go back and incorporate that little bit of news into your story. When telling others about your flat tire, you do not recount every single detail every single time, and recount every detail in chronological order. You walk into work late, you have grease and grime on your arms or on your clothes, and you tell your boss, "Sorry I am late; I had a flat tire on the I-10 when driving in to work today. I'm going to clean up." Here, you speak first of the present (*I am late*), of the past (*I had a flat tire*) and then of the future (*I am going to clean up*). In other words, even though your life is a series of chronological events, that does not mean that, every time you speak of this or that event, that you always put that event into a chronological sequence. That is all that is happening here.

The writer knows about Adam's original environment and about these first few days (logically, this is Adam speaking to one of his sons, who passes this information to his sons), and, at some point, a writer writes this stuff down. This does not mean that information is necessarily lost or inserted, but that we recall portions of our lives chronologically and other portions of our lives topically, without much thought given to chronology.

In v. 4, we are told that this is an account of the heavens and the earth. In vv. 5–6, we are told about the plant life (that there was not much of it) and how it was watered. In v. 7, God makes man:

**And so forms, Y<sup>e</sup>howah Elohim, the man, dust from the ground; and so He breathes in his nostrils a breath of lives; and so is the man to a soul of life.**

Genesis  
2:7

**Then Y<sup>e</sup>howah Elohim forms the man [from] the dust from the ground; and breathed into his nostrils the breath of lives. Consequently, the man became a living soul.**

**Then Jehovah Elohim formed the man out of the dust of the ground and then He breathed the breath of lives into his nostrils. Consequently, man became a living soul.**

Here is how others have translated this verse:

#### **Ancient texts:**

Targum of Onkelos	And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, and there was in the body of Adam the inspiration of a speaking spirit, unto the illumination of the eyes and the hearing of the ears. [JERUSALEM. And Adam became a soul of life.]
Latin Vulgate	And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.
Masoretic Text (Hebrew)	And so forms, Y <sup>e</sup> howah Elohim, the man, dust from the ground; and so He breathes in his nostrils a breath of lives; and so is the man to a soul of life.
Peshitta (Syriac)	And the LORD God formed Adam out of the soil of the earth, and breathed into his nostrils the breath of life; and man became a living being.
Septuagint (Greek)	And God formed the man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul.

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	...the LORD God formed the human [Heb adam] from the topsoil of the fertile land [Heb adamah] and blew life's breath into his nostrils. The human came to life.
Contemporary English V.	The LORD God took a handful of soil and made a man. God breathed life into the man, and the man started breathing.
Easy English	Then the *Lord God formed a man from dust that was on the earth. God breathed into the man's nostrils (the holes in the nose). The breath that God breathed into him made the man live. So the man became a person, who was alive.
Easy-to-Read Version	Then the Lord God took dust from the ground and made a man [The Hebrew word means "man," "people," or the name "Adam." It is like the word meaning "earth," or "red clay."]. The Lord breathed the breath of life into the man's nose, and the man became a living thing.
Good News Bible (TEV)	Then the LORD God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live.
<i>The Message</i>	GOD formed Man out of dirt from the ground and blew into his nostrils the breath of life. The Man came alive--a living soul!



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

### Partially literal and partially paraphrased translations:

American English Bible Then God formed man from the dust of the ground, breathed the breath of life against his face, and He became a living creature.

Ancient Roots Translinear Yahweh God designed Adam (human) from the dust of the earth, and bellowed in his nose the breath of life. Adam was a living soul.

Christian Community Bible Then Yahweh God formed Man, dust drawn from the clay, and breathed into his nostrils a breath of life and Man became alive with breath.

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

New American Bible ...then the LORD God formed the man\* out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being. God is portrayed as a potter molding the human body out of earth. There is a play on words in Hebrew between 'adam ("human being," "man") and 'adama ("ground"). It is not enough to make the body from earth; God must also breathe into the man's nostrils. A similar picture of divine breath imparted to human beings in order for them to live is found in Ez 37:5, 9-10; Jn 20:22. The Israelites did not think in the (Greek) categories of body and soul. Gn 3:19; 18:27; Tb 8:6; Jb 34:15; Ps 103:14; 104:29; Eccl 3:20; 12:7; Wis 7:1; Sir 33:10; 1 Cor 15:45.

NIRV Then the Lord God formed a man. He made him out of the dust of the ground. He breathed the breath of life into him. And the man became a living person.

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

### Mostly literal renderings (with some occasional paraphrasing):

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

Complete Jewish Bible Then ADONAI, God, formed a person [Hebrew: adam] from the dust of the ground [Hebrew: adamah] and breathed into his nostrils the breath of life, so that he became a living being.

Ferar-Fenton Bible The EVER-LIVING GOD afterwards formed Man from the dust of the ground, and breathed into his nostrils the life of animals [or, Reflective, or Intellectual life; see 1Cor. 2:12 3:3]; but MAN BECAME A LIFE-CONTAINING SOUL.

New Advent Bible And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

NET Bible® The LORD God formed [Or "fashioned." The prefixed verb form with vav (?) consecutive initiates narrative sequence. The Hebrew word ????? (yatsar) means "to form" or "to fashion," usually by plan or design (see the related noun ????? [yetser] in Gen 6:5). It is the term for an artist's work (the Hebrew term ????? [yotser] refers to a potter; see Jer 18:2-4.)] [Various traditions in the ancient Near East reflect this idea of creation. Egyptian drawings show a deity turning little people off of the potter's wheel with another deity giving them life. In the Bible humans are related to the soil and return to it (see 3:19; see also Job 4:19, 20:9; and Isa 29:16).]the man from the soil of the ground [The line literally reads "And Yahweh God formed the man, soil, from the ground." "Soil" is an adverbial accusative, identifying the material from which the man was made.] and breathed into his nostrils the breath of life [The Hebrew word ???????? (nyshamah, "breath") is used for God and for the life imparted to humans, not animals (see T. C. Mitchell, "The Old Testament Usage of Nyshama," VT 11 [1961]: 177-87). Its usage in the Bible conveys more than a breathing living organism (?????? ??????, nefesh khayyah).



Whatever is given this breath of life becomes animated with the life from God, has spiritual understanding (Job 32:8), and has a functioning conscience (Prov 20:27).] [Human life is described here as consisting of a body (made from soil from the ground) and breath (given by God). Both animals and humans are called "a living being" (?????? ??????) but humankind became that in a different and more significant way.], and the man became a living being [The Hebrew term ?????? (nefesh, "being") is often translated "soul," but the word usually refers to the whole person. The phrase ?????? ?????? (nefesh khayyah, "living being") is used of both animals and human beings (see 1:20, 24, 30; 2:19).].

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Then the LORD God formed a man [The Hebrew for man (adam) sounds like and may be related to the Hebrew for ground (adamah); it is also the name Adam (see verse 20).] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

**Literal, almost word-for-word, renderings:**

- American KJV Then the Lord God formed man from the dust [The same essential chemical elements are found in man and animal life that are in the soil. This scientific fact was not known to man until recent times, but God was displaying it here.] of the ground and breathed into his nostrils the breath or spirit of life, and man became a living being..
- Concordant Literal Version And forming is Yahweh Elohim the human of soil from the ground, and He is blowing into his nostrils the breath of the living, and becoming is the human a living soul.
- Context Group Version And YHWH God formed the man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living life { soul }.
- Heritage Bible And Jehovah God formed the man out of the dust of the soil, and breathed into his nostrils the breath [breath of life, neshamah chayiym. See Gen 7:21-22 where that which is in man is called neshamah ruwach chayiym, which is the breath of the spirit of life. See fuller Note on Isa 42:5.] of life; and the man became a living soul [Here we learn that man is spirit, soul, and body. 1 Th 5:23. Man has a body in common with the material earth and animals. Man has a soul in common with animals. Man has a spirit in common with God. Man is the only creature in the universe with spirit,

soul, and body. Heavenly messengers, angels, are spirits, but do not have souls or physical bodies.].

Syndein {Formation of Man and God's Provision for Man's Soul}  
 And the Lord God {Jehovah Elohiym - Jesus Christ} formed/designed {yatsar - to form from existing materials} the man {male body} of the soil/earth/dust/ 'chemical content of the soul' of the ground and breathed {naphach - really means 'mouth to mouth resuscitation' here} into his nostrils the 'breath of lives'/'spark of lives' {'neshamah chay' -plural - 'breath of lives' - both Adam and Eve's soul see also Job 33:4}; and the Adam/man {Adam only} 'became a living soul'/'became a soul having life' {nephesh - 'soul life'}. {Note: Yatsar is the Hebrew word meaning to form. Used here for the creation of the male body. Yatsar means to shape something in a certain way. The woman completes the man. FYI, the woman's body in contrast is said to be 'banah' - which means to be built or constructed.}.

World English Bible Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Young's Updated LT And Jehovah God forms the man—dust from the ground, and breathes into his nostrils breath of life, and the man becomes a living creature.

**The gist of this verse:**

Genesis 2:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3335 BDB #427
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
'âphâr (אֲפָאֵר) [pronounced ġaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779

## Genesis 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ādâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

**Translation:** Then Y<sup>e</sup>howah Elohim forms the man [from] the dust from the ground;...

We have a different verb used here for God making man. The word is *yâtsar* (יָצַר) [pronounced *yaw-TSAR*]; and it means, *to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*. Strong's #3335 BDB #427. This is a picture of God reaching down into the clay of the earth and fashioning a man from that clay; a picture which we find throughout the Bible.

Again, the entire Godhead is involved, with emphasis upon One Member of the Godhead. Or we could read this as Jehovah of the Godhead.

This verse would indicate that we are made up of the same basic chemical elements as the earth is. This certainly, although not expressed in scientific language, is not the idea of some savage. It has been several millenniums later when this fact was confirmed. As many have stated, the Bible is not a scientific textbook; however, when it deals with science, it deals with it accurately.

The book of Genesis is filled with what I have called *happy coincidences*. The idea that God could scoop up some dirt and make man out of it was assumed by many to simply be a miraculous act of God. However, it just turns out that, there are a number of minerals, chemicals and compounds in the earth that are identical to those found in our bodies. As previously alluded to, there are a number of ancient creation myths which are fantastic in every way, and are clearly myths, if not goofy myths. However, the Bible stands up to even modern scrutiny and its accuracy is still debated today. Nobody takes ancient Chinese, Mayan or Norse myths and says, "You know what, this maybe happened." And then are able to debate this stance. However, the Bible is quite different. So far we have seen then Big Bang Theory, the concept of an ice age, and here, the relationship between the elements of the earth and man's body—things which entered into the scientific world relatively recently, but have been found in the Bible for thousands of years.

This close relationship between man and the dust of the ground is the names assigned to *man* and *ground*; which is even more pronounced, as they both have the definite article affixed to them. *Man* is 'ādâm (אָדָם) [pronounced *aw-DAWM*] and *dust* is 'ādâmâh (אֲדָמָה) [pronounced *uh-daw-MAWH*]. Both are preceded by *hâ* (הַ) [pronounced *haw*], which is the Hebrew version of a definite article. .

## Genesis 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Genesis 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâphach (נָפַח) [pronounced naw-FAHKH]	<i>to breath [out], to blow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5301 BDB #655
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'aphayim (אִפְיַיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60
n <sup>e</sup> shâmâh (נְשָׁמָה) [pronounced n <sup>e</sup> shaw-MAW]	<i>breath; spirit; living creature; mind; panting, anger; with kôl, it means every breathing thing</i>	feminine singular construct	Strong's #5397 BDB #675
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective/substantive	Strong's #2416 BDB #311

**Translation:** ...and breathed into his nostrils the breath of lives.

Throughout this verse, the verb associated with Jehovah Elohim is a masculine singular, which is how it is found almost throughout the entire Bible (there is one exception that I am aware of).

The plural of *life* here can have two separate applications: the first is that, by breathing life into man, this begins the human race, which is billions of people. These are the lives being spoken of. However, there is also another sense in which we have *lives*; man, at creation, had both the soul and the spirit. Man was created a trichotomous being, with a body, soul and spirit. With our bodies, we interact with the physical world that is around us; with our souls, we interact with people; and with our spirits, we are able to interact with God. In our soul, we store up memories and thoughts about other people; with the human spirit, we store up information about God.

There is an implication of this verse, which I want to state very carefully. Man becomes fully and truly alive when God breathes the breath of lives into him. Before that, man is not alive in the true sense. Many have taken this as a pattern for life; and that when we take our first breath here on earth, at age 0 + 2 seconds, this is when God makes our soul alive (we are born spiritually dead because we have inherited the old sin nature and Adam's original sin has been imputed to us at birth). Therefore, prior to birth, our soul is dormant, so to speak, until we take our first breath (although, clearly, the mind is functioning within the brain of a fetus); and when we are born alive, our spirit remains dormant until we are born again. For many in theology, they take true human life to begin at birth; and this is true of many Jewish theologians and of some Christian theologians.

I state this carefully, because many have used this to justify abortion. After all, if that baby is not really a baby in the womb, then we can treat it in any way that we want, including killing it if it is deformed or has some sort of a deficit; or if the baby would be born at an inconvenient time. My own thoughts on the matter is, you do not interfere with the wisdom and policy of God. God has willed for a woman to carry a child for 9 months and then to give birth to that child. We know that, biologically speaking, that fetus is every bit the human being that the mother or the father is. That fetus may have a different blood type from the mother; he may be a different gender from the mother; and that there is nothing biological that would suggest that this fetus is less than a human being,

apart from being inside the womb. For this reason, I don't believe that we ought to mess with God's design for human birth.

I have a very liberal friend who believes that abortion is great and that she would do anything to keep abortion as a key political freedom. Her argument from the conservative side is, "We do not want to pay for these children from birth to death, including, often, their incarceration; so, allow the mother to abort them." Our payment for these children is based upon liberal social problems and government policy. Not only do we tolerate people having children but the government will pay for people to have children. Similarly, the government will pay for birth control and for abortions if one cannot afford these things. This results in the simplest rule of government: subsidize something, and you get more of it; tax something, and you get less of it. If the government does nothing, then life simply proceeds based upon the freedom of the individuals involved.

Therefore, I believe that you respect the process of conception and birth that God designed; and that women are not paid money because they are single mothers with children. This is quite simple. A flighty young boy-crazy women might hook up with a player and, whatever happens, happens. That is because, she does not really need to take responsibility for her mistakes, because Uncle Sugar will kick in and take care of her and her family, whether player is in or out of the picture.

However, if government remains neutral at this point, women would learn very quickly that, hooking up with player-types may give them a few days of pleasure, followed by 20 years of hardship. Most people, even imbeciles, can weigh that in the balance, and forgo the pleasure. At one time, until government stepped in, this is how people acted. Therefore, at the high school that I went to, the number of girls who got pregnant during those 4 years (out of a population of about 10,000 or more) was maybe 5. So, maybe 0.05% became pregnant; and their lives were sufficiently difficult that their girlfriends did not follow in their footsteps.

Today, in a junior high, 5 pregnancies out of 800 students in the space of a year is not at all abnormal. For some schools, this would reflect a good year of smart decisions by the kids. We have removed all shame and judgment from doing this sort of thing; and, in some cases, subsidize the single mother and her children after this. Consider this thinking process; let's say we have a young lady not too interested in going to college, facing possibly a lifetime of minimum wage jobs; so, she can have a child or two, and, by age 18, government is paying for her food, her diapers, her medical care and her housing. She can't easily make that much money working; so these children take her through a few decades where she is supported economically.

Let me recap, because I have gone far afield here: not allowing abortions does not produce a lot of children; the government offering to pay the expenses for single women having children is where all of these children come from.

### Genesis 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
When followed by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

## Genesis 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i> ]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun	Strong's #2416 BDB #312

**Translation:** Consequently, the man became a living soul.

Through God breathing into Adam, Adam becomes alive. Here, the emphasis is upon man having life; or upon man's soul being alive.

The verb for formed here is a different one than we have used before. It is the word *yâtsar* (יָצַר) [pronounced *yaw-TSAR*], and it means *to form, fashion, mold*, and several other varied meanings. Here, God is fashioning our bodies out of the elements of the earth. We do not have life until God breaths life into us. The verb breath is the Qal imperfect of *nâphach* (נָפַח) [pronounced *naw-FAHKH*], which carries with it the vision of *blowing upon a furnace*; it means *to breathe, inflame, or to blow fire upon something*. *Breath* is the Hebrew word *n<sup>e</sup>shâmâh* (נְשָׁמָה) [pronounced *n<sup>e</sup>shaw-MAW*], and it means *panting, breath, puff of air*, and even *inspiration and wisdom*. It is not farfetched to allow this to have an *electrical* connotation due to the verb and give it the translation the *spark of lives*. We have learned from science that our brains have an electrical current and the lack of that current indicates death. It is reasonable for God to have taken this lump of clay which was our bodies and breathed into the lungs oxygen and into the brain a spark. The adjective, *living*, translated often *live(s)*, is the word *chayyîm* (חַיִּים) [pronounced *khay-YEEM*], and it has to do with being alive. It is in the plural here. Man's body, soul and spirit were all activated and all became living, or, if you will forgive the cornball expression, energized. The result is that man becomes a *living being*. These words in the Hebrew are *chay* again (this time in the singular) and *nephesh* (נֶפֶשׁ) [pronounced *NEH-fesh*], usually translated *soul*; a word applied to animals as well as to people. This is in the feminine singular and seems to refer to the entire being of man in this context.

**Gen 2:7** Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.

This is a fantastic statement which is consistent with known science. Simply put: we are made out of the chemicals of the earth with life breathed into us by God. Being constructed of the chemicals of the earth is not something which ancient man would have automatically figured out. In fact, only since we mid-1800's have we had a periodic chart. I have no idea at what point science figured out that man is made up of the same kinds of chemicals as are found in the earth. Obviously, it would have been after the mid-1800's. But here, in a document written thousands of years ago, God uses the chemicals found in the earth to form man.

In the Hebrew, we have the verb *yâtsar* (יָצַר) [pronounced *yaw-TSAR*] which means, *to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*. Strong's #3335 BDB #427. This verb is often used of a potter working with clay (this is the verb which actually means *potter* when found as a Qal active participle). What is fascinating is, this verb is found in the imperfect tense, which can either refer to action in the future or continuous action. At the very least, this refers to an extensive process. At the most, this refers to an ongoing process. In case you were unaware of this, your body is constantly renewing itself,



and, if memory serves, we essentially have a completely new physical body every 7 years, as cells replicate and die off.

Allow me to admit two things—when I first began to study the Bible, there were two things which I initially doubted—the ages of Adam and his progeny (measured in hundreds of years) and Jesus fasting for 40 days. Both seemed a little fantastic. However, with what we know of the human body today, it is somewhat of a curiosity why we only live 60–100 years. Our bodies are constantly replicating individual cells and constantly throwing off dead cells. There is a regeneration mechanism in place on the cellular level which is quite fantastic. We have all had bumps and bruises. As a very young boy, I had a foot covered with 2<sup>nd</sup> and 3<sup>rd</sup> degree burns. A year later, you could not even see a scar. Psalm 139:14: **I praise you, for I am reverently and distinctly made. Your works are extraordinary; my soul knows it very well.** Our bodies as originally made were quite incredible. Sin affects both our moral choices and our physical bodies. When Adam is corrupted by sin, his body is so well-made that it will take over 900 years for it die. Passing along the sin nature reduced our life expectancy. However, Jesus was born without a sin nature. His body was uncorrupted by sin, and therefore was able to endure extraordinary abuse, including a 40 day fast.

**Gen 2:7** Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.

In the Hebrew, the word for *dust* is 'âphâr (אֶפֶר) [pronounced *gaw-FAWR*], and it means *dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore.* Strong's #6083 BDB #779. Pretty much, it is anything which one might find in the ground.

The idea that we come from the *dust of the earth* is not some lucky, one-shot statement which some imaginative author of thousands of years ago penned. We find this same sentiment expressed throughout Scripture. After the man sins, God tells him, **“By the sweat of your face you shall eat bread, until you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”** (Genesis 3:19). Abraham, when speaking to God, understood what he was: **“Listen, I have undertaken to speak to the Lord, I who am but dust and ashes.”** (Genesis 18:27). Job, when praying to God before his friends, said, **“Your hands fashioned and made me, and now you have destroyed me altogether. Remember that you have made me like clay; and will you return me to the dust?”** (Job 10:8–9). Elihu, who spoke for God, told Job, **“If God should set His heart to it and gather to Himself His spirit and His breath, all flesh would perish together, and man would return to dust.”** (Job 34:14–15). Once God removes His breath, man no longer exists in this mortal body. The body *returns to the dust from where it came* (see also Psalm 90:3 104:29 Eccles. 3:20 12:7). God knows what we are and He remembers that we are but dust (Psalm 103:14). And more than a thousand years later, Paul writes: **The first man [Adam] was from the earth, a man of dust; the second Man [Jesus Christ] is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the Man of heaven** (1Cor. 15:47–49).

We find many things begun in Genesis, which theme continues throughout the rest of the Bible.

**Gen 2:7** Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.

Whereas, the idea that man came from the chemicals of the earth was later shown by science to be true, the second aspect of this verse has just the opposite historical perspective. Men for centuries have believed that God gave life to man; or that life is something which is placed into or thrust upon our human bodies. As of late, there are some who assert that our thinking is simply a jumble of chemicals jostling around in our brains, set off by electrical current. Many scientist would have you believe that we are just advanced monkeys (okay, primates) with a slightly more developed brain, which is somehow capable of abstract philosophy, moral concepts, love, duty, patriotism and self-justification—but a brain which is only a little better than that of a primate.

Science really has no clue exactly what life is or when it begins in man. No scientist is able to say, with any certainty, when human life begins. In fact, this is where evolutionists who allow for abortion are extremely

inconsistent. If life is merely the firing of electrical synapses and chemicals sloshing around in the brain—if life is simply a biological process, having nothing to do with the divine spark—these same biological processes are also present in fetuses. Therefore, it is unscientific and inconsistent for an evolutionist to arbitrarily assign birth as the moment life begins, as all of these brain processes are already in place long before a child is born (if memory serves, these electrical signals in the brain can be measured in a 3 week old fetus). Therefore, a scientist who believes that human life is important can only be consistent if he believes that fetal life is equally important. After all, if there is no intervening divine spark—no breath of lives given by God—then birth is not an accurate place to draw the line between unimportant human life and important human life. It is arbitrary, unscientific, theological line. How can a scientist who does not believe in the breath of lives from God make any distinction between the human fetus, 1 second before birth and 1 second after birth? If a baby who is born is fully human, then no scientist or doctor can suggest that what is inside the womb a few seconds earlier is somehow different and not fully human. If a woman has the right to choose, why should she have to choose before giving birth? Why not give her an additional year or two after giving birth to decide whether she wants this child to live? This is no less logical or scientific than saying the woman has the right to terminate any life which is in her womb.

My point is, if we want to remove theology from science and ignore all revealed truth in the Bible, then we cannot view a fetus as substantively different from a child who is born. They are both entirely dependent upon their mother for continued life. Apart from the revealed truth of the Bible, the scientific differences between a fetus and a child with regards to humanity do not exist. They both have electrical impulses running through their brains. If this is considered a sign of life by science (which it is; lack of electrical signals from the brain indicates death), then a scientist who does not want to give any consideration to things theological cannot consider a fetus, whose brain controls a whole host of physical functions, as something other than human. If it has human DNA and if it has brain wave activity, and if left unperturbed, will turn into a living, breathing, talking and thinking human being; then science has no basis for distinguishing a fetus from a born-child, apart from a few minor characteristics; which characteristics cannot be tied to humanity without inserting morality, theology or philosophy into the picture. Human life is human life, and if it is considered to be important after one is born, then there can be no scientific argument against its importance prior to birth.

On the other hand, if a scientist cavalierly considers no life to be important or meaningful, then believing in abortion is completely consistent with his philosophy, as is genocide, euthanasia, and child sacrifice. However, this takes us into theology and/or philosophy and not science. What such a philosophy logically leads to is making judgments on quality of life, convincing, say, old people that it is their duty to mankind, to remove themselves from this earth when they are no longer of value to society. If life in the womb is not seen as valuable, and if embryonic stem cell research is seen as valuable, then we are making philosophical judgments concerning the sanctity of life.

We have not gone so far as for some to suggest that a recently born child is okay to experiment on or to take various parts from for other people. However, if a scientist can justify experimenting on embryos and can also justify older people removing themselves from society when they are no longer productive, how long will it be before someone decides that a crack baby has no real future and is therefore a candidate for experimentation which benefits others, but not the child? I may be pushing this, but when you take theology, philosophy and morality out of the picture, then there is no real reason to make distinctions between a born child and a child not quite yet born.

What many Christians believe is, life actually begins when God breathes the breath of lives into each person as they are born; in fact, the idea that true human life begins at conception is only a recent theological position. The historical position of the church is that life begins at birth. This does not automatically mean that abortion is okay; birth is simply the beginning of full and complete human life. One may reasonably argue that, if God is spending 9 months preparing a body to be born into the world, then we ought not to disrespect that process and treat it as if it is nothing more than a sub-human or non-human growth.

In just 1 $\frac{1}{3}$  chapters, we have a number of very unusual statements which have been made already:

## Ten Amazing Statements from Genesis 1:1–2:7

Scripture	Text/Commentary
In the beginning, God created the heavens and the earth (Genesis 1:1).	The universe and the earth had a specific beginning point. There is no weirdness here, e.g., a tear drop of a turtle falling down, splashing on the earth, making the oceans. It is a very matter-of-fact statement. It is my understanding that most scientists—those who believe in God and those who do not—believe that the universe had a beginning; that time had a beginning. This is actually a fairly recent development in scientific theory and it is called <i>the Big Bang Theory</i> .
The earth became a chaos and a desolate place, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters (Genesis 1:2).	We are introduced to the Spirit of God here, and He hovers over the earth as a mother hen hovers over eggs, to warm them. One may reasonably understand this to mean that the earth is packed in ice (i.e., it is undergoing an ice age). If this were the case, and the Holy Spirit is warming the earth, we would expect a great deal of steam to rise, creating a greenhouse affect, which is described later in Genesis 1:6 and 2:5.
And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven (Genesis 1:6–8).	The last thing in the world we would expect an ancient writer to describe is the making of the atmosphere of the earth; it was not until Galileo in the 1600's that anyone realized that air actually had weight.
[Day 3] And 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 (Genesis 1:11).	On its face, this verse does not seem to be unusual. However, this occurs after the light came to be, but before the sun.
[Day 4] And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years." (Genesis 1:14).	Most of us would have assumed the sun was made on the 1 <sup>st</sup> day, as almost every ancient civilization has evidence of men worshiping the sun. An ancient religious man would reasonably make the sun before vegetation.
Then God said, "Let Us make man in Our image, after Our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Genesis 1:26).	In a book where monotheism is touted, how do we have God making man in <i>Our image</i> ?
And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation (Genesis 2:2–3).	It is quite odd that a 7-day week is almost universal among mankind. Logically, one could argue for a 5, 6 or 8-day week; and yet mankind seems to have decided, as a whole, that a 7-day week is what we ought to live with.

## Ten Amazing Statements from Genesis 1:1–2:7

Scripture	Text/Commentary
<p>When no bush of the field was yet in the land and no small plant of the field had yet sprung up--for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground (Genesis 2:5–6).</p>	<p>We would not expect a writer of Scripture to describe an environment which is fundamentally different from the environment in which he himself lives. For some reason, there is no rain, but everything is watered with a mist which rises from the ground.</p>
<p>In the next lesson, we will study Genesis 2:7:</p>	
<p>Then the LORD God formed the man of dust from the ground... (Genesis 2:7).</p>	<p>What ancient writer would ever suggest that our bodies are made out of the same chemicals which are found in the earth? Yet, the writer of Genesis tells us this.</p>
<p>...and God breathed into his nostrils the breath of life, and the man became a living creature (Genesis 2:7b).</p>	<p>The writer notes that there must be something additional given from God—breath—in order for us to be alive. Science can figure out when life is gone (our brain stops sending out electrical signals), but they do not know how we got it in the first place or where it goes when it goes.</p>

Individually, we might be able to ignore these 10 statements, but when taken as a whole, they are quite amazing. There is no parallel to this in any ancient literature.

You need to ask yourself, *is it possible that some random ancient guy just wrote this stuff down? Is it possible that some semi-primitive man just made this stuff up because it sounded good?* You may not realize it, but for several centuries, many ancient historians even questioned that man was even able to *write* in 1400 B.C. and yet, not only do we have someone writing before this time, but about the events at the beginning of time, saying things which would take 3000–5000 years before they would be fully appreciated. Today, we know about the Big Bang theory, about the atmosphere of the earth, about the chemical composition of man, and yet here, in the first chapter and a half of Genesis, with words which could be 4000 or even 5000 years old, we find these concepts. In case you have any doubts, you ought to consider that maybe—just maybe—this book thought to be the Word of God by millions of people throughout time—is the Word of God.

[Chapter Outline](#)

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Genesis 2:7 Then Y<sup>h</sup>owah Elohim forms the man [from] the dust from the ground; and breathed into his nostrils the breath of lives. Consequently, the man became a living soul. (Kukis mostly literal translation)

Genesis 2:7 Then Jehovah Elohim formed the man out of the dust of the ground and then He breathed the breath of lives into his nostrils. Consequently, man became a living soul. (Kukis paraphrase)

Let's go back a few verses now:

**Gen 2:4** These are the generations [results, proceedings, genealogies, course of history] of the heavens and the earth when they were created, in the day that the **LORD** God made the earth and the heavens.

**Gen 2:5–6** And every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up; for **Jehovah** God had not sent rain on the earth, and there was no man to till the ground, and a mist was going up from the land and was watering the whole face of the ground--...

**Gen 2:7** Then the **LORD** God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.

### The Pronunciation of *Jehovah*

Back in v. 4, a new name for God was given: in some Bibles, this is LORD (written in small caps); in other Bibles, this is *Jehovah*; and in other Bibles, this is *Yahweh*. What is going on here? Why do we have 3 different names for this same Hebrew word? In the Hebrew, the noun is YHWH (יהוה) and you may recall that I told you that there are no vowels in the original Hebrew manuscripts. They read and reread the Scriptures aloud for centuries, so they knew how to pronounce these words without having vowels to guide them. However, the Jews, at some point in time, decided that it was not right for the holy name of God to pass through their sinful lips when reading the Bible aloud, so they began to use the noun 'ădōnâ (אֲדֹנָי) [pronounced *aw-DOHN*] or 'ădōnây (אֲדֹנָיִ) [pronounced *uh-doh-NAY*] instead of YHWH. What was in the text was YHWH; but what they said aloud was *uh-doh-NAY*. This tradition continued for hundreds of years until the pronunciation of YHWH was lost to us. After this time, the Masorites (insofar as we know) developed a system of vowel points which left the original text unchanged, but they added dots and dashes and tiny markings above and below the various consonants so both that the pronunciation and the original text would both be preserved. What was not preserved was the pronunciation of *YHWH*.

As a result of this, we know the consonants of God's name, but we do not know the vowels in between the consonants. *Jehovah* takes the vowels from 'ădōnây and places them in the middle of YHWH, giving us the modern-day transliteration *Jehovah*. (there is no *j* in Hebrew, but we often use a *j* when transliterating a *y*; and some call the Hebrew *w* *wâw* and others *vâv*; which accounts for the use of the *v* in *Jehovah*).

Some theologians have settled on *Yahweh* [pronounced *YAW-way*] as being the proper way to say YHWH. Personally, I believe that the proper pronunciation of YHWH (*Jehovah*) is *Y<sup>e</sup>howah* [the pronunciation being *y<sup>e</sup>hoh-WAH*]. I come by this pronunciation in two ways: there are many proper Hebrew names which use YHWH (or a portion of this name) affixed to a verb or an adjective, like *Joshua*. I take the vowel points from those names and arrive at *Y<sup>e</sup>howah* [pronounced *y<sup>e</sup>hoh-WAH*]. The second reason for taking this position is, this is an onomatopoeic word, which sounds like an exhaled breath, and would, in this way, be the most personal connection between man and God. God breathes life into man.

The pronunciation of God's proper name makes more sense to explain after we have studied that God breathes lives into man.

God breathing life into man is consistent with the fact that men and women universally like to kiss.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Garden of Eden

**And so plants, Y<sup>e</sup>howah Elohim, a garden in Eden, from the east; and so He places there the man whom He had formed.**

Genesis  
2:8

**Then Y<sup>e</sup>howah Elohim planted a garden in Eden, out from the east [or, out from antiquity]; and He placed the man there, whom He had formed.**

**Then Jehovah God planted a garden in Eden, which was out of the east; and He placed the man there, whom He had formed.**

Here is how others have translated this verse:



**Ancient texts:**

Targum of Onkelos	And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him.
Latin Vulgate	And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.
Masoretic Text (Hebrew)	And so plants, Y <sup>e</sup> howah Elohim, a garden in Eden, from the east; and so He places there the man whom He had formed.
Peshitta (Syriac)	And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
Septuagint (Greek)	And God planted a garden eastward in Eden, and placed there the man whom He had formed.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	The LORD made a garden in a place called Eden, which was in the east, and he put the man there.
Easy-to-Read Version	Then the Lord God planted a garden in the East [This usually means the area between the Tigris and Euphrates rivers as far east as the Persian Gulf.], in a place named Eden. The Lord God put the man he made in that garden.
<i>The Message</i>	Then GOD planted a garden in Eden, in the east. He put the Man he had just made in it.
New Berkeley Version	The LORD God also planted a garden to the east in Eden, and there He placed the man whom He had formed.
New Century Version	Then the Lord God planted a garden in the east, in a place called Eden, and put the man he had formed into it.

**Partially literal and partially paraphrased translations:**

American English Bible	And thereafter, God planted a Paradise on the east side of Edem, where He put the man whom he had formed.
Ancient Roots Translinear	Yahweh God planted a garden in ancient Eden, and set Adam there that he designed.
Christian Community Bible	God planted a garden in Eden in the east and there he placed Man whom he had created.
<i>God's Word</i> <sup>TM</sup>	The LORD God planted a garden in Eden, in the east. That's where he put the man whom he had formed.
New American Bible	The LORD God planted a garden in Eden, in the east,* and placed there the man whom he had formed. Eden, in the east: the place names in vv. 8-14 are mostly derived from Mesopotamian geography (see note on vv. 10-14). Eden may be the name of a region in southern Mesopotamia (modern Iraq), the term derived from the Sumerian word eden, "fertile plain." A similar-sounding Hebrew word means "delight," which may lie behind the Greek translation, "The Lord God planted a paradise [= pleasure park] in Eden." It should be noted, however, that the garden was not intended as a paradise for the human race, but as a pleasure park for God; the man tended it for God. The story is not about "paradise lost." The garden in the precincts of Solomon's Temple in Jerusalem seems to symbolize the garden of God (like gardens in other temples); it is apparently alluded to in Ps 1:3; 80:10; 92:14; Ez 47:7-12; Rev 22:1-2. For this verse, also see Is 51:3; Ez 31:9.
New Jerusalem Bible	Yahweh God planted a garden in Eden, which is in the east, and there he put the man he had fashioned.



**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And the Lord God made a garden in the east, in Eden; and there he put the man whom he had made.
Complete Jewish Bible	ADONAI, God, planted a garden toward the east, in 'Eden, and there he put the person whom he had formed.
HCSB	The LORD God planted a garden in Eden, in the east, and there He placed the man He had formed.
New Advent Bible	And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.
NET Bible®	The LORD God planted an orchard [Traditionally "garden," but the subsequent description of this "garden" makes it clear that it is an orchard of fruit trees.] [The Lord God planted an orchard. Nothing is said of how the creation of this orchard took place. A harmonization with chap. 1 might lead to the conclusion that it was by decree, prior to the creation of human life. But the narrative sequence here in chap. 2 suggests the creation of the garden followed the creation of the man. Note also the past perfect use of the perfect in the relative clause in the following verse.] <b>in the east</b> [Heb "from the east" or "off east."] [One would assume this is east from the perspective of the land of Israel, particularly since the rivers in the area are identified as the rivers in those eastern regions.], <b>in Eden</b> [The name Eden (?????), 'eden) means "pleasure" in Hebrew.]; <b>and there he placed the man he had formed</b> [The perfect verbal form here requires the past perfect translation since it describes an event that preceded the event described in the main clause.].

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And the Lord God planted a garden toward the east, in Eden [delight]; and there He put the man whom He had formed (framed, constituted).
Concordant Literal Version	And planting is Yahweh Elohim a garden in Eden, in the east, and He is placing there the human whom He forms.
English Standard Version	And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.
Syndein	{Verses 8-15: The Garden of Eden}

And the 'Lord God'/'Jehovah Elohim' planted a park/garden in Eden {means pleasure or delight} toward the east. And there He placed the man {'adam} whom He had formed/designed {yatsar}. {Note: In the Hebrew, what we call the 'Garden of Eden' is really translated into the 'Park of Pleasure/Delight'. 'Adam is the Hebrew word meaning man.}.

World English Bible

Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed.

Young's Updated LT

And Jehovah God plants a garden in Eden, at the east, and He sets there the man whom He has formed.

### The gist of this verse:

Genesis 2:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâṭa' (נָטָה) [pronounced naw-TAHṬ]	<i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5193 BDB #642
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
gan (גן) [pronounced gahn]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun	Strong's #1588 BDB #171
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'Ēden (עֵדֵן) [pronounced GAY-den]	<i>pleasures; and is transliterated Eden</i>	proper singular noun; place/territory	Strong's #5731 BDB #727
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qêdem (קֵדְמָה) [pronounced KAY-dem]	<i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning; eastward, to or toward the east</i>	noun/adverb	Strong's #6924 BDB #870

**Translation:** Then Y<sup>e</sup>howah Elohim planted a garden in Eden, out from the east [or, out from antiquity];...

Eden, transliterated from the Hebrew, means *pleasures or delights*. *Formed* in v. 7 was in the Qal imperfect, because we were looking at a process and a series of steps, whereas *formed* in v. 8 is in the Qal perfect, which is the completed action or the action is viewed upon from its entirety. Yahweh God is Jesus Christ. Jesus Christ is the revealed member of the Godhead to us. His name did not appear in the first chapter because there was no man in the first chapter that He conversed with or had fellowship with. When this chapter begins to unfold, God has a more personal relationship with man than he did the animals or the firmament or the seas, so we now see Jesus Christ, Yahweh Elohim, doing things on our behalf. He begins by planting a garden for man to take care of in Eden. Again, this will be a pleasure for man to tend, not a chore. Then He placed man in Eden, before this garden.

Normally, when we have the wâw consecutive followed by the imperfect verb, we are looking at successive acts or acts which are logically successive. These successive acts began in v. 7 and will continue through v. 9a. Therefore, what is logical is, we are looking at a group of successive acts which take place during the 6 days or restoration and after. There would be two general approaches to this passage, which are consistent with the verb forms found here: (1) God did a lot of stuff on day six or (2) we are picking up at day six and moving forward in time to other days. I lean toward the latter explanation. A third possibility is, the days of the earth took place over a long period of time, so that we are talking about several days here if not weeks or months. My only problem with this latter interpretation (which I certainly allow for days 1–3), is, given all that is written in Genesis, it certainly sounds as if the author is attempting to portray those last 3 days of restoration as 24-hour days. There is not much else that a person could do to be more emphatic about that. Secondly, whatever length of time there is for these days, there must be a similar length of time for the nights, and that would allow for possibly weather that is too cold too long for man and animals.

The most logical interpretation to me is, days 4–6 are 24-hour days. V. 7 speaks of day six and v. 8 is what occurred after day six. When it says that God created man and woman, this does not mean that God created two people, but that God created one man who was capable of being cloned; and that in him was all that was necessary for two separate people to be made. In fact, in Adam was the potential for the entire human race, which is what God desired. Adam was potentially able to fulfill God's order, "Be fruitful and multiply."

Therefore, after God created man, God also made a garden. Now, on day 3, God caused plants to spring up from the ground; however, here, God is taking more time and placing into an area something that we would call a garden. So there is no confusion here, we often think of a garden is some fruits and veggies planted in a relative small plot of ground. However, this garden may cover several square miles or even more; and it will be filled with plants of all sorts—plants pleasant to look at—including those good for food.

It makes just as much sense to me, if not more, that this garden is being called a garden from antiquity or from early time, more than a garden related to compass points. If this is related to compass points, then it appears as though this garden was made west of where the sun arose in the sky.

### Genesis 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂיַם) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962

## Genesis 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
Shâm actually has three sets of meanings: ❶ it is a preposition of place and means <i>there</i> . When preceded by a relative pronoun, it means <i>where</i> . After verbs of motion, it means <i>to what place, to or toward</i> [a particular place or point]. ❷ Shâm is also used of time and can be rendered <i>at that time, then</i> . ❸ Finally, it is used to mean <i>therein, in that thing</i> .			
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3335 BDB #427

**Translation:** ...and He placed the man there, whom He had formed.

There will be a few unanswered questions related to all of this: did God make this garden and then walk man to it? We have no idea the size of the land, but the land mass of the earth would probably have been quite large. Or did God pick man up, in some way, and transport him to this garden?

The verb at the end, in the Qal perfect, obviously indicates that man was fully formed, that he was one in person, and that God somehow transported him for the place where Adam was made to Eden.

Another unanswered question: did this take a long period of time or did God plant this garden in such a way that it took a day's time? Adam appears to have been formed as an adult of an undetermined age (20? 30?). Now, if Adam was formed as if he were 20 or 30 years old, what about the rest of God's creation? Animals appear to be made at an adult age, suggesting that plants were begun in an adult stage as well.

What we do not know is anything about whatever radioactive matter that exists in the earth at this time. Given the gap theory, which I believe in, the rocks of the earth would reflect that this earth is millions or billions of years old.

**Gen 2:8** And the LORD God planted a garden in Eden, in the east, and there he put the man whom He had formed.

The growing of the Garden of Eden appears to be a more gradual process. God does not appear to have created the Garden of Eden fully grown, and then thrown man into the midst of it. We do not have the verb for *create* or the verb for *make*, we have, instead, a verb which means *to plant*. Most of us have had a garden or planted a few plants here and there, and we know what that is all about. You go down to your local home and garden place, you choose a few potted plants and you bring them back and *plant* them. Although God could have created this garden fully grown or He could have *made* this garden out

of the elements of the soil, we have a verb here which suggests more that God collected plants from here and there and planted them in a particular geographical location.

Into this geographical location, God placed man, *whom He had formed*. Again, in the Hebrew, we have the verb *yâtsar* (יצר) [pronounced *yaw-TSAR*] which means, *to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*. Strong's #3335 BDB #427. So, we have man, who has been *formed and sculpted* placed into a garden which God had planted. This garden appears to be fully grown, as the next verse indicates.

Genesis 2:8 Then Y<sup>e</sup>howah Elohim planted a garden in Eden, out from the east [or, out from antiquity]; and He placed the man there, whom He had formed. (Kukis mostly literal translation)

Genesis 2:8 Then Jehovah God planted a garden in Eden, which was out of the east; and He placed the man there, whom He had formed. (Kukis paraphrase)

**And so makes grow, Y<sup>e</sup>howah Elohim, from the ground, every tree pleasant for seeing; and good for food; and a tree of the lives in a midst of the garden; and a tree of the knowledge—good and evil.**

Genesis  
2:9

**And Y<sup>e</sup>howah Elohim caused to grow from the ground every tree pleasant to see and good for food; and in the midst of the garden [is] the tree of living [or, *immortality, sustenance, refreshment*]; and the tree of knowledge [of] good and evil.**

**And Jehovah Elohim caused to grow out from the ground every tree that is pleasant to look at and every tree that is good for food; and in the midst of the garden is the tree of perpetual life; and the tree of the knowledge of good and evil.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil. [JERUSALEM. And the tree of knowledge, of which any one who ate would distinguish between good and evil.]
Latin Vulgate	And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.
Masoretic Text (Hebrew)	And so makes grow, Y <sup>e</sup> howah Elohim, from the ground, every tree pleasant for seeing; and good for food; and a tree of the lives in a midst of the garden; and a tree of the knowledge—good and evil.
Peshitta (Syriac)	And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
Septuagint (Greek)	And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

Significant differences:

**Thought-for-thought translations; paraphrases:**



Common English Bible	In the fertile land, the LORD God grew every beautiful tree with edible fruit, and also he grew the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
Contemporary English V.	The LORD God placed all kinds of beautiful trees and fruit trees in the garden. Two other trees were in the middle of the garden. One of the trees gave life--the other gave the power to know the difference between right and wrong.
Easy English	God made all the trees grow there that are pleasant to look at. And their fruit is good to eat. Also, in the middle of the garden, there were these two trees. There was the tree that makes people live. And there was the tree that makes people know right things and wrong things.
Easy-to-Read Version	The Lord God made every beautiful tree and every tree that was good for food to grow in the garden. In the middle of the garden, the Lord God put the tree of life and also the tree that gives knowledge about good and evil.
Good News Bible (TEV)	He made all kinds of beautiful trees grow there and produce good fruit. In the middle of the garden stood the tree that gives life and the tree that gives knowledge of what is good and what is bad.
<i>The Message</i>	GOD made all kinds of trees grow from the ground, trees beautiful to look at and good to eat. The Tree-of-Life was in the middle of the garden, also the Tree-of-Knowledge-of-Good-and-Evil.
New Berkeley Version	From the ground the LORD God caused to sprout every tree that is pleasing to the eye and good for food; the tree of life, too, in the center of the garden, and the tree of knowing good and evil. The Modern Language Bible is one of the very few that correctly translated the final few words of this verse.
New Century Version	The Lord God caused every beautiful tree and every tree that was good for food to grow out of the ground. In the middle of the garden, God put the tree that gives life and also the tree that gives the knowledge of good and evil.
New Life Bible	And the Lord God made to grow out of the ground every tree that is pleasing to the eyes and good for food. And He made the tree of life grow in the center of the garden, and the tree of learning of good and bad.
New Living Translation	The Lord God made all sorts of trees grow up from the ground--trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

#### **Partially literal and partially paraphrased translations:**

American English Bible	And thereafter, God planted a Paradise on the east side of Edem, where He put the man whom he had formed. 9 And it was there that God caused every tree that was attractive to look at and good for food to spring from the ground. [He also] put the Tree of Life in the middle of the Paradise, as well as the tree of the Knowledge Good and Evil.
Ancient Roots Translinear	Yahweh God sprouted from the earth all trees desirable in appearance and good for meat. The tree of life was in the midst of the garden, and the tree of knowledge of good and evil..
<i>God's Word™</i>	The LORD God made all the trees grow out of the ground. These trees were nice to look at, and their fruit was good to eat. The tree of life and the tree of the knowledge of good and evil grew in the middle of the garden.
New American Bible	Out of the ground the LORD God made grow every tree that was delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. The second tree, the tree of life, is mentioned here and at the end of the story (3:22, 24). It is identified with Wisdom in Prv 3:18; 11:30; 13:12; 15:4, where the pursuit of wisdom gives back to human beings the life that is made inaccessible to them in Gn 3:24. In the new creation described in the Book of Revelation, the tree of life is once again made available to human beings (Rev 2:7; 22:2, 14, 19). Knowledge of good and evil: the meaning is disputed. According



to some, it signifies moral autonomy, control over morality (symbolized by "good and evil"), which would be inappropriate for mere human beings; the phrase would thus mean refusal to accept the human condition and finite freedom that God gives them. According to others, it is more broadly the knowledge of what is helpful and harmful to humankind, suggesting that the attainment of adult experience and responsibility inevitably means the loss of a life of simple subordination to God. Gn 3:22; Prv 3:18; Rev 2:7; 22:2, 14.

NIRV The Lord God made all kinds of trees grow out of the ground. Their fruit was pleasing to look at and good to eat.

The tree that gives life forever was in the middle of the garden. The tree that gives the ability to tell the difference between good and evil was also there.

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

### Mostly literal renderings (with some occasional paraphrasing):

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

Ferar-Fenton Bible And out of the ground the EVER-LIVING GOD caused to grow all the trees that were beautiful and good for food, as well as the Tree of Lives in the centre of the garden and the tree of the Knowledge of Good and Evil.

New Advent Bible And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil. The tree of life... So called because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. (Challoner) The tree of knowledge... To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge, beyond that which God was pleased to give. (Challoner)

NET Bible® The LORD God made all kinds of trees grow from the soil [Heb "ground," referring to the fertile soil.], every tree that was pleasing to look at [Heb "desirable of sight [or "appearance"]." The phrase describes the kinds of trees that are visually pleasing and yield fruit that is desirable to the appetite.] and good for food. (Now [The verse ends with a disjunctive clause providing a parenthetical bit of information about the existence of two special trees in the garden.] the tree of life [In light of Gen 3:22, the construction "tree of life" should be interpreted to mean a tree that produces life-giving fruit (objective genitive) rather than a living tree (attributive genitive). See E. O. James, *The Tree of Life* (SHR); and R. Marcus, "The Tree of Life in Proverbs," *JBL* 62 (1943): 117-20.] and the tree of the knowledge of good and evil were in the middle of the orchard.). The expression "tree of the knowledge of good and evil" must be interpreted to mean that the tree would produce fruit which, when eaten, gives special knowledge of "good and evil." Scholars debate what this phrase means here. For a survey of opinions, see G. J. Wenham, *Genesis* (WBC), 1:62-64. One view is that "good" refers to that which enhances, promotes, and produces life, while "evil" refers to anything that hinders, interrupts or destroys life. So eating from this tree would change human nature - people would be able to alter life for better (in their thinking) or for worse. See D. J. A. Clines, "The Tree of Knowledge and the Law of Yahweh," *VT* 24 (1974): 8-14; and I. Engnell, "'Knowledge' and 'Life' in the Creation Story," *Wisdom in Israel and in the Ancient Near East* [VTSup], 103-19. Another view understands the "knowledge of good and evil" as the capacity to discern between moral good and evil. The following context suggests the tree's fruit gives one wisdom (see the phrase "capable of making one wise" in 3:6, as well as

the note there on the word "wise"), which certainly includes the capacity to discern between good and evil. Such wisdom is characteristic of divine beings, as the serpent's promise implies (3:5) and as 3:22 makes clear. (Note, however, that this capacity does not include the ability to do what is right.) God prohibits man from eating of the tree. The prohibition becomes a test to see if man will be satisfied with his role and place, or if he will try to ascend to the divine level. There will be a time for man to possess moral discernment/wisdom, as God reveals and imparts it to him, but it is not something to be grasped at in an effort to become "a god." In fact, the command to be obedient was the first lesson in moral discernment/wisdom. God was essentially saying: "Here is lesson one - respect my authority and commands. Disobey me and you will die." When man disobeys, he decides he does not want to acquire moral wisdom God's way, but instead tries to rise immediately to the divine level. Once man has acquired such divine wisdom by eating the tree's fruit (3:22), he must be banned from the garden so that he will not be able to achieve his goal of being godlike and thus live forever, a divine characteristic (3:24). Ironically, man now has the capacity to discern good from evil (3:22), but he is morally corrupted and rebellious and will not consistently choose what is right.

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

#### Limited Vocabulary Translations:

International Standard V .

#### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

#### Jewish/Hebrew Names Bibles:

Kaplan Translation .

#### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

#### Literal, almost word-for-word, renderings:

*The Amplified Bible*

And out of the ground the Lord God made to grow every tree that is pleasant to the sight or to be desired--good (suitable, pleasant) for food; the tree of life also in the center of the garden, and the tree of the knowledge of [the difference between] good and evil and blessing and calamity.

Concordant Literal Version

And furthermore sprouting is Yahweh Elohim from the ground every tree coveted by the sight and good for food, and the tree of the living in the midst of the garden, and the tree of the knowledge of good and evil.

Heritage Bible

And out of the soil Jehovah God sprouted every tree delightful to the sight, and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

LTHB

And out of the ground Jehovah God made to spring up every tree that is pleasant to the sight, and good for food. The Tree of Life was also in the middle of the garden; also the Tree of the Knowledge of Good and Evil.

Syndein

{4 Categories of Trees- See also Revelation Chapter 2:7}

Consequently, Jehovah Elohiym {our Lord Jesus Christ} caused to grow out of the ground {category 1} every tree that is pleasant/desirable to the sight {soul blessing}, and {category 2} those good for food {blessing to the body}, and {category 3} the tree of lives in the middle of the garden {spiritual blessing - related to doctrine}, and {category 4 - Angelic Conflict volitional test} the tree of knowledge of good and evil.

{Note: First 3 categories of trees were provided for man in innocence and saved man in eternity Category 1- contributed to the prosperity and happiness of the soul Category 2- relates to the body Category 3- Reward Given with Positive Volition toward the Plan of God - capacity for and blessings from the happiness of God. Provided by God's grace to be associated with man's volition expressed in his free will toward the Plan of God - while he functions as the ruler of this world until he fell. Category 4- Negative Volition - disobedience to the Plan of God. Knowledge of Satan's plan of human good and evil - works outside the filling of the Holy Spirit.}

World English Bible

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

Young's Updated LT

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

**The gist of this verse:**

Genesis 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
tsâmach (צָמַח) [pronounced tsaw-MAHKH]	to cause [make] to sprout [up, forth]; to cause [deliverance] to exist or to spring up	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6779 BDB #855
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun with the definite article	Strong's #127 BDB #9

## Genesis 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
êts (עֵץ) [pronounced gayts]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
châmad (חָמַד) [pronounced khaw-MAHD]	<i>desired, desirous; coveted; pleasant, agreeable; precious</i>	Niphal participle	Strong's #2530 BDB #326
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen</i>	masculine singular noun	Strong's #4758 BDB #909

**Translation:** And Y<sup>e</sup>howah Elohim caused to grow from the ground every tree pleasant to see...

Nowhere are we given any sort of notion of time. The two possibilities is, this all occurs on day six; and the other is, this all occurs after day six. I tend to opt for the latter, simply because there is so much which takes place on day six, if much of this chapter is included.

The Hiphil imperfect for *grow* means that God had caused the trees to begin to grow and they continued to grow. Whether they began with rings or were solid wood to begin with, I do not know. The latter would seem to be the most likely, not that it makes a great deal of difference. Two types of trees mentioned are those pleasant to look at and those which produce food which is good to eat.

In this garden, God has 4 categories of trees which are growing. Interestingly enough, God does not just make these trees—poof, they are there—but God causes these trees to grow. We do not know over what period of time this is. Since God is at least indirectly involved, we do not know if these trees grew as if we were watching time-lapse photography or if they took their normal period of growth and grew over a period of several years.

No matter what the time frame, God had some trees grow which are pleasant to see. Now, you will notice the differentiation which takes place: we have trees for aesthetic reasons and trees given to us for practical reasons. Under perfect environment, God believed that it was important for us to be able to enjoy looking at a tree.

## Genesis 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

## Genesis 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma'ăkâl (מאכל) [pronounced <i>mah-uh-KAWL</i> ]	<i>food; corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38

**Translation:** ...and good for food;...

The second category of tree that God caused to grow are those which produce food that can be eaten. It is my contention that this fruit was available year-round. Trees of produce tend to grow in a growing cycle. However, there is no indication that we have a growing cycle until after the flood (Genesis 8:22). The word for *good* suggests that this food was enjoyable for Adam to eat.

I suspect that Adam's body, undistorted by sin, was much more like our Lord's body in His incarnation. He suffered a great deal of privation (e.g., fasting for 40 days—Matt. 4) and still survived. So, whereas I don't believe that man could simply live on and on and on without food; I think that it is reasonable to assume that we could go for longer periods of time without eating. Similarly, I suspect that Adam's body was a more efficient processor of the energy and nutrients found in food.

## Genesis 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êts (עץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
chayyîym (חיים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the definite article	Strong's #2416 BDB #311
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תַּוֶּכֶּה) [pronounced <i>taw-VEK<sup>eh</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled בתוך.			
gan (גן) [pronounced <i>gahn</i> ]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article	Strong's #1588 BDB #171

**Translation:** ...and in the midst of the garden [is] the tree of living [or, immortality, sustenance, refreshment];...



Somewhere in the middle of this garden is a tree of living, which could also be called a *tree of immortality* [sustenance or refreshment]. God designed our bodies, as weak as they were compared to angels, to survive for a very long time, if not eternally. This tree appears to be instrumental in that regard.

Genesis 2:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êts (עץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
da'ath (תְּעַד) [pronounced <i>DAH-ahth</i> ]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun with the definite article	Strong's #1847 BDB #395
ṭōwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (רַע) [pronounced <i>rahg</i> ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948

This is the first occurrence of this word in the Bible.

**Translation:** ...and the tree of knowledge [of] good and evil.

Here, the structure of this phrase is different than is found in all of the translations. We are made to think that the word *knowledge* is in the construct state, but it cannot be because the construct will not have a definite article. Therefore, this is more accurately rendered: ...and the tree of knowledge: good and evil. (Often when we have a noun in the construct state and the noun which follows it has a definite article; in the English translation, we often put the definite article out in front of everything. Because *knowledge* is not in the construct state, then the words that follow are usually not preceded by the word *of*.)

Everything that God has created and restored so far is *good*, as He proclaimed on many occasions. There was no *evil, misery, distress* or *displeasing* in God's world. What He created and what man was exposed to had none of that in its realm. However, somehow in some way, evil did lurk in the shadows; and eating from that 4<sup>th</sup> tree would lead to a knowledge about good and evil which did not exist before.

**Gen 2:9** And out of the ground the LORD God caused 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.

In the Hebrew, we have the Hiphil imperfect of the verb *tsâmach* (צָמַח) [pronounced *tsaw-MAHKH*], which means, *to cause [make] to sprout [up, forth]; to cause [deliverance] to exist or to spring up*. Strong's #6779 BDB #855.



We do not find the words *to create* or *to make* here. So God did not just create plant life; He did not use the chemicals of the ground to make plant life.

In the Hebrew, we have the perfect tense and the imperfect tense. The perfect tense is used for a past action or for a completed action (it can also be used of a certain action in the prophetic future). The imperfect is used for a future action and/or for a continuous action. We also have the Hiphil stem, which is the causative stem. Often, you can take the meaning of the Qal stem, affix to that meaning *caused to* and you have what the verb means in the Hiphil. In other words, the verbiage found here means *God caused trees to spring up, to sprout up*. Furthermore, this was a process; this was a continuous action. God did not say, "Plants be" and plants were suddenly all there.

**Gen 2:9** And out of the ground the LORD God caused 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.

Eden also contained two trees which could open a Pandora's box of interpretations. However, the concept behind these two trees is easy. The tree of life provided perpetual life for the partaker and the tree of the knowledge of good and evil allowed Adam and Eve to understand and, therefore, participate in actions that are good and evil. In innocence, or in sinless perfection, they had no need to know anything about good and evil. Good and evil were not issues in their lives. Prior to their partaking of that tree, Adam and the woman could not sin and seemed to have no fellowship with fallen angels as God allowed Satan to speak with the woman.

We have 4 categories of trees here. The first are trees which are pleasing to the soul—they are pleasant to look at. The second category are trees which produce food. Eating was as much for pleasure as for sustenance, and Adam had trees with fruit that were pleasurable to eat. Think back to that third day—there was no sun; God provided the light. Then God devised a way to take His energy, put it into the plant life on earth, and when we eat the resultant fruits, we receive this energy from God. It is an amazing process which we take for granted. The first two categories of trees were for the soul and body of Adam.

The 3<sup>rd</sup> category of tree is the Tree of Life. This tree is associated with man's spirit. Whereas the soul allows for us to interact with other people and with our environment, our spirit is the basis for our interaction with God.

The tree of life is found more times in the Bible than one might expect. The tree of life is found in 3 books: Genesis, Proverbs and Revelation.

### The Tree of Life

1. When Adam and the woman fall, they will be kept from the tree of life, so that they do not live forever in a fallen state (Genesis 3:22, 24).
2. In Prov. 3, God's wisdom (Bible doctrine) is the topic, and wisdom (Bible doctrine) is like the *tree of life* to us, providing us with eternal sustenance (Prov. 3:18).
3. The tree of life is associated with the gospel (the good news of Jesus Christ) in Prov. 11:30, where the one who captures souls is spoken of as *wise* (the application of Bible doctrine). The entire verse reads: **The fruit of the righteous is a tree of life, and whoever captures souls is wise.** Proverbs is built around couplets, as we have here. **The fruit, or production of the righteous is a tree of life;** that is, the production of a mature believer (= the fruit of the righteous) is everlasting. Closely associated with this thought (the other half of the couplet), is the person who *captures, takes, acquires, seizes* souls is wise. How does one *capture* a soul? He gives them the gospel and the person responds to the gospel. He tells someone that Jesus Christ is their Savior, Who died for their sins, and if they believe this, they receive eternal life and he has *captured* their soul, so to speak. This just happens to be the production of the righteous (which includes much more than evangelization).
4. The church of Ephesus faced some apostasy within the church at the end of the 1<sup>st</sup> century and Jesus promised to those who overcame this apostasy within their own church would be given fruit from the tree of life from the paradise of God (which simply refers to eternal life with great rewards). Recovery from apostasy and reversionism (falling away from God and reverting back to our old habits) is a rewardable

## The Tree of Life

act. Rev. 2:1–7

5. In the final state, there is the river of life flowing out from the throne of God, and on either side is the tree of life (I would assume thousands of trees along side of the river), each with 12 fruits. This speaks of our everlasting life with God. Rev. 22:1–2
6. There are rewards for believers for what we have done on this earth. Those who have *washed their robes have the right to the tree of life and may enter the new Jerusalem*. Washing one's robe refers to naming your sins and being restored to fellowship; the result is, one then produces divine good, and that good is rewardable in heaven. Rev. 22:12–14.
7. There are those who, as believers and unbelievers, will rebel against the Word of God, and do what they can to distort, remove from, or add to the Word of God. For the unbeliever, this means no life with God (they do not have access to the tree of life); and for the believer, this means a lack of reward. Rev. 22:18–19

So the tree of life is associated with Bible doctrine, eternal life, and with divine good production. So, whereas some trees appeal to the soul of man and others to the body; the tree of life appealed to the spirit of man

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The tree of life shows up primarily in three places in the Bible; in the early chapters of Genesis, in a few passages in Proverbs and in Revelation.

## The Second Tree of Life Doctrine

1. The tree of life was in the garden of Eden (Gen. 2:9)
2. Man was cast out of the garden of Eden after the fall. He had the ability to recognize good and evil and God protected man from everlasting life by keeping him away from the tree of life (Gen. 3:22–24). Man has been preoccupied with a fountain of youth, a tree of life and in our fallen state, rather than face death, almost any man would take from the tree of life to prolong his life. How long life would be perpetuated seems to be forever.
3. Wisdom, God's Word, a thread throughout much of Proverbs, is said to be a tree of life to those who take a hold of her. This would indicate that life is perpetuated by knowledge of doctrine. Prov. 3:18
4. The production of righteousness also seems to extend the life in Prove. 11:30
5. Correct desire fulfilled is a tree of life (that is, it increases one's life span) in Prov. 13:12.
6. Using one's words to heal becomes a tree of life in Prov. 15:4.
7. To the man who overcomes false doctrine, God will give to him from the tree of life in His garden in paradise (Rev. 2:7).
8. The tree of life will be found in the new Jerusalem (Rev. 22:2).
9. Eternal life by the tree of life will be among the rewards for those who wash their robes (this is regeneration). They will also be able to enter into the new Jerusalem (Rev. 22:14).
10. The tree of life as found in the passages in Proverbs is not a literal tree but it indicates that life will be extended or increased under certain conditions. However, the tree found in Genesis and in Revelation appear to be literal trees with just exactly that effect; when one eats from the tree, their life is extended; forever (Genesis 3:22).
11. Man, in innocence, was given free access to the tree of life in the Garden of Eden. In our fallen state we are give free access to a different tree of life. In Revelation, the phrase *tree of life* is ξύλου τῆς ζωῆς (xulou tēs zōlēs) [pronounced *zoo'-lou tās zō-ās'*]. The same word translated *tree* here is found in I Pet. 2:24, where Christ bears our sins in His own body on the *tree*. When Peter appears before the high priest and the Sadducees as a prisoner, he tells them "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross" (literally, *tree*—the same word used in Revelation) (Acts 5:30). Peter uses the same word to refer to the cross in Acts 10:39. Paul uses the same word when referring to Jesus Christ being crucified in Gal. 3:13. Our tree of life, therefore, is Jesus dying for our sins on the tree and He has told us to take of Him and freely eat to obtain eternal life: "I am the living

## The Second Tree of Life Doctrine

bread that came down out of heaven; if any one eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh...He who eats My flesh and drinks My blood has eternal life; and I will raise him up on the last day" (John 6:51,54). So man was driven from the Garden of Eden to prevent him from eating from the tree of life, which would perpetuate our miserable lives in a fallen state of sin; but God, in His matchless grace has provided for us a better tree of life from which we may take freely: the cross of our Lord Jesus Christ.

I need to combine these two doctrines into one.

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The fourth category of trees is the tree of the knowledge of good and evil, and it is related to volition, sin, the sin nature and the Angelic Conflict. Eating from this tree was the only prohibition in the garden. We will examine it in greater detail in v. 17.

Before we cover the Tree of Knowing Good and Evil, we should first look at what the word *evil* means. *Evil* is more than a synonym for sin.

## Definition of Evil and Links to the Doctrine of Evil

**Definition of Evil:** *Evil refers to the ungodly presuppositions, mind-set, attitudes, plans, sayings, actions, and goals of life that stand apart from God's will, direction, and influence because of a rejection of and a lack of God's Word. Evil includes liberal theology, the social gospel, salvation by works, preoccupation with self, one-world government apart from the physical rule of Christ, ecumenism and one-world religion, moral relativity, rejection of absolute truth and the ability to know absolute truth, emotional control of the soul, rejection of authority, self-esteem based upon human good, the redistribution of wealth, the theory of evolution, post-modernism, naturalism-materialism, do-it-yourself spirituality, and many others ideas, projects, programs, and activities that Satan and fallen man believe and promote. Rebellion against proper authority is evil; laziness is evil; self-centeredness is evil; religion, defined as human works to gain something from God, is evil; emotionalism is evil; crime is evil; some wars are evil; and human good activity that ignores or seeks to replace God's will is evil. Evil includes human viewpoint, human good, and sin. Evil is sometimes a synonym for sin, but evil is more comprehensive than sin. Genesis 2:17; Genesis 3:5; Proverbs 6:14; Proverbs 8:13 Ecclesiastics 5:13-14; Matthew 15:19; Romans 7:21; 12:9, 21; 2 Corinthians 6:8; Galatians 1:4; Hebrews 5:14.<sup>1</sup>*

### Links to the Doctrine of Evil:

[Short Doctrine](#) by Todd Kennedy.

R. B. Thieme, Jr. [notes](#) from Grace notes.

From [He-Ekklesia](#) (this will open up in Word on your computer).

<sup>1</sup> From Todd Kennedy <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/evil.htm> accessed June 5, 2013.

[Chapter Outline](#)

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Let's first of all examine the Doctrine of the Tree of Knowing Good and Evil

## The Doctrine of the Tree of Knowing Good and Evil

1. There was one volitional test given to the first man (and to the first woman), and that is the Tree of the Knowing Good and Evil. In the day that man ate of this trying, dying, he would die. Genesis 2:17

## The Doctrine of the Tree of Knowing Good and Evil

2. In innocence, the man and the woman could not make immoral or sinful choices. This is because they were not able to distinguish between good and evil. However, after eating the fruit of the Tree of Knowing Good and Evil, man's eyes would be opened and they could understand good and evil. Genesis 3:5, 22
3. Children go through a stage of innocence, before God requires them to make a choice. Deut. 1:39
4. There are two ways to understand this: good and evil can stand for human good and evil, the plan of Satan; or good and evil could stand for the plan of God versus the plan of Satan. I believe the latter is the best way to understand the result of eating from the tree. I base this on the contrast laid out in Genesis 50:20, where Joseph has been sold into slavery by his brothers, and he tells his brothers, "[You meant it for evil, but God meant it for good.](#)" God's plan is associated with good; the evil plans of Joseph's brothers meant it for evil. Deut. 30:15 and 1Sam. 24:17 also give a similar contrast.
5. Similarly, we may understand Adam (and the woman) to undergo two deaths: spiritual death, at the time of eating the fruit; and physical death, which would occur 900+ years later. "[Dying, you will die.](#)" Genesis 3:5
6. Believers in the Church Age face a similar volitional test. We face eternal death because we are born with Adam's original sin imputed to us, a sin nature as a part of our very cell structure, and, eventually, we commit personal sin. Therefore, all men are born under judgement and deserving of death. [The soul that sins will die](#) (Ezek. 18:20a). See also Eccles. 7:20 Rom. 3:23 6:23 11:32
7. Our volitional test is toward the tree of the cross; we choose to believe in Jesus Christ and His death for us on the cross and we are saved by that one volitional test; that simple bite secures our salvation forever. Heb. 9:28 1Peter 2:24
8. Therefore, in innocence, we must choose against God to fall into judgment; in sin, we must choose Jesus Christ in order to be saved. John 3:16–18

Often, God gives us training aids which we may use to understand this concept of innocence. Generally speaking a child under the age 1½ is innocent; once they get past age 2, they begin to demonstrate that they have a sin nature.

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[Gen 2:9](#) And out of the ground the LORD God caused 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.

Again, plant and tree growth appear to be a natural process; the trees and the plants of the Garden of Eden appear to be growing up out of the ground, rather than to be suddenly formed. In exegeting this passage, I have two areas of difficulty: did all trees and plants grow naturally or did God create some fully grown? At what point was the woman built? Was she constructed on the 6<sup>th</sup> day or was she made much later?

The plant and tree growth here appear to be normal, as opposed to God creating the flora of His garden suddenly. There are two reasons for this. Again, let's look at the verb. The verb means *to sprout, to grow, to spring up*. This verb is in the Hiphil stem, which is the causative stem in the Hebrew, which means that God did not necessarily do this directly, but He *caused* these plants and trees *to grow, to sprout, to spring up*. This is the imperfect tense in the Hebrew, indicating a continuous action rather than a completed action. Back in Genesis 1:11, God called for the earth to bring plants forth and here, God is said *to cause these plants and trees to spring up and to grow*. The verbiage is quite different than we find for animals or man, which are both *created and/or made* by God directly (Qal stem). Although we could allow for God to have done this almost instantaneously (plants and trees to spring up like time-lapse photography), there is nothing in Genesis 1–2 which suggests that God did that.

As has been discussed earlier, it would not contradict Scripture for Day 3, when plants were grown, including those in the Garden of Eden, to occur over a more lengthy period of time. Days 4–6 occur after the sun, moon and stars, which mark time, making Days 4–6 24 hour days; Days 1–3 occur before there were such things to mark time. All we have for these first 3 days is [and dusk and morning, day \\_\\_\\_\\_](#).

In any case, there were plants and trees in existence, ready for man and animal life, which came along on days 5 and 6.

Genesis 2:9 And Y<sup>e</sup>howah Elohim caused to grow from the ground every tree pleasant to see and good for food; and in the midst of the garden [is] the tree of living [or, *immortality, sustenance, refreshment*]; and the tree of knowledge [of] good and evil. (Kukis mostly literal translation)

Genesis 2:9 And Jehovah Elohim caused to grow out from the ground every tree that is pleasant to look at and every tree that is good for food; and in the midst of the garden is the tree of perpetual life; and the tree of the knowledge of good and evil. (Kukis paraphrase)

Gen 2:8–9 And the LORD God planted a garden in Eden, in the east, and there he put the man whom He had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

Now, there is no reason to see Genesis 2:4–9 as a strict chronology. That is, God did not necessarily put man into an open field, and then start growing the trees while man sat around and watched. The chronology was given to us in Genesis 1:1–2:3. The days and events of each day were clicked off, one by one. We have God growing things on Day 3. Vv. 8–9 are consistent with this, as long as we do not require v. 8 to occur first and then for v. 9 to occur next. Genesis 1:1–2:3 proceeds in a clear, chronological way; however, since we are going back to plants growing and man being created and made, all we need to do is to place these events into the time slots which has already been laid out for us. Plants and trees growing begins on Day 3; man is made and created on Day 6. We already know this. Also, plants continued to grow on Day 4, Day 5, and on and on. So there is no reason for vv. 8–9 to indicate a different chronological order than is found in Genesis 1. Throughout the Hebrew Old Testament, it is going to become clear that not everything is laid out in a chronological order. Many times, the order will be arranged according to the thinking of the author, who does not always think chronologically. As I have pointed out earlier, we think, speak and write in this way as well. In the previous lesson, I gave the example of getting a flat tire on the way to work, walking into the office and saying, “Boss, sorry I am late but I had a flat tire. I need to go wash up before I start working.” We have a present event followed by a past event followed by a future event. Your boss does not look at your grimy hands and ask, “Now, what happened first?” We have the ability to process information which is not given in a chronological order without being confused.

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Chapter Outline

Charts, Graphics and Short Doctrines

## The Rivers and Lands in that Day

Have you ever sat down and spoken to a person who was 20 or 30 or 40 years older than you, and he describes to you a world that he grew up in, but a world that you have never seen? My father once wrote a few pages describing his youth; and my mother has described her growing up to me. That is what is happening here. Someone perhaps hiked around this region, and followed each river out for a few miles, and then came back with a report to share with others what he had seen. This description was committed to memory and placed here, that we might imagine how things were in the beginning.

**And a river going out from Eden to water the garden and there was separating and was four heads.**

Genesis  
2:10

**Also, [there was] a river going out from Eden to irrigate the garden; and it separated there and became four beginnings [of rivers].**

**Also, there was a river that went out of Eden to irrigate that garden; and there, it separated into 4 other rivers.**

Here is how others have translated this verse:



**Ancient texts:**

Targum of Onkelos	And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers).
Latin Vulgate	And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.
Masoretic Text (Hebrew)	And a river going out from Eden to water the garden and there was separating and was four heads.
Peshitta (Syriac)	And a river flowed out of Eden to water the garden; and from thence it divided and became into four heads.
Septuagint (Greek)	And a river proceeded out of Eden to water the garden, and it divided itself there into four heads.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English	From Eden a river flowed out to water the garden, then it divided into four rivers. A river flowed out of Eden and it watered the garden. The river divided there into four rivers.
Easy-to-Read Version	A river flowed from Eden and watered the garden. That river then separated and became four smaller rivers.
Good News Bible (TEV)	A stream flowed in Eden and watered the garden; beyond Eden it divided into four rivers.
New Century Version	A river flowed through Eden and watered the garden. From there the river branched out to become four rivers.

**Partially literal and partially paraphrased translations:**

American English Bible	A river flowed from Edem to water the Paradise, and from there [came the] head [waters] of four [rivers].
Ancient Roots Translinear	A river proceeded from Eden to water the garden, and from there it was segregated to four heads:....
Christian Community Bible	A river flowed from Eden to water the garden and from there it divided to form four main streams.
<i>God's Word</i> <sup>TM</sup>	A river flowed from Eden to water the garden. Outside the garden it divided into four rivers.
New American Bible	A river rises in Eden* to water the garden; beyond there it divides and becomes four branches. A river rises in Eden: the stream of water mentioned in v. 6, the source of all water upon earth, comes to the surface in the garden of God and from there flows out over the entire earth. In comparable religious literature, the dwelling of god is the source of fertilizing waters. The four rivers represent universality, as in the phrase "the four quarters of the earth." In Ez 47:1-12; Zec 14:8; Rev 22:1-2, the waters that irrigate the earth arise in the temple or city of God. The place names in vv. 11-14 are mainly from southern Mesopotamia (modern Iraq), where Mesopotamian literature placed the original garden of God. The Tigris and the Euphrates, the two great rivers in that part of the world, both emptied into the Persian Gulf. Gihon is the modest stream issuing from Jerusalem (2 Sm 5:8; 1 Kgs 1:9-10; 2 Chr 32:4), but is here regarded as one of the four great world rivers and linked to Mesopotamia, for Cush here seems to be the territory of the Kassites (a people of Mesopotamia) as in Gn 10:8. The word Pishon is otherwise unknown but is probably formed in imitation of Gihon. Havilah seems, according to Gn 10:7 and 1 Chr 1:9, to be in Cush in southern Mesopotamia though other locations have been suggested.



**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And a river went out of Eden giving water to the garden; and from there it was parted and became four streams.
Ferar-Fenton Bible	A lake also sprang up in Eden to supply the Garden with water, and from there it divided and became four sources.
HCSB	A river went out from Eden to water the garden. From there it divided and became the source of four rivers.
JPS (Tanakh—1985)	A river issues from Eden to water the garden, and it then divides and becomes four branches.
New Advent Bible	And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.
NET Bible®	Now [The Hebrew active participle may be translated here as indicating past durative action, "was flowing," or as a present durative, "flows." Since this river was the source of the rivers mentioned in vv. 11-14, which appear to describe a situation contemporary with the narrator, it is preferable to translate the participle in v. 10 with the present tense. This suggests that Eden and its orchard still existed in the narrator's time. According to ancient Jewish tradition, Enoch was taken to the Garden of Eden, where his presence insulated the garden from the destructive waters of Noah's flood. See Jub. 4:23-24.] a river flows <sup>34</sup> from Eden [Eden is portrayed here as a source of life-giving rivers (that is, perennial streams). This is no surprise because its orchard is where the tree of life is located. Eden is a source of life, but tragically its orchard is no longer accessible to humankind. The river flowing out of Eden is a tantalizing reminder of this. God continues to provide life-giving water to sustain physical existence on the earth, but immortality has been lost.] to water the orchard, and from there it divides [The imperfect verb form has the same nuance as the preceding participle. (If the participle is taken as past durative, then the imperfect would be translated "was dividing.")] into four head streams [Or "branches"; Heb "heads." Cf. NEB "streams"; NASB "rivers."].
NIV – UK	A river watering the garden flowed from Eden; from there it was separated into four headwaters.

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And a stream is faring forth from Eden to irrigate the garden, and thence it is being parted and comes to four heads.
Darby Translation	And a river went out of Eden, to water the garden; and from thence it was parted, and became four main streams.
English Standard Version	A river flowed out of Eden to water the garden, and there it divided and became four rivers.
Modern KJV	And a river went out of Eden to water the garden. And from there it was divided and became four heads.
New King James Version	Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.
New RSV	A river flows out of Eden to water the garden, and from there it divides and becomes four branches.
Syndein	And a river was flowing out of Eden to cause to 'give drink'/water to the garden; and there became four beginnings {means the heads of four rivers outside the garden}.
Young's Updated LT	And a river is going out from Eden to water the garden, and from there it is parted, and has become four chief [rivers].

### The gist of this verse:

Genesis 2:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâhâr (נְהַר) [pronounced <i>naw-HAWR</i> ]	<i>stream, river</i>	masculine singular noun	Strong's #5104 BDB #625
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'Ēden (עֵדֶן) [pronounced <i>GAY-den</i> ]	<i>pleasures; and is transliterated Eden</i>	proper singular noun; place/territory	Strong's #5731 BDB #727
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâqâh (שָׁקַח) [pronounced <i>shaw-KAW</i> ]	<i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>	Hiphil infinitive construct	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gan (גַּן) [pronounced <i>gahn</i> ]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article	Strong's #1588 BDB #171

**Translation:** Also, [there was] a river going out from Eden to irrigate the garden;...

Because of the way that God designed things, there had to be a provision of water, and there was a river that ran through Eden which essentially irrigated that garden. We do not have rain yet, but a mist which created somewhat of a greenhouse effect. However, there was a running river, whose origins are not given to us. Do we have melting ice further upstream, and that is what provides the water?

### Genesis 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
pârad (פָּרַד) [pronounced <i>paw-RAHD</i> ]	<i>to divide, to separate; to be divided, to be separated; to separate oneself</i>	3 <sup>rd</sup> person singular, Niphal imperfect	Strong's #6504 BDB #825

**Translation:** ...and it separated there...

Somewhere in Eden, or close to Eden, this river separates. The imperfect tense seems to indicate that this is a process; this suggests that we do not have 1 river turning into 4 in one place, all at once, but that is occurring along this river in several nearby junctions.

### Genesis 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
When followed by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
'ar <sup>e</sup> bâ'âh (הָעֲבָרָא) [pronounced <i>ahr<sup>e</sup>-baw-GAW</i> ]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
râ'shîym (רִאשִׁיִּים) [pronounced <i>raw-SHEEM</i> ]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun	Strong's #7218 BDB #910

BDB's full set of meanings: *head, top, summit, upper part, chief, total, sum, height, front, beginning; head (of man, animals); top, tip (of mountain); height (of stars); chief, head (of man, city, nation, place, family, priest); head, front, beginning; chief, choicest, best; head, division, company, band; sum*. Gesenius lists 5 sets of meanings, which includes *what is first and foremost, the beginning, the commencement*.

**Translation:** ...and became four beginnings [of rivers].

We have the perfect tense here, which indicates an accomplished state; and suggests that this was not an ongoing process; that is, on one day, there might be 4 river beginnings and on another, there might be 5.

It is interesting to hear about this, because this is the only description which we have of the world when there was no sin introduced into the world.

Genesis 2:10 Also, [there was] a river going out from Eden to irrigate the garden; and it separated there and became four beginnings [of rivers]. (Kukis mostly literal translation)

Genesis 2:10 Also, there was a river that went out of Eden to irrigate that garden; and there, it separated into 4 other rivers. (Kukis paraphrase)

**A name of the first [is] Pishon; he is going around all land of Havilah where there [is] the gold.**

Genesis  
2:11

**The name of the first [river is] Pishon, it is going around all the land of Havilah, where there [is] gold.**

**The name of the first river is Pishon, which encompasses the territory of Havilah, where there is much gold.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold.
Latin Vulgate	The name of the one is Phison: that is it which compasses all the land of Hevilath, where gold grows.
Masoretic Text (Hebrew)	A name of the first [is] Pishon; he is going around all land of Havilah where there [is] the gold.
Peshitta (Syriac)	The name of the first is Pishon; it is the one which encircles the whole land of Havilah, where there is gold.
Septuagint (Greek)	The name of the one is Pishon, this it is which encircles the whole land of Havilah, where there is gold.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	The first one is the Pishon River that flows through the land of Havilah,...
Easy English	The first river is called Pishon. It flows all through the region called Havilah.
Easy-to-Read Version	The name of the first river was Pishon. This river flowed around the entire country of Havilah.
New Living Translation	The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found.

#### Partially literal and partially paraphrased translations:

American English Bible	The name of the [first river] is Phison. It circles the entire land of Evilat, where there is gold...
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Ancient Roots Translinear	The one from there named Pison, it surrounds all the gold of the land of West-Arabia.
Christian Community Bible	The name of the first river is Pison. It is the one that flows around all the country of Havilah where there is gold,...
God's Word™	The name of the first river is Pishon. This is the one that winds throughout Havilah, where there is gold.
NIRV	The name of the first river is the Pishon. It winds through the whole land of Havilah. Gold is found there.
New Jerusalem Bible	The first is named the Pishon, and this winds all through the land of Havilah where there is gold.
Revised English Bible	The name of the first is Pishon; it is the river which skirts the whole land of Havilah, where gold is found.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The name of the first is Pishon, which goes round about all the land of Havilah where there is gold.
JPS (Tanakh—1985)	The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is.
New Advent Bible	The name of the one is Phison: that is it which compasses all the land of Hevilath, where gold grows.
NET Bible®	The name of the first is Pishon; it runs through [Heb "it is that which goes around."] the entire land of Havilah, where there is gold.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

Concordant Literal Version	The name of the one is Pison. It is that surrounding the entire land of Havilah, where there is gold,...
Context Group Version	The name of the first is Pishon: that is it which encompasses the entire land of Havilah, where there is gold;...
English Standard Version	The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.
New King James Version	The name of the first <i>is</i> Pishon; <i>it is</i> the one which skirts the whole land of Havilah, where <i>there is</i> gold.

Syndein	The name of the first {river} is Pison { refers to the Cyrus River in Armenia} . . . which {river} surrounds the whole land of Havilah . . . where there is much gold. {Note: This is the area of extra- biblical story of Jason and the Golden Fleece. Reports of Jason have been found now in Egyptian papyrus now. So, RBT says 'possibly' Jason's story is based on a historical fact.}.
A Voice in the Wilderness	The name of the first is Pishon; it is the one which circles around all the land of Havilah, where there is gold;...
Updated Webster Bible	The name of the first [is] Pison, which compasses the whole land of Havilah, where [there is] gold;...
World English Bible	The name of the first is Pishon: this is the one which flows through the whole land of Havilah, where there is gold;...
Young's Updated LT	The name of the one is Pison, it is that which is surrounding the whole land of the Havilah where the gold <i>is</i> ,...

**The gist of this verse:**

Genesis 2:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective with the definite article	Strong's #259 BDB #25
Pîyshôwn (פִּישׁוֹן) [pronounced pee-SHOWN]	<i>increase; water poured forth, overflowing; and is transliterated Pison, Pishon</i>	proper noun; location	Strong's #6376 BDB #810

**Translation:** The name of the first [river is] Pishon,...

In the next several verses, we will go through the names of these places and what was in them. This suggests that Adam or several of his descendants explored these various places.

There are many theories as to where this is; but, remember, between then and now, there was an horrendous destructive flood where mountains fell and valleys went up, so that there might not be anything topographically related to that day. Several possible locations for this river in Gesenius p, 673.

Genesis 2:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214



## Genesis 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbab (בָּבַב) [pronounced saw <sup>b</sup> -VAH <sup>B</sup> V]	<i>turning around, going around, surrounding, encompassing, circling around</i>	Qal active participle with the definite article	Strong's #5437 BDB #685
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular construct	Strong's #776 BDB #75
Chăvîylâh (חַוִּילָה) [pronounced khuh-vee-LAW]	<i>circle; sand-land, sand region, wet sand and is transliterated Havilah, Chavilah</i>	proper noun, location; with the definite article	Strong's #2341 BDB #296

**Translation:** ...it is going around all the land of Havilah,...

There are several lands and people named Havilah. However, all of those coming after Genesis 9 have no relationship to this predeluvian place (apart from the use of the name).

## Genesis 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'ăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean <i>that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so</i> [in an apodosis].			
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262

**Translation:** ...where there [is] gold.

That there is gold in this area is interesting and that it is noted is also interesting. Gold, in our time, has become the metal of intrinsic value. Various currencies rise and fall, but there is no substitute for gold. It tends to maintain some sort of an objective value, regardless of the circumstances in the world.

Genesis 2:11 The name of the first [river is] Pishon, it is going around all the land of Havilah, where there [is] gold. (Kukis mostly literal translation)

Genesis 2:11 The name of the first river is Pishon, which encompasses the territory of Havilah, where there is much gold. (Kukis paraphrase)

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**And gold of the land the that [is] good, there bdellium and stone of the onyx.** Genesis 2:12 **(furthermore, the gold of the land [is] good, [and] there [is also] bdellium and onyx stone).**

**(also the gold of the land there is good, along with the bdellium and the onyx stone).**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils.
Latin Vulgate	And the gold of that land is very good: there is found bdellium, and the onyx stone.
Masoretic Text (Hebrew)	And gold of the land the that [is] good, there bdellium and stone of the onyx.
Peshitta (Syriac)	And the gold of that land is good; there is also beryllium and the onyx stone.
Septuagint (Greek)	And the gold of that land is good, there also is carbuncle and emerald.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	That land's gold is pure, and the land also has sweet-smelling resins and gemstones [Heb uncertain].
Contemporary English V. Easy English	...where pure gold, rare perfumes, and precious stones are found. There is good gold in Havilah. There is also bdellium (a kind of sticky stuff that smells good). And there is onyx (a valuable kind of stone).
Easy-to-Read Version	...(There is gold in that country, and that gold is good. There are also Bdllium [12] and Onyx [13] in that country.)
Good News Bible (TEV) <i>The Message</i>	...(Pure gold is found there and also rare perfume and precious stones.) The gold of this land is good. The land is also known for a sweet-scented resin and the onyx stone.
New Berkeley Version New Living Translation	...high quality gold; aromatic gum, too, and onyx stone. The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there.

#### Partially literal and partially paraphrased translations:

American English Bible	...(and the gold from that land is good). There is also coal and ornamental stone.
New Jerusalem Bible	The gold of this country is pure; bdellium and cornelian stone are found there.
Revised English Bible	The gold of that land is good, gum resin and cornelians are also to be found there.

#### Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh—1985)	(The gold of that land is good; bdellium is there, and lapis lazuli [Others "onyx"; meaning of Hebrew shoham uncertain].
NET Bible®	(The gold of that land is pure [Heb "good."]; pearls [The Hebrew term translated "pearls" may be a reference to resin (cf. NIV "aromatic resin") or another precious

stone (cf. NEB, NASB, NRSV "bdellium").] and lapis lazuli [Or "onyx."] are also there).  
 (The gold of that land is good; aromatic resin [Or good; pearls] and onyx are also there.).

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**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

- The Amplified Bible*                      The gold of that land is of high quality; bdellium (pearl?) and onyx stone are there.
- Concordant Literal Version            ...and the gold of that land is exceedingly good. There is the pearl and the onyx stone.
- The Emphasized Bible*                ...moreover the gold of that and, is good,—there, is the bdellium, and the beryl stone,...
- LTHB                                        ...the gold of that land *is* good; there *is* bdellium gum resin, and the onyx stone.
- Syndein                                    Moreover the gold of that land is good. There is {also} bdellium and the onyx stone {rich in other minerals also}.
- World English Bible                    ...and the gold of that land is good. There is aromatic resin and the onyx stone.
- Young's Literal Translation*        ...and the gold of that land is good, there is the bdolach and the shoham stone.

**The gist of this verse:**

<b>Genesis 2:12a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular construct	Strong's #2091 BDB #262

## Genesis 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	masculine singular noun with the definite article	Strong's #776 BDB #75
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
ʔōwb (בוֹט) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As has been discussed previously, this could be the verb which means essentially the same thing.

**Translation:** (furthermore, the gold of the land [is] good,...

This appears to be an aside which is added to the previous verse, and what is being indicated is the great prosperity of that land. In innocence, gold has but little value; but it is beautiful to look at.

## Genesis 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
b <sup>e</sup> dôlach (בְּדֹלַח) [pronounced behd-OH-lakh]	<i>a gum resin, bdellium</i>	masculine singular noun with the definite article	Strong's #916 BDB #95
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'eben (אֶבֶן) [pronounced EH <sup>b</sup> -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced SHOW-hahm]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun with the definite article	Strong's #7718 BDB #995

**Translation:**...[and] there [is also] bdellium and onyx stone).

Other things found in that region included what appears to be an aromatic resin and onyx or some other beautiful type of stone.

Genesis 2:12 (furthermore, the gold of the land [is] good, [and] there [is also] bdellium and onyx stone). (Kukis mostly literal translation)

Genesis 2:12 (also the gold of the land there is good, along with the bdellium and the onyx stone). (Kukis paraphrase)

<b>And a name of the river the second [is] Gihon; this [is] the one circling around all land of Cush.</b>	Genesis 2:13	<b>The name of the second river [is] Gihon; this [is the river that] circles around the entire land of Cush.</b>
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**The name of the second river is Gihon and it circles all the way around the land of Cush.**

Here is how others have translated this verse:

#### **Ancient texts:**

Targum of Onkelos	And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh.
Latin Vulgate	And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.
Masoretic Text (Hebrew)	And a name of the river the second [is] Gihon; this [is] the one circling around all land of Cush.
Peshitta (Syriac)	And the name of the second river is Gihon, the one which encircles the whole land of Ethiopia.
Septuagint (Greek)	And the name of the second river is Gihon, this it is which encircles the whole land of Ethiopia.

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English Easy-to-Read Version	The second is the Gihon River that winds through Ethiopia. The second river is called Gihon. It flows all through the region called Cush. The name of the second river was Gihon. This river flowed around the entire country of Ethiopia.
New Century Version New Living Translation	The second river, named Gihon, flows around the whole land of Cush. The second branch, called the Gihon, flowed around the entire land of Cush.

#### **Partially literal and partially paraphrased translations:**

American English Bible <i>God's Word</i> <sup>TM</sup>	The name of the second river is Geon. It runs around the land of Kush. The name of the second river is Gihon. This is the one that winds throughout Sudan.
Revised English Bible	The name of the second river is Gihon; this is the one which skirts the whole land of Cush.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And the name of the second river is Gihon: this river goes round all the land of Cus.
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Complete Jewish Bible	The name of the second river is Gichon; it winds throughout the land of Kush.
Ferar-Fenton Bible	And the second river is Jihon; it flows along all the land of Kush.
HCSB	The name of the second river is Gihon, which encircles the entire land of Cush.
NET Bible®	The name of the second river is Gihon; it runs through [Heb "it is that which goes around."] the entire land of Cush [Cush. In the Bible the Hebrew word ?????? (kush, "Kush") often refers to Ethiopia (so KJV, CEV), but here it must refer to a region in Mesopotamia, the area of the later Cassite dynasty of Babylon. See Gen 10:8 as well as E. A. Speiser, Genesis (AB), 20.].
NIV – UK	The name of the second river is the Gihon; it winds through the entire land of Cush [Possibly southeast Mesopotamia].

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

A Conservative Version	And the name of the second river is Gihon. The same is it which encompasses the whole land of Cush.
English Standard Version	The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.
Heritage Bible	And the name of the second river is Gihon; it surrounds the whole land of Cush. Cush is Ethiopia, and apparently referred to the entire continent of Africa.
LTHB	And the name of the second river is Gihon. It is the one surrounding all the land of Cush.
Syndein	And the name of the second river is Gihon. It flows through the entire land of Kuwsh {Ethiopia}.
Updated Bible Version 2.11	And the name of the second river is Gihon: the same is it that circles the whole land of Cush.
World English Bible	The name of the second river is Gihon: the same river that flows through the whole land of Cush.
Young's Updated LT	And the name of the second river is Gibon, it is that which is surrounding the whole land of Cush.

### The gist of this verse:

## Genesis 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct (Owens does not list this as a construct)	Strong's #8034 BDB #1027
nâhâr (נְהַר) [pronounced <i>naw-HAWR</i> ]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i> ]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; with the definite article	Strong's #8145 BDB #1041
Gîychôwn (גִּיחֹן) [pronounced <i>ghee-KHOWN</i> ]	<i>a bursting forth; transliterated Gihon</i>	proper singular noun/location	Strong's #1521 BDB #161

This is also spelled without the *yodh*.

**Translation:** [The name of the second river \[is\] Gihon;...](#)

We do not know where this river is, despite the information given to us in this verse. We do not know how the world changed topologically after the fall of man and then after the flood.

## Genesis 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; also a demonstrative pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
çâbab (בָּבַב) [pronounced <i>saw<sup>b</sup>-VAH<sup>B</sup>V</i> ]	<i>turning around, going around, surrounding, encompassing, circling around</i>	Qal active participle with the definite article	Strong's #5437 BDB #685
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 2:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	masculine singular construct	Strong's #776 BDB #75
Kûwsh (כּוּשׁ) [pronounced koosh]	This word is translated variously as Ethiopia, Cush, Cushite and Cushite (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468

**Translation:** ...this [is the river that] circles around the entire land of Cush.

Although it is certainly possible that this is the land of Cush (Ethiopia), it is just as likely that the name of Cush simply came from this early designation found in Genesis.

Genesis 2:13 The name of the second river [is] Gihon; this [is the river that] circles around the entire land of Cush. (Kukis mostly literal translation)

Genesis 2:13 The name of the second river is Gihon and it circles all the way around the land of Cush. (Kukis paraphrase)

<p><b>And a name of the river the third [is] Hiddekel—he [is] the [one] flowing east of Asshur [or, Assyria]. And the river the fourth, he [is] Phrat [or, the Euphrates].</b></p>	<p>Genesis 2:14</p>	<p><b>The name of the third river [is] Hiddekel, [which is] the one flowing east of Asshur [or, Assyria]. The fourth river [is] Phrat [or, the Euphrates].</b></p>
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**The name of the third river is the Hiddekel which is the one flowing east of Assyria. The fourth river is the Euphrates.**

Here is how others have translated this verse:

**Ancient texts:**

- Targum of Onkelos      And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath.
- Latin Vulgate            And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.
- Masoretic Text (Hebrew)    And a name of the river the third [is] Hiddekel—he [is] the [one] flowing east of Asshur [or, Assyria]. And the river the fourth, he [is] Phrat [or, the Euphrates].
- Peshitta (Syriac)            And the name of the third river is Deklat (Tigris); it is the one which flows east of Assyria. And the fourth river is the Euphrates.
- Septuagint (Greek)        And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	The Tigris River that flows east of Assyria is the third, and the fourth is the Euphrates River..
Easy-to-Read Version	The name of the third river was Tigris. [15] This river flowed east of Assyria. The fourth river was the Euphrates.
New Century Version	The third river, named Tigris, flows out of Assyria toward the east. The fourth river is the Euphrates.
New Living Translation	The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

### Partially literal and partially paraphrased translations:

American English Bible	The third river is the Tigris, which flows over toward the Assyrians; and the fourth river is the EuPhrates.
<i>God's Word</i> <sup>TM</sup>	The name of the third river is Tigris. This is the one that flows east of Assyria. The fourth river is the Euphrates.
New Jerusalem Bible	The third river is named the Tigris, and this flows to the east of Ashur. The fourth river is the Euphrates.
Today's NIV	The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the name of the third river is Tigris, which goes to the east of Assyria. And the fourth river is Euphrates.
Ferar-Fenton Bible	The name of the third river is Hidikel, which flows through the east of Ashur, and the fourth river is the Frath [Euphrates].
New Advent Bible	And the name of the third river is Tigris: the same passes along by the Assyrians. And the fourth river is Euphrates.
NET Bible <sup>®</sup>	The name of the third river is Tigris; it runs along the east side of Assyria [Heb "Asshur" (so NEB, NIV).]. The fourth river is the Euphrates.
NIV – UK	The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

The Amplified Bible	The third river is named Hiddekel [the Tigris]; it is the one flowing east of Assyria. And the fourth river is the Euphrates.
Concordant Literal Version	And the name of the third stream is Hiddekel. It is that going east of Ashur. And the fourth stream, it is the Euphrates.
A Conservative Version	And the name of the third river is Hiddekel [Tigris]. That is it which goes in front of Assyria. And the fourth river is the Euphrates.
Darby Translation	And the name of the third river is Hiddekel: that is it which flows forward toward Asshur. And the fourth river, that is Euphrates.
Heritage Bible	And the name of the third river is Hiddekel; it walks east of Assyria. And the fourth river is Euphrates.
LTHB	And the name of the third river <i>is</i> Tigris; it <i>is</i> the one going east of Assyria. And the fourth river <i>is</i> Euphrates.
NASB	The name of the third river is Tigris [Heb Hiddekel]; it flows [Lit is the one going] east of Assyria. And the fourth river is the Euphrates [Heb Perath].
Syndein	And the name of the third river is Hiddekel {Tigris River}. It flows east of Assyria. And the fourth river is Euphrates. {SideNote: The Earth before the flood had one form of typography. After the effects of the flood, the Earth's typography drastically changed.}
World English Bible	The name of the third river is Hiddekel: this is the one which flows in front of Assyria. The fourth river is the Euphrates.
Young's Updated LT	And the name of the third river <i>is</i> Hiddekel, it <i>is</i> that which is going east of Asshur; and the fourth river is Phrat.

### The gist of this verse:

Genesis 2:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct (Owens does not list this as a construct)	Strong's #8034 BDB #1027
nâhâr (נְהַר) [pronounced <i>naw-HAWR</i> ]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625
sh <sup>o</sup> lishîy (שִׁלְשִׁי) [pronounced <i>sh<sup>o</sup>lii-SHEE</i> ]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
Chiddeqel (חִדְקֵל) [pronounced <i>khihd-DEH-keh</i> ]	<i>rapid; and is transliterated Hiddekel and translated Tigris</i>	masculine singular proper noun	Strong's #2313 BDB #293

## Genesis 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: <i>that, this (one)</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; also a demonstrative pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
When <i>water</i> is the subject, this can mean <i>to flow, to pour out</i> . When spoken of a lifestyle or a manner of life, <i>to walk</i> can be understood <i>to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]</i> . This verb can also mean <i>to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow</i> .			
qid <sup>e</sup> mâh (קִדְמָה) [pronounced kid <sup>e</sup> -MAW]	<i>front, East, to the east of; beginning, origin</i>	feminine singular construct	Strong's #6926 BDB #870
'Ashshûwr (אוּשׁוּר) [pronounced ahsh-SHOOR]	<i>a step; transliterated Assur or Assyria</i>	Proper singular noun gentilic/territory	Strong's #804 & #838 BDB #78

**Translation:** The name of the third river [is] Hiddekel, [which is] the one flowing east of Asshur [or, Assyria].

Again, even though these are names that we have heard before, there may be no relationship whatsoever between Asshur here and the actual ancient Assyria with which some of us are familiar.

We are to know that these various lands have been named and they all have rivers flowing through them or around them or along the side. At this point in time, the only person on earth is Adam.

## Genesis 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâhâr (נָהָר) [pronounced naw-HAWR]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625
r <sup>e</sup> bîyîy (רְבִיעִי) [pronounced r <sup>e</sup> -bee-GEE]	<i>a fourth</i>	masculine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917



## Genesis 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one)	3 <sup>rd</sup> person masculine singular, personal pronoun; also a demonstrative pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
Ph <sup>o</sup> rât (פְּרַת) [pronounced f <sup>o</sup> -RAWT]	to break forth, rushing; transliterated <i>Euphrates</i>	masculine singular proper noun	Strong's #6578 BDB #832

**Translation:** The fourth river [is] Phrat [or, the Euphrates].

We have a familiar sounding river, and it is possible that it was preserved; we simply do not know that for a fact.

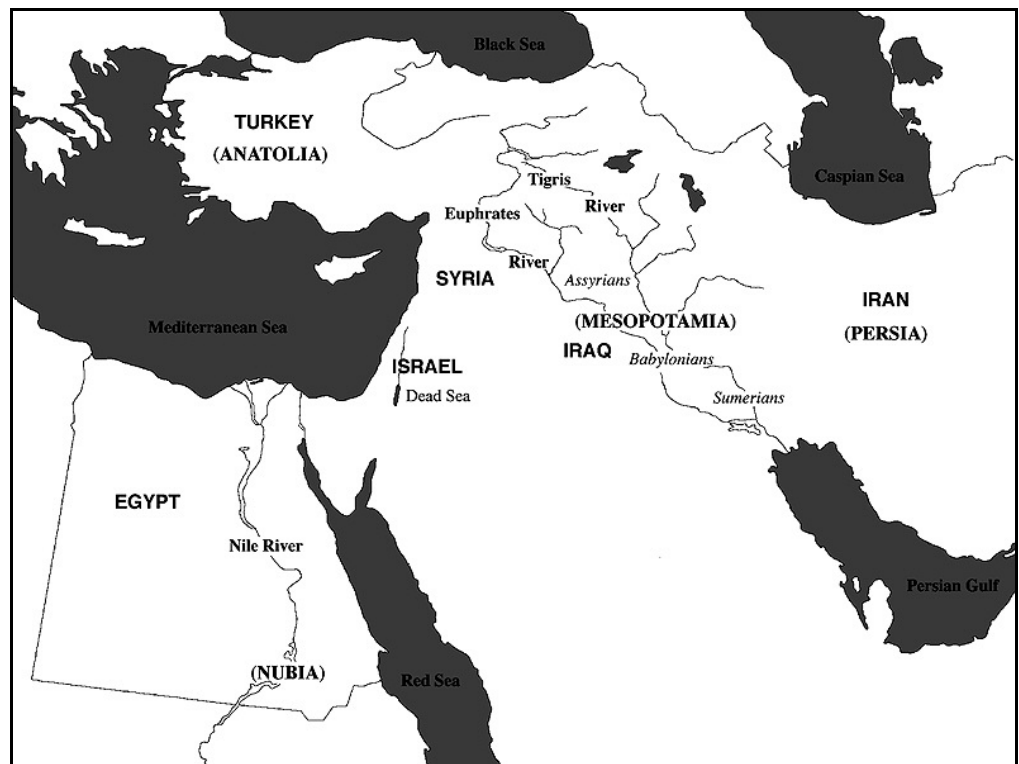
A worthwhile question is, why is this told to us? Why do we find out about the different lands and their rivers?

**Gen 2:10–14:** A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

### Map of the Middle East

God set up an irrigation system for His Garden, and here we have 4 rivers which the primary river breaks down into.

This is the pre-deluvian era (before the flood). Some of what we find here is possibly known to us, such as the Tigris and Euphrates Rivers, which area was once known as the fertile crescent, and today is modern-day Iraq, thought of as anything but fertile. Cush and Havilah are roughly equivalent to the present-day Egypt and the Sudan, and there are two rivers which flow throughout those two areas in this pre-deluvian world. These areas

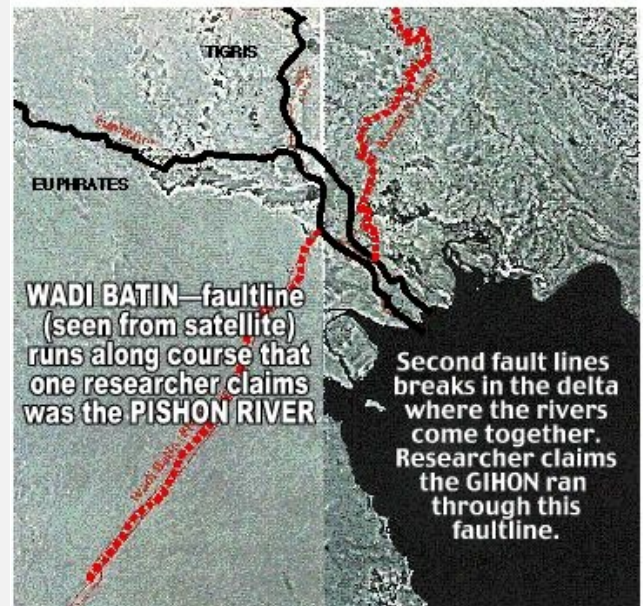


[http://www.yorku.ca/kdenning/images/civilizations%20images/Near%20East%20Museum\\_ANE\\_Map.gif](http://www.yorku.ca/kdenning/images/civilizations%20images/Near%20East%20Museum_ANE_Map.gif)

are fairly far apart, and if connected together by a river out of Eden, it would be difficult to identify that river or its origins (remember, the earth has just been formed and there is no rain), and that a flood unlike anything we could ever imagine will change this landscape forever. Could this river flowing out of Eden be the Jordan River or connected to what is now the Red Sea? At this point, we can only speculate. However, it is not out of the question to possibly connect the Garden of Eden with the Middle East, understanding full well that a flood of unimaginable proportions has radically changed this area as well.

## More Maps of the Middle East

There has been a great deal of speculation as to where these rivers are. Since there are modern locations for the Tigris and Euphrates Rivers, and since they are not far from the Arafat Mountains, those same mountains are thought by some to be the location of the origin of the 4 rivers, 2 of which no longer exist. Another theory is that there are fault lines near the Persian Gulf, making that the origin of these 4 rivers.



[http://www.jonchristianryter.com/IMAGE/FourRivers\(I\).jpg](http://www.jonchristianryter.com/IMAGE/FourRivers(I).jpg)

<http://www.jonchristianryter.com/IMAGE/fig3.jpg>

There is also the possibility that these names from a pre-deluvian world were later given to rivers and lands of a post-deluvian world, as the sons of Noah would have all been familiar with these names from their era.

In any case, it is fascinating that a writer from thousands of years ago had a map in his head from which he describes lands and rivers which existed before the great flood.

So far, God has planted a garden with 4 categories of trees in this garden. God also set up an irrigation system for this garden. Although these 4 rivers had names in the pre-deluvian (pre-flood) era, it is not clear whether these bear any resemblance to the rivers with the same names after the flood.

The original author of this portion of God's Word was obviously no savage but a person who had an appreciation for things aesthetic, geographic and agrarian. We have details here that had to come from a person who knew this antediluvian area. We do not know if it was Adam or Adam's description to his sons who passed it on, but

this is not the kind of information which one would necessarily fabricate. One's first reaction is a desire to know what these proper nouns mean; however, although man certainly began with a full vocabulary, probably far superior to ours, these are proper names given to these rivers and lands by Adam or his early descendants and likely do not have a meaning. If anything meanings have sprung from these words rather than vice versa. In Havilah we have mentioned that there were a lot of precious stones. Again, the original author is one who appreciates things of beauty. I would not be willing to try and designate where these places would be found today. The world-wide flood occurred when the earth was likely less mountainous than it is today; since the flood and the rage of the flood waters, the terrain has probably undergone some remarkable changes. The flood likely caused a great shifting of the earth's plates, the formation of mountains through volcanic activity and plate shifting and, as a result, I believe that the geography of the antediluvian civilization and the postdiluvian civilization possess more dissimilarities than similarities. I do not know enough about geography to say that this is when the continental drift occurred (if such a thing occurred) but I doubt that the areas identified here and later in the Bible are the same. On the other hand, it is equally likely that persons who possessed a knowledge or a record of the antediluvian civilization used these names again to designate new areas of land, as has been man's habit whenever he conquers a new land.

My educated guess, for what it is worth, is that the rivers mentioned here had names that were retained after the flood. However, because of the massive destruction of a worldwide flood, it is unlikely that we are speaking of the very same Tigris and Euphrates rivers as found today.

On the other hand, there is an argument to be made for some of these rivers and lands to coincide. The reason that I would make this guess is that God has chosen a particular plot of land and has given that to the Jews as a piece of real estate forever. Would it not be logical that this piece of real estate has, in a sense, sentimental value to our Lord as the area of the Garden of Eden and the area first occupied by Adam and the woman. Since the middle East, in many ways, seems to be the center of the earth and likely the original populated area (at least since the flood), I would say that these are the very same rivers of today. The other two rivers have either been renamed (if they are still in existence) and the paths of the rivers have certainly been changed dramatically because of the flood. This would, of course, put the original Garden of Eden somewhere between Israel and the Persian Gulf.

The use of the words *one* (not *first*), *second*, *third* and *fourth* are the same as is found in Gen. 1:5,8,13 and 19; the first four days of restoration. The rivers were not necessarily built in a specific order nor was one preeminent; the author just began with one river and then described the others. The lack of detail on the other four lands suggests that the original author of the text from which Moses wrote was not an eyewitness but one who heard this from someone who heard this from someone who heard it from someone who may have been an eyewitness. A much less likely possibility is that Moses simply edited out a lot of text at this point (I am of the opinion that, if Moses did write the book of Genesis, it was from either existing documents or existing information at his time.

Genesis 2:14 [The name of the third river \[is\] Hiddekel, \[which is\] the one flowing east of Asshur \[or, Assyria\]. The fourth river \[is\] Phrat \[or, the Euphrates\].](#) (Kukis mostly literal translation)

Even though these are names that we are familiar with, that does not mean that these have anything to do with the geography of what came later. We don't know if God named this rivers and places or if Adam did (God will have Adam name all of the animals).

If there are people who remember these places from the Eden area (perhaps they know these names simply from the Scriptures which we have before us); they may have simply used these names again. That seems like the mostly reasonable explanation.

Genesis 2:14 [The name of the third river is the Hiddekel which is the one flowing east of Assyria. The fourth river is the Euphrates.](#) (Kukis paraphrase)

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## Man in the Garden of Eden, Naming the Animals

And so takes Y<sup>e</sup>howah Elohim the man and so deposits him in a Garden of Eden to work her and to keep her.

Genesis  
2:15

Then Y<sup>e</sup>howah Elohim took the man and set him in the Garden of Eden to work it and to guard it.

Then Jehovah God took the man and placed him in the Garden of Eden both to work it and to guard it.

Here is how others have translated this verse:

### Ancient texts:

Targum of Onkelos	And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments. [JERUSALEM. And the Lord God took the man, and made him dwell in the garden of Eden; and set him to do service in the law, and to keep it.]
Latin Vulgate	And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.
Masoretic Text (Hebrew)	And so takes Y <sup>e</sup> howah Elohim the man and so deposits him in a garden of Eden to work her and to keep her.
Peshitta (Syriac)	And the LORD God took the man, and put him in the garden of Eden to till it and to keep it.
Septuagint (Greek)	And the Lord God took the man whom He had formed, and placed him in the garden of Delight, to cultivate and keep it.

Significant differences:

### Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD God put the man in the Garden of Eden to take care of it and to look after it.
Easy English	The *Lord God took the man. And he put the man in the garden that was in Eden. God told the man to work with the soil in the garden. God told him to take care of the garden.
Easy-to-Read Version	The Lord God put the man in the garden of Eden to work the soil and take care of the garden.
Good News Bible (TEV)	Then the LORD God placed the man in the Garden of Eden to cultivate it and guard it.
<i>The Message</i>	GOD took the Man and set him down in the Garden of Eden to work the ground and keep it in order.

### Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God took the man that He had formed and put him in the Paradise of Delights, so He could cultivate and care for it.
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup>	Yahweh God took Adam, and left him to serve and keep the garden of Eden. Then the LORD God took the man and put him in the Garden of Eden to farm the land and to take care of it.
New Jerusalem Bible	Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it.



**Mostly literal renderings (with some occasional paraphrasing):**

Complete Jewish Bible	ADONAI, God, took the person and put him in the garden of 'Eden to cultivate and care for it.
Ferar-Fenton Bible	The Ever-living God then took the man and placed him in the Garden of Eden for the purpose of cultivating and taking care of it.
HCSB	The LORD God took the man and placed him in the garden of Eden to work it and watch over it.
New Advent Bible	And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.
NET Bible®	The LORD God took the man and placed [The Hebrew verb ????? (nuakh, translated here as "placed") is a different verb than the one used in 2:8.] him in the orchard in [Traditionally translated "the Garden of Eden," the context makes it clear that the garden (or orchard) was in Eden (making "Eden" a genitive of location).] Eden to care for it and to maintain it [Heb "to work it and to keep it."] [Note that man's task is to care for and maintain the trees of the orchard. Not until after the fall, when he is condemned to cultivate the soil, does this task change.].

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And taking is Yahweh Elohim the human that he had formed and is leaving him in the garden of Eden to serve it and to keep it.
Heritage Bible	And Jehovah God took the man, and deposited him in the garden of Eden to work it and hedge it about..
LTHB	And Jehovah God took the man and put him into the Garden of Eden, to work it and to keep it.
New King James Version	Then the Lord God took the man and put him in the garden of Eden to tend and keep it.
New RSV Syndein	The Lord God took the man and put him in the garden of Eden to till it and keep it. Then 'Jehovah Elohiym'/'Lord God' took the man, and caused him to be placed into the garden of Eden to 'have the authority over it'/'cultivate it' and to guard it {from Satan}.

World English Bible

Yahweh God took the man, and put him into the garden of Eden to dress it and to keep i.

Young's Updated LT

And Jehovah God takes the man, and causes him to rest in the garden of Eden, to serve it, and to keep it.

**The gist of this verse:**

Genesis 2:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ādām (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

**Translation:** Then Y<sup>e</sup>howah Elohim took the man...

Man has been created and we do not know how long he has been alive at this point. Where on earth man was and how God “took him” is unclear.

The word for *take* is the common Hebrew word lâqach (לָקַח) [pronounced *law-KAHKH*] in the Qal imperfect. This is simple action and only a portion of the action is viewed or the action is incomplete. This word can mean anything from *to take one in marriage to take and carry along to take possession of*. It has a widespread usage. Here, nothing more than the simple word *take* is necessary. So from wherever Adam was created; fro there he was taken to the garden of Eden. The Hiphil imperfect of nûwach (וָנַח) [pronounced *NOO-ahkh*], and it means *to deposit, to lay down, to cast down, to place*. The action is causative and a portion of the action is examined.



Genesis 2:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (וּנַח) [pronounced <i>NOO-ahkh</i> ]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5117 (and #3240) BDB #628
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gan (גן) [pronounced <i>gahn</i> ]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular construct	Strong's #1588 BDB #171
‘Ēden (עֵדֶן) [pronounced <i>GAY-den</i> ]	<i>pleasures; and is transliterated Eden</i>	proper singular noun; place/territory	Strong's #5731 BDB #727

**Translation:** ...and set him in the Garden of Eden...

Although there was not plants growing everywhere, God did cause the Garden of Eden to grow; and, apparently, when God put man there, the garden had grown. In Genesis 2, we are given no actual time frame for these things. It would make sense for the Garden of Eden to have been made when God was making plants to grow on the earth. Otherwise, His work would not have been fully complete, it would seem.

Since man is created and made apparently full grown, there is no reason to think that the Garden was not in that state as well.

Genesis 2:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5647 BDB #712

**Translation:** ...to work it...

A garden involves an arrangement of plants and trees in a way that is pleasing. We do not know what sort of implements Adam had to work with nor do we know what changes he would make. However, when we come to Cain and Abel, Abel possesses a sacrificial knife. Therefore, it is not a stretch to think that God may have even provided tools for Adam to work with, even though nothing is ever specifically said about tools.

It is important to note that work is a part of Adam's life in the Garden of Eden. People vary as to how they view work and working their own muscles; but many of us have had wonderful days at work and many of us have looked forward to coming to work. Work is fundamental to human life. Adam is working under perfect environment. Now, you may think that the perfect life is you in a chaise lounge under the sun drinking a margarita, but Adam's ideal life was working in a garden under the sun.

There is another experience, and I am not sure if many have had it: the enjoyment of using one's muscles. I go to the gym and I run on occasion; and most of the time, I force myself to do this. However, there have been times where going to the gym was just exactly what I wanted to do. Running was something that I looked forward to doing (on more occasions than the gym). And there would be this wonderful association of the working of one's muscles with weights or running that feels good, before, during and after. Adam felt like this all the time. It is reasonable to assume that, under perfect environment, he enjoyed using his muscles to work; that this made him feel good.

One more thing: with a perfectly created body, Adam probably saw pleasant results from working out. I have known some people who, just by virtue of walking through life, had good bodies—the least little work, and they would grow muscles. For me, to grow the slightest muscle, it requires quite a workout. For some reason, some bodies respond better to working out; and I would assume that is how it was for Adam.

Genesis 2:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8104 BDB #1036

**Translation:** ...and to guard it.

This final infinitive is fascinating—God places Adam in the garden to keep it, to guard it, to watch over it, to preserve it. So, there is more going on here than meets the eye.

The last two words in this verse which designate man's responsibilities are both in the Qal infinitive construct; which is simple action and is similar to our infinitive or gerund phrase; it can function as a verbal noun. The first of these words is 'âbad (עָבַד) [pronounced *gaw<sup>b</sup>-VAHD*] and it means *to work, or to serve, or to slave or to labor*. The final word in Gen. 2:15 is a very common Hebrew word; it is found in Gen. 3:24 and it means *to guard, to watch, to preserve or to keep*. Dominion and responsibility are inferred here. This is the first recorded responsibility given Adam. God is not going to allow Adam to be idle. This is not in God's plan even in innocence. We, as fallen people, may not have a grasp of what is occurring, but God has just given Adam the equivalent to the keys to the Porsche. Exercising the body is not an unpleasant thing to do, nor is gardening or watching things grow and multiply. To us in our fallen state, since this has become work, it carries a different meaning. However, this was one of the many things which God provided for Adam to do.

As in working the garden, we do not know exactly what Adam had to work with or what he did. However, this indicates that God gave him work and responsibilities.

**Gen 2:15** The LORD God took the man and put him in the Garden of Eden to work it and keep it.

The Garden of Eden was not just a self-sustaining thing. This was not Palm Springs for Adam to go to, retire, and get a little golf in. God put man in this garden to work it and to keep it. Understand that, under perfect environment, physical work was not a burden. If you have children, and you let them run around and be active, they will do this naturally. Trying to make your children sit still is unnatural. They want to run about and to use their muscles.

I personally go to the gym, and, most of the time, I am less than enthusiastic about working out, but I do it. However, once in a great while, it feels really good to work my muscles. I've done moderate physical labor in my life, and once and awhile, when I am working outside, and the temperature is cool but not too cold, it feels really good to work my muscles. Under perfect environment, as man was originally designed, work was enjoyable; using one's muscles felt good. Adam loved to wake up in the morning and go out to the garden, and to feel the rich soil in his hands, and to plant and prune and arrange these plants to his liking (or whatever man did as a part of his gardening chores).

The Hebrew word for *Eden* means *pleasure*, and being in the garden and working the garden was very pleasurable for Adam.

So that you understand the narrative, this is not completely chronological; we are going to double back and God will build the woman. This is the first few months if not years or centuries of man's life (with the woman) and how God dealt with them.

Apart from the first 3 chapters of Genesis (and Genesis 13:10), the Garden of Eden (or the Garden of God) is only mentioned in 5 passages in Scripture:

The Garden of Eden in Scripture	
Scripture	Text/Commentary
<b>Ezek. 28:12b–19</b>	<p>Thus says the Lord GOD: "You were the signet of perfection, full of wisdom and perfect in beauty. You were in <b>Eden, the garden of God</b>; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you. By the multitude of your iniquities, in the unrighteousness of your trade you profaned your sanctuaries; so I brought fire out from your midst; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you. All who know you among the peoples are appalled at you; you have come to a dreadful end and shall be no more forever."</p> <p>This is all about Satan who fell from grace when he sinned; yet once was in the Garden of Eden. Satan will return to this garden in Genesis 3.</p>
<b>Isa. 51:3</b>	<p>For the LORD comforts Zion; He comforts all her waste places and makes her desert wilderness like <b>Eden</b>, her desert like the <b>garden of the LORD</b>; joy and gladness will be found in her, thanksgiving and the voice of song. Zion is the name for one of the mountains that Jerusalem is on. As you may be aware, Israel, although somewhat of a garden compared to the rest of the Middle East, still lacks enough rainfall to make it truly lush. God will, in the Millennium, transform Israel so that it is like the Garden of Eden.</p>

## The Garden of Eden in Scripture

Scripture	Text/Commentary
Ezek. 31:2–12	<p>Son of man, say to Pharaoh king of Egypt and to his multitude: “Whom are you like in your greatness? Behold, Assyria was a cedar in Lebanon, with beautiful branches and forest shade, and of towering height, its top among the clouds. The waters nourished it; the deep made it grow tall, making its rivers flow around the place of its planting, sending forth its streams to all the trees of the field. So it towered high above all the trees of the field; its boughs grew large and its branches long from abundant water in its shoots. All the birds of the heavens made their nests in its boughs; under its branches all the beasts of the field gave birth to their young, and under its shadow lived all great nations. It was beautiful in its greatness, in the length of its branches; for its roots went down to abundant waters. The cedars in the <b>garden of God</b> could not rival it, nor the fir trees equal its boughs; neither were the chestnut trees like its branches; no tree in the <b>garden of God</b> was its equal in beauty. I made it beautiful in the mass of its branches, and all the trees of <b>Eden</b> envied it, that were in the <b>garden of God</b>. Therefore, thus says the Lord GOD: Because it towered high and set its top among the clouds, and its heart was proud of its height, I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. Foreigners, the most ruthless of nations, have cut it down and left it. On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all the ravines of the land, and all the peoples of the earth have gone away from its shadow and left it.” The beauty and majesty of Assyria was like that of a massive tree in the Garden of God, envied by all of the other trees (nations). However, because of its pride, Assyria will be delivered into the hands of another nation.</p> <p>We discussed the location of the Garden of Eden in the previous lesson. It is interesting to note that Assyria is associated here with the Garden of God, as the Tigris and Euphrates Rivers run through Assyria (along with several other rivers). However, I should be quick to point out, what we have here is an analogy, calling <i>Assyria a great tree in the garden of God</i>.</p>
Joel 2:1–3	<p>Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near, a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been before, nor will be again after them through the years of all generations. Fire devours before them, and behind them a flame burns. The land is like the <b>garden of Eden</b> before them, but behind them a desolate desert wilderness, and nothing escapes them. This warns of the coming of the great and terrible Day of the Lord in the Tribulation. In the future, this land will be like the Garden of Eden, but that past and the Tribulation will be like a desolate desert wilderness.</p>
Ezek. 36:33–36	<p>“Thus says the Lord GOD: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the desolate places shall be rebuilt. And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, ‘This land that was desolate has become like the <b>garden of Eden</b>, and the waste and desolate and ruined cities are now fortified and inhabited.’ Then the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and replanted that which was desolate. I am the LORD; I have spoken, and I will do it.” God will make Israel like the Garden of Eden once again.</p>

There is never a call in Scripture for man to make the earth back into the Garden of Eden. That is the gospel according to Joni Mitchell or Arlo Guthrie.

**Gen 2:15** The LORD God took the man and put him in the Garden of Eden to work it and keep it.

Man is clearly fully formed and alive; and it appears as if the Garden of Eden is a going concern as well. The other implication is, there is no woman yet on the scene. We have God, man and the Garden of Eden.

God placed the man in the Garden of Eden, and man was to work in this garden. The word often translated *work* is the Qal infinitive construct of 'âbad (עָבַד) [pronounced *gaw<sup>b</sup>-VAHD*], which means *to work, to serve, to labor; to be a slave to*. Strong's #5647 BDB #712. In the Qal form of this verb, Adam is to *work, serve or be a slave to her* (the Garden of Eden). The word *slave* comes from this verb.

Adam is also supposed *to keep, to guard, to protect, to watch, to preserve* her (the Garden). This is also a fascinating verb to find here—Adam is both the caretaker and the security guard for the Garden of Eden. This is a fascinating verb to find here because, in this perfect environment, what is there to guard the garden from? What is out there, somewhere, is Satan and the fallen angels, who are observing what God is doing here. The earth was theirs at one time, and then it was packed in ice. Now the beautiful earth is being restored, and elect and fallen angels are watching this process with great interest.

What is not mentioned here is tools, interestingly enough. When I work in my yard, I like to have a shovel, a rake and a lawn mower, at the very least. It is not clear what Adam had to work with, if anything. However, I think that Adam's relationship to the soil is closer to that of a lifetime farmer more than it might be to our relationship to the soil. We get our hands dirty and we want to immediately wash them off. However, Adam was formed out of the soil and from the soil grows all of the trees around him, so soil may have felt wonderful in his hands (if you have a garden, you may feel the same way about the soil).

It is also unclear as to exactly what Adam did in the garden. Did he move plants around to his liking? Did he make hiking trails throughout the Garden of Eden. Did he bring water in some way from the rivers to these plants? It would seem that decay was probably not a part of garden activity because Adam had not yet sinned (Adam's sin will affect all things, including the earth). Did he feed animals in the garden? Adam's exact duties, beyond *working and guarding* the Garden of Eden are a matter of speculation.

In any case, this gives us a general view of Adam's life, which may account for many years. However, we will now need to go back to that first day (the first day of Adam's life), and God's commands to Adam.

Because this is not chronological, we do not know if we are simply studying man and his life in the garden, and whether this actually takes us past when Eve was built. What was described in his one verse is Adam's responsibilities with respect to the Garden of Eden.

There was a period of time when there was only Adam and not the woman. Whether this was for a few hours or for a considerable amount of time, I don't know. Although it is interesting to ponder Adam on earth alone for many years, the plain language of Genesis 1:27 (**He created them male and female**) suggests that Eve was created on the 6<sup>th</sup> day along with Adam (that God *rests* on the 7<sup>th</sup> day suggests this as well).

It appears as though these are whether man's duties and life in the garden which are given here and establish a pattern for man over a period of time, apart from the woman. That does not mean that the advent of the woman changed these duties. For instance, you might describe your own life, and how you were hired at a particular company where you worked for 20 years, and you might specify your duties. During this period of 20 years, you might meet a woman and marry her and that might be a part of your story that you double-back and tell about. My point is, these duties are assigned to the man and we do not know how long he attended to these duties. Obviously, he continued this way until the fall, but we do not know how long that time was nor do we know when the woman came on the scene (although, it does appear that she was built on the 6<sup>th</sup> day).

**Gen 2:15** The LORD God took the man and put him in the Garden of Eden to work it and keep it.



We are created in the image of God. I recall that, when I was quite young, I had a lot of toy soldiers, which I would play with incessantly. Part of this involved creating an elaborate environment for them (hills, rivers, trees). So, even though I knew little or nothing about the Bible at this point in time, when I played with my soldiers, I also tried to set up an environment for them as well. Now, my soldiers were much more involved in shooting one another and fighting, than they were in gardening and building bridges; but the general idea was, I would develop an environment and then take my toy soldiers and put them into this environment. This was inherent in my nature, as I am made in the shadow-image of God. It is my understanding that little girls do the same thing with dolls and doll houses, although, from what I have heard, their dolls tend to do less fighting and killing.

Genesis 2:15 Then Y<sup>e</sup>howah Elohim took the man and set him in the Garden of Eden to work it and to guard it. (Kukis mostly literal translation)

Genesis 2:15 Then Jehovah God took the man and placed him in the Garden of Eden both to work it and to guard it. (Kukis paraphrase)

**And so commands Y<sup>e</sup>howah Elohim upon the man, to say, "From every tree of the garden, eating, you will eat,...**

Genesis  
2:16

**And Y<sup>e</sup>howah Elohim commanded the man, saying, "You may freely eat [lit., *eating*, you may eat] from every tree of the garden,...**

**And Jehovah God commanded the man, saying, "You may freely eat from any tree in the garden,...**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the Lord God commanded Adam, saying, Of every tree of the garden eating You may eat.
Latin Vulgate	And he commanded him, saying: Of every tree of paradise thou shalt eat:...
Masoretic Text (Hebrew)	And so commands Y <sup>e</sup> howah Elohim upon the man, to say, "From every tree of the garden, eating, you will eat.
Peshitta (Syriac)	And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat;...
Septuagint (Greek)	And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden you may freely eat,...

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	The LORD God commanded the human, "Eat your fill from all of the garden's trees;...
Contemporary English V. Easy English	But the LORD told him, "You may eat fruit from any tree in the garden... The *Lord God gave these orders to Adam. `You can eat from all the other trees in the garden. You can eat from them as much fruit as you want.
Easy-to-Read Version	And he commanded him, saying: Of every tree of paradise thou shalt eat:...
Good News Bible (TEV)	He told him, "You may eat the fruit of any tree in the garden,...
New Living Translation	But the LORD GOD warned him, "You may freely eat the fruit of every tree in the garden-...

#### Partially literal and partially paraphrased translations:



American English Bible	And Jehovah God gave these instructions to Adam: 'You are free to eat from all the trees of Paradise,...
Ancient Roots Translinear Beck's American Translation	Yahweh God commanded Adam by saying, "  Eat   of any tree of the garden,..." The LORD God gave the man an order: "Eat as you like from any tree in the garden,..."
Christian Community Bible <i>God's Word™</i>	Then Yahweh God gave an order to Man saying,..." The LORD God commanded the man. He said, "You are free to eat from any tree in the garden.
New American Bible	The LORD God gave the man this order: You are free to eat from any of the trees of the garden... Ps 104:14-15.
NIRV	The Lord God gave the man a command. He said, "You can eat the fruit of any tree that is in the garden.
New Jerusalem Bible	Then Yahweh God gave the man this command, 'You are free to eat of all the trees in the garden....

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God gave the man orders, saying, You may freely take of the fruit of every tree of the garden...
Complete Jewish Bible	ADONAI, God, gave the person this order: "You may freely eat from every tree in the garden..."
Ferar-Fenton Bible	And the LORD GOD instructed the man, saying, "For food you may eat of the whole of the trees of the Garden;... .
New Advent Bible NET Bible®	And he commanded him, saying: Of every tree of paradise you shall eat:..." Then the LORD God commanded [This is the first time in the Bible that the verb tsavah (?????, "to command") appears. Whatever the man had to do in the garden, the main focus of the narrative is on keeping God's commandments. God created humans with the capacity to obey him and then tested them with commands] <b>the man, "You may freely eat</b> [The imperfect verb form probably carries the nuance of permission ("you may eat") since the man is not being commanded to eat from every tree. The accompanying infinitive absolute adds emphasis: "you may freely eat," or "you may eat to your heart's content."] <b>fruit</b> [The word "fruit" is not in the Hebrew text, but is implied as the direct object of the verb "eat." Presumably the only part of the tree the man would eat would be its fruit (cf. 3:2).] <b>from every tree of the orchard,...</b>

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

## The Voice

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And instructing is Yahweh Elohim the human, saying, "From every tree of the garden, you are to eat, yea, eat.
English Standard Version	And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,...
LTHB	And Jehovah God commanded the man, saying, Eating you may eat of every tree in the garden;...
Syndein	{Verses 16-17: Parenthesis to Cover the Volitional Test for Man} And Jehovah/God Elohim/Godhead' commanded the man, saying, "From any tree of the garden . . . eating . . . you may eat freely.
A Voice in the Wilderness	And Jehovah God commanded the man, saying, Of every tree of the garden you may eat to feed...
World English Bible	Yahweh God commanded the man, saying, "Of every tree of the garden you may freely eat...:
Young's Updated LT	And Jehovah God lays a charge on the man, saying, "Of every tree of the garden eating You do eat.

**The gist of this verse:**

<b>Genesis 2:16a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâvâh (צוּ) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6680 BDB #845
This is the first time that this word occurs in the Bible.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'al (עַל) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752

## Genesis 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When the verb <i>to command</i> is followed by 'al (אֵל) [pronounced <i>gahl</i> ] simply indicates the person to whom the command is given.			
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

**Translation:** And Y<sup>e</sup>howah Elohim commanded the man,...

God's relationship to man, in perfect environment and in a fallen world, does involve commands and obedience. In the garden, there is but one command that we must obey, and that is related to a tree; and in the fallen world, all fallen men have one command that they must obey, and that is related to a tree as well.

## Genesis 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words.</i> <sup>7</sup>			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êts (עֵץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
gan (גַּן) [pronounced <i>gahn</i> ]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article	Strong's #1588 BDB #171
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive absolute	Strong's #398 BDB #37

<sup>7</sup> When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

## Genesis 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37

The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.<sup>8</sup>

**Translation:** ...saying, "You may freely eat [lit., *eating*, *you may eat*] from every tree of the garden.

Adam is encouraged here to eat from the trees of the garden. This is not stated as a command, but as a permission; for Adam to sample and enjoy the fruits of the various trees.

Genesis 2:16 And Y<sup>e</sup>howah Elohim commanded the man, saying, "You may freely eat [lit., *eating*, *you may eat*] from every tree of the garden,..." (Kukis mostly literal translation)

Genesis 2:16 And Jehovah God commanded the man, saying, "You may freely eat from any tree in the garden,..." (Kukis paraphrase)

...and a tree of the knowing good and evil, you will not eat from him for in a day of your eating from him, dying, you will die."

Genesis  
2:17

...but you will not eat from the Tree of Knowledge [of] good and evil, for in the day that you eat from it, dying, you will die."

...but you will not eat from the Tree of the Knowledge of Good and Evil, for when you eat from that tree, you will die and continue dying."

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat: for in the day that thou eatest thou wilt be guilty of death.
Latin Vulgate	But of the tree of knowledge of good and evil, you will not eat. For in what day soever you will eat of it, you will die the death.
Masoretic Text (Hebrew)	...and a tree of the knowing good and evil, you will not eat from him for in a day of your eating from him, dying, you will die."
Peshitta (Syriac)	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.
Septuagint (Greek)	...but of the tree of the knowledge of good and evil — of it you shall not eat, for in the day that you eat of it, you shall surely die.

Significant differences:

<sup>8</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	...except the one that has the power to let you know the difference between right and wrong. If you eat any fruit from that tree, you will die before the day is over!".
Easy English	But you must not eat fruit from the tree that makes you know right things and wrong things. You will die on the day when you eat that fruit. That is why you must not eat it.
Easy-to-Read Version	But you must not eat from the tree that gives knowledge about good and evil. If you eat fruit from that tree you will die!"
Good News Bible (TEV)	...except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do, you will die the same day."
<i>The Message</i>	...except from the Tree-of-Knowledge-of-Good-and-Evil. Don't eat from it. The moment you eat from that tree, you're dead."
New Century Version	...but you must not eat the fruit from the tree which gives the knowledge of good and evil. If you ever eat fruit from that tree, you will die!"
New Life Bible	But do not eat from the tree of learning of good and bad. For the day you eat from it you will die for sure."
New Living Translation	...except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die."

**Partially literal and partially paraphrased translations:**

American English Bible	...but you must not eat from the tree of the Knowledge of Good and Bad. Because, on whatever day you eat from it, your life will end and you will die.'
Ancient Roots Translinear	...but never eat of the tree of the knowledge of good and evil. The day you eat from it, you will   die  !"
<i>God's Word</i> <sup>TM</sup>	But you must never eat from the tree of the knowledge of good and evil because when you eat from it, you will certainly die."
New American Bible	...except the tree of knowledge of good and evil. From that tree you shall not eat; when you eat from it you shall die.* Gn 3:2-3; Rom 6:23.
Revised English Bible	...'except from the tree of the knowledge of good and evil; the day you eat from that, you are surely doomed to die.'

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	But of the fruit of the tree of the knowledge of good and evil you may not take; for on the day when you take of it, death will certainly come to you.
Complete Jewish Bible	...except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die."
New Advent Bible	But of the tree of knowledge of good and evil, you shall not eat. For in what day soever you shall eat of it, you shall die the death.
NET Bible <sup>®</sup>	...but [The disjunctive clause here indicates contrast: "but from the tree of the knowledge.."] you must not eat [The negated imperfect verb form indicates prohibition, "you must not eat."] from the tree of the knowledge of good and evil, for when [Or "in the very day, as soon as." If one understands the expression to have this more precise meaning, then the following narrative presents a problem, for the man does not die physically as soon as he eats from the tree. In this case one may argue that spiritual death is in view. If physical death is in view here, there are two options to explain the following narrative: (1) The following phrase "You will surely die" concerns mortality which ultimately results in death (a natural paraphrase would be, "You will become mortal"), or (2) God mercifully gave man a reprieve, allowing him to live longer than he deserved.] you eat from it you will surely die [Heb "dying you will die." The imperfect verb form here has the nuance of the specific future because it is introduced with the temporal clause, "when you eat.you will die." That

certainty is underscored with the infinitive absolute, "you will surely die." [The Hebrew text ("dying you will die") does not refer to two aspects of death ("dying spiritually, you will then die physically"). The construction simply emphasizes the certainty of death, however it is defined. Death is essentially separation. To die physically means separation from the land of the living, but not extinction. To die spiritually means to be separated from God. Both occur with sin, although the physical alienation is more gradual than instant, and the spiritual is immediate, although the effects of it continue the separation.]."

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But of the tree of the knowledge of good and evil and blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.
Concordant Literal Version	Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying.
English Standard V. – UK	...but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat [Or when you eat] of it you shall surely die."
Heritage Bible	And of the tree of the knowledge of good and evil you shall not eat from it, because in the day of your eating from it, dying, you shall die.
LTHB	...but of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, dying you shall die.
Syndein	But from the tree of the knowledge of good and evil you will not eat from it . . . because in the day that you eat from it . . . dying {immediate spiritual death} . . . you will surely die {physical death comes into the world and man's future.}." {Note: The penalty for failing the volitional test is two fold. Adam's spiritual death will result immediately. Also, physical death will enter the world for the first time. Adam would live 900 more years, but eventually he would also die physically.}
Young's Updated LT	... and of the tree of knowledge of good and evil, You will not eat of it, for in the day of Your eating of it—dying You will die."

### The gist of this verse:



## Genesis 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êts (עץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
da'ath (דַּעַת) [pronounced <i>DAH-ath</i> ]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun with the definite article	Strong's #1847 BDB #395
ṭôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (עַר) [pronounced <i>rahg</i> ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948
lô' (אֵל or אַל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** ...but you will not eat from the Tree of Knowledge [of] good and evil,...

Quite frankly, I have never been completely pleased with any explanation of the Tree of the Knowledge of Good and Evil. One minor problem here is grammatical—*knowledge* is not in a construct state, so calling it the *knowledge of good and evil* is not exactly correct. However, it is not the *tree of knowledge, good and evil* because we would expect *good and evil* to be preceded by definite articles and for there to be another wâw conjunction in there.

The command here is parallel to those in the Ten Commandments; rather than an imperative, we have the negative followed by the imperfect form of the verb. It means, *you will not*.

Prior to the eating from the fruit of this tree, there is nothing that Adam could do that would be sin or would violate God's laws. Adam could not do evil; he could not do good; these were concepts beyond his comprehension, despite the fact that he was created a genius.

This is a footnote for v. 17 from the Heritage Bible. Because the footnote is so large, I have included it as a separate “doctrine.”

### The Heritage Bible on the Tree of the Knowledge of Good and Evil

The tree of knowledge of good and evil was a physical tree in which God gave the choice to man of taking authority to decide for himself what is good and evil instead of getting his knowledge from God without experimenting. It was the power of choice. But man could decide that something was good or evil only after he experienced it, or he could choose to take God’s word for it. After man experienced evil, it was too late. The evil had come into him and produced death.

God knows good and evil without experiencing evil, because He is the Source of all good. Anything outside of God, Who is good, is evil. God knows evil intuitively, without experiencing it, because He created all good and the possibility of evil. Only God can intuitively know evil without experiencing it. Man is dependent upon God to know what is good and what is evil. God gave man the choice. He could choose to get his knowledge of good and evil by taking God’s Word for it, or he could choose to experiment on his own, which choice itself was evil because it showed a lack of faith in God. That choice inaugurated death into Adam and Eve. Man chose to experiment on his own.

Jesus, the new man, came. He never experimented on His own. He did only what He saw His Father do, in agreement with what He read in the Word of God, which He came to fulfill, Mt 5:17; John 5:19. He said only what He heard His Father say, and did only what He saw His Father do, John 8:38. That is why death could not lay hold of Him. He laid down His life in our place, but death could not hold Him. He rose, alive, because He never chose to experiment with good and evil. He listened to the Father without wavering, and never made any choices on His own.

From <http://www.cathedraluniversity.com/heritagebible/HeritageBibleAcrobat/01Genesis.pdf> accessed April 6, 2012.

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### Genesis 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular construct	Strong’s #3117 BDB #398
’âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #4480 BDB #577
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	Qal infinitive absolute	Strong’s #4191 BDB #559

## Genesis 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559

The Qal infinite absolute is a verbal noun which can serve as a noun, verb or adverb. Here, it is used to intensify the meaning of the main verb and would be translated *surely, certainly, indeed, must*.

This is the first time that we find the word *to die* in the Bible.

**Translation:** ...for in the day that you eat from it, dying, you will die.”

Often, the doubling of a verb intensifies its meaning. Here, the meaning is intensified; but there are also two deaths involved. When Adam ate of the fruit of this tree, he died spiritually. However, down the road, another 900+ years, he would also die physically.

Quite obviously, Adam did not disobey this command—not for awhile.

Here are four holy principles for fathers based upon God's relationship to Adam (all of this is a footnote in the Heritage Bible for v. 17).

### Four Holy Principles for Fathers (from the Heritage Bible)

1. The Father's Number One Priority Is To Give To His Wife And Children The Word of God That God Gave Him, Gen 2:16-24. The instructions God gave Adam on the Tree of Life, and the Tree of Knowledge of Good and Evil, and all the trees, were never repeated to Eve by God because it was God's will for the woman to receive her instructions about God and His Word from the man. It is obvious that when Eve was tempted by Satan Adam had already instructed her in the Word of God as given by God to Adam, Gen 3:3. This holy principle is spelled out in detail in many places in the Bible, but especially 1 Cor 11:3; 14:35; 1 Tim 2:12.

2. After Properly Instructing His Wife In The Word Of God The Husband Must Leave His Wife Perfectly Free To Obey Or Not To Obey The Word Of God, Gen 3:6. It is obvious from the text that Adam was standing there with his wife while Eve was tempted of Satan and took the forbidden fruit, and he did not interfere with her decision in any manner. Adam did not interject himself between Eve's conscience and God at any point. Adam had fully instructed her in the Word of God, and he left her conscience free to act before God. You can search the Bible from beginning to end, and you will never find any place where God condemned Adam for leaving Eve free to act. God's command to the wives to subordinate themselves to their own husbands as to the Lord, Eph 5:22, is God's command to the wives, not a command to the husbands. You can search the Bible from beginning to end, and you will never find any instructions from God on how a man is to make his wife obey him, and you will not find one example of a godly man who forced or manipulated his wife into obedience to God.

### Four Holy Principles for Fathers (from the Heritage Bible)

3. Assume Your Rightful Responsibility, Gen 3:8-13. Both Adam and Eve hid themselves from God trying to avoid facing the consequences of what they had done. That is our nature after sin has entered us. As God called Adam and Eve to face their responsibility, so He calls you and me. Do not resist His call. Face up to the move of God in your conscience to face up to your rightful responsibility. When God called them to face Him, God began with the man. Man it is your responsibility to face up to any situation and take the lead to correct it. Never wait on your wife to prod you to accept responsibility. Move out and accept your rightful responsibility without your wife having to tell you. When God faced them with what they had done both Adam's and Eve's answers were totally accurate but totally without any assuming of responsibility. Adam stated accurately that the woman God gave him, gave him the fruit and he ate it, but there is no indication that he was assuming responsibility for anything. Eve's answer that the snake deceived her and she ate is again totally accurate but without any assumption of responsibility. Especially you men and fathers, ask God to cause you to see your responsibility, and to give you strength to rightfully assume it.

4. Regardless Of Your Past, Get On With God's Will For Your Life, Gen 4:25-26. God covered the sin of Adam and Eve in the slaughter of the animal(s) to obtain skins for their clothing, and promised them that the seed of woman would overwhelm the seed of Satan, and they proceeded to do what God commanded - to multiply and fill the earth with people. In the following years one grown son, Cain, became very hostile and killed his righteous brother, Abel. Adam and Eve could have mourned and wailed over the past, and vowed to never have another baby, but they did not. They had learned from God the secret of life on earth: Put your past under the forgiveness of God, and get on with what He called you to do. Adam and Eve gave birth to another son, Seth, and led him in the way of righteousness. He and his wife gave birth to a son named Enos. Then a movement began to call upon the name of Jehovah. If men will follow these four primary principles our homes and our communities will be better places for the glory of God and the good of mankind

From <http://www.cathedraluniversity.com/heritagebible/HeritageBibleAcrobat/01Genesis.pdf> accessed April 6, 2012.

[Chapter Outline](#)

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We are in Genesis 2, where we go back and look at some particulars of the creation and restoration of the earth. Genesis 2:4–25 is not chronological, although portions of it are. So far, we have gone back to look at God and man in the Garden of Eden. We are still in the Garden of Eden and God will give man one prohibition by which to test his free will.

**Gen 2:16–17** And the LORD God commanded the man, saying, "You may surely eat from every tree of the garden, but from the tree of the knowledge of good and evil you will not eat, for in the day that you eat of it, [in] dying, you will die."

The first word in v. 16 is *command* and it is in the Piel imperfect. The Piel stem could be intensive and it could be completed action without regard to how it came about. Being first in the verse indicates that this command is important. In fact, this is the first recorded words of God to man following man's creation. This indicates that this is most important. From day one of his life on earth, Adam was given a very simple command. One tree was off limits and God even gave Adam a reason for it being off limits. Adam is warned that he will die and *dying* is found twice, a doubling of the verb, a Hebraism. It is first found in the Qal infinitive absolute and then in the Qal imperfect. An infinitive absolute stands alone as a noun, verb or an adverb. Usually, it takes the place of a noun. It can be used to intensify the meaning of the word, as it most certainly does here, but it can also state a state of being. We could translate this, *in a state of dying, you die; or in a state of death, you will begin dying*. . This describes exactly what will happen to Adam when he eats from the tree. He will immediately go into a state of spiritual death; that is, he will not be able to have fellowship with God on his own initiative. God must seek him out and begin the fellowship. So Adam will find himself immediately spiritually dead, cut off from God in several ways. However, this will not be the end of the curse. He will also begin a state of decay and physical degeneration which will eventuate in human death.

This establishes a parallelism between man's state of innocence (or, more properly, perfection) and man's fallen state. As a perfect person, Adam could only do one thing wrong; there was only one act of free will which would cause Adam to lose his fellowship with God and that was choosing to eat from the tree of the knowledge of good and evil. In man's fallen state, there is only one decision of merit which will affect man's relationship to God and that is man's decision concerning another tree, the tree that Jesus Christ died on. Rev. 22:2 and 14 both speak of the *tree* of life; the Greek word used is ξύλον (xulon), and it means *tree, cross, wood, or stocks*. The exact same word is found in I Pet. 2:24 **And He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness; for "by His wounds were you healed."**<sup>9</sup> See also Acts 10:39 13:29 Gal. 3:13. All other decisions for man in his fallen state do not affect his relationship with God one way or the other.

I have mentioned earlier that chapter and verse divisions were all imposed upon the given text of the Bible, and this is another case where the division of this thought into two verses is artificial and unwarranted. Vv. 16–17 express one entire thought and should not be separated.

God sets up one tree in the garden and that tree is to test the volition of man. For man to have free will, there has to be the ability to make a free will choice against God. There is one tree in the garden, and, in innocence, the only way man can sin is by eating from that one tree. In a world of sin, far from the Garden of Eden, we also face one tree which tests our free will—the cross on which Christ died. Our attitude toward that *tree* determines our eternity. Man could choose one tree in the Garden of Eden to express negative volition toward God; man outside of the garden can choose one tree to express positive volition toward God. Adam's eventual choice to eat from this tree will result in a condemnation upon all mankind; our choice to trust in the tree (the cross) of Christ will result in eternal justification.

The words here are identical. The first translation of a book from one language to another was the Greek Bible, which translated the Hebrew Old Testament into the Greek language sometime between 300–100 B.C. It was known as the Septuagint (the LXX), referring to the number of translators involved in this project. In this verse, they used the Greek word xulon (ξύλον) [pronounced *XOO-lohn*], which means *1) wood; 1a) that which is made of wood; 2) a tree*. These are some of the Thayer definitions. Strong's #3586. We find this exact same word used in 1Peter 2:24 (which quotes, in part, Isa. 53): **He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** This exact same word is used in several other New Testament passages to refer to the cross upon which our Lord died (Acts 5:30 10:39 13:29 Gal. 3:13).

In our lives, we make a decision relative to a tree (the cross) to determine our eternal destiny; and Adam was faced with a tree as well, which would determine his eternal destiny. The Tree of the Knowledge of good and evil is that tree. The implication is, Adam lives in a world where there is no good and evil in the realm of his perception. He does not know that it exists. Furthermore, Adam is incapable of doing good or evil in this state. Apart from eating from this tree, Adam cannot sin.

We can partially relate to Adam's innocence through our young children (God has provided a myriad of real life illustrations in order to teach us spiritual realities and interactions). We often protect our children from the outside world, and, as long as possible, we try to preserve their childhoods—their blessed innocence, if you will—for them. In fact, this is why most parents are concerned about what a child sees and hears; and why many parents are concerned about what is on tv or what public education wants to foist upon their children. We are, in effect, protecting the innocence of our children. There are a lot of things a child does not need to know about early on in life. Let me give you a specific example. Most parents are fine with their grammar school kids reading books and seeing movies about mom and dad and their children. Where many parents begin to become uncomfortable is when the school wants to explain to the children exactly where they came from; or the school wants to expose the child to a non-traditional family (such as, a family with two men as partners). This intrudes upon the innocence of the child. Now, quite obviously, some parents could care less; but most parents have some sensitivity when it comes to what their children are exposed to. This is not confined to traditional, Christian families. I have a high school friend who is gay and lives in the very liberal Berkeley, California. When we were in our 20's or 30's and

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<sup>9</sup> Isa. 53:5



walking around Berkeley, he told me that he did not like all of the massage parlors and the various sexually-oriented businesses which were put their advertising right out there on the street for all to see. Now it wasn't that this guy was personally offended and that it bothered him to see this stuff; he simply did not like the idea that young kids walking by these storefronts and were exposed to this type of thing. In his own mind, he believed in retaining the innocence of the child was important. There are words and images which many parents would like to keep from our children as long as possible.

Obviously, children do understand right and wrong and are capable of moral choices, but we shield them as much as possible from the gross sin and evil of the outside world. The typical 5-year old boy has no idea what it is really like out in the world—just absolutely how evil some individuals can be—and we want to perpetuate that innocence for as long as we can. This is all analogous to God and Adam in innocence. Satan was there; demons were there—but they were outside of man's perception. The moral choice before man in innocence was quite simple—there was one prohibition, and that was of eating from the tree of the knowledge of good and evil. God, in this way, protected the innocence and joy of man, and still preserved man's free will.

Why is there a volitional test? God is sovereign, and we, as a shadow image of God, therefore, must have free will. God did not create human robots to just do His bidding; man in innocence has volition and fallen man has volition. This is one of the many ways in which we are made in the image of God. We do not have free will unless there exists some sort of real choice. God equipped man with a perfectly functioning free will. This means man can choose for or against God. Man's free will was not hindered, controlled or coerced by God. Today, our free will is exactly the same. God does not hinder, control or coerce our free will. Within the constraints of our environment, we have real and actual free will.

There has been a lot made of this topic of free will throughout the history of theology, and there are even some who, even today, deny that we have free will (and these can include unbelievers as well as believers). Let me assure you that we all have free will, and that predictability does not contradict the existence of free will. Let's use the example of your own 5-year old son: by age 5 (and long before that), you recognized that he has free will. You can place him in a set of circumstances and then predict his behavior. For some boys, you can say, "Don't touch the stove burner" and you know, as soon as he can move a stool over to the stove, he is going to stand on that stool and touch the burner to confirm what you have told him. That is how his free will functions, and you know it. This does not mean that he lacks free will or that you, because you know in advance what he is going to do, control his free will. You simply know your own child and how his free will functions during certain situations. Our relationship with God is quite similar. God knows us completely and He knows all the choices which we will make. That does not negate us having free will; it simply means that God knows in advance the choices that we will make, as He knows us perfectly.

Understanding that we have true free will and that God knows us perfectly, so as to be able to know what our behavior will be, actually clears up a lot of difficult theological issues related to free will and predestination.

Free will does not mean that you can do anything you want. You cannot choose to fly unassisted by a plane. I personally cannot make the free will choice to bench press 200 lbs, although I see other guys do this in the gym. Our free will with regards to God and moral choice is always functioning; our free will with regards to other things is more limited.

[Gen 2:16–17](#) And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you will not eat, for in the day that you eat of it [in] dying, you will die."

It is interesting that God commands the man here and not the man and the woman. This simply suggests to me that, when this command was given, there was God and man and there was no woman. If the woman was in existence at this time, then the concept could have been authority; the man had authority over the woman and he would later tell the woman about this prohibition. I believe that both concepts are involved here; only man is around and, once the woman is built, man will fill her in as the authority over her.



I mentioned earlier angelic creation. Although we do not know the exact time period, I am going to assume that angels, at one point in time, lived on the earth, until Satan and a third of the angels *fell* (Rev. 12:4). The only details we are given about this are in Isa. 14:13–14 and Ezek. 28:12–15. That they lived on the earth at one time is not stated outright, but it is the only reasonable conclusion we can draw. If the earth was *not* originally created by God as void and formless (Isa. 45:18), then He would have had a purpose for creating it, not unlike His purpose for restoration of the earth. **For thus says Y<sup>e</sup>howah Who created the heavens, the God who formed the earth and made it, Who established it and did not create it a waste [and empty], Who formed it to be inhabited: "I am Y<sup>e</sup>howah and there is no one else."** (Isa. 45:18). God created the earth originally to be inhabited, and the creatures which existed before us when God first created the earth were angels. As we studied in the first chapter of Genesis, **the earth became a wasteland and empty** (Genesis 1:2).

The word we find in Genesis 1:2 and Isa. 45:18 is *tôhûw* (תֹּהוּ) [pronounced *TOE-hoo*], which means *desolate, an empty waste, chaos, trashed, formlessness, confusion, unreality, vain, nothingness, emptiness*. Strong's #8414 BDB #1062. God did *not* create the earth *tôhûw* (Isa. 45:18); it *became* *tôhûw* (Genesis 1:2). God formed the earth to be inhabited. When you put this together, God formed the earth to be inhabited and not a waste and He created the angels as well. Therefore, it is only logical that this earth was originally formed for them to live on.

With regards to man and the woman, here are some alternative theories:

Timelines of the Creation of Man and the Woman	
View	Theory
<b>Traditional View</b>	Man and woman were both created [separately] on the 6 <sup>th</sup> day. God placed them into the Garden of Eden, some of which had fully grown at this point. Everything else in this garden and around the garden would grow by natural processes.
Implications: God created the land animals, He created man, man named all of the animals, God put Adam into a deep sleep and built the woman, all on the same day. At least the Tree of the Knowledge of Good and Evil was probably full grown at this time and, most likely, a number of other trees and plants.	
Problems: There is a lot which occurs on this final day of creation and restoration. It appears as those some trees were supernaturally grown, suddenly, if all days are seen as 24 hour periods of time.	
<b>Alternate View</b>	Although the Bible says that God created man and woman on the 6 <sup>th</sup> day, God created man only with the potential of making a woman from man, which was done sometime later. All of the plants just grew normally. It is possible that the Tree of the Knowledge of Good and Evil was fully grown at the very beginning, but that does not have to be the case.
Implications: God gave man some time to view the world and the animals before building a woman from Adam's rib. This would allow for a natural growth of plants and trees.	
Problems: Although God has completed His creation and restoration by the 6 <sup>th</sup> day, there are important considerations which are deal with at a later time: the building of the woman and the volitional test of the Tree of the Knowledge of Good and Evil. If plants grew normally, then this test was not available to man from day one. Secondly, God rests on the 7 <sup>th</sup> day, but sometime later, builds the woman.	
<b>Alternate View #2</b>	As has been discussed before, there was not a way of keeping and marking time until Day 4, when God made the sun, moon and stars. The first 3 days of restoration could have taken place over longer than a 24-hour period, which would allow for plants to grow at a normal rate. If you are thinking, <i>well, if that 3<sup>rd</sup> day is 5 years, isn't the 3<sup>rd</sup> night the same length of time, thus killing off all the vegetation?</i> And that would be true, except the night comes <i>before</i> its corresponding day. A 12-hour Day 4 would have been preceded by a 12-hour night 4; a year-long Day 3 would have been preceded by a year-long night 3 (when vegetation began to grow), but followed by a 12-hour night 4.

## Timelines of the Creation of Man and the Woman

### View

### Theory

Implications: God presented man with a fully grown Garden of Eden, with fewer plants growing outside of the garden. There would have been time for them to grow naturally. Whether the woman was made on Day 6 or not is a separate topic.

Problems: We are going from a very long first, second and third days to suddenly 24-hour days, which could possibly require God to place the earth in orbit around the sun. However, the spinning of the earth with God being where the sun is, providing light, could allow for a gradual increase of the rotation of the earth (increasing the rotation of the earth on days 1–3; increasing the rotation of the earth could have even occurred on days 4–6). Whether the earth began in an orbit or not, obviously introduces a host of questions of physics.

No matter what sort of a timeline one sets up, one is left with some confusion about plant growth, the rotation of the earth, the orbit of the earth, and the actual length of time of days 1–3 (and perhaps of days 4–6). On the one hand, I do not have any difficulties with supernatural plant growth, as, quite obviously, what is done here involves great power. On the other hand, I have no problems with Days 1–3 being fairly lengthy either.

In this study, I am trying to avoid minutiae; however, I do not want to lay out a timeline which I present as accurate, when there is an equally valid but different timeline.

**Gen 2:16–17** And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you will not eat, for in the day that you eat of it [in] dying, you will die."

There is one more thing—you will note that the verb *to die* is repeated. We have a Qal infinitive absolute followed by a Qal imperfect. The Qal is the normal stem of a word. A verb repeated in this way can express *certainty* or *decisiveness*. Because of the imperfect (continuous) tense, *continuous* action can be implied or even emphasized by this construction. However, we can also just take this literally—in the day that you eat of it, dying, you will die. Since we will continue to talk about Adam and his children for several chapters after he takes and eats the fruit of this tree, this means that Adam did not physically die the moment that he ate of the fruit of this tree. However, eating of this tree led to his eventual physical death (*dying* in a continuous sense). The death which Adam experienced immediately was a spiritual death. It is clear (in the chapters to follow) that God communed with Adam daily in the garden. However, when he and the woman eat of the tree of the knowledge of good and evil, they will hide from God. God has to seek them out in spiritual death (setting another precedent); they do not seek out God. We will discuss this in greater detail when man falls.

**Gen 2:16–17** And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you will not eat, for in the day that you eat of it [in a state of] dying, you will die."

This is an alternate way to read these two verses. When Adam eats of the Tree of the Knowledge of Good and Evil, that will place him into a state of dying or a state of death (spiritual death). In the future (imperfect tense, which generally connotes either continuous or future action), he will die physically.

Genesis 2:17 ...but you will not eat from the Tree of Knowledge [of] good and evil, for in the day that you eat from it, dying, you will die." (Kukis mostly literal translation)

Genesis 2:17 ...but you will not eat from the Tree of the Knowledge of Good and Evil, for when you eat from that tree, you will die and continue dying." (Kukis paraphrase)

Genesis 2:16–17 And Y<sup>ehowah</sup> Elohim commanded the man, saying, "You may freely eat [lit., *eating, you may eat*] from every tree of the garden, but you will not eat from the Tree of Knowledge [of] good and evil, for in the day that you eat from it, dying, you will die." (Kukis mostly literal translation)

Genesis 2:16–17 And Jehovah God commanded the man, saying, “You may freely eat from any tree in the garden, but you will not eat from the Tree of the Knowledge of Good and Evil, for when you eat from that tree, you will die and continue dying.” (Kukis paraphrase)

**And so says Y<sup>e</sup>howah Elohim, “Not good to be the man to alone. I will manufacture for him an aid as opposite him.”**

Genesis  
2:18

**And Y<sup>e</sup>howah Elohim said, “[It is] not good for the man to be alone. I will make for him a helper over against him.”**

**And Jehovah God said, “It is not good for man to be alone. I will make a helper-counterpart for him.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Targum of Onkelos	And the Lord God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him. [JERUSALEM. I will make for him a yoke-fellow, going forth with him.]
Latin Vulgate	And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah Elohim, “Not good to be the man to alone. I will manufacture for him an aid as opposite him.”
Peshitta (Syriac)	Then the LORD God said, It is not good that the man should be alone; I will make him a helper who is like him.
Septuagint (Greek)	And the Lord God said, It is not good that the man should be alone, let Us make for him a helper suitable to him.

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	Then the LORD God said, "It's not good that the human is alone. I will make him a helper that is perfect for him."
Contemporary English V.	The LORD God said, "It isn't good for the man to live alone. I need to make a suitable partner for him."
Easy English	Then the *Lord God said, 'It is not good for man to be alone. I will make a helper as a partner for him.'
Easy-to-Read Version	Then the Lord God said, "I see that it is not good for the man to be alone. I will make a person like him to help him."
Good News Bible (TEV)	Then the LORD God said, "It is not good for the man to live alone. I will make a suitable companion to help him."
<i>The Message</i>	GOD said, "It's not good for the Man to be alone; I'll make him a helper, a companion."
New Berkeley Version	The LORD God said: It is not good for the man to be alone; I will make him a suitable helper, completing him.
New Living Translation	Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is just right for him."

#### **Partially literal and partially paraphrased translations:**

American English Bible	And Jehovah God said: 'It isn't good for the man to be alone. Let's make a helper for him.'
Ancient Roots Translinear	Yahweh God said, "Adam alone is not good. I will make a helper to him before him."

Beck's American Translation	Then the LORD God said, "It isn't good for the man to be alone. I will make him a helper such as he needs."
God's Word™	Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is right for him."
New American Bible	The LORD God said: It is not good for the man to be alone. I will make a helper suited to him. Helper suited to him: lit., "a helper in accord with him." "Helper" need not imply subordination, for God is called a helper (Dt 33:7; Ps 46:2). The language suggests a profound affinity between the man and the woman and a relationship that is supportive and nurturing. Tb 8:6; Sir 36:24; 1 Cor 11:9; 1 Tm 2:13.
NIRV	The Lord God said, "It is not good for the man to be alone. I will make a helper who is just right for him."

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God said, It is not good for the man to be by himself: I will make one like himself as a help to him.
Complete Jewish Bible	ADONAI, God, said, "It isn't good that the person should be alone. I will make for him a companion suitable for helping him."
Ferar-Fenton Bible	The EVER-LIVING GOD also said, "It is not good for the man to be in solitude; I will make a comforter to live with him."
HCSB	Then the LORD God said, "It is not good for the man to be alone. I will make a helper who is like him."
JPS (Tanakh—1985)	Then the LORD God said, 'It is not good for the man to be alone; I shall make a partner suited to him.'
Judaica Press Complete T.	And the Lord God said, "It is not good that man is alone; I shall make him a helpmate opposite him."
NET Bible®	The LORD God said, "It is not good for the man to be alone [Heb "The being of man by himself is not good." The meaning of "good" must be defined contextually. Within the context of creation, in which God instructs humankind to be fruitful and multiply, the man alone cannot comply. Being alone prevents the man from fulfilling the design of creation and therefore is not good.]. I will make a companion [Traditionally "helper." The English word "helper," because it can connote so many different ideas, does not accurately convey the connotation of the Hebrew word ?????? ('ezer). Usage of the Hebrew term does not suggest a subordinate role, a connotation which English "helper" can have. In the Bible God is frequently described as the "helper," the one who does for us what we cannot do for ourselves, the one who meets our needs. In this context the word seems to express the idea of an "indispensable companion." The woman would supply what the man was lacking in the design of creation and logically it would follow that the man would supply what she was lacking, although that is not stated here. See further M. L. Rosenzweig, "A Helper Equal to Him," <i>Jud</i> 139 (1986): 277-80.] for him who corresponds to him [The Hebrew expression ???????????? (k̄ȳnegdo) literally means "according to the opposite of him." Translations such as "suitable [for]" (NASB, NIV), "matching," "corresponding to" all capture the idea. (Translations that render the phrase simply "partner" [cf. NEB, NRSV], while not totally inaccurate, do not reflect the nuance of correspondence and/or suitability.) The man's form and nature are matched by the woman's as she reflects him and complements him. Together they correspond. In short, this prepositional phrase indicates that she has everything that God had invested in him.]"
<i>The Scriptures</i> 1998	And יהוה Elohim said, "It is not good for the man to be alone, I am going to make a helper for him, as his counterpart."

### Limited Vocabulary Translations:

International Standard V .

### **Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

### **Jewish/Hebrew Names Bibles:**

Kaplan Translation .

### **Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

### **Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Now the Lord God said, It is not good (sufficient, satisfactory) that the man should be alone; I will make him a helper meet (suitable, adapted, complementary) for him.
Concordant Literal Version	And saying is Yahweh Elohim, "Not good is it for the human for him to be alone. Make for him will I a helper as his complement."
Darby Translation	And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his like.
English Standard Version	Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."
exeGesés companion Bible	And Yah Veh Elohim says, Not good - Adam being alone; I work a helper for him.
Heritage Bible	And Jehovah God said, The man being separate is not good; I will make for him a helper, the counterpart [neged, the front part, the part opposite, a counterpart, in the presence of, in the sight of, a spouse.] for him.
New King James Version	And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."
Syndein	{Right Woman to be Made for Her Right Man - as a Responder to Man} And Jehovah/God Elohiym/Godhead {Jesus Christ} said, "Not good is the being of man {'adam} with reference to his aloneness. I will manufacture {'asah} for him an associate responding to him."
Updated Bible Version 2.11	And Yahweh God said, It is not good that the man should be alone; I will make a matching helper for him.
World English Bible	Yahweh God said, "It is not good that the man should be alone; I will make him a helper suitable for him."
Young's Updated LT	And Jehovah God says, "Not good for the man to be alone, I make for him an helper—as his counterpart."

### **The gist of this verse:**



## Genesis 2:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
'ādām (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bah</i> ]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, apart*.

**Translation:** And Y<sup>e</sup>howah Elohim said, “[It is] not good for the man to be alone.

God has set everything up, and again, He begins to speak. This suggests that He is speaking for a reason to actual hearers. God's observation is, it is not good for man to be alone. God is speaking to angels who do not have male-female relationships as we have. So this is a very new thing on the earth (Jer. 31:22).

God is not speaking to Himself nor is He speaking to Adam. We have God speaking throughout the first few chapters of Genesis. It is one member of the Godhead speaking to another member. The reason for speaking is simple: there is an entire angelic creation, both fallen and elect angels who are on hand to witness all of this. At one point in time, the earth was their personal stomping ground. When Satan fell and took a third of the angels



with him, God froze the earth in an ice pack. Now it has been thawed and the angels are intently observing the transpiring of these events. God narrates what is occurring.

<b>Genesis 2:18b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 <sup>st</sup> person singular, Qal imperfect; with the cohortative hê	Strong's #6213 BDB #793
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 <sup>st</sup> person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
‘êzer (עָזַר) [pronounced <i>ÇAY-zer</i> ]	<i>help, aid</i>	masculine singular substantive	Strong's #5828 BDB #740
kaph or k <sup>e</sup> (כ) [pronounced <i>kê</i> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5048 BDB #617
With the kaph preposition, neged means <i>over-against, opposite one another, corresponding</i> .			

**Translation:** I will make for him a helper over against him.”

The Revealed Member of the Trinity, Jesus Christ, in His preincarnate form, says that He will, Himself, make a corresponding helper for the man.

At this point in time, I do not believe that it is still the sixth day.<sup>10</sup> We have a lot going on, which includes all of the animals being named, and then the building of the woman. God has made the mammals and other land animals and then He created Adam.

If it is the 6<sup>th</sup> day, then the animals would have had to be made almost instantaneous (easy for God to do); then God would have been bringing animals to Adam quickly to name, even yet while Adam is learning what to do in the garden. This strikes me as being very rushed for this all to be the 6<sup>th</sup> day.

<sup>10</sup> There is some scholarly disagreement here; some believe that God created the female within the man's soul and Gen. 1:27 actually refers to the man, singular, only. The Hebrew has man in the plural in that verse (which, certainly could still allow for the woman as part of the man). However, the simple reading of Gen. 1:26–27 seems to indicate that the man and the woman were both created on the same day.

It would make more sense that God has taken Adam to the garden which He, God, had prepared several days previous. He outlines Adam's responsibilities, particularly the mandate not to eat of the tree of knowing good and evil. God has designed Adam so that he is brilliant; although, perhaps, not as brilliant as angelic creation. It is likely that God created man inferior to angels in every respect to teach the fallen and the elect angels.

*To make* is from the Qal imperfect of 'âsâh (עָשָׂה) [pronounced *gaw-SAWH*], which means *to do or to make* and is found in Gen. 1:7,25 and 2:2. This is a clear-cut example of a Qal stem used as a future tense. What God will design for man is a *helper*, or a *person who will assist, relieve and help man*. God is spoken of as a *help* in Ex. 18:4. *Neged* (נֶגֶד) [pronounced *NEH-ged*] is an preposition which refers to something which is conspicuous or something which is always in front of. It is translated *before the sight of, or in front of, or corresponding to*. Even though God has decided that He will make this helper for Adam, God does not do that immediately. God first brings to Adam members of the animal kingdom for Adam to name. Because Adam is a genius, he will develop names for all of the animals as a result of his intelligence and free will. Adam will recognize that there are a lot of animals but he will certainly realize that there are no animals with which he can fellowship.

Now, you might expect that God would, right then and there, make a woman. He does not. God does something else first.

Adam has been created and he is in the garden. The garden has 4 kinds of trees in it: one category of trees appeals to Adam's soul, another to his body (it is good for food); a 3<sup>rd</sup> tree is related to everlasting life; and a 4<sup>th</sup> tree is related to a knowledge of good and evil. They are allowed to partake of the first 3 classifications of trees. They can look at and enjoy the first set of trees, and they are allowed to eat from the 2<sup>nd</sup> and 3<sup>rd</sup> set of trees (there appears to be only one tree which makes up this 3<sup>rd</sup> set).

God places man in this garden to work the garden and to guard it.

**Gen 2:18** Also the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

At some point in time, whether the 6<sup>th</sup> day, or much later, God looked at man and decided to make for man a companion of his own kind (to be theologically accurate, God made this decision in eternity past before He created man).

There are actually several words which describe what God is going to make. We first of all have the Hebrew word 'êzer (עֵזֶר) [pronounced *GAY-zer*] [this *G* is a guttural sound coming from the back of the mouth above the tongue], and Brown, Driver and Briggs offer up the meanings *a help, succor* and Strong suggests *aid* as another of the various meanings for the word *helper* found here. Let me also suggest the words *counterpart* and *ally*. What follows is the preposition *like, as* and the multi-use word *neged* (נֶגֶד) [pronounced *NEH-ged*], which can be found used as a preposition, adverb or substantive. It means *what is conspicuous* when it is a substantive and, as a preposition, *in front of, in the sight of, opposite to, before* (in the sense of being *in front of*). Strong's #5048 BDB #617. Affixed to *neged* is the 3<sup>rd</sup> person masculine singular suffix, which refers to Adam, and identifies *neged* as a preposition. We may translate this second sentence in a myriad of ways: *I will make for him a helper as opposite him*. Or, *I will make for him an ally as his counterpart*. Or, *I will make for him a helper corresponding to him*.

Here is how others have translated this line:

### What God will Make for Adam

Translation	Text
Contemporary English Version	I need to make a suitable partner for him.
Concordant Literal Version	Make for him will I a helper as his complement.

What God will Make for Adam	
Translation	Text
Easy-to-Read Version	I will make a person like him to help him.
Good News Bible	I will make a suitable companion to help him.
Holman Christian Standard Bible	I will make a helper who is like him.
The Judaica Press Complete Tanach	I shall make him a helpmate opposite him.
KJV 2000	I will make him a helper suitable for him.
The NET Bible	I will make a companion for him who corresponds to him.
Rotherham's Emphasized Bible	I will make for him a helper as his counterpart.
R. B. Thieme Jr.	I will manufacture for him an associate responding to him.
A Voice in the Wilderness	I will make him a helper to complement him.

Most of the translations above are available for E-sword (for those you use the free program E-sword on your computer). The lighter translations above are prone to paraphrase and the darker ones tend to translate as accurately as possible.

E-sword and some Bible modules are found at [www.e-sword.net](http://www.e-sword.net) (I recommend this program highly); and go to <http://www.davidcox.com.mx/e-swordmodules/bibles.html> for additional modules. Another excellent site is <http://e-sword-users.org> but you will have to set up a sign-in name here (it is completely free).

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It may seem, with the next few verses, that the narrative is going astray, but this is all related. We develop a narrative at this point, leading to God building the woman for the man.

Genesis 2:18 **And Y<sup>e</sup>howah Elohim said, “[It is] not good for the man to be alone. I will make for him a helper over against him.”** (Kukis mostly literal translation)

Genesis 2:18 **And Jehovah God said, “It is not good for man to be alone. I will make a helper-counterpart for him.”** (Kukis paraphrase)

**And so forms, Y<sup>e</sup>howah Elohim, from the ground every living thing of the field and every bird of the [two] heavens and so He brings [them] unto the man to see what he calls to them. And all that calls to them, the man, a soul, a living thing, that [is] his name.**

Genesis 2:19

**Then Y<sup>e</sup>howah Elohim formed from the ground every living thing of the field and every bird of the heavens and He brought [them] to the man to see what he would call them. And whatever the man called them—the living soul—that [was] their name.**

**Then Jehovah God formed every living thing of the field and every bird of the heavens from the ground. He brought these creatures to the man to see what he would call them, and whatever the man called them, that was their name.**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos	And the Lord God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. [JERUSALEM. And for Adam was not found a yoke-fellow going forth with him.]
Latin Vulgate	.And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name
Masoretic Text (Hebrew)	And so forms, Y <sup>e</sup> howah Elohim, from the ground every living thing of the field and every bird of the [two] heavens and so He brings [them] unto the man to see what he calls to them. And all that calls to them, the man, a soul, a living thing, that [is] his name.
Peshitta (Syriac)	And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them; and whatever Adam called every living creature, that was its name.
Septuagint (Greek)	And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and He brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	So the LORD took some soil and made animals and birds. He brought them to the man to see what names he would give each of them. Then the man named the tame animals and the birds and the wild animals. That's how they got their names. None of these was the right kind of partner for the man.
Easy English	So the *Lord God had formed from dust all the animals on land. And he had formed all the birds that fly in the air. God brought the animals and birds to Adam. God wanted to see what names Adam would give to them. That was why he brought them to him. Whatever name Adam gave, that was the name for each *creature.
Easy-to-Read Version	The Lord God used dust from the ground and made every animal in the fields and every bird in the air. The Lord God brought all these animals to the man, and the man gave everything a name.
Good News Bible (TEV)	So he took some soil from the ground and formed all the animals and all the birds. Then he brought them to the man to see what he would name them; and that is how they all got their names.
<i>The Message</i>	So GOD formed from the dirt of the ground all the animals of the field and all the birds of the air. He brought them to the Man to see what he would name them. Whatever the Man called each living creature, that was its name.

#### Partially literal and partially paraphrased translations:

American English Bible	Well, after God made all the wild animals of the plains and all the winged creatures of the skies (from the ground), He brought them to Adam to see what he would call them. And whatever Adam called each living animal was what its name became.
Ancient Roots Translinear	Yahweh God brought into Adam all the life of the field and all the birds of the heavens he designed on earth to see what he called them. Adam called any living soul its name.
Christian Community Bible	Then Yahweh God formed from the earth all the beasts of the field and all the birds of the air and brought them to Man to see what he would call them; and whatever Man called every living creature, that was its name.

<i>God's Word™</i>	The LORD God had formed all the wild animals and all the birds out of the ground. Then he brought them to the man to see what he would call them. Whatever the man called each creature became its name.
NIRV	The Lord God had formed all of the wild animals. He had also formed all of the birds of the air. He had made all of them out of the ground. He brought them to the man to see what names he would give them. And the name the man gave each living creature became its name.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And from the earth the Lord God made every beast of the field and every bird of the air, and took them to the man to see what names he would give them: and whatever name he gave to any living thing, that was its name.
Complete Jewish Bible	So from the ground ADONAI, God, formed every wild animal and every bird that flies in the air, and he brought them to the person to see what he would call them. Whatever the person would call each living creature, that was to be its name.
Ferar-Fenton Bible	Therefore, the EVER-LIVING GOD, who had formed out of the ground every animal of the field as well as every bird of the skies, took them to the man to see what he would name them. And whatever the man with the Living Soul called them, that was their name.
New Advent Bible	And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.
NET Bible®	The LORD God formed [Or "fashioned." To harmonize the order of events with the chronology of chapter one, some translate the prefixed verb form with vav (?) consecutive as a past perfect ("had formed," cf. NIV) here. (In chapter one the creation of the animals preceded the creation of man; here the animals are created after the man.) However, it is unlikely that the Hebrew construction can be translated in this way in the middle of this pericope, for the criteria for unmarked temporal overlay are not present here. See S. R. Driver, <i>A Treatise on the Use of the Tenses in Hebrew</i> , 84-88, and especially R. Buth, "Methodological Collision between Source Criticism and Discourse Analysis," <i>Biblical Hebrew and Discourse Linguistics</i> , 138-54. For a contrary viewpoint see IBHS 552-53 §33.2.3 and C. J. Collins, "The Wayyiqtol as `Pluperfect': When and Why," <i>TynBul</i> 46 (1995): 117-40.] out of the ground every living animal of the field and every bird of the air. He brought them to the man to see what he would [The imperfect verb form is future from the perspective of the past time narrative.] name them, and whatever the man called each living creature, that was its name.

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann’s Commentary .  
 Lexham English Bible .  
 Translation for Translators .  
 The Voice .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version   And furthermore Yahweh Elohim, having formed from the ground all field life and every flyer of the heavens, He is also bringing it to the human to see what he will call it. And whatever the human living soul is calling it, that is its name.

Context Group Version       And out of the ground YHWH God formed every beast of the field, and every bird of the skies { or heavens }; and brought them to the man to see what he would call them: and whatever the man called every living life { soul }, that was the name.

Darby Translation             And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought [them] to Man, to see what he would call them; and whatever Man called each living soul, that was its name.

exeGesés companion Bible   And from the soil  
 Yah Veh Elohim forms every live being of the field  
 and every flyer of the heavens;  
 and brings to Adam to see what he calls them:  
 and whatever Adam calls every living soul,  
 is its name.

Heritage Bible                 And out of the soil Jehovah God formed every living thing of the field and every bird of the heavens, and brought them to Adam to see what he would call them; and what Adam called every living soul, that was his name.

World English Bible           Out of the ground Yahweh God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name.

Young’s Updated LT          And Jehovah God forms from the ground every beast of the field, and every fowl of the heavens, and brings in unto the man, to see what he does call it; and whatever the man calls a living creature, that is its name.

**The gist of this verse:**

Genesis 2:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
yâtsar (יצר) [pronounced yaw-TSAR]	<i>to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #3335 BDB #427
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217



Genesis 2:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i> ]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine construct	Strong's #2416 BDB #312
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

**Translation:** Then Y<sup>e</sup>howah Elohim formed from the ground every living thing of the field...

In Genesis 1, we were not told that the animals were made from the ground, using the chemicals of the ground to make each animal.

Yâtsar (צָרָה) [pronounced *yaw-TSAR*] is the verb for fashioning and molding and here. The Qal imperfect is used here for the building or the fashioning of the animals from the elements of the ground. We are use to a tense system which incorporates time into most verbs and the Hebrew does not. Context determines the time of the action; as we have just seen two Qal imperfect verbs used as a past tense and as a future tense. Like mankind, most animal groupings proceed from a single set of parents. For instance, the extremely divergent dog family has but one ancestor. These are the animals which Adam was naming. This process took perhaps two to four hours as God paraded the animals and birds before Adam. This is an expansion of Genesis 1:28. Adam is a genius, and although he is but a few hours old, he is able to devise names for these animals from his own intellect and free will. He is enthused about the animals, the garden, his fellowship with Jesus Christ, but he notices that there is no one on earth who is like himself.

We already have the time frame for God creating animals. This was all done on the 6<sup>th</sup> day when God created man.

Generally speaking, when we have a succession of wâw consecutive with imperfect verbs, we are speaking of successive action. However, in the previous verse, there was a Qal infinitive construct followed by an imperfect without a wâw consecutive, so that puts an end to the successive action there. This verse goes back and picks up some successive steps. First God makes the animals and then He brings them to the man to see what he would call them. We already know that God made man after the animals in Genesis 1. Therefore, the order is

not being reversed here. Logically, before God brings an animal to Adam to be named, God would have to make the animal, and that is all that is being said in this verse.

Genesis 2:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ôwph (עוֹף) [pronounced <i>gohf</i> ]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; in the construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

**Translation:** ...and every bird of the heavens...

God also made the bird of the field. Note that we do not have an additional wâw consecutive and an imperfect verb, or that would suggest that God made the land animals first and then the birds, as that would be the opposite of what is told to us in Genesis 1.

Genesis 2:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

**Translation:** ...and He brought [them] to the man...

The birds were created first, then the animals of the field, and then man; and then God brings them to the man. The imperfect tense does not mean that each and every event has to be discussed.

Genesis 2:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by a lâmed, as it is here, it means <i>to give a name to</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...to see what he would call them.

There are two things implied here: first, the superiority of man over animals (as man names the animals) and the idea that man's volition means something; that man functions as a separate volitional being, able to make choices.

Many of us, particularly when we sin or fail, like to blame everyone else—particularly God, because He made us—but our free will does exist; it is real. God has given us children so that we can understand how that which we produce is capable of having free will and even overruling our free will.

Genesis 2:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481

Genesis 2:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by a lâmed, as it is here, it means <i>to give a name to.</i>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular noun	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine noun	Strong's #2416 BDB #312
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; also a demonstrative pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027

**Translation:** And whatever the man called them—the living soul—that [was] their name.

God is giving man charge of this world, and this begins by giving man duties in the garden and naming all of the animals.

These wâw consecutives followed by imperfect verbs could be interpreted that, God made an animal and then brought that animal to Adam to be named. However, the order of creation in Genesis 1 would indicate that this is not the case. The actual order is, God made every animal and then brought these animals to Adam to be named.

There is no need to suppose that this happened all at once. God did not necessarily, for the next 17 days, bring animal after animal to Adam and say, "What will you call this animal?" Adam has a job, working in the garden. It would not seem out of order that, now and again, God would bring animals—or even pairs of animals—to Adam, to be named. This may have occurred over several weeks or even several years,

**Gen 2:19** Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.

Again, as we studied before with Adam in Genesis 1, animals are made out of the chemicals of the earth—a statement which we understand fully today, but a statement which is amazing in that it was written 3000 years ago or more.

We know that, from one man and one woman, we got a very diverse population. We also know that, in the realm of dog breeding, the breeds we find today are relative recent, and so bred over the past millennium or so. Therefore, it is reasonable to assume that there was less of a variety of animals during the time of Adam's creation. There were not 400 breeds of dogs, but one generic dog/wolf/coyote/hyena (actually, there were at least two—a male and a female). There may have been as few as a pair of primates; or there may have been 3 or 4 types at the most. My point being, there were a lot fewer animals to name at this point in time, and animals had a rich genetic potential, as did man.

In order for Adam to name these animals, he must have language. A human child is born with a brain hard-wired for language, and we have seen, if this is stunted (i.e., there is no stimulation of a person's language), their entire mental and emotional growth is also stunted. Developing a language is directly related not just to our mental growth, but to our emotional growth as well. A child kept from language stimulation up to age 10 or so will be forever stunted in his intellectual and emotional growth. We know from studies of wild children that, after a certain period of time, developing a vocabulary is nearly impossible. There are cases of wild children developing vocabularies of fewer than 20 words, if their formative years had no language stimulation or development (wild children are children raised in the wild without human parents; or kept in cages or in closets during their formative years—obviously, no scientist would do this purposely in order to determine these things about a child). Such wild children never catch up; stunting their language development and stunting their interaction with their environment and with other humans destroys their chances at a normal, human development.

As we all know, there is a time of readiness in each child for hundreds, if not thousands, of developmental stages, and a parent tries to reach that child as he develops with the proper stimulation. I have been inside homes with children where there is no reading material of any kind (no books, no magazines, no comics) and nothing to write with. Many of these children enter school with a very weak concept of written language, and they struggle their entire lives and never catch up, because their concept of a written language was not stimulated until they entered school (children can associate the written word with the spoken word before age 3).

As an aside, I wonder if children do not provide us with some sort of clue as to Adam and the woman in the garden. They have energy which is phenomenal. You look at these children, and it is as if they have been supercharged to run nonstop for hours. I've played with my nieces and nephews and they generally make me tired in about 5 or 10 minutes, and they are just getting started. Children do have sin natures, of course, but the power, energy and strength of their bodies should be a clue as to how man originally was created.

I would assume that Adam was created fully grown as an adult. If we assume that his body was fully developed, then it is reasonable to assume that his brain was fully developed with a vocabulary. If not, God had to stimulate this part of the brain by talking to Adam and teaching him a vocabulary.

In any case, when Adam had the animals brought to him, he had enough of a vocabulary to name them, and these names very likely had to do with the animal's appearance or the sounds which it made. One of the reasons which makes me suggest that maybe Adam's solitary existence on earth went on for some time is, if everything occurs

on Day 6, that would include Adam's vocabulary as well (if all of this occurs on Day 6, then Adam must have been created with a fully functioning vocabulary).

Genesis 2:19 Then Y<sup>eh</sup>owah Elohim formed from the ground every living thing of the field and every bird of the heavens and He brought [them] to the man to see what he would call them. And whatever the man called them—the living soul—that [was] their name. (Kukis mostly literal translation)

Genesis 2:19 Then Jehovah God formed every living thing of the field and every bird of the heavens from the ground. He brought these creatures to the man to see what he would call them, and whatever the man called them, that was their name. (Kukis paraphrase)

**And so calls the man names to every beast and to a bird of the [two] heavens and to every living thing [of] the field. And for Adam not found a help like before him.**

Genesis  
2:20

**So the man gave names to all the cattle and to the birds of the sky and to every living thing of the field. However [lit., *and*], for Adam, [there was] not found a helper over against him.**

**So the man gave names to all the livestock and to all the birds of the sky and to every living thing in the field. However, for Adam, there was no helper suitable for him.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. [JERUSALEM. And for Adam was not found a yoke-fellow going forth with him.]
Latin Vulgate	And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.
Masoretic Text (Hebrew)	And so calls the man names to every beast and to a bird of the [two] heavens and to every living thing [of] the field. And for Adam not found a help like before him.
Peshitta (Syriac)	And Adam gave names to all cattle, and to all fowl of the air, and to all wild beasts; but for Adam there was not found a helper who was equal to him.
Septuagint (Greek)	And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a helper comparable to himself.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	The human named all the livestock, all the birds in the sky, and all the wild animals. But a helper perfect for him was nowhere to be found.
Easy English	Adam gave names to all *cattle. He gave names to all the birds that fly in the air. And he gave names to all the wild animals on the earth. But none among them was a good helper that could be Adam's partner.
Easy-to-Read Version	The man gave names to all the tame animals, to all the birds in the air, and to all the wild animals of the forest. The man saw many, many animals and birds, but the man could not find a helper that was right for him.
Good News Bible (TEV)	So the man named all the birds and all the animals; but not one of them was a suitable companion to help him.
<i>The Message</i>	The Man named the cattle, named the birds of the air, named the wild animals; but he didn't find a suitable companion.



New Berkeley Version	So Adam gave names to all the domestic animals, to all the birds of the air and to all the wild beasts; but for the man himself there was found no suitable helper.
New Living Translation	He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

### Partially literal and partially paraphrased translations:

American English Bible	So, Adam named all the cattle, all the winged creatures of the sky, and all the wild animals of the plains. Yet, a suitable helper that was like Adam couldn't be found.
Ancient Roots Translinear	Adam called the names for all the animals and birds of the heavens, and all the life of the field. But Adam found no helper before him.
Christian Community Bible	So Man gave names to all the cattle, the birds of the air and to every beast of the field. But he did not find among them a helper like himself.
God's Word™	So the man named all the domestic animals, all the birds, and all the wild animals. But the man found no helper who was right for him.
Revised English Bible	The man gave names to all cattle, to the birds of the air, and to every wild animal; but for the man himself no suitable partner was found.
Today's NIV	So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam [Or the man] no suitable helper was found.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the man gave names to all cattle and to the birds of the air and to every beast of the field; but Adam had no one like himself as a help.
Ferar-Fenton Bible	So the man gave names to all the quadrupeds, and all the birds of the skies, and to all the wild animals; but it was no comfort to the man to be with them.
HCSB	The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found who was like him.
Judaica Press Complete T.	And man named all the cattle and the fowl of the heavens and all the beasts of the field, but for man, he did not find a helpmate opposite him.
NET Bible®	So the man named all the animals, the birds of the air, and the living creatures of the field, but for Adam [Here for the first time the Hebrew word אָדָם ('adam) appears without the article, suggesting that it might now be the name "Adam" rather than "[the] man." Translations of the Bible differ as to where they make the change from "man" to "Adam" (e.g., NASB and NIV translate "Adam" here, while NEB and NRSV continue to use "the man"; the KJV uses "Adam" twice in v. 19).] no companion who corresponded to him was found [Heb "there was not found a companion who corresponded to him." The subject of the third masculine singular verb form is indefinite. Without a formally expressed subject the verb may be translated as passive: "one did not find = there was not found."].

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

**Expanded/Embellished Bibles:**

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And Adam gave names to all the livestock and to the birds of the air and to every [wild] beast of the field; but for Adam there was not found a helper meet (suitable, adapted, complementary) for him.
Concordant Literal Version	And calling is the human the names for every beast and for every flyer of the heavens, and for all field life. Yet for the human He does not find a helper as His complement.
Context Group Version	And the man gave names to all cattle, and to the birds of the skies { or heavens }, and to every beast of the field; but for Adam there wasn't found a matching helper for him.
Darby Translation	And Man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.
English Standard Version	The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.
exeGesés companion Bible	And Adam calls names to all animals and to the flyers of the heavens and to every live being of the field; but for Adam, no helper is found for him.
Heritage Bible	And Adam called names to all animals, and to the birds of the heavens, and to every living thing of the field; and for Adam there did not exist a helper, his counterpart.
New RSV	The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man* there was not found a helper as his partner.
Syndein	And Adam gave names to all cattle {domesticated animals}, and to the fowl/birds of the air, and to every beast of the field; but for Adam there was not found an associate responding to him.
Updated Bible Version 2.11	And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for Adam there wasn't found a matching helper for him.
World English Bible	The man gave names to all cattle, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him.
Young's Updated LT	And the man calls names to all the cattle, and to fowl of the heavens, and to every beast of the field; and to man has not been found an helper—as his counterpart.

**The gist of this verse:**

<b>Genesis 2:20a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Genesis 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When followed by a lâmed, as it is here, it means <i>to give a name to</i> .			
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine plural noun	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

**Translation:** So the man gave names to all the cattle...

God is bringing by animals to Adam and Adam names them. I don't see this necessarily as a parade of animals, but Adam possibly spending time with each animal, listening to it, petting it, looking it over. Just as you might spend an hour when you first get a new puppy or kitten; it is not unreasonable to suggest that Adam spent this kind of time with each animal.

## Genesis 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôwph (עוֹף) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; in the construct form	Strong's #5775 BDB #733

## Genesis 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

**Translation:** ...and to the birds of the sky...

God also brings each type of flying animal to Adam and Adam names them all.

## Genesis 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands	substantive; feminine noun	Strong's #2416 BDB #312
sâdeh (שָׂדֶה) [pronounced saw-DEH]	field, land, country, open field, open country	masculine singular noun with the definite article	Strong's #7704 BDB #961

**Translation:** ...and to every living thing of the field.

It is suggested here that there is a type of animal which does not live around man but tends to live in the open field instead; so we may call these *wild animals*, even though, under perfect environment, they are not wild in the way that we understand wild to be.

You will note that nothing is spoken of as being written down. It is my thinking that, without a sin nature, and man as created from the hand of God, remembered everything or nearly everything. Let's say you or I were going to name 100 different things, we would need to write down these names in order to remember what we named them. Adam did not need to do this.

## Genesis 2:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9
This is the first time that we have the word <i>Adam</i> not preceded by a definite article, suggesting that this is the man's name.			
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4672 BDB #592
'êzer (עֲזָר) [pronounced <i>GAY-zer</i> ]	<i>help, aid</i>	masculine singular substantive	Strong's #5828 BDB #740
kaph or k <sup>e</sup> (כ) [pronounced <i>keh</i> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5048 BDB #617

With the kaph preposition, neged means *over-against, opposite one another, corresponding*.

**Translation:** However [lit., *and*], for Adam, [there was] not found a helper over against him.

For the first time, we have the Hebrew word 'âdâm without the definite article. This suggests that this has become his name.

**Gen 2:20** The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper for him.

Here is why God brought the animals to Adam—after naming hundreds if not thousands of animals, Adam recognizes that there is no animal designed for him. Even without a mirror, Adam can at least observe his own body, and no animal is his size and has his body type. No animal is attractive to him. At no time, does Adam look at an animal and determine, “I really want to get to know this fellow a lot better and spend a lot more time with him.”

Adam sees animal after animal after animal, it is obvious that from among these animals, there are none which look like him and none which have his language capabilities. There are no animals with whom he can have a conversation. None of them appear to be his counterpart; none can he see as his ally. They are interesting creatures, cute and furry; but none of them are a match for Adam.

It is not clear as to what form God took in the Garden, but Adam was able to communicate with God, but he did not recognize God as his *helper* or *counterpart*. This is what God wanted; God wanted for Adam to recognize that, in all of his periphery, there was no animal which was his proper counterpart, although he had a chance to see the entire animal kingdom, as he named the animals.

Genesis 2:20 So the man gave names to all the cattle and to the birds of the sky and to every living thing of the field. However [lit., *and*], for Adam, [there was] not found a helper over against him. (Kukis mostly literal translation)

Genesis 2:20 So the man gave names to all the livestock and to all the birds of the sky and to every living thing in the field. However, for Adam, there was no helper suitable for him. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Builds the Woman for Man

**And so causes to fall, Y<sup>e</sup>howah Elohim, a deep sleep upon the man and so he is sleeping. And so He takes one from his rib and so He closes up flesh under her.**

Genesis  
2:21

**So Y<sup>e</sup>howah Elohim caused a deep sleep to fall upon the man and, consequently, he is sleeping. Then He takes one of his ribs and closes up the flesh in its place.**

**So Jehovah God caused a deep sleep to fall upon the man, and, as a result, the man slept. Then God took one of his ribs and closed up the flesh in that place.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the Lord God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh.
Latin Vulgate	Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.
Masoretic Text (Hebrew)	And so causes to fall, Y <sup>e</sup> howah Elohim, a deep sleep upon the man and so he is sleeping. And so He takes one from his rib and so He closes up flesh under her.
Peshitta (Syriac)	So 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 place with flesh in its stead.
Septuagint (Greek)	And God brought a trance upon Adam, and he slept, and He took one of his ribs, and closed up the flesh in its place.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	So the LORD God put the human into a deep and heavy sleep, and took one of his ribs and closed up the flesh over it.
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Contemporary English V.	So the LORD God made him fall into a deep sleep, and he took out one of the man's ribs. Then after closing the man's side,...
Easy English	So the *Lord God made Adam sleep deeply. While Adam slept, God took one rib out of Adam. (A rib is a bone in the top part of someone's body.) Then God closed up the place where that bone had been.
Easy-to-Read Version	So the Lord God caused the man to sleep very deeply. While the man was asleep, the Lord God took one of the ribs from the man's body. Then the Lord God closed the man's skin at the place where he took the rib.
<i>The Message</i>	GOD put the Man into a deep sleep. As he slept he removed one of his ribs and replaced it with flesh.
New Century Version	So the Lord God caused the man to sleep very deeply, and while he was asleep, God removed one of the man's ribs. Then God closed up the man's skin at the place where he took the rib.
New Life Bible	So the Lord God put the man to sleep as if he were dead. And while he was sleeping, He took one of the bones from his side and closed up the place with flesh.
New Living Translation	So the Lord God caused the man to fall into a deep sleep. While the man slept, the Lord God took out one of the man's ribs [Or took a part of the man's side] and closed up the opening.

### Partially literal and partially paraphrased translations:

American English Bible	God then put Adam into a trance, and while he was sleeping, took one of his ribs and filled the place where it was with flesh.
Beck's American Translation	So the LORD God has the man fall into a deep sleep, and while he was sleeping, He took out one of his ribs and filled up the place with flesh.
<i>God's Word</i> <sup>TM</sup>	So the LORD God caused him to fall into a deep sleep. While the man was sleeping, the LORD God took out one of the man's ribs and closed up the flesh at that place.
New American Bible	So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. Sir 17:1; 1 Cor 11:8-9; 1 Tm 2:13.
NIRV	So the Lord God caused him to fall into a deep sleep. While the man was sleeping, the Lord God took out one of his ribs. He closed up the opening that was in his side.
New Jerusalem Bible	Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again forthwith.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God sent a deep sleep on the man, and took one of the bones from his side while he was sleeping, joining up the flesh again in its place.
Ferar-Fenton Bible	So the Ever-living God threw the man into a stupor, and he slept. And taking one of his ribs, He closed up the flesh in its place.
HCSB	So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place.
New Advent Bible	Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.
NET Bible <sup>®</sup>	So the LORD God caused the man to fall into a deep sleep [Heb "And the Lord God caused a deep sleep to fall on the man."], and while he was asleep [Heb "and he slept." In the sequence the verb may be subordinated to the following verb to indicate a temporal clause ("while.")], he took part of the man's side [Traditionally translated "rib," the Hebrew word actually means "side." The Hebrew text reads, "and he took one from his sides," which could be rendered "part of his sides." That idea may fit better the explanation by the man that the woman is his flesh and bone.] and closed up the place with flesh [Heb "closed up the flesh under it."].

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So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs [Or took part of the man's side] and then closed up the place with flesh.

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And the Lord God caused a deep sleep to fall upon Adam; and while he slept, He took one of his ribs or a part of his side and closed up the [place with] flesh.
Concordant Literal Version	And falling is a stupor on the human, caused by Yahweh Elohim, and he is sleeping. And taking is He one of his angular organs and is closing the flesh under it.
Darby Translation	And Jehovah Elohim caused a deep sleep to fall upon Man; and he slept. And he took one of his ribs and closed up flesh in its stead.
English Standard Version	So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.
LTHB	And Jehovah God caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh underneath.
Syndein	And the 'Lord God'/'Jehovah Elohim' caused a deep sleep to fall upon Adam, and while he kept on sleeping, He seized/took one of his ribs, and closed up the flesh instead thereof {man is now incomplete}.
Young's Updated LT	And Jehovah God causes a deep sleep to fall upon the man, and he sleeps, and He takes one of his ribs, and closes up flesh in its stead.

**The gist of this verse:**

Genesis 2:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ı) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 2:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāphal (נָפַל) [pronounced naw-FAHL]	<i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5307 BDB #656
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
tar <sup>e</sup> ddēmâh (הַמְדַמָּה) [pronounced tahr <sup>e</sup> -day-MAW]	<i>deep sleep</i>	feminine singular noun	Strong's #8639 BDB #922
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

**Translation:** So Y<sup>e</sup>howah Elohim caused a deep sleep to fall upon the man...

This is going to be the first operation ever performed. In this operation, God makes man fall asleep, although we are not told how this occurs. This is exactly the sort of thing that would be done in a serious operation today; the patient would first be put to sleep.

Genesis 2:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshên (יָשָׁן) [pronounced yaw-SHAYM]	<i>to sleep, to go to sleep, to be asleep</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3462 BDB #445

**Translation:** ...and, consequently, he is sleeping.

As we would expect, the man is asleep as this all occurs.

Genesis 2:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsâlêʿ (צַלְעֹתָי) [pronounced <i>TSAY-lawǰ</i> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6763 BDB #854

**Translation:** Then He takes one of his ribs...

Here is a fascinating change in technology. When I first read this passage, and maybe I was 12 or 21 or something, this made little sense. How can you take a rib from a person and build a new person from that rib. Since that time, it is clear that can clone animals; that it does not take anything but a few cells to get it all started; and that the formula for the cloning is found within each cell. So, in maybe 40 years time, a passage which was difficult to understand is now quite clear.

Genesis 2:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâgar (סָגַר) [pronounced <i>saw-GAHR</i> ]	<i>to shut up, to close up</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5462 BDB #688
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8478 BDB #1065

**Translation:** ...and closes up the flesh in its place.

And, as we would expect in any operation like this, God closes up the flesh of the man after He removed his rib.

Everything which is done here conforms very much to a modern-day medical operation.

**Gen 2:21** So then, the LORD God caused a deep sleep to fall upon the man, and while he slept, He took one of his ribs and closed up its place with flesh.

This is quite fascinating, as only most recently, has it become apparent that cloning could become a scientific reality. God, from the rib, built a woman, rather than constructing the woman from scratch from the chemicals of the ground. The idea is, this was a woman designed for Adam and for Adam only. She had been an integral part of Adam and she belonged with Adam. She was not some randomly created woman who just physically appealed to Adam. This sets up a precedent which some people have called right man/right woman.

What we also have here is the idea of an medical operation when someone is under anesthesia. There is a state that we can be in which disconnects us from the pain which would be normally felt.

The removal of Adam's rib means that the man is now incomplete.

Genesis 2:21 So Y<sup>e</sup>howah Elohim caused a deep sleep to fall upon the man and, consequently, he is sleeping. Then He takes one of his ribs and closes up the flesh in its place. (Kukis mostly literal translation)

Genesis 2:21 So Jehovah God caused a deep sleep to fall upon the man, and, as a result, the man slept. Then God took one of his ribs and closed up the flesh in that place. (Kukis paraphrase)

**And so builds, Y<sup>e</sup>howah Elohim, the rib which he takes from the man to a woman. And so He brings her unto the man.**

Genesis  
2:22

**Then Y<sup>e</sup>howah Elohim built the rib which He took from the man into a woman. Consequently, He brought her to the man.**

**Then Jehovah God built the rib which He had taken from the man into a woman. Consequently, He brought the woman to the man.**

Here is how others have translated this verse:

#### **Ancient texts:**

Targum of Onkelos	And the Lord God built the rib which he had taken from Adam into a woman; and He brought her to Adam.
Latin Vulgate	And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.
Masoretic Text (Hebrew)	And so builds, Y <sup>e</sup> howah Elohim, the rib which he takes from the man to a woman. And so He brings her unto the man.
Peshitta (Syriac)	And of the rib which the LORD God had taken from Adam he made a woman, and brought her to Adam.
Septuagint (Greek)	And God formed the rib which he took from Adam into a woman, and brought her to Adam.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible	With the rib taken from the human, the LORD God fashioned a woman and brought her to the human being.
Contemporary English V.	...the LORD made a woman out of the rib. The LORD God brought her to the man,...
Easy-to-Read Version	The Lord God used the rib from the man to make a woman. Then the Lord God brought the woman to the man.
<i>The Message</i>	GOD then used the rib that he had taken from the Man to make Woman and presented her to the Man.

#### **Partially literal and partially paraphrased translations:**

Christian Community Bible	The rib that Yahweh God had taken from Man he formed into a woman and brought her to the man.. 1Cor 11:8-9; 1Tim 2:13
NIRV	Then the Lord God made a woman. He made her from the rib he had taken out of the man. And he brought her to him.
New Jerusalem Bible	Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man.
New Simplified Bible	Then Jehovah made a woman from the rib he had taken out of the man. He brought her to the man.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And the bone which the Lord God had taken from the man he made into a woman, and took her to the man.
Complete Jewish Bible	The rib which ADONAI, God, had taken from the person, he made a woman-person; and he brought her to the man-person.
Ferar-Fenton Bible	And from the rib, which the EVER-LIVING GOD had taken out of the man, He constructed a woman, and brought her to the man.
Judaica Press Complete T.	And the Lord God built the side that He had taken from man into a woman, and He brought her to man.
NET Bible®	Then the LORD God made [The Hebrew verb is ?????? (banah, "to make, to build, to construct"). The text states that the Lord God built the rib into a woman. Again, the passage gives no indication of precisely how this was done.] a woman from the part he had taken out of the man, and he brought her to the man.

#### **Limited Vocabulary Translations:**

International Standard V .

#### **Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

#### **Jewish/Hebrew Names Bibles:**

Kaplan Translation .

#### **Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .



**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And Yahweh Elohim is building the angular organ, which He takes from the human, into a woman, and bringing her is He to the human.
Heritage Bible	And Jehovah God built the rib, which he had taken from the man, into a woman, and brought her in to the man.
LTHB	And Jehovah God formed the rib which He had taken from the man into a woman, and brought her to the man.
Modern KJV	And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man.
NASB	The LORD God fashioned [Lit built] into a woman the rib which He had taken from the man, and brought her to the man.
Syndein	And the Jehovah/God Elohim/Godhead constructed/built {banah} the rib which He had taken from the man into a woman {Ishah}, and caused her to be brought to the man. {Note: Ishah (pronounced eee-shaw) is the Hebrew word for woman. The woman being brought to the man is the principal of authority. The man has the authority over the woman.}.
World English Bible	He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man.
Young's Updated LT	And Jehovah God builds up the rib which He has taken out of the man into a woman, and brings her in unto the man.

**The gist of this verse:**

Genesis 2:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]	<i>to build, to construct; to erect, to rebuild, to restore</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1129 BDB #124
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsâlêʿ (צֵלַע) [pronounced <i>TSAY-lawj</i> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular noun with the definite article	Strong's #6763 BDB #854
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

## Genesis 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning <i>into</i> , as in transforming <i>into</i> something else, changing <i>into</i> something else (Genesis 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Genesis 2:7).			
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** Then Y<sup>e</sup>howah Elohim built the rib which He took from the man into a woman.

One thing that science has not discovered yet is how to take genetic material and manipulate the actual chromosomes to end up with a similar being. This is what God has done. In each cell of our body is a blueprint for the building of our entire person.

## Genesis 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #935 BDB #97
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

**Translation:** Consequently, He brought her to the man.

This sets the precedent; God brings the woman to the man.

**Gen 2:22** And the rib that the LORD God had taken from the man He built into a woman and brought her to the man.

The verb *to build* here is *bânâh* (בָּנָה) [pronounced *baw-NAWH*], and it means *to build, to rebuild, to restore*. Strong's #1129 BDB #124. It is in the imperfect tense, so there was a process involved. This process may have only taken a split second, but there was construction or building involved. God had the rib of the man and used this genetic code (remember that our DNA, found throughout our bodies, are a veritable set of blueprints for the building of our entire body). God made some obvious changes to the DNA code—some might even think some improvements were made (I must admit, it is a lot easier to look at a woman than it is to look at a man).

One of the amazing things about man and animals is, we carry within us the blueprints for our design. Essentially, someone could take most any cell from our body and find in this cell the blueprints for making us (assuming that this someone can read the blueprints). In this creation, we have all 3 members of the Trinity at work. God the Father designed the blueprints for man; the 2<sup>nd</sup> Person of the Trinity built man (and then He build the woman); and the 3<sup>rd</sup> Person of the Trinity provided the energy—which would reasonably include the energy which powers our bodies.

It is nice when you plan to do some work on your own house and you are able to go to a closet or up in the attic, and there are the blueprints, so that you can use these blueprints to work from (to figure out where your electrical wiring is, or where your load-bearing walls are). Jesus Christ can take a part of man, and in any cell of man's body, there are the blueprints for man's construction.

There are a lot of people out there in this world who do not believe in God. They think matter just happened; they think that life just happened, and they think that man just evolved. Only recently has man discovered our genetic code, our DNA. When arguing with a person about whether man evolved or not is like arguing with this person about a house and whether this house just happened to end up this way naturally or whether someone actually constructed it. You might even turn to the blueprints for this house and show them to this debater and say, "Look, these are the blueprints; this tells you just how this house was to be built. It was no accident." In the same way, those who believe that we evolved can be taken to man's DNA and shown, "These are the blueprints; this proves that man was designed. This shows you that man did not just happen, but that man was actually designed." It may not convince them, but our DNA proves to the open-minded agnostic that we are designed to specifications so precise, complex and intricate that science, even today, is unable to decode all of the information which is in these plans. Whether you know it or not, your car is a very precise instrument. It is designed to function at a specific temperature. There are parts which are designed out of a variety of materials which interact to yield a variety of functions. You cannot vary some part of your automobile by as little as an 8<sup>th</sup> of an inch without that change causing great discord in your motor. Even though a car is designed to very exact specifications, this cannot even compare to the interactions of the parts of a human body. All of this is coded in our DNA.

**Gen 2:7** Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.

**Gen 2:21** So then, the LORD God caused a deep sleep to fall upon the man, and while he slept, He took one of his ribs and closed up its place with flesh.

**Gen 2:22** And the rib that the LORD God had taken from the man He built into a woman and brought her to the man.

In Genesis 2:7 and 21–22, we have 3 marvelous concepts: (1) man was created from the chemicals found in the ground; (2) the cloning of a human being; (3) the concept of a medical operation involving anesthesia. Today, these notions make sense. 3000 years ago, when these words were first written, these ideas just did not exist

in the realm of science; but they were still written down in the Word of God. God understood these concepts, and therefore, it is reasonable to suppose that He inspired these words to be written.

**Gen 2:22** And the rib that the LORD God had taken from the man He built into a woman and brought her to the man.

What is being done here is a precedent. God brings the woman to the man. God did not bring some miscellaneous woman to Adam; He did not bring two women to Adam nor did God bring a man to Adam. There is one man, and God provides him with exactly one woman—a woman designed exactly for Adam, an exact counterpart for Adam—and God does the bringing. This woman is Adam's natural counterpart, as she came from Adam. So far, there has only been one designation for Adam (apart from *male* in Gen. 1:27) in these chapters of Genesis: Adam. Adam is found in Gen. 1:27 2:5,7,8,16,18,19,20,21 and 22. It is translated both *man* and *Adam*; nevertheless, it is the same word. The word for woman is *ʾishshâh* (אִשָּׁה) [pronounced *eesh-SHAW*] and this is the first time that it is used. Its usage will be explained in the next verse. This passage is simultaneously the first operation and the first nap (although it is more of a mid-morning nap rather than an afternoon nap).

What God chose to do here is interesting. God did not create Adam and the woman simultaneously as He did all of the animal creation. He did create them with two different sexes, unlike the angels who are essentially all male (Gen. 6 and Matt. 22:30). The angels have already seen the two different sexes in the animal kingdom, which the fallen angels probably viewed as quaint. Very likely there was not enough time to observe the two sexes to form much of an opinion; however, it would be a matter of semi-interesting speculation if God had originally created the male of the animal kingdom as the male is often today; the most attractive and flashy of the two sexes (e.g., the lion or the peacock). However, the creation of the woman was an event, as was the creation of the man. It was not a matter a sudden creation in either case. The man was formed or fashioned from the elements of the earth as a potter would form or fashion something out of clay; and then God breathed into him the spark of lives (Gen. 2:7). Enough time was given to this for the angels to observe man's creation. Then, as man is naming the animals and having an aesthetic experience observing the garden, the angels noticed that there is no one else for man to have fellowship with. They were created with other angels. The animals were created with other animals and each specie (I hope that I am using this correctly) had a counterpart in the opposite sex. However, man did not; and both Adam and the angels noticed this.

God spent even more time with the creation of the woman than He did with the creation of Adam. He took the woman out of Adam; not unlike cloning today; and from these cells, built a woman. For hundreds of years, those of an interest in science might have made light of this, thinking it silly to make a woman from the bone of a man; however, as time goes on, we have found that throughout the entire body, the cells carry a blueprint for the entire person, making this act much more rational and understandable. The verb, in the Qal imperfect, is *bânâh* (בָּנָה) [pronounced *baw-NAWH*], and it means *to build* and is most often used with the construction of buildings. At this point in time, God created the most beautiful creature that He had created (this is my opinion). Satan was created dazzling and attractive, but the woman was breathtakingly beautiful. Even the angels found her beautiful; and the fallen angels found her desirable (as we will see in Gen. 6). God set two precedents here: (1) the oft-quoted, *God created Adam and Eve, not Adam and Steve*; meaning God created man to spend the bulk of his time with a woman, rather than with other men; and that relationship was special, exclusive and permanent. (2) God brought Adam's right woman, his perfect mate, to him. Adam did not have to go and find her. There are a lot of things that we must, as people, go out and seek. Often, once we have completed our education and/or training, we must go out into the world and seek employment. Only a few have employment brought to them. However, we do not have to go out looking for our right woman. We do not have to comb the single's ads, go to bars or single's events in order to find our right woman. God set the precedent by bring them together Himself. There are several commands directly pertaining to marriage and the right man-right woman relationship; none of them involve going out and finding that person.

Why the rib and why do we have all of our ribs today? The latter question is easy: if you cut off a finger and then sire a child, the child will be born with all of his digits intact. The former question is more difficult to answer. There was a famous saying which went with this which had to do with the woman being created as man's equal close to his heart, but this is not the case. The woman was created second in command. Adam was to rule the

household. This does not mean that the woman is inferior to the man. I have worked in several places where my boss, the authority above me, was not as intelligent as I was. They still had the authority over me. Inferiority or superiority of any inherent characteristic was never an issue; they were the chiefs and I was the Indian. Immediate context does not reveal Adam's position of authority. This is found later in Genesis 3:17 where blame is placed upon Adam for allowing the woman to call the shots. Satan will attack the human race through the woman, because if Adam orders her to eat from the fruit of the tree of the knowledge of good and evil, then there will be two non-issues: (1) Adam would have taken the fruit, like the woman, under deception; and (2) the woman would be following the authority of the man—in either case, we do not have a clear-cut, free-will decision to disobey God. Also, Paul goes back to creation, prior to the fall, in order to establish the man's authority over the woman (I Cor. 11:3–11).

I should say something about morality in the state of innocence, or perfection, at this point. There was absolutely nothing that the man and the woman could do which would be considered immoral or wrong, except to eat from the tree of the knowledge of good and evil. Apart from that, there were no moral issues and there was no old sin nature. What choices they would make and what choices their subsequent progeny would make, has God allowed procreation in the garden, we can only speculate. However, it is clear that there was no act of sin or immorality which they could do together in the garden. A system of morality and right and wrong had to be devised after the fall. This system changed somewhat from dispensation to dispensation. We will find that out in Genesis 4. In fact, one of the issues on trial is the concept of right and wrong and who determines what is right and what is wrong. Clearly, God is the final authority in these matters; but this is certainly one of the objections brought up at Satan's appeal trial. We, as individuals and as communities and nations, are faced every moment with decisions of morality and right and wrong. God has given us a system of morality for both the believer and the unbeliever; systems of authority to be obeyed, laws and regulations to be observed. Satan has also set up his own system of right and wrong. For any dispensation, there is but one system of right and wrong. However, Satan develops several systems of right and wrong for us to choose from; among them, situational ethics, free love, don't trust anyone over thirty, finding the good present in all religions, etc. In my lifetime, I have seen public opinion swayed from monogamous, lifetime marriages wherein sex occurred after the marriage and the commitment (an eye-opener to the incredibly change in mores can be seen in the James Cagney film is it *Yankee Doodle Dandy*???) (I have to check this out) to a short period of time where sex was seen as an expression of love (at least by the female) in or out of marriage to the eighties and nineties where people meet, are physically attracted, have sex, and then, sometimes, fall in love. Afterward, they may or may not get married. Man is only responsible to God for his moral decisions as God has revealed these to man in, what was in previous dispensations, partial revelation. I need to qualify that statement, but I am not certain as to how to do it. Cain committed many mental attitude sins toward Abel and then killed Abel. These were all wrong; however, God actually protected Cain after committing this murder. When I get to Gen. 4, I will cover the relationship between revelation, morality, right and wrong as it spans the various generations in more detail.

Genesis 2:22 Then Y<sup>e</sup>howah Elohim built the rib which He took from the man into a woman. Consequently, He brought her to the man. (Kukis mostly literal translation)

Genesis 2:22 Then Jehovah God built the rib which He had taken from the man into a woman. Consequently, He brought the woman to the man. (Kukis paraphrase)

**And so says the man, "This one, the time, bone from my bone and flesh from my flesh; to this one, she is called woman because from man was taken this one."**

Genesis  
2:23

**The man said, "This one now, bone of my bone and flesh of my flesh; for this one, she is called 'woman' for this one was taken from man."**

**The man said, "This one now, is bone of my bone and flesh of my flesh; she will be called 'woman' for she was taken from man."**

Here is how others have translated this verse:



**Ancient texts:**

Targum of Onkelos	And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh.
Latin Vulgate	And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.
Masoretic Text (Hebrew)	And so says the man, "This one, the time, bone from my bone and flesh from my flesh; to this one, she is called woman because from man was taken this one."
Peshitta (Syriac)	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.
Septuagint (Greek)	And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible	The human [Or man (Heb adam)] said, "This one finally is bone from my bones and flesh from my flesh. She will be called a woman [Or wife (Heb ishshah)] because from a man [Or husband (Heb ish)] she was taken."
Contemporary English V.	...and the man exclaimed, "Here is someone like me! She is part of my body, my own flesh and bones. She came from me, a man. So I will name her Woman!"
Good News Bible (TEV)	Then the man said, "At last, here is one of my own kind--- Bone taken from my bone, and flesh from my flesh. 'Woman' is her name because she was taken out of man."
<i>The Message</i>	The Man said, "Finally! Bone of my bone, flesh of my flesh! Name her Woman for she was made from Man."
New Living Translation	"At last!" the man exclaimed. "This one is bone from my bone, and flesh from my flesh! She will be called 'woman,' because she was taken from 'man.'"

**Partially literal and partially paraphrased translations:**

Ancient Roots Translinear	Adam said, "This time, bone of my bones, and flesh of my flesh! Call this 'woman', for this was taken from man."
NIRV	The man said, "Her bones have come from my bones. Her body has come from my body. She will be named 'woman,' because she was taken out of a man."

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And the man said, This is now bone of my bone and flesh of my flesh: let her name be Woman because she was taken out of Man.
Complete Jewish Bible	The man-person said, "At last! This is bone from my bones and flesh from my flesh. She is to be called Woman [Hebrew: ishah], because she was taken out of Man [Hebrew: ish]."



Ferar-Fenton Bible	And the man said, "This form is bone of my own bone and flesh of my own flesh. This shall be named 'woman,' because she was taken from man.
HCSB	And the man said: This one, at last, is bone of my bone, and flesh of my flesh; this one will be called woman, for she was taken from man.
Judaica Press Complete T.	And man said, "This time, it is bone of my bones and flesh of my flesh. This one shall be called ishah (woman) because this one was taken from ish (man)."
NET Bible®	Then the man said, "This one at last [The Hebrew term ????????? (happa'am) means "the [this] time, this place," or "now, finally, at last." The expression conveys the futility of the man while naming the animals and finding no one who corresponded to him.] <b>is bone of my bones and flesh of my flesh; this one will be called</b> [The Hebrew text is very precise, stating: "of this one it will be said, `woman'." The text is not necessarily saying that the man named his wife - that comes after the fall (Gen 3:20).] [Some argue that naming implies the man's authority or ownership over the woman here. Naming can indicate ownership or authority if one is calling someone or something by one's name and/or calling a name over someone or something (see 2 Sam 12:28; 2 Chr 7:14; Isa 4:1; Jer 7:14; 15:16), especially if one is conquering and renaming a site. But the idiomatic construction used here (the Niphal of ?????, qara', with preposition lamed [??, lÿ]) does not suggest such an idea. In each case where it is used, the one naming discerns something about the object being named and gives it an appropriate name (See 1 Sam 9:9; 2 Sam 18:18; Prov 16:21; Isa 1:26; 32:5; 35:8; 62:4, 12; Jer 19:6). Adam is not so much naming the woman as he is discerning her close relationship to him and referring to her accordingly. He may simply be anticipating that she will be given an appropriate name based on the discernible similarity.] <b>'woman,' for she was taken out of</b> [Or "from" (but see v. 22).] <b>man</b> [This poetic section expresses the correspondence between the man and the woman. She is bone of his bones, flesh of his flesh. Note the wordplay (paronomasia) between "woman" (????????, 'ishah) and "man" (?????, 'ish). On the surface it appears that the word for woman is the feminine form of the word for man. But the two words are not etymologically related. The sound and the sense give that impression, however, and make for a more effective wordplay.]"

### Limited Vocabulary Translations:

International Standard V .

### Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

### Jewish/Hebrew Names Bibles:

Kaplan Translation .

### Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Then Adam said, This [creature] is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of a man.
Brenton's Greek Bible	And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.
Concordant Literal Version	And saying is the human, "This was once bone of my bones and flesh from my flesh. This shall be called woman, for from her man is this taken.
Heritage Bible	And the man said, This stroke is bone from my bones, and flesh from my flesh; she shall be called Woman [woman is ishshah, man is ish. Ishshah is the word for woman whether child or adult, and is the only word for wife. The word female is a separate word, neqebah. If we translated every passage absolutely literal, the words wife or husband would not appear, only the words man or woman (or the word lord, baal, for husband). We have chosen to translate ishah, woman some places, and wife others, being guided by the context, and man or husband likewise.] because she was taken out of Man.
LTHB	And the man said, This now at last is bone from my bones, and flesh from my flesh. For this shall be called Woman, because this has been taken out of man.
NASB	The man said, "This is now bone of my bones, And flesh of my flesh; She [Lit This one] shall be called Woman [Heb Ishshah], Because she [Lit This one] was taken out of Man [Heb Ish]."
Syndein	And the man said, "THIS NOW bone from my bones, and flesh of my flesh {Adam reaps what God sows!}. She shall be named Woman {Ishah}, because this one was taken from Man {'iysh - the Hebrew word for the category 'man'}."
World English Bible	The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."
Young's Updated LT	And the man says, "This is the proper step! Bone of my bone, and flesh of my flesh!" For this it is called Woman, for from a man has this been taken.

**The gist of this verse:**

<b>Genesis 2:23a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'âdâm (אדם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
zô'th (זוֹת) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
pa'am (פַּעַם) [pronounced <i>PAH-gahm</i> ]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>	feminine singular noun with the definite article	Strong's #6471 BDB #821

## Genesis 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB gives the meanings as 1) <i>stroke, beat, foot, step, anvil, occurrence</i> ; 1a) <i>foot, hoof-beat, footfall, footstep</i> ; 1b) <i>anvil</i> ; 1c) <i>occurrence, time, stroke, beat</i> ; 1c1) <i>one time, once, twice, thrice, as time on time, at this repetition, this once, now at length, now...now, at one time...at another</i> .			

**Translation:** The man said, "This one now,..."

This very common word, which seems to denote the passage of time, is difficult to translate. *Now, at least; now, finally* seem to be fairly good words to translate it. It suggests that the man, over a period of several weeks, after naming animals, has come across an animal that he recognizes as his own kind.

## Genesis 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘etsem (עצם) [pronounced <i>geh-TSEM</i> ]	<i>bone, substance, self; self-same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘etsem (עצם) [pronounced <i>geh-TSEM</i> ]	<i>bone, substance, self; self-same; corporeality, duration, existence, and therefore identity</i>	feminine plural substantive; with the 1 <sup>st</sup> person singular suffix	Strong's #6106 BDB #782
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun 1 <sup>st</sup> person singular suffix	Strong's #1320 BDB #142

**Translation:** ...bone of my bone and flesh of my flesh;...

That Adam had been operated on and that he was healing was apparent to him. No doubt, he felt for the missing rib. Given the body of Adam, I would assume that the healing occurred quite quickly.

Genesis 2:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]; to be read aloud, to be recited</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7121 BDB #894
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** ...for this one, she is called 'woman'...

Because of the lâmed preposition, *this one* is not properly the subject of the verb. This is why I have inserted *she*.

Genesis 2:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to be taken from or out of; to be stolen from; to be taken captive; to be taken away, be removed</i>	3 <sup>rd</sup> person feminine singular, Pual imperfect	Strong's #3947 BDB #542
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** ...for this one was taken from man."

Now, actually, the subject, *this one*, falls at the end of this sentence; so it more literally reads, "For from man was taken this one."

**Gen 2:23** Then the man said, "This at last is bone of my bones and flesh of my flesh; she will be called Woman, because she was taken out of Man."

Adam is a genius and he recognizes that this woman is taken from him and built from his genetic code. In the Hebrew, *Adam* is *Ish*; and *woman* is *Ishshah*. Adam immediately recognizes and names the woman. It should be pointed out that, when one thing names another, the first thing has authority over the thing which it names.

Man does what God has been having him do all along. He has been naming all the animals as God brought them to him. However, seeing the woman for the first time causes the man to become poetical and lyrical. He is inspired and we have the first recorded poetry in this verse. God did not have to tell Adam about the operation or the origin of woman; Adam recognizes immediately that the woman was not formed out of the ground, as he was, but directly from himself. Although the Bible does not mention it, this is love at first sight. Adam begins here with physical attraction (this is a precedent; most of us initially date or go out with people to whom we are physically attracted) and he will fall into total soul love in a very short time with the woman. Just seeing her inspires him to wax poetic, however, also somewhat of a precedent.

To cover the Hebrew; man's first word is *zô'th* (רַחַן) [pronounced *zoth*], a word used as a demonstrative pronoun and as an adverb; it is in the feminine singular and can be translated in a variety of ways: *here, this*, and in poetry it is used as a relative pronoun: *wherein, that which, this who*. There is no verb in the first verse, denoting excitement and great passion. *Pa'am* (פַּאעַם) [pronounced *PAH-gahm*], the second word in Adam's first recorded speech has even a wider range of meanings: *beat, foot, anvil, occurrence, once, this once, now at length, now at last*. Apparently, this is a Hebrew word whose meaning changed markedly over the centuries. A reading of any passage in the KJV will reveal to the reader that all languages change; the KJV is but four hundred years and the Hebrew found in Genesis predates the Hebrew in Malachi by over a thousand years; perhaps much more since Moses was writing from source material which predated him by many centuries. The latter translation fits the context. Adam has just named hundreds of animals, relating them to a preexisting vocabulary which came with his creation. He has been amused and entertained by what God has brought to him, but nothing was a counterpart to him. The second verse begins with a preposition + *zô'th*. There was no "Me Tarzan, you Jane." Adam had a fully functioning vocabulary in a number of different realms. He was created a human genius. Even though this word for man, *îysh* (אִישׁ) [pronounced *eesh*] has not been used yet in the Bible, it was a part of Adam's vocabulary and it, unlike the word *Adam*, which can be applied to mankind, refers specifically to the male with an emphasis upon sexual and relational differences to the female. Adam therefore names her *îshshâh* (אִשָּׁה) [pronounced *eesh-SHAW*]; or, more simply, *ishshah*, which came to mean *woman as distinguished from a man*, but at that time was not a word. It has a more poetic and softer sound than *ish*. The first verb, *called*, is in the Niphal, and this is the simple passive sense where the woman receives the action of the verb; she receives the designation *isha*. *Taken from* is in the Pual perfect, which is an accomplished, intensive act in the passive sense.

Genesis 2:23 The man said, "This one now, bone of my bone and flesh of my flesh; for this one, she is called 'woman' for this one was taken from man." (Kukis mostly literal translation)

Genesis 2:23 The man said, "This one now, is bone of my bone and flesh of my flesh; she will be called 'woman' for she was taken from man." (Kukis paraphrase)

V. 24 seems parenthetical. If you read v. 23 and then v. 25, they appear to work together without v. 24. V. 24 begins with an adverb which refers back to the preceding verse. It can mean *so, therefore, in such circumstances, for this reason, that being so*. This is an addition or a footnote. It could have been added by Moses, but it was more likely added by the original author or by one who copied the source material. Make no mistake—this is a part of God's Word and fully inspired—this verse sets and emphasizes a precedent.

**Upon so leaves a man his father and his mother and he has clung to his woman and they have become to flesh one.**

Genesis  
2:24

**Therefore, a man will leave his father and his mother and is joined to his woman and they have become one flesh.**

**Therefore, a man will leave his father and mother and become joined to his wife so that they become one flesh.**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos	This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother [JERUSALEM. Therefore a man shall leave the house of the bed of his father and his mother], and shall consociate with his wife, and both of them shall be one flesh.
Latin Vulgate	Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.
Masoretic Text (Hebrew)	Upon so leaves a man his father and his mother and he has clung to his woman and they have become to flesh one.
Peshitta (Syriac)	Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.
Septuagint (Greek)	Therefore shall a man leave his father and his mother and shall cleave to his wife, and the two shall become one flesh.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	That's why a man will leave his own father and mother. He marries a woman, and the two of them become like one person.
Easy-to-Read Version	That is why a man leaves his father and mother and is joined to his wife. This way, two people become one.
<i>The Message</i>	Therefore a man leaves his father and mother and embraces his wife. They become one flesh.
New Living Translation	This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

**Partially literal and partially paraphrased translations:**

Ancient Roots Translinear	So a man forsakes his father and his mother by joining his woman: They are one flesh.
Christian Community Bible	That is why man leaves his father and mother and is attached to his wife, and with her becomes one flesh.
<i>God's Word</i> ™	That is why a man will leave his father and mother and will be united with his wife, and they will become one flesh.
New American Bible	That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. One body: lit., "one flesh." The covenant of marriage establishes kinship bonds of the first rank between the partners. Mt 19:5; Mk 10:7; 1 Cor 7:10-11; Eph 5:31.
NIRV	That's why a man will leave his father and mother and be joined to his wife. The two of them will become one.
New Jerusalem Bible	This is why a man leaves his father and mother and becomes attached to his wife, and they become one flesh.

**Mostly literal renderings (with some occasional paraphrasing):**



Bible in Basic English	For this cause will a man go away from his father and his mother and be joined to his wife; and they will be one flesh.
Ferar-Fenton Bible	Man shall therefore leave his father and his mother, and shall unite with his wife; and they shall be one body.
HCSB	This is why a man leaves his father and mother and bonds with his wife, and they become one flesh.
NET Bible®	That is why [This statement, introduced by the Hebrew phrase ????????? ('al-ken, "therefore" or "that is why"), is an editorial comment, not an extension of the quotation. The statement is describing what typically happens, not what will or should happen. It is saying, "This is why we do things the way we do." It links a contemporary (with the narrator) practice with the historical event being narrated. The historical event narrated in v. 23 provides the basis for the contemporary practice described in v. 24. That is why the imperfect verb forms are translated with the present tense rather than future.] a man leaves [The imperfect verb form has a habitual or characteristic nuance. For other examples of ????????? ('al-ken, "therefore, that is why") with the imperfect in a narrative framework, see Gen 10:9; 32:32 (the phrase "to this day" indicates characteristic behavior is in view); Num 21:14, 27; 1 Sam 5:5 (note "to this day"); 19:24 (perhaps the imperfect is customary here, "were saying"); 2 Sam 5:8. The verb translated "leave" (?????, 'azab) normally means "to abandon, to forsake, to leave behind, to discard," when used with human subject and object (see Josh 22:3; 1 Sam 30:13; Ps 27:10; Prov 2:17; Isa 54:6; 60:15; 62:4; Jer 49:11). Within the context of the ancient Israelite extended family structure, this cannot refer to emotional or geographical separation. The narrator is using hyperbole to emphasize the change in perspective that typically overtakes a young man when his thoughts turn to love and marriage.] his father and mother and unites with [The perfect with vav (?) consecutive carries the same habitual or characteristic nuance as the preceding imperfect. The verb is traditionally translated "cleaves [to]"; it has the basic idea of "stick with/to" (e.g., it is used of Ruth resolutely staying with her mother-in-law in Ruth 1:14). In this passage it describes the inseparable relationship between the man and the woman in marriage as God intended it.] his wife, and they become a new family [Heb "and they become one flesh." The perfect with vav consecutive carries the same habitual or characteristic nuance as the preceding verbs in the verse. The retention of the word "flesh" (????????, basar) in the translation often leads to improper or incomplete interpretations. The Hebrew word refers to more than just a sexual union. When they unite in marriage, the man and woman bring into being a new family unit (????? + ??, hayah + lamed preposition means "become"). The phrase "one flesh" occurs only here and must be interpreted in light of v. 23. There the man declares that the woman is bone of his bone and flesh of his flesh. To be one's "bone and flesh" is to be related by blood to someone. For example, the phrase describes the relationship between Laban and Jacob (Gen 29:14); Abimelech and the Shechemites (Judg 9:2; his mother was a Shechemite); David and the Israelites (2 Sam 5:1); David and the elders of Judah (2 Sam 19:12); and David and his nephew Amasa (2 Sam 19:13, see 2 Sam 17:2; 1 Chr 2:16-17). The expression "one flesh" seems to indicate that they become, as it were, "kin," at least legally (a new family unit is created) or metaphorically. In this first marriage in human history, the woman was literally formed from the man's bone and flesh. Even though later marriages do not involve such a divine surgical operation, the first marriage sets the pattern for how later marriages are understood and explains why marriage supersedes the parent-child relationship.]
New Heart English Bible	Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.

### Limited Vocabulary Translations:

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann’s Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Therefore a man shall forsake his father and his mother and cling to his wife, and they two become one flesh.
English Standard Version	Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.
English Standard V. – UK	Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.
exeGesés companion Bible	Thus a man leaves his father and his mother and adheres to his woman - being one flesh.
Heritage Bible	Rightly a man shall leave his father and his mother, and shall cling to his wife; and they shall be one flesh.
Syndein	For this reason, man {'iysh -all men} shall forsake/leave his father and his mother, and shall 'be intimately united'/'have sexual intercourse' with his woman/wife {Ishah} . . . and they shall be one flesh. [Paul quotes from this verse in I Corinthians 6:16]. See also more on sex at sex.] {Note: This verse anticipates coming out of the garden. Neither Adam or Ishah HAD a father or mother! This is a verse for all future generations.}.
World English Bible	Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.
Young’s Updated LT	Therefore does a man leave his father and his mother, and has cleaved unto his wife, and they have become one flesh.

**The gist of this verse:**

Genesis 2:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘al (אֶל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5921 BDB #752

Genesis 2:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, 'al kên (כֵּן עַל) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i>			
'âzab (עָזַב) [pronounced gaw-ZA <sup>BV</sup> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw <sup>bV</sup> ]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êm (אִמַּ) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #517 BDB #51

**Translation:** *Therefore, a man will leave his father and his mother...*

This is a principle given which may have been added to the text after the fact, as Adam and the woman do not have parents. This is God's design for humankind—one man, one woman, operating as a family unit.

## Genesis 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dâbaq (דָּבַק) [pronounced <i>daw<sup>b</sup>-VAHK</i> ]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1692 BDB #179
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61

**Translation:** ...and is joined to his woman...

The man and the woman become one unit. This translates into purpose as well as into sex.

**Application:** If you children figure out how to play one parent against the other, then you are not doing it right. Every child should be able to see his parents as one unit, manifested as two individuals.

## Genesis 2:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
When followed by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

**Translation:** ...and they have become one flesh.

The man and the woman join in an embrace and become one flesh. However, this also refers to a man and a woman, as married, operating as one unit.

**Gen 2:24** Therefore a man shall leave his father and his mother and hold fast to his wife, and they will become one flesh.

This is also a fascinating observation, because there are no parents at this time. Now, it is possible that this is a gloss—a verse which is legitimately added at a later date (I believe that Genesis was written by several authors, passed down either verbally or in written form, and edited into its final form around 3000 B.C.). In any case, this is setting a precedent—it is the normal order of things for a man and a woman to become one flesh—a corporate entity—and to leave their parents and to become their own corporate unit. Throughout human history, there have been a tremendous number of various configurations tried: extended families, where everyone continues to live together; polygamy, where a man marries more than one woman; various configurations of men and women; communes, homosexual unions; and, no matter what is tried, the most successful and enduring and natural corporate unit appears to be between one man and one woman with or without children. You can go to any culture and any area in the world, and this will be the basic family unit and the most common family unit. We can certainly find this or that tribe or culture where some different configuration is common; but most households in this world are going to be the family unit with one husband, one wife, and x amount of children.

R.B. Thieme, who was my pastor for over two decades, devised some peculiar vocabulary and designations, which, although they were different from what had been used in the past, essentially taught what diligent pastors have been teaching for centuries. One concept which he develops is the *divine institution*. This is a structure which has been designed by God and will exist throughout all of time; at least through the millennium. Three of these divine institutions have been presented so far:

### The First Four Divine Institutions

**Volition:** God has decreed that man will be a free, moral sphere in this universe. This is discerned readily from Genesis 2:16–17, wherein God states a prohibition and a penalty (which indicates God's sovereign desire in this matter) and we see that Adam disobeyed that mandate in Genesis 3:6, indicating that man truly has free will. God created man with the ability, but not the desire, to disobey Him. This makes Adam a free moral sphere. I know that this seems like an overemphasis, but there are some Christians who do not believe that we have free will but that we are strictly puppets of God's sovereignty.

**Work:** Fundamental to Adam's life was work. God did not make Adam to just be a layabout, sitting under a shady tree, by the river, sipping wine coolers.

**Marriage:** God designed for Adam, and, by precedence, almost all other men, a woman. There is a perfect time in which God will bring this woman to us and there are ways to ruin this relationship before it even begins, but that is the topic of an entire study. However, the principle is that God has designed a particular man for a particular woman and vice versa and if we wait on God, He will bring that person to us. The result is a lifetime relationship which separates us from the family that we were born into. The husband carries the authority in this relationship.

**Family:** The fourth divine institution is family; that is, two people marry and have children. God designed for those two people to raise these children and God will give certain restrictions, mandates and directives in raising these children. The parents are the authority and the children are under their authority. The children, when they leave the home; which is often to be done at marriage, at that point leave the authority of their parents.

The fifth divine institution is nation, which will not occur for quite awhile.

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We do not know who originally wrote this, but even if it was Adam, he still wrote this in retrospect, which means that, under the guidance of the Holy Spirit, he would be allowed to edit as he saw fit. At this point in time, when

examining the woman being brought to the man by God, the author points out that a precedent has been set and that precedent is that the new family unit is separate and distinct from the original family units. There is often still ongoing relationships, love and social activity, but the authority which once existed between the parents of the husband and the parents of the wife over the husband and the wife is no longer in effect. At the time when God brought the woman to the man, there was no family, no mother or father. Even the angels do not marry nor are they given in marriage (Matt. 22:30). In fact, the angels appear to be all *males*. So, at this time, there is no family and no precedence for a family. However, the writer (or inspired copyist) stopped at this point and inserted the pertinent information that this is why the man leaves his family and cleaves to his wife.

The words for *man* and *woman* are the same ones found in the previous verse. *Cleave* is the Qal perfect of the Hebrew word *dâbaq* (דָּבַק) [pronounced *daw<sup>b</sup>-VAHK*]. This word means *to cling, to cleave, to hold fast to, to keep close*. In this case it refers to a union which is both permanent, total and sexual. The perfect tense tells us that this is a completed action That indicates the permanence. *And they shall become one flesh* modifies the meaning of *cleave* here and indicates that we are talking, at least in part, about sex. *Become* is in the Qal perfect; again indicating that this is a permanent action on the part of the man and the woman.

Genesis 2:24 *Therefore, a man will leave his father and his mother and is joined to his woman and they have become one flesh.* (Kukis mostly literal translation)

Genesis 2:24 *Therefore, a man will leave his father and mother and become joined to his wife so that they become one flesh.* (Kukis paraphrase)

**And are two of them naked, the man and his woman, and they are not ashamed.**

Genesis  
2:25

**And the two of them are naked—the man and his woman—and they are not ashamed [confused, or disappointed].**

**And the man and his woman are naked together and they are not ashamed, confused or disappointed.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory.
Latin Vulgate	And they were both naked: to wit, Adam and his wife: and were not ashamed.
Masoretic Text (Hebrew)	And are two of them naked, the man and his woman, and they are not ashamed.
Peshitta (Syriac)	And they were both naked, Adam and his wife, and were not ashamed.
Septuagint (Greek)	And the two were naked, both Adam and his wife, and were not ashamed. This is apparently the 1 <sup>st</sup> verse of Genesis 3 in the Greek.

Significant differences:

#### Thought-for-thought translations; paraphrases:

Common English Bible	The two of them were naked, the man and his wife, but they weren't embarrassed.
Contemporary English V.	Although the man and his wife were both naked, they were not ashamed.
Easy English	And the man and his wife were both naked. And they did not think that it was wrong.
Good News Bible (TEV)	The man and the woman were both naked, but they were not embarrassed.
<i>The Message</i>	The two of them, the Man and his Wife, were naked, but they felt no shame.
New Berkeley Version	Both the man and his wife were naked and they felt no shame in each other's presence.
New Life Bible	The man and his wife were both without clothes and were not ashamed.



**Partially literal and partially paraphrased translations:**

American English Bible	Now, both of them (the man and the woman) were naked and unashamed.
Ancient Roots Translinear <i>God's Word</i> ™	The two, Adam and his woman, were naked but not ashamed.
NIRV	The man and his wife were both naked, but they weren't ashamed of it.
New Jerusalem Bible	The man and his wife were both naked. They didn't feel any shame.
Revised English Bible	Now, both of them were naked, the man and his wife, but they felt no shame before each other.
	Both were naked, the man and his wife, but they had no feeling of shame.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And the man and his wife were without clothing, and they had no sense of shame.
HCSB	Both the man and his wife were naked, yet felt no shame.
JPS (Tanakh—1985)	The two of them were naked [Hebrew 'arummim, play on 'arum "shrew" in 3.1], the man and his wife, yet they felt no shame. Because of this play on words (I assume), the 1985 Tanakh places this verse with chapter 3.
NET Bible®	The man and his wife were both naked [Heb "And the two of them were naked, the man and his wife."] [Naked. The motif of nakedness is introduced here and plays an important role in the next chapter. In the Bible nakedness conveys different things. In this context it signifies either innocence or integrity, depending on how those terms are defined. There is no fear of exploitation, no sense of vulnerability. But after the entrance of sin into the race, nakedness takes on a negative sense. It is then usually connected with the sense of vulnerability, shame, exploitation, and exposure (such as the idea of "uncovering nakedness" either in sexual exploitation or in captivity in war).], but they were not ashamed [The imperfect verb form here has a customary nuance, indicating a continuing condition in past time. The meaning of the Hebrew term ?????? (bosh) is "to be ashamed, to put to shame," but its meaning is stronger than "to be embarrassed." The word conveys the fear of exploitation or evil - enemies are put to shame through military victory. It indicates the feeling of shame that approximates a fear of evil.].

**Limited Vocabulary Translations:**

International Standard V .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And the man and his wife were both naked and were not embarrassed or ashamed in each other's presence.
Concordant Literal Version	And coming are they two, the human and his wife, to be naked, yet are not shaming themselves.
exeGesés companion Bible	And the two are naked - Adam and his woman, and they shame not.
Heritage Bible	And they were both naked, the man and his wife, and did not pale in shame.
Syndein	And they were both constantly naked, the man {‘adam} and his woman/wife {Ishah}, furthermore, they were not confused/disappointed {their relationship was perfect}.
<i>Young's Literal Translation</i>	And they are both of them naked, the man and his wife, and they are not ashamed of themselves.

### The gist of this verse:

Genesis 2:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #1961 BDB #224
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of</i>	dual numeral substantive with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8147 BDB #1040
‘ârôwm (עֹרֹם) [pronounced <i>gaw-ROOM</i> ]	<i>naked, bare</i>	masculine plural adjective	Strong's #6174 BDB #736

**Translation:** *And the two of them are naked...*

The imperfect tense here gives us a general state of being. The physical nakedness also suggests that there is an intellectual and emotional nakedness between the man and the woman as well.

Genesis 2:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61

**Translation:**...—the man and his woman—...

There are two different words which are often translated the same in many translations. The Hebrew reads *the Adam*. We only have one word for the woman at this time. Furthermore, note the 3<sup>rd</sup> person masculine singular suffix, meaning that this woman is the man's. However, noting that, this does not allow for abuse of any sort.

Genesis 2:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôwsh (בוּשׁ) [pronounced <i>bôsh</i> ]	<i>to blush, to be ashamed [disconcerted, disappointed] [in front of one another]</i>	3 <sup>rd</sup> person masculine plural, Hithpolel imperfect	Strong's #954 BDB #101

**Translation:** ...and they are not ashamed [confused, or disappointed].

For the man and the woman, this was great. They had the perfect life. As partners, they were not ashamed, confused or disappointed in one another.

**Gen 2:25** And the man and his wife were both naked and were not ashamed.

The divine precedence in marriage is set in both subtle and obvious ways. Notice the possessive pronoun found here. It is the man and *his* woman. There is no word for husband and wife in any of these verses—this is Adam and his ishshah. The v. 24 insert indicates that v. 23 set the precedence for marriage and v. 25 indicates that this is a unit from the beginning. Whether there is a marriage ceremony or not is unimportant. What is important is that this is a permanent, lifetime relationship.

The last word is the Hithpael imperfect of bôwsh (בוּשׁ) [pronounced *bôsh*]. The Hithpael is reflexive action in the Piel (intensive stem); that is, the man and the woman act upon themselves (or, in this case, due to the negative, they do not act upon themselves). The word means to be *ashamed, disappointed, disconcerted, to feel shame, to be confounded*. When we sin or fail, we are often disconcerted or we are ashamed of what we have done or confused by what we did. We may feel humiliated or disgraced in public. Adam and his woman felt none of these things. There is no indication that they are aware of the angels watching them, but they are aware of Jesus Christ in the garden and they are aware of each other; but in a state of innocence, there is no guilt or disappointment because they have done nothing wrong. They were created naked and they have no need of privacy. This is not a call to nudism. Contextually, they are innocent and in the Garden of Eden. No nudist colony can remove the old sin nature which is inside of us. We cannot recapture the Garden of Eden by some overt change which we make. We are not one step closer to perfection because we can wander about in public without clothing. This is a state of being which comes with perfection and innocence.

At this point in time, the man and the woman existed without having a concept of good and evil, moral or immoral. Nudity was not an issue to Adam and the woman.

Their general attitude is described with the Hithpolel (a rare stem of Hebrew verbs which corresponds to the Hithpael) imperfect of the verb bôwsh (בוּשׁ) [pronounced *bôsh*], which means *to blush, to be ashamed [disconcerted, disappointed] [in front of one another]*. Strong's #954 BDB #101. The Hithpolel verb is used as

a reflexive verb ([they were not ashamed of themselves](#)), as a reciprocal verb ([they were not ashamed of one another](#)) and as an iterative verb ([they were not continually ashamed](#)). The first two are applicable. Adam was not ashamed, confused, disconcerted or disappointed by being with the woman and their both being naked. There was no shame or confusion on his part nor did he perceive or feel shame or confusion for the woman or on behalf of the woman.

Interestingly enough, we have no idea how long this time of innocence lasted. Whether Adam and the woman lived in innocence for a few days or a few millennium is not revealed to us.

Genesis 2:25 [And the two of them are naked—the man and his woman—and they are not ashamed \[confused, or disappointed\]](#). (Kukis mostly literal translation)

Genesis 2:25 [And the man and his woman are naked together and they are not ashamed, confused or disappointed](#). (Kukis paraphrase)

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## Chapter Summary

### An Abbreviated Exegesis of Genesis 2:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

vv. 1–3	<a href="#">The Seventh Day of Rest</a>
vv. 4–7	<a href="#">The Genealogy of the Heavens and the Earth</a>
vv. 8–14	<a href="#">The Garden of Eden and the Early Environment</a>
vv. 15–19	<a href="#">Adam in the Garden of Eden</a>

vv. 20–25

**God Builds the Woman**

Genesis 1 has the creation of the heavens and the earth, the desolation of planet earth, and then the six days of restoration. There was no audience for the original creation, so it took place suddenly, all at once. However, when God restored the earth, He took His time because He now had an audience (angelic creation).

The first three verses of Genesis 2—which is the seventh day—should have been placed with Genesis 1.

I believe that Genesis 2:4–25 had a different author, a man who wanted to give some idea as to the early environment of man and include some very important information to help us understand what would take place later.

This second chapter of Genesis is not an alternate view of creation and restoration. The author is simply speaking of things which occurred in the past which he believed were significant (and, obviously, God the Holy Spirit, the Divine Author of Scripture, had determined that this material was fundamental in nature).

Apart from the first three verses, there is no mention of any particular day of restoration. Additional information is given about the environment of the earth, what the Garden of Eden was, and what the land was around the Garden of Eden.

We find out that Adam named all of the animals, and that by doing that, Adam realized that he was missing his counterpart on this earth. We also learn the principle that God knew what Adam needed before Adam did.

We learn more about Adam's creation and later about how the woman is built.

**The Seventh Day of Rest**

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

God's original creation and the restoration of the earth were all completed.

The word translated *array* above is *tsâbâ'* (צָבָא) [pronounced *tsaw<sup>b</sup>-VAW*], and it means, *that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service*. Strong's #6635 BDB #838. Here, I believe that *sun, noon and stars* is what the author is referring to.

In Genesis 1:31, the completion of the restoration takes place on the 6<sup>th</sup> day. Genesis 1:31 **And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.**

Although Genesis 1:31 does not clearly state that what God is doing is finished, Genesis 2:1 tells us that it is. In fact, Genesis 2:1–3 talk about the 7<sup>th</sup> day, and, for that reason, should have been placed with the previous chapter (the chapter and verse divisions are not inspired; but took place long after the original text was set).

Genesis 2:2 **And in the seventh day<sup>a</sup> Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.**

<sup>a</sup>In (not 'by' or 'on') the seventh day - Hebrew: Bayyom haShb'i'i.

God is said to *rest* from His work, but God does not need to rest. He stopped because He was done; not because He was tired.

Genesis 2:3 **And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.**

God sets this 7<sup>th</sup> day apart from the other days, because, by this time, what He intended to do had been completed.

The word transliterated *Sabbath* is comes from the Hebrew word *to rest* (in this verse). That word is *shâbath* (שַׁבָּת) [pronounced *shaw-BAHTH*], and it means, *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7673 BDB #991 & #992

### The Genealogy of the Heavens and the Earth

Genesis 2:4 *These are the births of the heavens and the earth when they were created, in the day that Elohim made earth and heavens.*

The word translated *births* is *tôwl<sup>e</sup>dôth* (תּוֹלְדוֹת) [pronounced *tohl<sup>e</sup>-DOTH*], and it means, *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. Strong's #8435 BDB #410. Over and over again in Genesis, we find this word associated with various men, presenting them as the patriarch of the men who are spoken of in subsequent chapters and verses. Genesis 2:4, 5:1, 6:9 (2), 10:1, 10:32, 11:10, 11:27, 25:12-13 (2), 25:19, 36:1, 36:9, 37:2.

Most commentators, when this word is used, understand this to be the next increment in the book of Genesis. My point being, this is a new section of Genesis, and this verse should have been the beginning of Genesis 2.

For instance, Genesis 10:1 reads: *And this is the genealogy of the sons of Noah: Shēm, Ḥam, and Yapheth. And sons were born to them after the flood.*

Genesis 10 is all about the descendants of these three men.

Genesis 2:5–6 *Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for Elohim had not sent rain on the earth, and there was no man to till the ground, but a mist went up from the earth and watered the entire surface of the ground.*

Although Genesis 2:5 seems to contradict plants being made on the 4<sup>th</sup> day; it simply means that there were no plants or shrubs out in many of the open areas yet. In order for there to be plants and shrubs in the open regions, water and man's effort would be needed.

V. 6 suggests that there was water available, and that it came up from the ground like a mist.

Because of these words, *for Y<sup>e</sup>howah Elohim had not yet sent rain on the earth*; we would assume that these words are written by someone in the Ark (someone who survives the first rain from God). The other alternative is, a later writer of Genesis went back and inserted this phrase.

Genesis 2:7 *And Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of lives. And the man became a living being.*

God used the very elements of the soil in order to make man (something that, apart from God's revelation, would not have been intuitive to man). There is no set of words in the Hebrew for *elements* or *molecules*, so the author uses the word *âphâr* (אֶפְרָא) [pronounced *âw-FAWR*], which means, *dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore*. Strong's #6083 BDB #779. Then we have the preposition *from* followed by the feminine singular noun *âdâmâh* (אֲדָמָה) [pronounced *uh-daw-MAWH*], which means, *ground, soil, dirt, earth, tillable earth, land, surface of the earth*. Strong's #127 BDB #9. Given the limited scientific language which the Hebrews had, saying that man was made from the *dust (powder or ashes) of the earth*, is as close to the *elements of the earth* that we can get.

Since man would be needed to prepare the ground and to plant, God formed man from the elements of the earth, and then He breathed the breath of lives into him. Man was alive physically, soulishly and spiritually. We know



what it means to be physically alive. The soul is our mental capacity which allows us to interact with our environment and the people we meet; the spirit is the mental capacity which allows us to interact with God. Adam was created trichotomous (with a body, soul and spirit).

### **The Garden of Eden and the Early Environment**

Genesis 2:8 And [הוהי Elohim](#) planted a garden in [Ĕden](#), to the east, and there He put the man whom He had formed.

God Himself planted a garden in Eden, which was in the east. That is where the sun would rise up. That is where God placed man.

The writer of Genesis 2:4–25 seems to be looking back at things which have already taken place. He is not putting together a day-by-day history of the creation and restoration story. He is recounting something which he has seen or something which he has been told about.

Genesis 2:9 And out of the ground [הוהי Elohim](#) made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

God causing these various trees to grow suggest perhaps that a period of time passed.

In any case, the plants and trees and their arrangement in Eden were very pleasant to look at; and when fruit was produced, very pleasant to eat.

We do not know if a period of time went by as these trees and plants grew; we do not know what Adam began to eat.

Genesis 2:10 And a river went out of [Ĕden](#) to water the garden, and from there it divided and became four heads.

The writer is trying to give us an idea as to what this place looked like. There was freshwater in Eden which could be used for the plants. It became four streams or rivers of water.

Although we are not told where this water comes from to begin with. Perhaps there is enough natural moisture forming in this region; and perhaps God provides it; and perhaps it comes from a mountain nearby.

The Bible makes us aware of the rivers and of the moisture forming up from the ground. We may only speculate about there being a connection or not.

Genesis 2:11–12 The name of the first is Pishon, it is the one surrounding the entire land of [Ḥawilah](#), where there is gold. And the gold of that land is good. [Bdellium](#) is there, and the [shoham](#) stone.

Various people apparently hiked along these rivers and observed which they could. The rivers were given names as the lands were. Gold and other precious minerals could be found there.

Genesis 2:13–14 And the name of the second river is [Giḥon](#), it is the one surrounding the entire land of [Kush](#). And the name of the third river is [Ḥiddeqel](#), it is the one which goes toward the east of [Ashshur](#). And the fourth river is the [Euphrates](#).

We run into very familiar names here: Kush, Ashshur and Euphrates. I do not believe that these represent any land or rivers which are known today. Their names were simply appropriated by post-flood people. They would have known these names from the oral tradition as it existed in that postdiluvian era.

### **Adam in the Garden of Eden**

Genesis 2:15 And **הוהי Elohim** took the man and put him in the garden of Ĕden to work it and to guard it.

God placed man in the Garden of Eden to work it but also to guard it. The word translated *guard* is, *shamar* (שָׁמַר) [pronounced *shaw-MAR*], and it means, *to keep, to guard, to protect, to watch, to preserve*. Strong's #8104 BDB #1036. That suggests that Adam might have a reason to watch over and guard this place.

I am having difficulty determining whether this took place on the 6<sup>th</sup> day or if much of this took place later. If all of this took place on the 6<sup>th</sup> day, that would have been an extremely busy and eventful day. Not only does God create all of the land animals, but Adam then would name them all, recognize that he was without a helper; and then God would build the woman. That is a lot to take place in a single day.

If instead, all this took place after the 6<sup>th</sup> day, then when God is said to create the man—**male and female He created them** (Genesis 1:27), that only Adam existed at first, but from him the woman could be built (at a later time).

Although I personally lean toward Genesis 2:15–25 all taking place after the six days of restoration, I am not sure what the theological difference would really be. That God anticipated Adam's needs is slightly more striking if the woman is built days, weeks or months later.

Genesis 2:16–17 And **הוהי Elohim** commanded the man, saying, “Eat of every tree of the garden, but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.”

Adam's volition was tested by a single tree, the tree of the knowledge of good and evil. In innocence, Adam did not need this particular knowledge. You may have a particularly bright three year old, but do you try to explain to him the various theories of law according to John Locke, the Magna Carta and the Bible? Such things would mean nothing to a three-year-old. Similar, whatever knowledge Adam could gain by this tree's fruit would not be advantageous to him.

There was nothing that Adam could do that was wrong at this time except partake of that particular tree.

Adam is warned that, on the day that he eats from that tree, *dying, he would die*. The verb meaning *to die* is found twice at the end of this verse, in two different forms. Most translations translate this as some form of *you shall certainly die*; but not all. The CLV has *to die shall you be dying*; Charles Thomson has, *by death you shall die*; ECB has, *in dying, you die*; and R. B. Thieme, Jr. has, *in dying, you will die*. Although the Lexham English Bible has, *you shall surely die*; it notes that this literally reads, *dying you shall die*.

Immediately, Adam would experience spiritual death (that is, he would be separated from God). Eventually, he would experience physical death. In dying, he would die.

Genesis 2:18 And **הוהי Elohim** said, “It is not good for the man to be alone, I am going to make a helper for him, as his counterpart.”

There is a very important piece of theology to be recognized here: God knew that man needed a helper before man knew this. Therefore, God had already planned this out, even before Adam recognized his own need.

Genesis 2:19 And from the ground **הוהי Elohim** 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 each living being, that was its name.

Just like man, the animals were made from the chemicals of the ground. The same is true of the birds. Then God brought these animals to Adam to hear what he would name them.

Bear in mind that, Adam was without sin, so his mind was working perfectly. He could come up with thousands of names and, at the same time, remember each of them.

## God Builds the Woman

Genesis 2:20 **So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.**

Animals were not created vicious. God could bring the animals close to man without them being dangerous.

Man noticed that many of these animals came in pairs—male and female. Perhaps some of them had given birth to little ones at that point; so Adam possibly saw families, even.

Adam realized that he did not have a counterpart for him (and that God was not the counterpart that he needed). But God knew about this before. In fact, God knew about this need back in eternity past.

Genesis 2:21 **So הוהי Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place.**

When I first read these words—I would have been aware of them when I was a kid in Sunday School—that did not make sense. God takes a portion of Adam and can, from that, build Adam's counterpart? How does He do that? Today, within my own lifetime, this make perfect sense. God used DNA structure from the cells of Adam's body to do a modified cloning. That is, God could have duplicated Adam, but God used Adam's genetic code, and from this, built a woman instead. When God build a woman, He obviously knew what He was doing.

Genesis 2:22 **And the rib which הוהי Elohim had taken from the man He made into a woman, and He brought her to the man.**

God brings Adam's right woman right to him.

Genesis 2:23 **And the man said, "This is now bone of my bones and flesh of my flesh. This one is called 'woman,' because she was taken out of man."**

Adam immediately gets it. He immediately recognizes the woman, and that she was made from his genetic code.

Genesis 2:24 **For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.**

This first phrase indicates that these words were written after the fall. There were parents after the fall, and the institution of marriage had been codified in the thinking of the people.

The man is to leave his own parents and cling to the woman; and they will become one flesh.

Genesis 2:25 **And they were both naked, the man and his wife, yet they were not ashamed.**

Both Adam and the woman, at that stage, were naked, and they felt no shame or apprehension about being naked, even though they would have looked different to one another.

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## Addendum

This has been added to the chapter study, but not the weekly lessons.

### Did man have one set of ancestors?

Did humans start from 2 people?

## Did man have one set of ancestors?

Mitochondrial DNA is passed down from the mother and can offer important genetic and evolutionary insights. The researchers discovered that not only did humans spring from one ancient pair of adults, but nine out of ten of the world's species also have a similar lineage and history.

The full article can be found here:

<https://www.earth.com/news/humankind-originated-two-adults/>

It is entitled: *Research reveals that all of humankind originated from two adults*

Are we technically all cousins?

Several years ago, the Almanac carried an article on the length of one's family tree. In brief, this is what it said: According to the leading geneticists, no human being of any race can be less closely related to any other human than approximately fiftieth cousin, and most of us are a lot closer.

The full article came from here:

<https://www.almanac.com/fact/while-most-people-are-distant-cousins-arent>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

## Josephus' History of this Time

### THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

2. Moreover, Moses, after the seventh day was over (1) begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in him a spirit and a soul.(2) This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called. But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue Issa; but the name of this woman was Eve, which signifies the mother of all living.

3. Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants. Now the garden was watered by one river, (3) which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. (4) Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed March 27, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

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A chiasmus (also *chiasmus*) is a parallel structure given to a literary unit. It is named after the Greek letter chi (X), because the literary structure may be seen in one's mind's eye as forming a chi.

A chiasmus may be created in order to remember (or memorize) that literary unit; and it may be used to point out something extremely important about that literary unit. Sometimes, we learn something from starting in the middle of a chiasmus and proceeding from there outward.

### Genesis 2:4–25 as a Chiasmus

A	vv.	4–7	<b>God Makes Man</b>
	B	vv.	8–9 <b>The Garden of Eden Made for Man</b>
		C	vv. 10–14 <b>The Rivers and Lands in that Day</b>
	B'	vv.	15–20 <b>Man in the Garden of Eden</b>
A'	vv.	21–25	<b>God Builds the Woman for Man</b>

As you can see, this is a fairly simple chiasmus that, after I made the chapter headings, jumped out at me (as has already been noted, vv. 1–3 belong with Genesis 1).

What is often remarkable or the centerpiece of a chiasmus is the very center block; and surprisingly, I do not see the grand importance of naming the rivers and the lands of that day. However, given that it falls into the middle of this chiasmus, it does suggest that we ought to examine that section carefully.

At the very least, the 7 days of Genesis 1 and the chiasmus of Genesis 2 allow for these two chapters to be very easily memorized.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Genesis 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God blesses the seventh day	
And so, the heavens and earth were completed, and all their creation.	And so, the heavens and the earth and everything else created by God were completed.
Therefore, Elohim completed by the seventh day His work which He had done. Consequently, He rests on the seventh day from all his work that He had done.	Therefore, God completed His work which He had done by the seventh day. Consequently He rests on the seventh day from all of this work.
And so Elohim blessed [or, <i>celebrated</i> ] the seventh day and He sanctified it, for on that day [lit., <i>on it</i> ], Elohim rested [or, <i>ceased</i> ] from all His work that He had created to make.	And so God blessed the seventh day and He sanctified it, for on that day, God ceased to work from all the work that He had created [or, God had ceased to work on all of the things that He created].
A recap of God's creation	
These [are] the [historic] proceedings of the heavens and the earth, when they were created, in the day when Y <sup>e</sup> howah Elohim made earth and heavens.	This is the history of when the heavens and earth were created, when Jehovah God made them.
But not every plant of the field is yet in the earth and not every herb of the field has yet sprouted up, for Y <sup>e</sup> howah Elohim had not sent rain upon the earth and there was no man to work the ground.	However, not every plant of the field is yet on the earth and not every herb of the field has yet sprouted up because Jehovah Elohim had not yet sent rain upon the earth and there was no man to till the ground.

<b>A Complete Translation of Genesis 2</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
But a mist went up from the earth and it irrigated all the surface of the land.	But a mist went up from the earth, irrigating all the earth's surface.
Then Y <sup>e</sup> howah Elohim forms the man [from] the dust from the ground; and breathed into his nostrils the breath of lives. Consequently, the man became a living soul.	Then Jehovah Elohim formed the man out of the dust of the ground and then He breathed the breath of lives into his nostrils. Consequently, man became a living soul.
God causes plants and trees to grow	
Then Y <sup>e</sup> howah Elohim planted a garden in Eden, out from the east [or, <i>out from antiquity</i> ]; and He placed the man there, whom He had formed.	Then Jehovah God planted a garden in Eden, which was out of the east; and He placed the man there, whom He had formed.
And Y <sup>e</sup> howah Elohim caused to grow from the ground every tree pleasant to see and good for food; and in the midst of the garden [is] the tree of living [or, <i>immortality, sustenance, refreshment</i> ]; and the tree of knowledge [of] good and evil.	And Jehovah Elohim caused to grow out from the ground every tree that is pleasant to look at and every tree that is good for food; and in the midst of the garden is the tree of perpetual life; and the tree of the knowledge of good and evil.
The land around Eden is described	
Also, [there was] a river going out from Eden to irrigate the garden; and it separated there and became four beginnings [of rivers].	Also, there was a river that went out of Eden to irrigate that garden; and there, it separated into 4 other rivers.
The name of the first [river is] Pishon, it is going around all the land of Havilah, where there [is] gold	The name of the first river is Pishon, which encompasses the territory of Havilah, where there is much gold
(furthermore, the gold of the land [is] good, [and] there [is also] bdellium and onyx stone).	(also the gold of the land there is good, along with the bdellium and the onyx stone).
The name of the second river [is] Gihon; this [is the river that] circles around the entire land of Cush.	The name of the second river is Gihon and it circles all the way around the land of Cush.
The name of the third river [is] Hiddekel, [which is] the one flowing east of Asshur [or, Assyria]. The fourth river [is] Phrat [or, <i>the Euphrates</i> ].	The name of the third river is the Hiddekel which is the one flowing east of Assyria. The fourth river is the Euphrates.
God places man in the Garden of Eden	
Then Y <sup>e</sup> howah Elohim took the man and set him in the Garden of Eden to work it and to guard it.	Then Jehovah God took the man and placed him in the Garden of Eden both to work it and to guard it.
And Y <sup>e</sup> howah Elohim commanded the man, saying, "You may freely eat [lit., <i>eating, you may eat</i> ] from every tree of the garden, but you will not eat from the Tree of Knowledge [of] good and evil, for in the day that you eat from it, dying, you will die."	And Jehovah God commanded the man, saying, "You may freely eat from any tree in the garden, but you will not eat from the Tree of the Knowledge of Good and Evil, for when you eat from that tree, you will die and continue dying."
And Y <sup>e</sup> howah Elohim said, "[It is] not good for the man to be alone. I will make for him a helper over against him."	And Jehovah God said, "It is not good for man to be alone. I will make a helper-counterpart for him."



A Complete Translation of Genesis 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Y <sup>e</sup> howah Elohim formed from the ground every living thing of the field and every bird of the heavens and He brought [them] to the man to see what he would call them. And whatever the man called them—the living soul—that [was] their name.	Then Jehovah God formed every living thing of the field and every bird of the heavens from the ground. He brought these creatures to the man to see what he would call them, and whatever the man called them, that was their name.
So the man gave names to all the cattle and to the birds of the sky and to every living thing of the field. However [lit., and], for Adam, [there was] not found a helper over against him.	So the man gave names to all the livestock and to all the birds of the sky and to every living thing in the field. However, for Adam, there was no helper suitable for him.
God builds a woman for man	
So Y <sup>e</sup> howah Elohim caused a deep sleep to fall upon the man and, consequently, he is sleeping. Then He takes one of his ribs and closes up the flesh in its place.	So Jehovah God caused a deep sleep to fall upon the man, and, as a result, the man slept. Then God took one of his ribs and closed up the flesh in that place.
Then Y <sup>e</sup> howah Elohim built the rib which He took from the man into a woman. Consequently, He brought her to the man.	Then Jehovah God built the rib which He had taken from the man into a woman. Consequently, He brought the woman to the man.
The man said, "This one now, bone of my bone and flesh of my flesh; for this one, she is called 'woman' for this one was taken from man."	The man said, "This one now, is bone of my bone and flesh of my flesh; she will be called 'woman' for she was taken from man."
Therefore, a man will leave his father and his mother and is joined to his woman and they have become one flesh.	Therefore, a man will leave his father and mother and become joined to his wife so that they become one flesh.
And the two of them are naked—the man and his woman—and they are not ashamed [confused, or disappointed].	And the man and his woman are naked together and they are not ashamed, confused or disappointed.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

Doctrinal Teachers* Who Have Taught Genesis 2			
	Series	Lesson (s)	Passage
	1972 Genesis 1:1–2:6 (#526)	#11–12	Genesis 2:1–6
	1975 Genesis 2:7–6:22 (#527)	#1–3	Genesis 2:7–25
	1975 Genesis 2:7–6:22 (#527)	#5–6	Genesis 2 (via Proverbs 5, 31)
<b>R. B. Thieme, Jr.</b>	1975 Genesis 2:7–6:22 (#527)	#23	Genesis 2:9, 16–17
	1963 Dispensations (#201)	#5–7	Genesis 2:1–7, 18
	1992 Spiritual Dynamics (#376)	#555–557, 559, 581, 610,	Genesis 2:22–24

## Doctrinal Teachers\* Who Have Taught Genesis 2

	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics (#376)	#630	Genesis 2:7, 18
	1992 Spiritual Dynamics (#376)	#634, 643–644, 646, 784, 1382, 1959	Genesis 2:16–17
	1992 Spiritual Dynamics (#376)	#789	Genesis 2:7, 16–17
	1992 Spiritual Dynamics (#376)	#1278	Genesis 2:22–24
	1965 Acts (#402)	#149	Genesis 2:20
	1985 Ephesians (#412)	#217, 1078	Genesis 2:17
	1985 Ephesians (#412)	#1073	Genesis 2:18
	1985 Ephesians (#412)	#1074–1076, 1091	Genesis 2:20–24
	1981 Revelation (#457)	#70	Genesis 2:9
	1977 Romans (#458)	#191	Genesis 2:9
	2Timothy (#469)	#20	Genesis 2:9, 16, 17
	1972 Adam's Rib (#601)	#2	Genesis 2:18–25
	1964 Marriage (Biblical View of Sex, Love, and Marriage) (#696)	#1	Genesis 2:18–24;
	1964 Marriage (Biblical View of Sex, Love, and Marriage) (#696)	#2	Genesis 2:7
	1970 Right Man/Right Woman (#744)	#2, 5	Genesis 2:20
	1967 Satan and the Angelic Conflict (#748)	#3	Genesis 2:17
	1965 Teens (#776)	#31	Genesis 2:17
	1965 Teens (#776)	#165, 166, 171	Genesis 2:20–25
	1991 Israel in Conflict (#840)	#41, 84	Genesis 2:7, 22
Ken Reed	<a href="https://www.lakeeriebiblechurch.org/exegesis/">https://www.lakeeriebiblechurch.org/exegesis/</a>		Genesis 38–50
Dr. Robert Dean	<a href="https://deanbible.org/old-testament-menuitem/genesis-menuitem">https://deanbible.org/old-testament-menuitem/genesis-menuitem</a>		Genesis 1–50
Bill Wenstrom	<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a>		Genesis 1–50
Jack M. Ballinger	<a href="http://www.versebyverse.org/classnotes/Genesis/genesisindex.html">http://www.versebyverse.org/classnotes/Genesis/genesisindex.html</a>		Genesis 1–49
Ron Snider	<a href="http://www.makarios-bible-church.org/oldtest.html">http://www.makarios-bible-church.org/oldtest.html</a>		Genesis 1–50

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

