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The Generations: Genesis 2:4

This is the history of the heavens and the earth when they were created...

- This word “history” or “generations,” is the Hebrew word *toledoth*. We will see it over and over again in Genesis. It marks a history or genealogy.

The Garden of Eden: Genesis 2:8-14

8 The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. 9 And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. 11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. 12 And the gold of that land is good. Bdellium and the onyx stone are there. 13 The name of the second river is Gihon; it is the one which goes around the whole land of Cush. 14 The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

- God makes gardens, but Man builds cities. *Eden* is a Hebrew word which means delight or pleasure.
- What is the location of the Garden of Eden? Most attempts to locate it are built on attempts to study and find the four (actually five) various rivers.



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Map of the ancient Near East during the Amarna period, showing the great powers of the period: Egypt (green), Hatti (yellow), the Kassite kingdom of Babylon (purple), Assyria (grey), and Mittani (red).

- Havilah may be Yemen; bdellium is thought to have been a precious stone.
- Cush is what we nowadays would call the Sudan or Ethiopia.
- Assyria is not the nation of Syria, but at the time of Moses it was most likely a territory in modern-day Iraq, centered around the city of Nineveh.

- What to conclude? Some people put the Garden of Eden in the Middle East, others more towards India, or places in Africa.

Man Placed In The Garden: Genesis 2:15-17

15 Then the Lord God took the man and put him in the garden of Eden to tend and keep it. 16 And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

- Man had two jobs: cultivation of the garden, and defending it.
 - There has always been work.
 - God certainly knew that there was an enemy.
- God said that in the day Adam would eat of that second tree he would die. And of course he did die – not physically, but spiritually.
- These two trees have a spiritual significance, and Adam is strictly warned against the tree of the knowledge of good and evil. The forbidden tree speaks of religion, of seeking to live and please God by knowing right and wrong. Religion is a search for acceptance with God by doing and believing what is right.
 - This leads to self-righteousness.
 - However, eating from the tree of life is a picture of trust. Jesus said, *This is the work of God, that you believe on the One He has sent.* (John 6:29)
- The fate of the human race would be decided by which tree our parents chose to eat of; our hope would be restored by another Adam who would die on a tree.
 - Our first parents would do their own will in a Garden; in another garden, the Second Adam would say, “Not my will but Yours be done.”

- In Genesis our parents were brought low by a serpent; but Man would be elevated again by the Last Adam who said, “I am a worm, and not a Man.”
- His obedience brought life for all who were slain by their disobedience. In the last Chapters of the Bible, we will eat again of the tree of life.

Adam Names the Animals: Genesis 2:18-20

18 And the Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. 20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

- God saw that there was no creature who had the same make-up as Adam, whether in the inner man, or biologically.
- What Adam needed was a help – not a servant but a partner.
- Note: God bound Himself by Adam’s choice of names.
- Adam likely observed the character of each animal and named them accordingly.
- God personally intervened to make a suitable companion for Man, personally formed her.

The Creation of Eve: Genesis 2:21-25

21 And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.

23 And Adam said: “This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.” 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

- First notice that God put Adam to sleep. This is a wonderful picture of trust.
- As to the woman being made out of the man’s rib, we can do no better than to quote Matthew Henry’s famous words:
 - *Observe... That the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. Adam lost a rib, and without any diminution to his strength or comeliness (for, doubtless, the flesh was closed without a scar); but in lieu thereof he had a help meet for him, which abundantly made up his loss: what God takes away from his people he will, one way or other, restore with advantage. In this (as in many other things) Adam was a figure of him that was to come; for out of the side of Christ, the second Adam, his spouse the church was formed, when he slept the sleep, the deep sleep, of death upon the cross, in order to which his side was opened, and there came out blood and water, blood to purchase his church and water to purify it to himself.*
- Adam essentially gives her a name which says, this is me... female version. In Hebrew, Man is *ish*, and the feminine is *ishah*.
- Moses then says that a man must leave and cleave. God has designed them to become one flesh together, and so build a new life apart from their parents.
- They have a level of intimacy that is inappropriate to be shared with anyone else.

- Finally Moses says they were both naked and were unashamed.
 - The glory of God was likely their covering. In Psalm 8:5, David said, *For You have made him (that is, Man) a little lower than Elohim, and have crowned him with glory and honor.*
 - But Moses is also getting at something else important: in marriage there is meant to be a full disclosure and a full sharing of life, all of life.
- Eve is not named until later, because Adam is focusing on her nature as being part of him and yet not being part of him. This is a symbol or a type of all women, all marriages, and a symbol of Christ and the Church.
- Later on, in Genesis 3:20, we read: *And Adam called his wife's name **Eve**, because she was the mother of all living.*
 - *Eve* is the Hebrew name Chava. Our English name “Eve” is just an accident of translation over time.
- What does Chava mean?
 - Her name means life, or living.
 - More technically, it expresses the idea that she *causes* people to live.

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