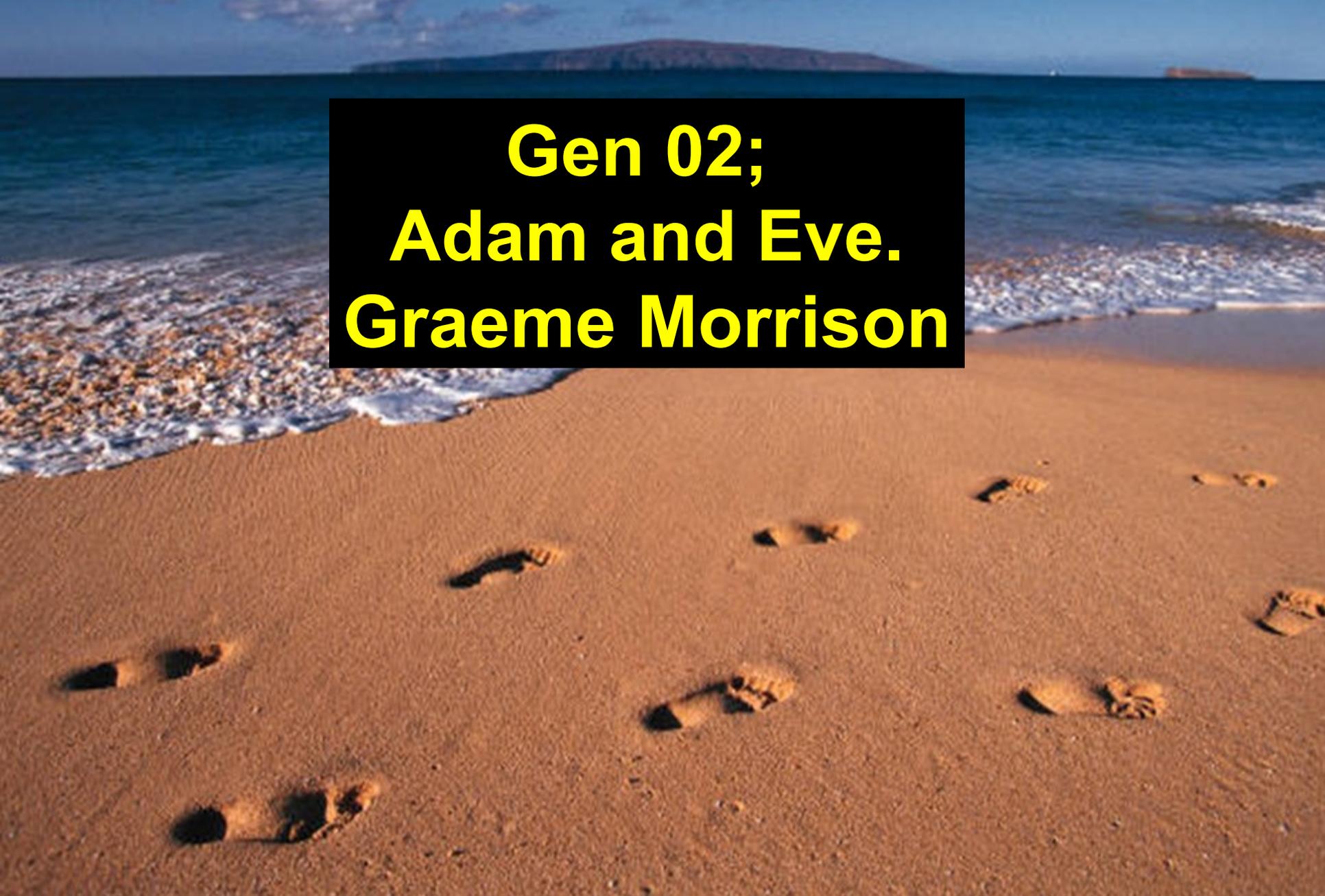


Patriarchal Age- before the flood.

**Gen 02;
Adam and Eve.
Graeme Morrison**



Old Testament

Law

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Historical Books

Ezra
Nehemiah
Ezra
2 Chronicles
1 Chronicles
2 Kings
1 Kings
2 Samuel
1 Samuel
Ruth
Judges
Joshua

Poetic Books

Song of Songs
Ecclesiastes
Proverbs
Psalms
Job

Old Testament

Major Prophets

Daniel
Ezekiel
Lamentations
Jeremiah
Isaiah

Minor Prophets

Malachi
Zechariah
Haggai
Zephaniah
Habakkuk
Nahum
Micah
Jonah
Obadiah
Amos
Joel
Hosea

The Old Testament

5 books of Law

The Pentateuch
Genesis, Exodus, Leviticus, Numbers & Deuteronomy

12 books of History

Historical Books
Joshua, Judges, Ruth, I&II Samuel, I&II Kings,

Historical Books cont'd
I&II Chronicles, Ezra, Nehemiah & Esther

5 books of Poetry

Poetic Books
Job, Psalms, Proverbs, Ecclesiastes & Song of Solomon

5 books of Major Prophets

Major Prophets
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

12 books of Minor Prophets

Minor Prophets
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah & Malachi

The Old Testament

Genesis: The Book of Origins

The origin of the universe and human race. A record of early history of the 'Chosen Family'.

Exodus: The bondage, deliverance and beginning of the history of Israel on their way to Canaan, led by Moses.

The Pentateuch

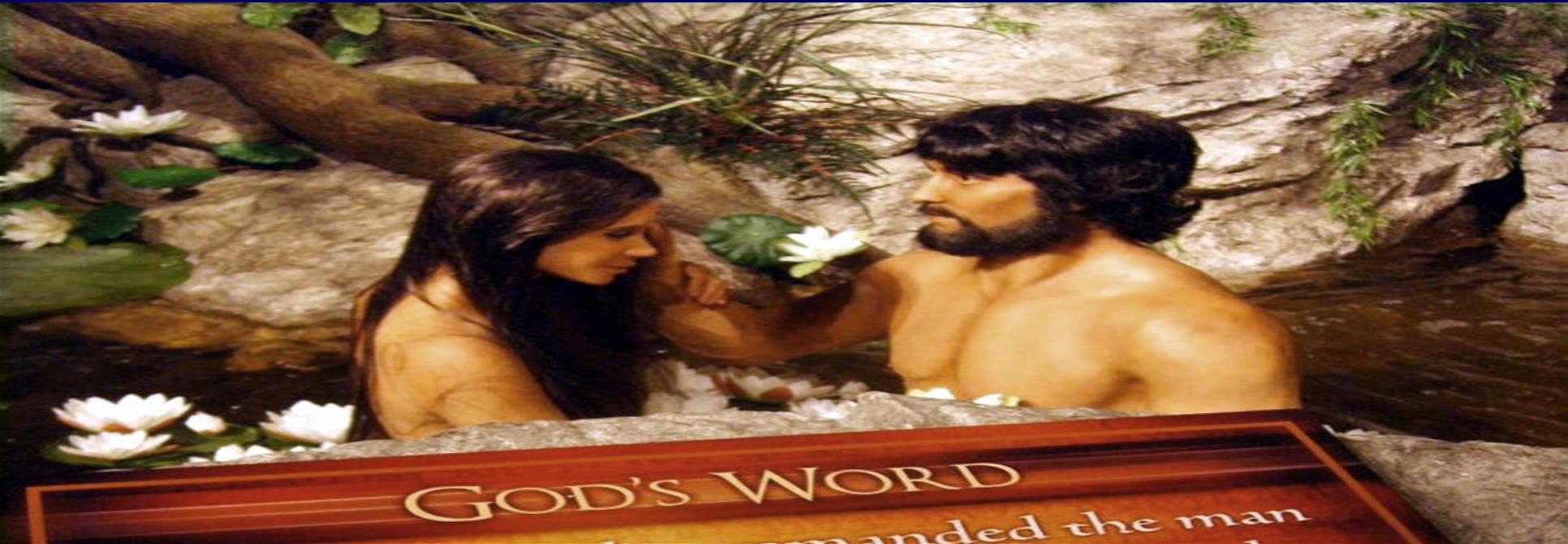
Leviticus: The Book of Laws

The book of laws concerning morals, cleanliness, food, etc. It teaches access to God through sacrifices.

Numbers: The book of the pilgrimages of Israel. The forty years of wandering in the wilderness.

Deuteronomy: A repetition of the laws given shortly before Israel entered Canaan.

Patriarchal Age- before the flood. Adam and Eve Genesis 2



**Sabbath sanctified 2:1-3;
Creation of man 2:4-9;
Called to work 2:10-15;
Bound by law 2:16-17;
Given a wife 2:18-25;**

THE PATRIARCHAL AGE

CREATION

→ GARDEN of EDEN

SACRIFICE FOR

SIN

WICKEDNESS

THE FLOOD

ABRAHAM & ISAAC

JACOB & JOSEPH

JOSEPH IN EGYPT

MOSES BIRTH

MOSES FREES

ISRAEL

God Spoke To the Fathers



As we saw on the chart **the arrow** points out
"The Garden of Eden."

God showed His **deep love** by providing
a special home for Adam and Eve.
It was a paradise on earth!

**So that Adam and Eve could exercise
the power of choice, God placed among all
the trees, one tree they were not to touch.**

**God said, "... But of the tree of the knowledge
of good and evil you are not to eat; for,
the day you eat of that, you are doomed
to die." (Genesis 2:17;)**

The word death means "separation"

The Two Creation Accounts.

A reading of **Genesis 1-2** will show immediately that we have **two separate and distinct accounts of creation** that can be **compared and contrasted**.

GENESIS 1	GENESIS 2
The heavens and the earth are created in six days.	Creation of the man and the woman (no time mentioned).
Shows man in his cosmic setting.	Shows man as central to God's purpose.
A panoramic view of creation as a whole.	A detailed view of one particular aspect of creation.
Focuses on God creating the heavens and the earth.	Focuses on man as the crowning of God's creation.

**Rather than being contradictory,
these two accounts are complimentary.**

**Indeed, this method of first
giving a panoramic view and then
coming back to focus on important details
is found all through Genesis.**

**For example, in the account
of Jacob and Esau,
Esau's story comes first,
but it is Jacob's which is more fully
developed and which holds the place of
higher importance to the theme of the book.**

**From this we can see that
the two chapters are complimentary.
Each contains unique material
that is necessary in understanding
who God is and what He has done for us.**



Genesis 1 has given us an overview
of the general creative process.

Now in **chapter 2** the emphasis is on **Man**,
with additional details provided
about how and why man was created.

God makes a wife for **Adam**
and establishes the institution of marriage,
the basis of human society.

God sought and seeks a relationship
with man that is different from
His relationship with any other creature.

Creation complete: Heavens & earth created; God finished His work (1-3;)

Man created: Formed from dust (4-9;)

Trees & Rivers in garden given names (9-14;)

Man assigned task of guarding & keeping the garden (15;)

Forbidden fruit (16-17;)

Man in need of a helper: not good to be alone (18;)

Animals in garden are given names (19-20;)

Woman created: Formed from rib (21-24;)

Creation complete: Man & woman naked & unashamed in presence of God (25;)

THE INSTITUTION OF THE SABBATH (Genesis 2:1-3;)

Thus the heavens and the earth were completed, and all their hosts. 2 And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

This is really **a continuation of the message** of the previous chapter. **In that chapter, the word of creation was seen to encompass six days. Now on the seventh day, that work is brought to a close.**

THE INSTITUTION OF THE SABBATH (Genesis 2:1-3;)

- 1. A Completed Work:-** 1. Thus the heavens and the earth were completed, and all their hosts.
- 2 And by the seventh day God completed His work which He had done. **(2:1-2;)**

Throughout the **first chapter** of Genesis, we see the earth being formed and filled. The **first three days** of creation involved forming the earth and preparing it for life.

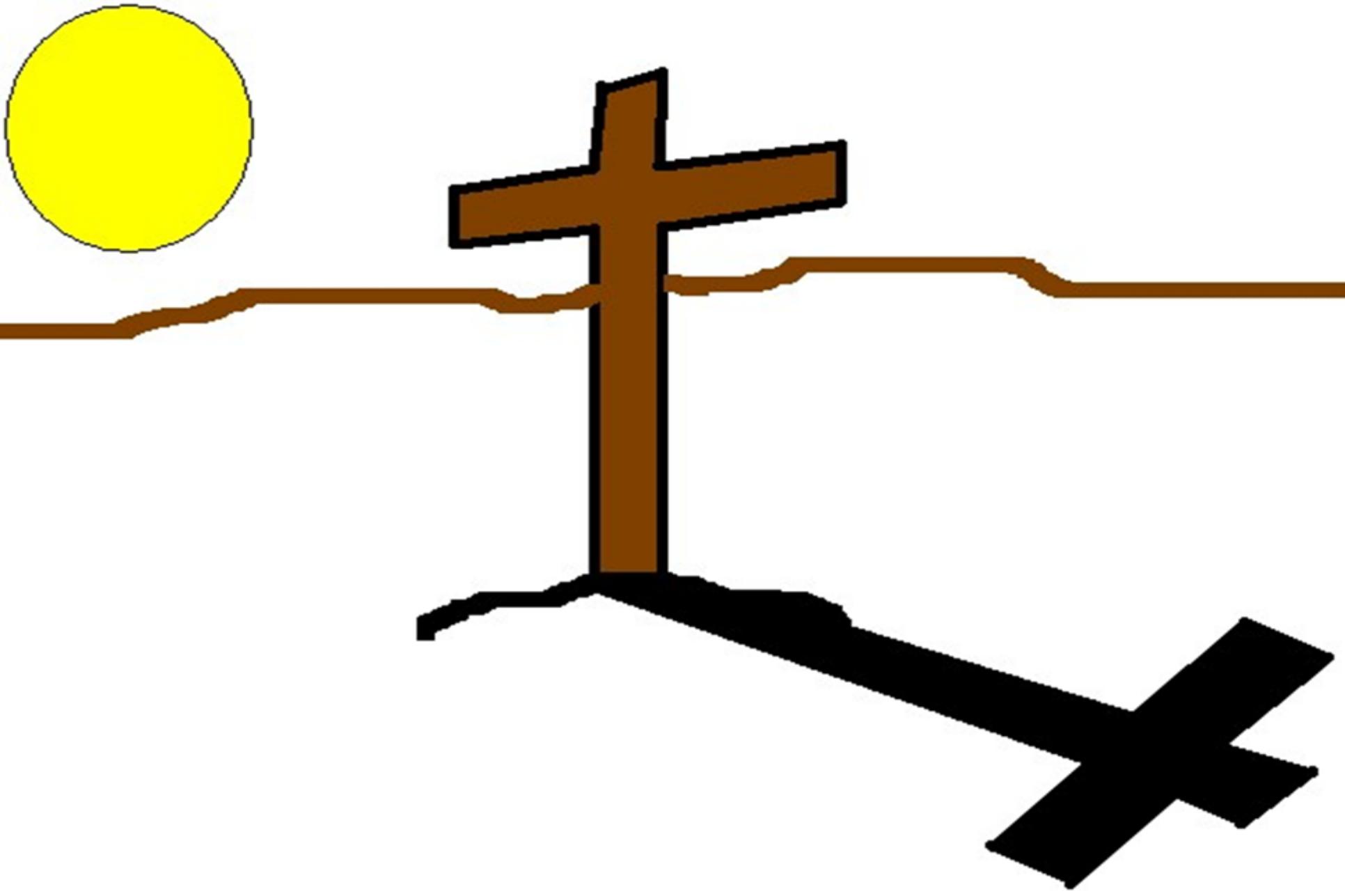
The **second three days** of creation involved **filling the earth with that for which it had been formed.**

2. A Divine Rest:- He rested on the **seventh day** from all His work which He had done. **(2:2;)**

The reference to God **resting** **does not imply** that He was somehow **tired** or **overworked** or **in need of rest**.

He rested **because the work was completed** and nothing more of **a creative nature** remained to be done.

God's Sabbath (Rest)



3. A Divine Blessing:- God **blessed** the **seventh day** and **sanctified it**, because in it He rested from all His work which God had created and made. **(2:3;)**

The Sabbath was **not given to Adam** as a special day but **revealed through Moses**, who wrote Genesis, **to Israel** in the wilderness.

(Deuteronomy 5:1-3; 12-15; Nehemiah 9:13-14;)

It was **a shadow of the heavenly rest** and **all shadows found their fulfilment in Christ** at the cross, and are **no longer valid as religious laws**. **(Colossians 2:9-17; Romans 7:1-4).**

Christians do not live in the shadows as the Jews did under Moses.

The seventh day was both blessed and sanctified. This was done long before the giving of the Mosaic Law.

Some have tried to make a point that the **Sabbath is not mentioned again until Exodus** and this is a valid observation, but it should also be pointed out that, **when the Sabbath IS mentioned again.**

It is in Exodus 16:23-29; at a time PRIOR to the giving of the Mosaic Law.

**This tells us something foundational
about the Sabbath.**

**It both precedes and it also supersedes
the Mosaic Law.**

**It is a reminder of something special
to all Gods people whether Jewish or Christian.**

**The Sabbath was given as a memorial to the work
of God in creation. This principle is set forth here
in verse 3 and it is repeated again in Exodus 20:11;**

The Sabbath also served as a memorial of God's redemption. This is mentioned in Deuteronomy 5:15; where the Lord says:-

“You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the Sabbath day.”

Because **the Sabbath** was also **a memorial of redemption**, **Christians understood** that the **Sunday, the Lords day**, under the **New Covenant** is such that **IT commemorates** the **new redemption** brought about by **Christ in His death, burial and resurrection.**

It is for this reason that **the Christian Church** has **regularly worshiped** on **Sunday** rather than on **Saturday.**

The Sabbath was designed to be a shadow of things to come and NOT as an end unto itself.

“Therefore let no 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 things which are a mere shadow of what is to come; but the substance belongs to Christ. (Colossians 2:16-17;)

**Today we have a place of rest
that is a permanent rest.
It is a Sabbath that involves
trusting and resting upon
the finished work of Christ on the cross.**

Summary.

Principle of Completion.

God rested on the Sabbath because He had completed His work. We have a place of rest today in Christ that goes far beyond a mere once-a-week memorial. We rest upon the completed work of Christ on the cross.

Principle of Ceasing.

God stopped His work of creation, not because He was tired, but because the work was completed and there was nothing left to do.

Jesus made the atoning payment for our sins once and for all and then **He sat down** at the right hand of God **because His saving work was finished.**

Principle of Blessing and Sanctification.
God set apart **the Sabbath** as a memorial
of **His works** of creation and redemption.

Today **we recognize** the importance
of **the Sabbath rest** to both **His creation**
and **His new creation**. Heb 4:9; **eternal rest**.

THE CREATION OF MAN. (Genesis 2:4-7;)

This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground.

But a mist used to rise from the earth and water the whole surface of the ground.

Then the LORD God formed MAN of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

2:4; begins with the phrase,
“This is the account of the heavens and the earth.”

The word **account** is a translation of the Hebrew word **toledoth**. This **same word** is used **throughout Genesis** as something of a **chapter heading**.

In each case, the phrase introduces **a subsequent narrative** that was derived from that which is initially mentioned.

Thus the narrative that follows from THIS passage will tell us what took place as a result of the creation of the heavens and the earth.

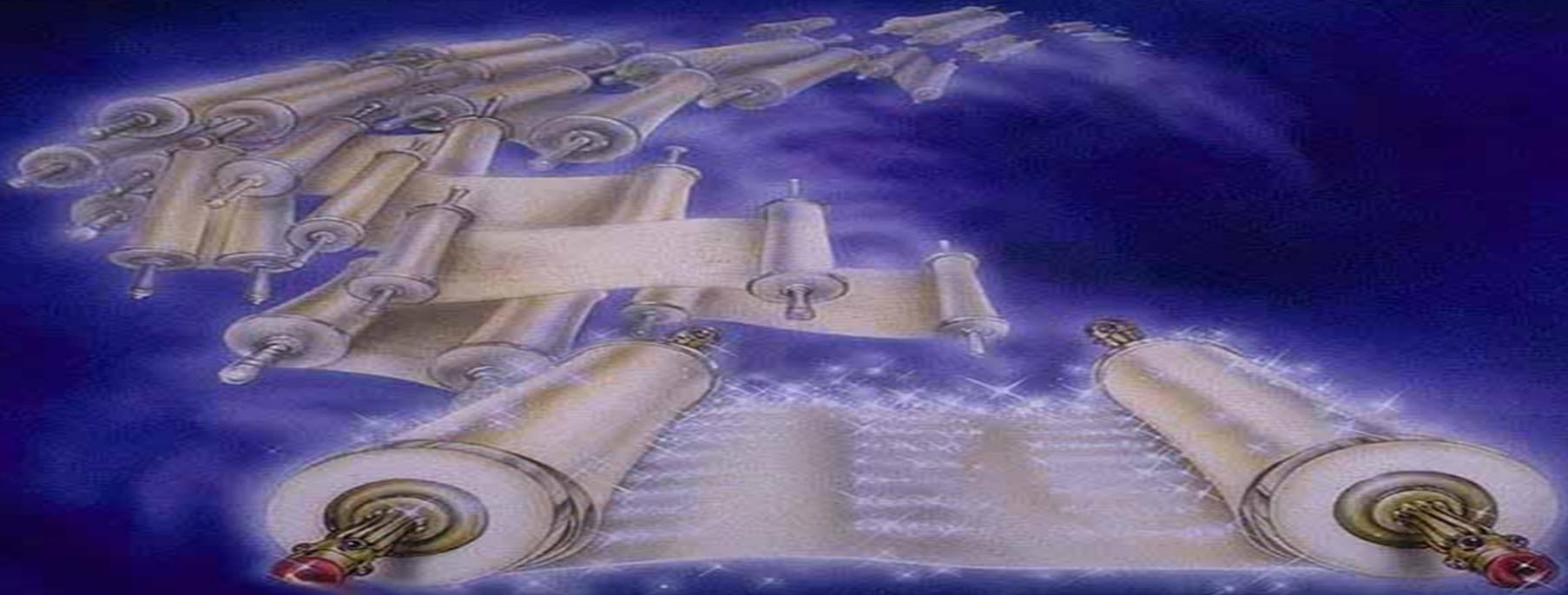
The word **toledoth** is derived from the Hebrew root **yalad**, meaning **“to bear.”** In this form, it **always appears** in the **plural construct**. We could **translate** this phrase to say, **“These are the things begotten of the heavens and the earth.”**

“THESE ARE THE GENERATIONS OF...”

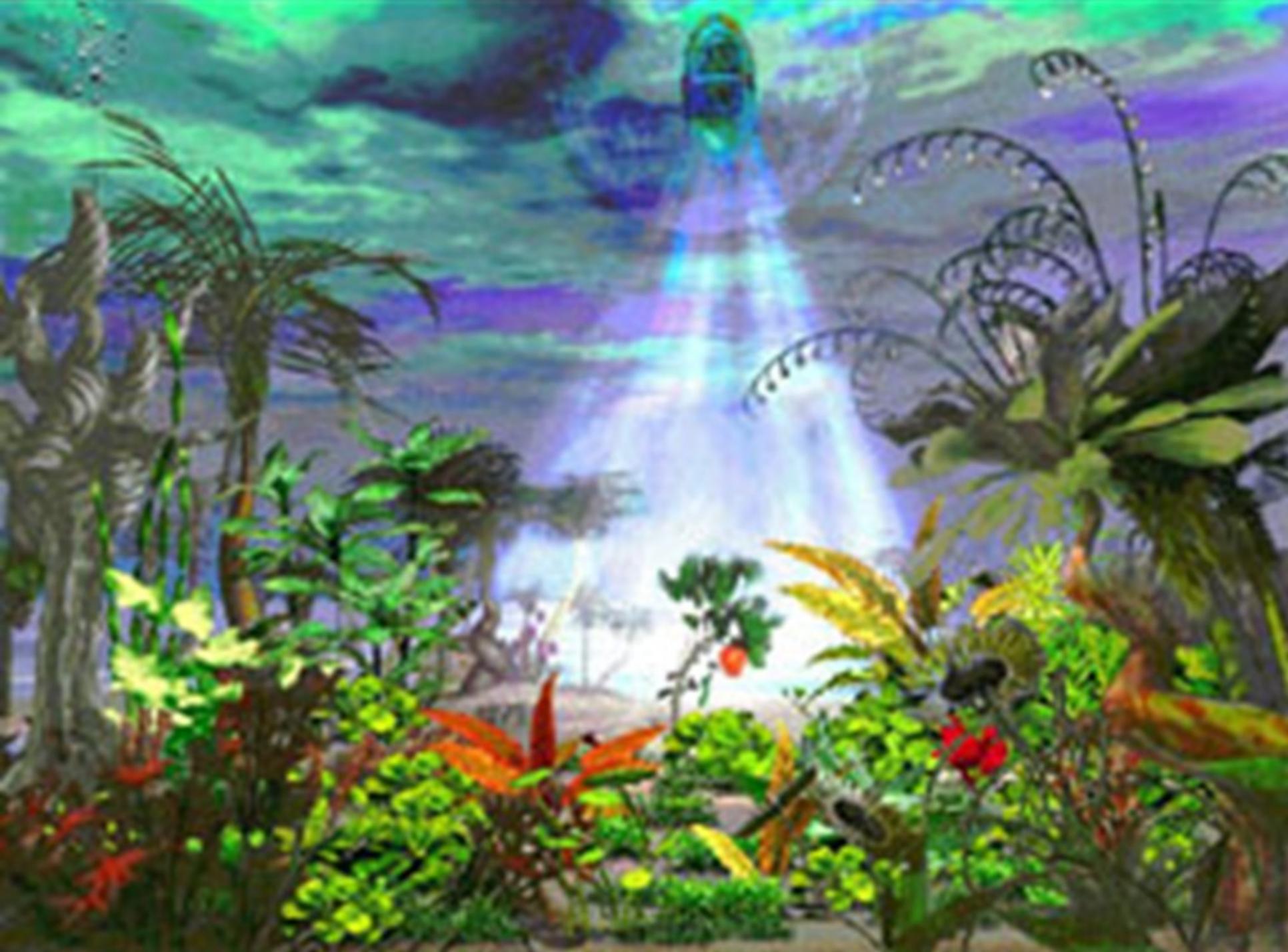
<i>Formula</i>	Contents	Location
<i>In the beginning God...</i>	Creation	1:1 - 2:3;
<i>1. This is the account of the heaven and the earth</i>	Creation	2:4 - 4:26;
<i>2. This is the written account of Adam's Line</i>	Genealogy:- Seth to Noah	5:1 - 6:8;
<i>3. This is the account of Noah</i>	Flood & Covenant	6:9 - 9:29;
<i>4. This is the account of Shem, Ham & Japheth</i>	Table of Nations & Babel	10:1 - 11:9;
<i>5. This is the account of Shem</i>	Genealogy:- Shem to Abraham	11:10-26;
<i>6. This is the account of Terah</i>	Story of Abraham	11:27 - 25:11;
<i>7. This is the account of Abraham's son Ishmael</i>	Genealogy of Ishmael	25:12-18;
<i>8. This is the account of Abraham's son Isaac</i>	Transition of blessing from Isaac to Jacob	25:19 - 35:29;
<i>9. This is the account of Esau</i>	Genealogy of Esau	36:1-43;
<i>10. This is the account of Jacob</i>	Joseph & Israel in Egypt	37:1 - 50:26;

Ancient Records Combined?

These were probably written in ancient times by the patriarchs who preceded Moses.



Moses then used them and wove them into a coherent history from the creation to his own time, adding editorial comments and transitional elements under the direction of the Holy Spirit.



4. “This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens”

5. “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,”

6. “but streams came up from the earth and watered the whole surface of the ground.”



Details of the Order of Creative Activities.

The plants did not spring up on the earth until man had been created even though they are said to have been **created on the third day.**

The seed and spores must have lain dormant in the ground until the sixth day.

Many interpreters believe that there was no rain on the earth until the Great Flood.

The Absence of Rain. (Genesis 2:5-6;)

Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground. But a mist used to rise from the earth and water the whole surface of the ground.

We are now told that there were no shrubs or plants and that there was a specific reason for this absence.

Actually there were two reasons:-

There was no rain upon the earth

There was no man to cultivate the ground.

The first of these situations is dealt with in **verse 6** in that a mist was given to water the surface of the ground.

The second of these situations is dealt with in **verse 7** when man is created from the dust of the ground.

What are we to make of this **absence of rain?**

Most scholars take it to mean that **climactic conditions** throughout all of the earth up until the flood were such that it did not rain.

According to this view, the rain bringing the flood of Noah was the first rain to ever fall upon the earth and the designation of the rainbow was the first time this phenomenon had been manifested.

Some scholars say, it is possible to understand the description of verse 5 to be localized to the area in which the Garden of Eden was located.

It is worthy of note that the Mesopotamian River Valley today receives little or no rain.

The waters of the Tigris and Euphrates Rivers come from the mountains far to the north, turning the desert lands to the south into a fertile river valley.

Mist, Springs and Streams.

What were these "streams" that "came up" and "watered the whole surface of the ground"? Other versions: "But a mist used to rise from the earth and water the whole surface of the ground." (NAS)

"However, water welled up from the ground at certain places and flowed across the land"
(LB)

However one interprets this it seems to indicate that the earth was watered without rain as we know it.



The Name of God. Gen 1:4-7;

This is the first use of *Yahweh Elohim* in the Bible.

Throughout Genesis 1, **God** is described consistently simply as *Elohim* – only now do we have the inclusion of the name *Yahweh* as a reference to **God**.

Elohim is the title for God.

Yahweh is the more personal name of God.

For example, **Prime Minister** is a title while **Gordon Brown** is a name. What we have here is a combination of God's title and His personal name (**Prime Minister Brown**).

**God uses His Name when
He speaks of fellowship with man.
This was not needed in chapter 1
where He was presented as the Creator.**

**Elohim tends to focus upon
God in relation to His creation.
Yahweh shows God in relation to man.**

**Genesis 1:1-2:3; do not use Yahweh because
God's almighty power in creation was displayed.**

**The covenantal Name is used when we see
God interacting closely with man such as starting
in 2:4; with the discussion of the Garden of Eden.**

7. “the **LORD God formed the man** from the dust of the ground and breathed into his nostrils **the breath of life,** and the **man became a living being.**”

This verse gives details about how God **formed man's body and brought it to life.**

It does not tell about how or when God forms within each man his everlasting soul and spirit. (Zechariah 12:1;)

In the first man it must have been at the same time He breathed into his nostrils the breath of life.



**Yahweh God made man.
Man did not make or 'invent' God.
God invented Man from scratch.**

**Man did not have an existence
outside of God's creative purposes.
Man and creation are totally
and constantly reliant on God's grace.**

**Man's life should focus on
what God's purposes are for him.
Here man ought to find true happiness.**

Body and Soul:- (Genesis 2:7;)

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and **man became a living being.**

Man was formed of dust from the ground.

This is a play on words.

Ha-Adam was formed of **dust** from **Ha-Adamah**.

Man's very name is taken from **the source** from which his body is created.

Yet the creation of man's physical frame was not the sum of his existence.

Man is more than a biological entity.

The Lord then breathed into his nostrils the **breath of life**; and man became **a living being**.

Breath of Life.

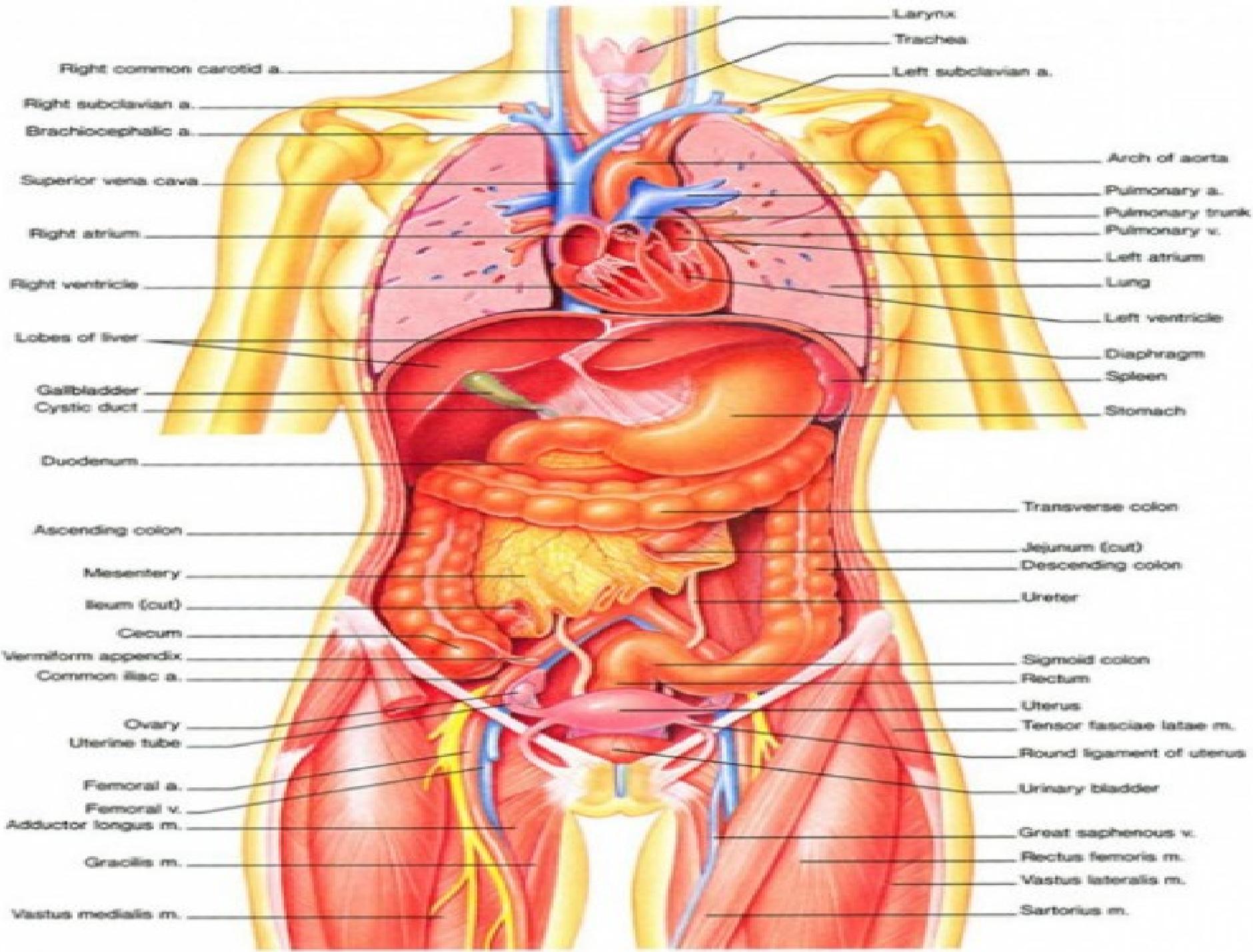
Life is from God. He has the **right** to give and take.

Life is the animation of the body.

Now **Satan** uses **fear** and **death** as two of **his greatest weapons**.

In 1:20-21 there are living creatures. Breath is life.

We now know how our breath brings oxygen into our bodies and thus plays an **important part** to all the **cells proper functioning**.



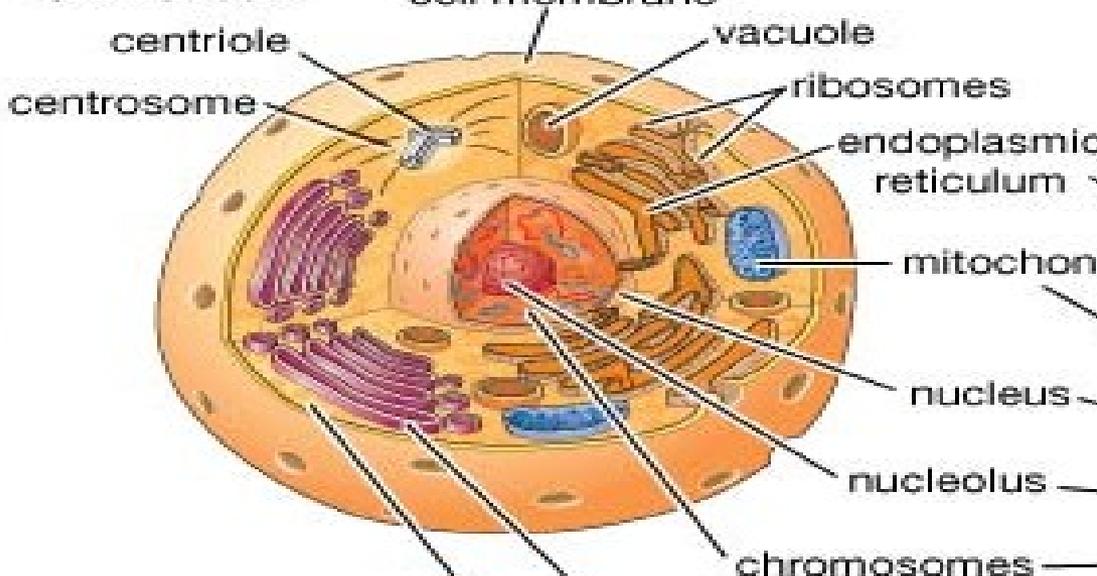
**A good challenge for evolutionists
is to consider how
the whole air-dependent system works.**

**God says He first made man
and then breathed life into Him.**

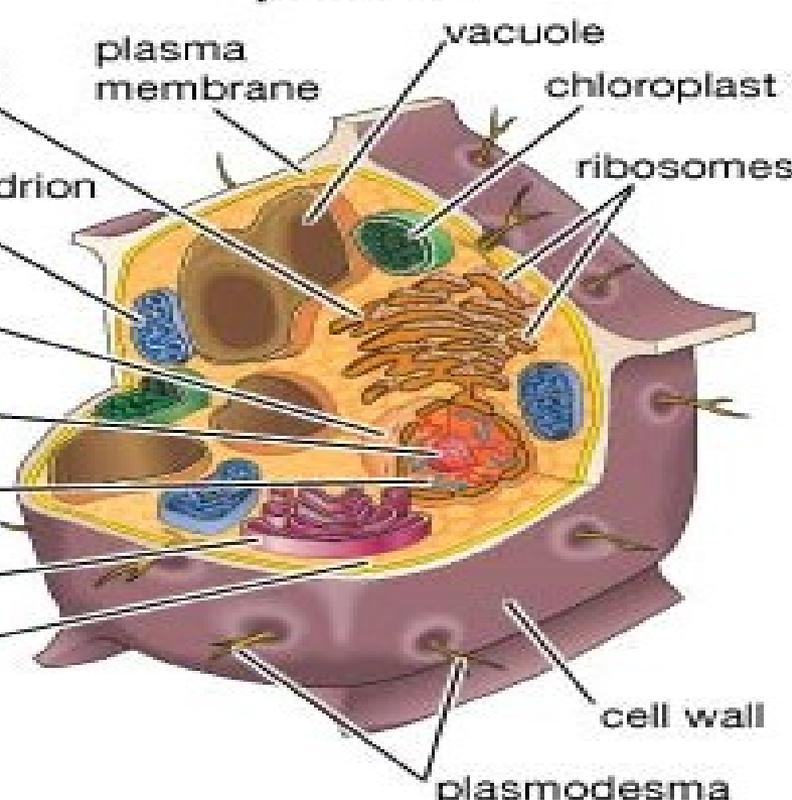
**This is much more credible,
once we understand
the unbelievably complex body of man.**

Some typical cells

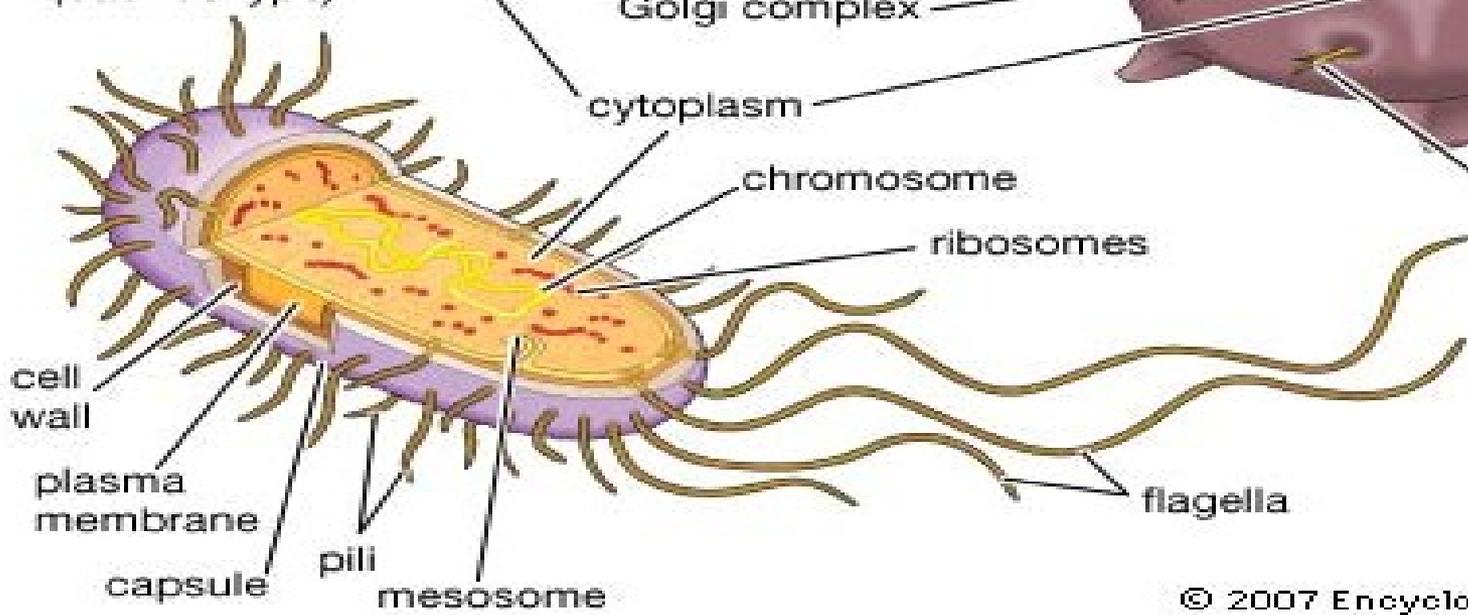
animal cell



plant cell



bacteria cell (bacillus type)



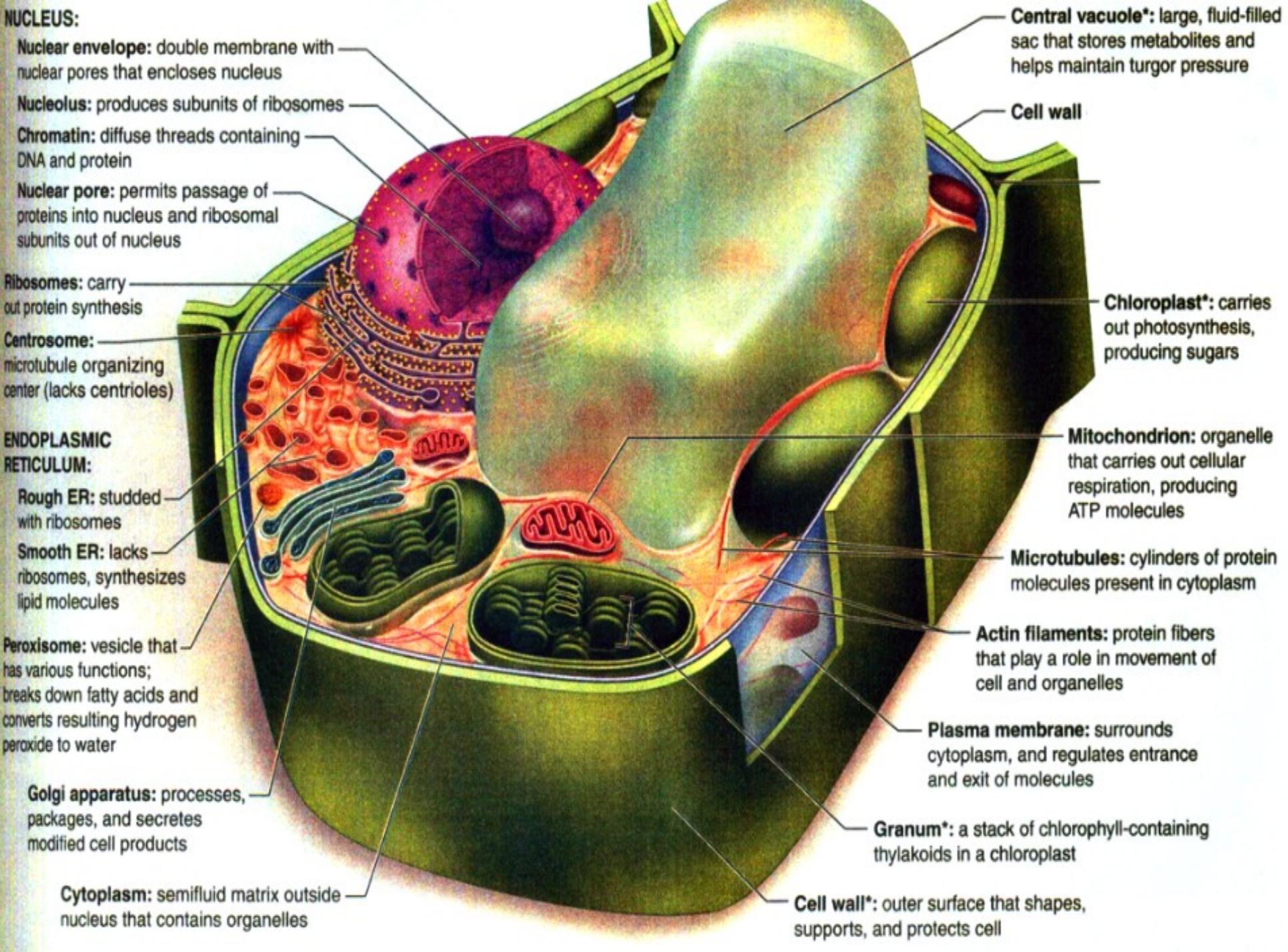
**Man did not arrive on the scene
by accident but by design.**

**Because of further research, Darwin's evolution
has been shouted out of the arena.**

**The cell was formerly thought to be a
mysterious compound of material called protoplasm.**

**The cell, it has come to be discovered,
is an intensely complex manufacturing plant
that could not have come about by accident.**

**Today's evolutionary theory is evolving
to accommodate
'sudden' and radical development.**



NUCLEUS:

- Nuclear envelope:** double membrane with nuclear pores that encloses nucleus
- Nucleolus:** produces subunits of ribosomes
- Chromatin:** diffuse threads containing DNA and protein
- Nuclear pore:** permits passage of proteins into nucleus and ribosomal subunits out of nucleus

- Ribosomes:** carry out protein synthesis
- Centrosome:** microtubule organizing center (lacks centrioles)

ENDOPLASMIC RETICULUM:

- Rough ER:** studded with ribosomes
- Smooth ER:** lacks ribosomes, synthesizes lipid molecules
- Peroxisome:** vesicle that has various functions; breaks down fatty acids and converts resulting hydrogen peroxide to water

Golgi apparatus: processes, packages, and secretes modified cell products

Cytoplasm: semifluid matrix outside nucleus that contains organelles

Central vacuole*: large, fluid-filled sac that stores metabolites and helps maintain turgor pressure

Cell wall

Chloroplast*: carries out photosynthesis, producing sugars

Mitochondrion: organelle that carries out cellular respiration, producing ATP molecules

Microtubules: cylinders of protein molecules present in cytoplasm

Actin filaments: protein fibers that play a role in movement of cell and organelles

Plasma membrane: surrounds cytoplasm, and regulates entrance and exit of molecules

Granum*: a stack of chlorophyll-containing thylakoids in a chloroplast

Cell wall*: outer surface that shapes, supports, and protects cell

If there was **no Adam**,
then **there could be no woman**, or how
else can one explain woman's creation?

They couldn't evolve together. **They would die out
in one generation if not made simultaneous.**

**God clearly says man was
made from dust and not a humanoid.**

Those who contemplate the evolution of man,
run into a host of **unsolvable questions** especially
if they profess to hold to the integrity of God's Word.

Was **Adam** a real man?

Did God lie about how He made man?

Who was God talking to in the garden? **Who fell?**

Who was the son of God (i.e. Adam)
and **how was he made in the image of God?**

Not one of these questions can be answered by evolution.

The **question** is whether **one believes God's word** or the **myths of evolution**. We should not be scared of evolution even though its advocates seem to speak with such authority.

The discovery of the design of living things is shaking evolutionary thought to the dust.

Right now it is embedded into the religion of materialism and so is held without evidence.

The verb **'form'** is different from **'create'** and speaks of **a special aspect to God's making of man**.

It was not creating man from nothing (more like creating) or the haplessly throwing chemicals together an accident).

God carefully formed man.

This is exactly what we find in the **field of microbiology**.

The DNA chain demonstrates a complexity of life that **only creation can explain**.

Spirit, Soul and Body

In 1 Thessalonians, **Paul** says there are **three integral components of man: body, soul and spirit.**
(1 Thessalonians 5:23;)

Hebrews 4:12; says that **the Word of God can divide between the soul and spirit.**

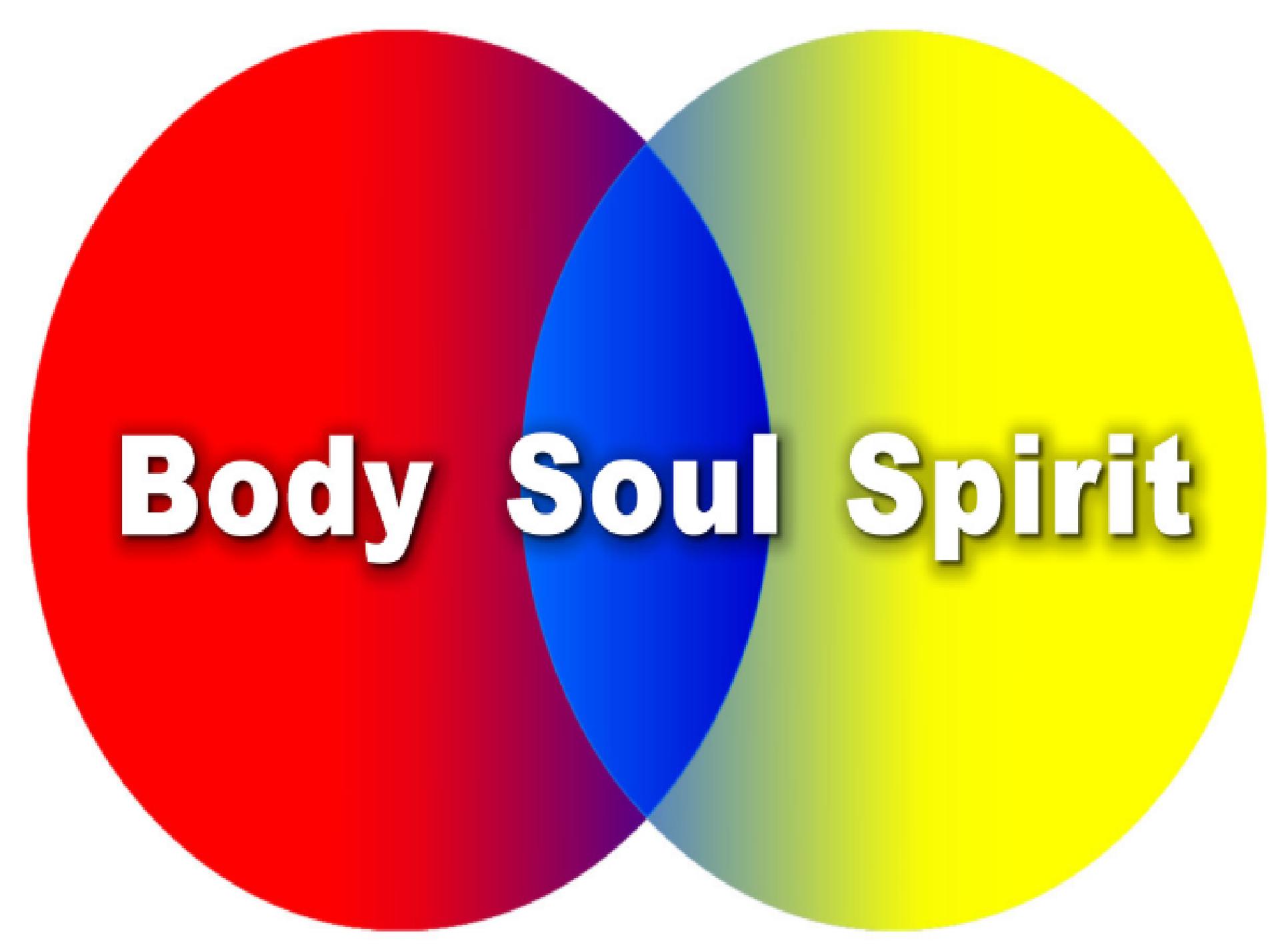
Matt 10:28; Jesus says:-

Fear Him who can **destroy** both **Soul** and **Body**

The SOUL-the REAL you. Is an entity that **can live outside** the physical body. (Luke 16:22-23;)

Eccles 12:7; says:-

“the Spirit returns to God from whence it came.”
(that which God gave man
to recognise the spiritual dimension)



Body Soul Spirit

A Venn diagram consisting of three overlapping circles. The left circle is red and labeled 'Body'. The right circle is yellow and labeled 'Spirit'. The two circles overlap in the center, and a third circle, colored blue, overlaps with both the red and yellow circles. The word 'Soul' is positioned in the center, overlapping all three circles. The text is in a bold, white, sans-serif font with a slight drop shadow.

The Soul.

It is my understanding that the soul is the mind or personality of the person.

In the resurrection the soul will be reunited with a body that has undergone a change from an earthly body to a spiritual glorious immortal body (Romans 8:23; 1 Corinthians 15:35-49;)

The image of God.

Life is more than man's physical presence.

Does a man have a soul? Is it different than life?

Yes.

The soul is the real person; the body is the needed 'shell' to work through. Man is a combination of physical and spiritual.

Man can exist without his human body
for a short time (after death before judgment);
he is nonexistent without a soul.

Man's soul comes from
being made in the image of God.

Inward Image.

Maybe a glorious light was seen on the outer man
to reflect God's glorious image,
but there are also many inward differences
that sets him apart from other creatures.

Sense of a higher being (worship and God consciousness).

Self-aware (connected with memory).

Concern for moral values (sense of justice connected
with conscience). **Concern about the future.**

(aware and concerned about life after death).

MAN AS A "TRIUNE BEING"



Imagination
Conscience
Affection
Reasoning
Memory

SPIRIT

- ▶ Intelligence
- ▶ Mind
- ▶ Brain

SOUL

- ▶ The Control Tower
- ▶ The Real "You"
- ▶ dwells in the Heart
- ▶ Temple of the HOLY GHOST
- ▶ Sixth Sense: Faith
- ▶ Eternal Life (Zoe)
- ▶ Saved & Redeemed By the Blood of Jesus Christ

BODY

FIVE SENSES to contact the earth
▶ See, Hear, Taste, Feel, Smell

The word **'image'** is repeated several times for emphasis. Furthermore, He clearly states that both **male and female were made in God's image.**

Man was made with God's likeness.

So was woman. It is evident that this likeness would enable him to **Rule over the earth with his reason and will.**

Clearly, **man is different from animals** and not merely a higher form. **He is set apart from other animals and living creatures.**

It is interesting that those who state that man evolved are **often the ones that deny an immaterial part of man.**

It is precisely this **immaterial part of man that sets him apart from animals.**

This immaterial part is what **enables man to have a relationship with God** and on a totally different level listen, observe and obey God.

Man is conscious of God's values because he was made in His image.

**Because man is made in the image of God,
this makes man accountable to God
for the way he responds to Him.**

**When man disobeys, there are consequences.
Man is called to exercise his will in such a fashion
that he completes on earth what is in heaven.**

**“Your kingdom come. Your will be done,
On earth as it is in heaven.” (Matthew 6:10;)**

**Those that deny the existence of God seem to realize
that being able to understand the difference between
right and wrong as well as comprehend the idea of a greater
being has huge implications on their area of choices.**

**This is the reason many modern philosophies
so virulently argue against biblical Christianity.**



ADAM'S CREATION.

Genesis 1:26-27; 2:7;

Flesh: Dust of the ground.

a. Ecclesiastes. 12:7;...

Spirit: Image of God.

a. Genesis. 1:27;...

b. John. 4:24;...

What is the meaning of the Name Adam?

"red, ruddy," hence, earth; man, mankind.

Date of Birth?

He's the beginning of the creation.

Place of Birth?

Outside the Garden of Eden.

Key Importance?

He is the first man.

Adam really existed according to:-

Jesus - Matthew 19:4-5;...

Paul - Romans 5:14;...

Jude - Jude 14;...

Genesis 1:26-5:5;



ADAM WAS THE:-

First Human being:- Gen 2:7; 1 Tim 2:13;

First placed over God's creation:- Gen 1:28;

First to have fellowship with God:- Gen 2:15; 3:8;

First labourer:- Gen 2:15; 3:18-19;

First to marry;- Gen 2:18-24; Matt 19:4-6;

First to have moral choice:- Gen 2:16-17;

First to sin:- Gen 3:1-7; Rom 5:12;

Our farther study will show that man is:-

- 1) a superior being.**
- 2) a Religious being.**
- 3) an accountable being.**

THE TREES OF THE GARDEN. (Genesis 2:8-9;)

“And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

The word **edenu in **Akkadian** means "**garden**" or "**paradise.**"**

The word **edenu in **Persian** means a **Royal Enclosure.****

The garden was planted toward the east.

The word **east also carries the idea of “**front.**” When you were on the **east side of the tabernacle**, you were at its **front.****

The natural question that we have to ask is this:-
From what location was the Garden
considered to the east? **East of where?**

Because the bulk of **Genesis** takes place within
the **land of Canaan**, I would suggest that this is the
central location from which **Eden exists to the east.**

When you study with **Jehovah's Witnesses:-**
They insist that God is going to re establish
the earth as it was in the beginning – a paradise

But the whole earth is never described
as being a paradise only the garden
east in Eden is described that way.
Another example of their poor bible exegesis.



There is much **speculation**
about **where the garden might have been**

Jerusalem:- Though there is nothing in the text of Genesis to suggest such a location, there was a **Jewish tradition** that placed the garden of Eden in Jerusalem.

"Eden" was still the name of a place east of Palestine in the days of the kings of Judah and Israel. (2 Kings 19:12;) and in the days of the later prophets. (Ezekiel 27:23;)

The lower Mesopotamian River Valley:- This is the **traditional view**, based upon the location of two of the rivers mentioned later in this chapter.

The land of Urartu:- Near the source of both the **Tigris** and **Euphrates Rivers**. It is also from this area that the great **Halys River** finds its source Before it flows around the whole land of the Hittites.

THE RIVERS OF THE GARDEN (Genesis 2:10-14;)

“Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. And the gold of that land is good; the bdellium and the onyx stone are there.

And the name of the second river is Gihon; it flows around the whole land of Cush. And the name of the third river is Tigris; it flows east of Assyria.

And the fourth river is the Euphrates.

This passage has been a source of great confusion because it seems to join geographical areas which are far removed from one another.

Verse 10 says literally,
"from there it divided and became four heads."

1. Pishon:- "Full flowing."

2. Gihon:- The root word means "to bring forth, gush." There is a stream known as the Gihon on the east side of Jerusalem, but it flows down into the Dead Sea and comes nowhere close to the Tigris and Euphrates.

3. Tigris:- The Hebrew names seems to have been taken from the **Akkadian Idiklat**. The **Greek Septuagint** renders this at **Tigriv**, from which we get our **English translation, "Tigris."**
The **Persian word tir** means "arrow"
and is also the designation for the **Tigris River**.

4. Euphrates:- "Fruitfulness." It brought abundance and fruitfulness to the **Mesopotamian River Valley**.

The **Tigris** and **Euphrates** Rivers are known to us.

The **Pishon** and **Gihon** are not.

However, they come with **geographical identifiers**.

This perhaps indicates that they were **not well known to the readers of this account**.

The **Pishon** "flows around the whole land of Havilah."
Havilah is normally a reference to lands in northern Arabia
where the **descendants of Ishmael made their homes**
(Genesis 25:18;)

The **Gihon** is said to flow around
the whole land of Cush. (Genesis 2:13;)

This presents a difficulty in that
Cush was the land to the **south of Egypt**.
However, there was also an area to the **east**
of the Tigris River which was known as Cush.



Black Sea

Black Sea

Lake Sevan

Halys River
Old Hittite Kingdom
Kushshar

Mt. Ararat ^

Hurrians

Caspian Sea

Lake Van

Lake Urmia

Taurus Mts.

Padan-Aram

Assyria

Nineveh

Rhodes

CYPRUS

Orontes River

Hamath

Kingdom of Mari

Tigris River

Scale of Miles
0 100 200 300

Tadmor

Mari



The Great Sea
(Mediterranean Sea)

**Possible
Locations of the
Garden of Eden**



Euphrates River

Babylonia



Damascus

Arabian Desert

Shechem
Bethel

Lava Beds

Salt Sea
(Dead Sea)

THE WORLD
OF THE
PATRIARCHS

Akkad

Babylon

Shinar

Sumer

Elam

Ur

Persian Gulf

EGYPT
Nile River
Suez

Red Sea

Aqaba

Abraham's Route

Map used by permission of S. Scott Richardson Sr., Russellville, AL

This seems to point a **location** for the **Garden of Eden** at the **northwest end** of the **Persian Gulf** where these **four rivers meet** and flow into the ocean.

Alternatively, there are some who would point to the country of Armenia where the **source of the Tigris and Euphrates** is to be found **as the original location of Eden**.



The real point of this description is not to give us a geographic location of the Garden of Eden, but to present us with a symbol that **depicts life-giving water flowing** out of the garden to divide into four rivers **that subsequently go out to water the whole earth.**

This is a picture of God's gracious provision for mankind.

This image of a life-giving river flowing out from the presence of God is a theme that is echoed in the Psalms. **"There is a river whose streams make glad the city of God, The holy dwelling places of the Most High."** (Psalm 46:4;)

The book of Revelation uses this same image to picture a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb. (Revelation 22:1;)

Both the tree of life as well as the water of life find their origins and their culminations in Genesis and Revelation.

Here is the point.

**The purpose of the river was to water the garden,
but it accomplished much more than that.**

**It went out of the garden and it divided into four rivers
and it watered all of the surrounding lands.**

**In the same way, God would be a blessing to the
single family of Abraham, but those blessings
would overflow to go out and bless the whole world.**

**What is true of the river is also true
of the Lord's salvation today.**

**We have been sent out with rivers of living water
flowing through us to bring salvation of God
to all mankind.**

Our mission is to be a blessing to the world.

Man's original home is described as a garden.

When you think of **a garden** in the ancient world,
you would think of **an enclosed area**
that was **protected from the wild.**

Kings would often have a garden where their
royal forefathers would have **a place of burial.**

One of the **wonders** of the ancient world
would be **the hanging gardens of Babylon.**

v9 The garden of Eden was characterized by the trees that grew in its midst.

They were trees that were both pleasing to the eye as well as to the palate - they were good to look at and their fruit was good to eat.

Two trees in particular are named:-

1. The Tree of Life:- This tree represented the promise of continuing life and fellowship that was to be had with God in the garden.

The menorah that would later stand in the Tabernacle and in the Temple was a stylized symbol of this same tree.

2. The Tree of the Knowledge of Good and Evil:- This tree called for a decision.

The decision will be central to this chapter.



The Two Special Trees.

Man was not made in the garden but was "put there" after he was formed and made.

There were shade trees as well as fruit trees in the garden. (Ezekiel 31:8-9;)

The two trees in the midst of the garden were two different trees.

One caused spiritual death, the other sustained physical life, preventing the aging process.

Although they were real trees, they also had symbolic meanings.

(Romans 8:1-2;)

The First Law. Gen 2:15-17;
The **LORD God** took the man
and put him in the Garden of Eden
to work it and take care of it.

And the **LORD God**
commanded the man, "You are free
to eat from any tree in the garden;

but you must not eat from the
Tree of the knowledge of good and evil,
for when you eat of it **you will surely die."**



MAN'S WORK IN THE GARDEN. (Genesis 2:15;)

Then the **LORD God** took the man and put him into the garden of Eden to **cultivate it** and **keep it**.

It is noteworthy to consider
that **man's perfect environment**
involved **WORK**.

It was **not** a wearying or toilsome labour,
but **man had a purpose**
and an assignment in the garden.
He was directed to **cultivate it** and **keep it**.

MAN'S WORK IN THE GARDEN. (Genesis 2:15;)

There is a **foundational truth** to be found here.

It is that **man was made to work.**

It is a **part of his makeup.**

It is often **in his work** that he finds his significance.

Ephesians 2:10; says that **we are His workmanship,** created **in Christ Jesus** for **good works,** which God **prepared beforehand,** that we should walk in them.

There is something eminently **fulfilling** in **learning** for **what purpose** you were made and then **fulfilling that purpose.**

Creative accomplishment. Genesis 2:15;

God

God works.

John 5:17;

Jesus replied,
"My Father never
stops working,
so why should I?"

- Very creative

Humans

1 Cor 3:10;

"Each builder must choose
with care how to build on it."

**People should enjoy
creative work and
accomplishment.**

**...let each person be careful how you build
[in the Body of Christ]...**

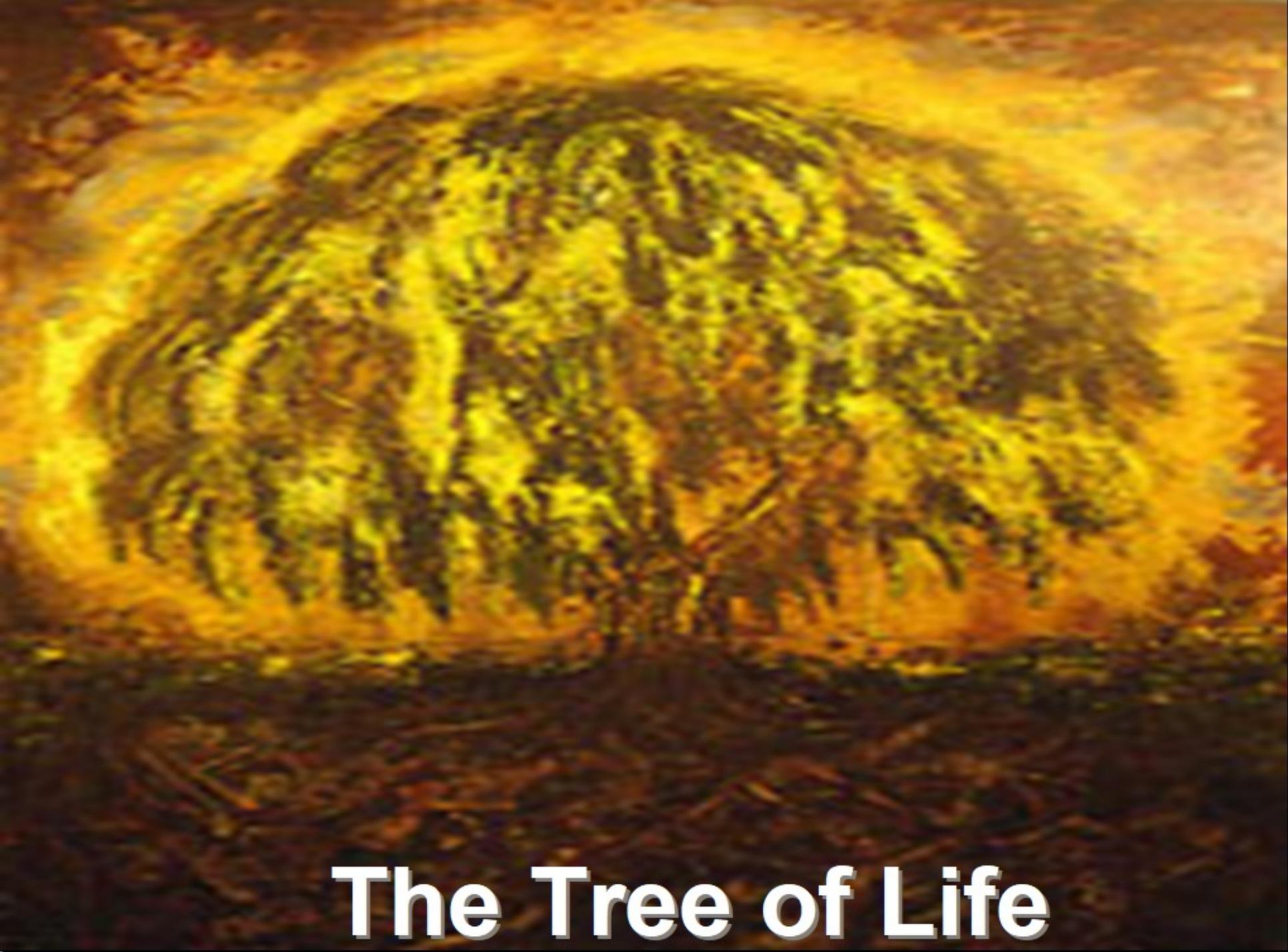
This work was not the same kind of toil that man was subjected to **after** the curse. (Genesis 3:17-19;)

Man could **freely eat** from the **Tree of Life**.

The **fruit of the Tree of Life**
prevented the death of the body.

(Genesis 3:22-24;)

What it symbolized, **the cross,**
brings man back to life from spiritual death
and gives their bodies a resurrection
and glorious change.



The Tree of Life

THE PROHIBITION. Genesis 2:16-17;

*And the LORD God **commanded** the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”*

This is one of the central ideas of this chapter.

1. The Grace of the Garden:-

“From any tree of the garden you may eat freely” (2:16;)

Man was placed in a garden paradise and provided with food and water and companionship.

He could eat from any of the trees of the garden and he could eat freely from all of them. This is the language of grace.

2. The Nature of the Prohibition: From the tree of the knowledge of good and evil you shall not eat. (2:17;)

There was **one tree** whose **fruit was forbidden** to man. It was called **the tree of the knowledge of good and evil**.

We are not told that there was something inherently **harmful or dangerous** about the nature of the fruit of this tree. It was not a poisonous tree. **It was merely forbidden.**

Why? Because **this prohibition was designed to give man a choice.**

He could **choose to obey or disobey** this command.

This tree gave man **the possibility of choosing good or evil.**

The Garden.

Life was good. (1:28-29, 2:9;)

**Adam & Eve had dominion
Herbs & fruit trees for food.**

A beautiful place



The rules were simple. (2:15-17;)

Tend garden

**Do not eat of the tree
of the knowledge of good and evil.**

Free moral agency. Genesis 2:16-17;

God	Humans
God freely chooses morally and relationally.	People make responsible, free choices (even though freedom is impaired)

**“And the Lord God commanded the man, saying,
From any tree of the garden you may eat freely;
but from the tree of the knowledge of good and evil
you shall not eat, for in the day that you eat from it
you shall surely die.”**

The Consequences of Transgression: (Genesis 2:17;)

In the **day that you eat from it you shall surely die**. Some Bible students have found this verse to be **troublesome**.

Some say that here we have a **play on words** and that it **should be translated in dying you will die**.

Taking **the meaning of death as separation**.

This would mean that when **they as a consequence of their disobedience were separated from the tree of Life** it meant that **genetically their body would begin to die**.

Because the tree of life
had been **preventing the natural process**
of **physical degeneration** from taking place.

Others look ahead to **chapter 3** and they realize that Adam ate of the forbidden fruit and **they did not die on that same day.**

To the contrary, **they lived for many years** that followed. **How then** could this passage tell us that **they would die in the day they ate from it?**

One suggested resolution to this problem has been to say that Adam and the woman **died spiritually on the same day they ate from this tree.**

Their relationship with God is affected by their disobedience to His command.

Spiritual death caused by the disobedience of eating of this fruit, and disobedience in general can only be counteracted by obedience through His Son. Rom 5:12-18;

Also because they did not die physically on that day.
I want to suggest that **this is a Hebrew idiom** guaranteeing, **NOT the IMMEDIACY** of death, but rather **the CERTAINTY** of death.

This **same sort of language** is used in 1 Kings 2:37; When **Solomon says to Shimei**, “On the day you go out and **cross over the brook Kidron**, you will know for certain that **you shall surely die**; your blood shall be on your own head.”

When **Shimei is put to death**, it is **not on the day he crossed the Kidron**, for it would have taken longer than a single day for him to make the trip to Gath, find his servants and bring them back.

While it might be argued that **Solomon's promise** was only that **Shimei would KNOW** of his death on the day of his disobedience.

When we come to **1 Kings 2:42**; where Solomon recounts the original prohibition, he makes no mention of this knowledge being the significant factor and merely echoes.

"Did I not make you swear by the LORD and solemnly warn you, saying, '**You will know for certain that on the day you depart and go anywhere, you shall surely die**'? And you said to me, '**The word which I have heard is good.**'"

What we see in these words is the **inevitability of this promise**. **Solomon** makes the point to **Shimei** and **the Lord** makes the point to **Adam** that **death will be the inevitable result of disobedience**.

Another problem that Christians often have to deal with is **why do children die** **If we believe that we are not also guilty of the sin of Adam.**

The Hebrew implies in dying he will die because of **Adams disobedience** one of the **consequences** is **removal from the garden and the tree of life.** I believe that that means that the **normal process of death of the body can begin.**

We are no longer protected from physical death.
in our genes we have different time markers built in
as in puberty
(between the age of 8 and 16 depending on circumstances)

We change from **teenager** to **adult** and later undergo further physiological changes **as we get older.**

Sometimes our **genetic makeup** because of **inherited genetic problems** over time means that **we are born with problems that were not our fault**, but may have been an **environmental** cause (lack of calcium, parent a drug addict etc)

The **human body** is an **amazing** and **very complex thing**. for example:-

When **a child is born** as it **changes** from inside the womb to outside, **One valve opens** and **another closes**, **This only happens ONCE** in your lifetime.
If this fails to happen -you die-

If because of the time we have been on earth and because of the abuse we have given our bodies overtime, **we have caused a cell to mutate or malfunction** then generations to come will share that malfunction.

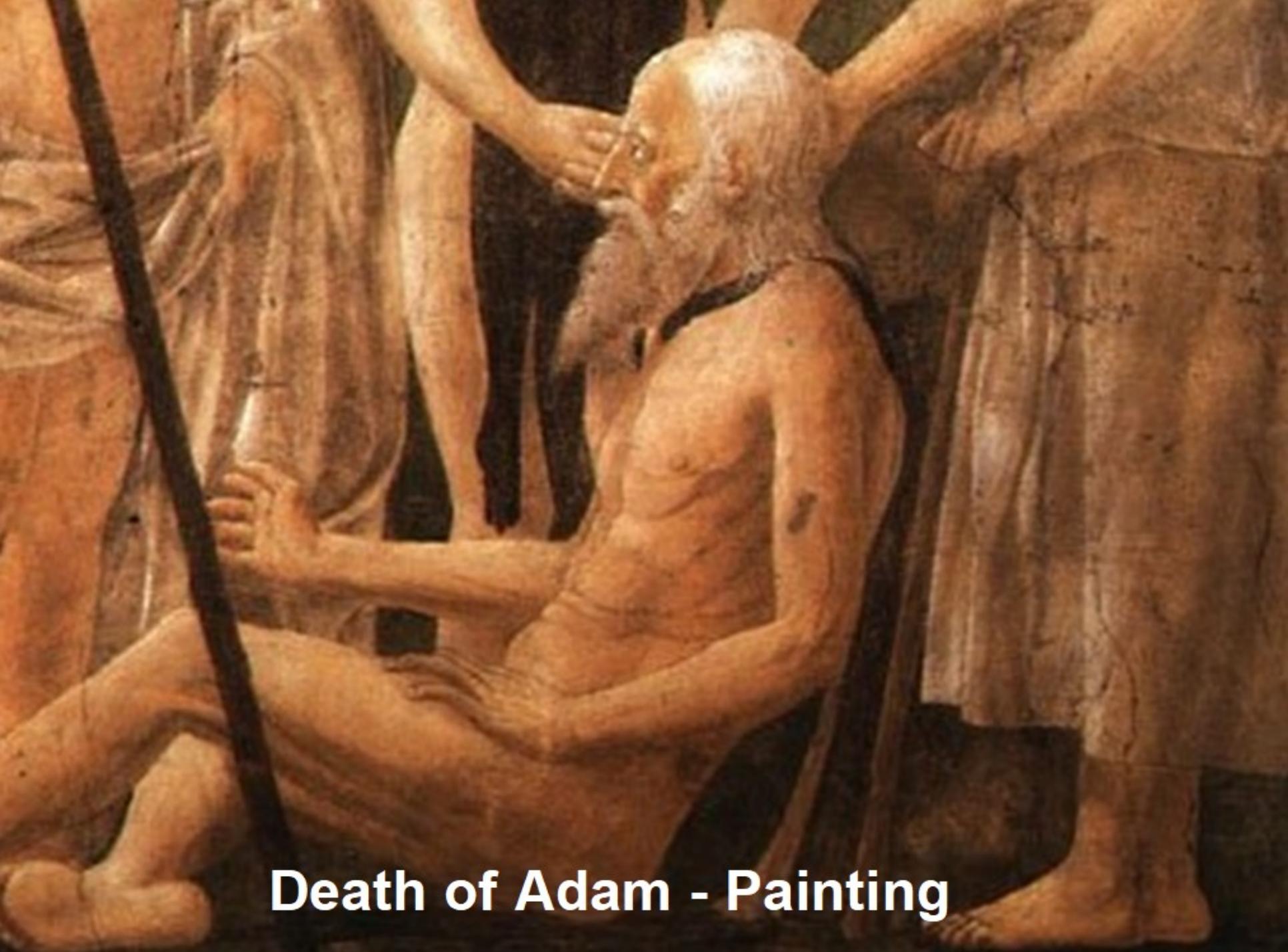
Sometimes they have very **little effect** as the body manages to work around the problem **but at other times the effects are lethal.**

At those times we tend to blame God or Adam
Adam COULD be blamed
because of his sin he lost the garden.

But NOT because as SOME claim
- we share his guilt-
BECAUSE WE DO NOT.

For more on this subject see:-

http://www.graemebibleresources.com/rom_05_12_death-to-life/



Death of Adam - Painting

Two Kinds of Death.

Man became **subject to death** only **after** he had eaten of **the tree of the knowledge of good and evil.** (2:17;)

The **death described** in the sentence, "**Dust** you are and **to dust** shall you return." (Genesis 3:19;) is **physical.**

The **spiritual death** God had threatened on the day the first pair ate the forbidden fruit **did occur that very day.**

Spiritual death is separation from fellowship with God and is described in **more detail** in Ezekiel 18. See also Romans 7:9-11;.

God Prepares to Make Woman. Gen 2:18-20;



God Prepares to Make Woman. Gen 2:18-20;

**18. The LORD God said,
"It is not good for the man to be alone.
I will make a helper suitable for him."**

**19. Now the LORD God had formed
out of the ground all the beasts of the field
and all the birds of the air.**

**20. He brought them to the man to see what
he would name them; and whatever the man
called each living creature, that was its name.**

Relational Gen 2:18;

God	Humans
<p>God is relational. John 4:8; “God is love” John 17:24;</p>	<p>Nothing other than a personal relationship will fill our inner void. Matt 22:37-40;</p>

**Gen. 2:18; Then the Lord God said,
“It is not good for the man to be alone; I will
make him a helper corresponding to him.”**

Man Names the Animals. Gen 2:20;

20. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

The exercise of parading the animals past Adam for him to look them over and name them prepared Adam to properly appreciate the woman God was about to make for him.

This prepares man to appreciate a helper that was very different from the other animals.

Man Names the Animals.



Intellectual creativity. Gen 2:19-20;

God	Humans
God is extremely Sophisticated Intellectually.	The joy of learning is not just a cultural thing. Prov 10:23;

Prov 10:23; Doing **wickedness** is like **sport to a fool**;
And so is **wisdom to a man of understanding**.

Gen 2:19; And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man **to see what he would call them**; and whatever the man called a living creature, **that was its name**.



ΕΚΛΑΒΕ ΓΕΝΑΛΛΟΝ
ΟΝΟΜΑΤΑ ΠΑΙΣΙ ΚΤΙΝΩΝ
ΚΥΒΟΤΕΡΟΝ ΤΗΣ
ΤΥΧΗΣ ΚΑΛΙΣΤΗ
ΟΥΡΟΥΣ ΤΙΣ

Naming Authority.

Naming Authority.

The authority to name something implies power over it or control of it.

**God named all the stars, (Psalm 147:4;)
nevertheless men have presumed
to call them by names of their own choosing.**

**God made a distinction between
the wild beasts and livestock
from the very beginning.**

At first God gave the **livestock** to man for **beasts of burden** or **work animals**, perhaps as **sources of milk**, if such food was allowed to these first vegetarians.

Later they used them for **sacrifice** and to **make clothing** from their wool and skins.
After the Flood He gave them to man **for food also**.



Adam Wants Something Better.



Adam Wants Something Better. Genesis 1:27;

Woman was NOT an afterthought.

**God knew from the beginning that
He would make man male and female.**

**Adam found no suitable helper for himself
among all the animals. Now he was ready
to value the perfect helper, woman.**

**She was certainly much different
and a helper much better suited to his needs.**

God Makes Eve.

The Problem. (Gen 2:18-20;)

It was not good for man to be alone
Every animal was brought before Adam,
but no counterpart was found.

The Solution. (Gen 2:21-22;)

God caused Adam to sleep.
He took a rib from Adam's side
God created woman – **Eve.**



Genesis 1:26-27; pictures **the creation of both man and woman in the image of God.** It is when we come here to the second chapter of Genesis that **we see a more specific description of the creation of the woman.**

1. The Need for a Woman:- Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” (Genesis 2:18;)

Throughout the first chapter of Genesis, we see the continuing refrain that each aspect of creation was good.

The Lord would make something and then we would read, **“And God saw that it was good.”**

Now for the **first time** we see
that **there is something that was not good.**

It is **NOT** that God had created
something that was evil,
but rather that this portion of creation
was thus far incomplete.

Man was alone and he would
not be completed until he had
a helper suitable for him.

The Need Made Known to the Man: (Genesis 2:19-20)

“And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

2:19-20; seem at first to be unrelated to what we read in the verses immediately prior and those which immediately follow.

2:18; speaks of the need of a companion for the man while verses 21-22; proceed to the creation of the woman.

<i>Verse 18</i>	<i>Verses 19-20</i>	<i>Verses 21-22</i>
It is not good that man should be alone	Creation and naming of the animals	Creation of the woman
The need for a companion for the man	The inadequacy of the animals for this companionship	The providing of the woman as companion for the man

Genesis 1

Genesis 2

Order of events

- Creation of birds on day five
- Creation of land animals on day six
- Creation of man and woman on day six

Order of events

- Creation of man
- Creation of birds and land animals
- Creation of woman from the side of man

It will be noticed that **the creation of the birds and land animals** is mentioned here **out of the chronological sequence** that is found in the previous chapter.

Genesis 1 points out that the **birds** were created on the fifth day.

But when we come to **Genesis 2**, the **birds** are mentioned along with the land animals.

This is not a contradiction.

It merely underscores the point that Genesis 2 provides events in a topical order rather than in a strict chronological order.

We can easily understand the reference to the creation of the birds and the land animals as a summary of what God had previously done.

**God Makes
Woman.**



God Makes Woman. Genesis 2:21-22;

“So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took part of the man's side and closed up the place with flesh.

Then the LORD God made a woman from the rib He had taken out of the man, and He brought her to the man.

Eve was not made out of ‘rib’, and Adam, at least, realized this! God had said, “I will make a help suited to him.’ Heb. ‘as his reflected image.’

OT:6760; a rib (as curved), literally (of the body) or figuratively (of a door, i.e. leaf); hence, a side, literally (of a person) or figuratively (of an object or the sky, i.e. quarter); architecturally, a (especially floor or ceiling) timber or plank (single or collective, i.e. a flooring):

Gen 2:21; And He took one of his ribs, [Hebrew, *tselaa`* (OT:6763), a rib, more frequently the side, and accordingly, the Septuagint version renders it by *pleura* (NT:4125), a piece of his side].

Genesis 2:21; Matthew Henry Commentary.

“Is there a significance in the woman being fashioned from the rib of man? It has been pointed out that this indicates a part of his body that would be close to his heart.”

Genesis 2:21-25; The formation of Eve. “4. 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.”

Gen 2:21; Matthew Henry Commentary cont.

“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.”**

See Eph 5:25-26;



A Picture of Christ and the Church.

A Picture of Christ and the Church.

What happened here,
though factual in every respect,
is also a picture of the creation of the Church,

Christ's "suitable helper,"
from his side on the cross as He
succumbed to the "deep sleep" of death.

When the soldier's spear pierced his side,
out flowed blood and water.

It is from the **water of baptism, which has
within it the power of the blood,**
that **Christ's Bride, the Church, comes forth.**
(Acts 20:28; Romans 6:3; Ephesians 5:26; 1 John 5:1-13;)

The Naming of the Woman: (Genesis 2:23;)

**“And the man 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.**

The Hebrew word for **“woman”** is **ishai** and corresponds to the term for **ishi**, the term for **“man.”**

This means we could better capture the essence of this passage by reading it to say,
**She shall be called FEMALE,
Because she was taken out of MALE.**

It can be pointed out that **neither of these two terms** is used earlier in the Genesis account. Throughout the first chapter, **the focus was upon mankind,** though **that included both male and female. (1:27;)**

Genesis 2:18; "Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

The woman is designed to be a "helper suitable"
(*'Izer KeNegdu*).

Of special interest to us is this term *'Izer* "HELPER."
It is the **noun form** of the Hebrew verb *'Azar*, "to help."

The **noun** is used most often in the Old Testament,
not to describe the role of the woman,
but rather to describe God Himself in His helping us.

"...the **God** of my father was my **help**..."
(Exodus 18:4;)

"... O Lord, hear the cry of Judah and bring them again
to their people. Give them strength to defend their cause;
HELP them against their enemies!" (Deuteronomy 33:7;)

Genesis 2:18; “Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

“Blessed are you, O Israel; who is like you, a people saved by the Lord, who is the shield of your **HELP.**“

(Deuteronomy 33:29;)

'Izer is used a number of times in **the Psalms** as well as **4 times** in the **prophets**, usually referring, as these verses have done, to **God being the helper for His people.**

Does this help us understand our passage in Genesis 2? **I think that it does.**

It helps us to understand that woman was **NOT** created to be **a mere underling** (we would never think of defining God that way), but rather **as one who is STANDING BESIDE MAN and WORKS TOGETHER WITH MAN.**

Genesis 2:18; “Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

“helper suitable” (*Izer KeNegdu*).

The second word, *KeNegdu*, is made up of **the preposition plus *Negedh*** and carries the idea of something that is set over against something else.

It usually describes either **an adversarial role** (as in Genesis 31:32;) or a location of **being in front of an object**. (Num 25:4; I Kings 8:22; I Chron 8:32; Neh 13:21;)

The context seems to indicate that **“being in front of an object,”** is the role which is used here.

Genesis 2:18; “Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

The **Ke** preposition carries the idea of “with“ or “according to” or even “like.”

Thus, we have in **the Divine plan** for woman that **she is to be a helper who is standing with the man.**
Where there was one, now there shall be two.

Genesis 2:18; "Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

It should be remembered that **there was not a separate word** in the Hebrew (or in the Koine Greek) for **husband and wife**.

Normally when you see the word "husband" in the Hebrew, it is either **ISH** ("man") or **BA'AL** ("lord" is the same term used of the false god of the Canaanites).

By the same token, when you see the word "wife" in the Old Testament, it is nearly always the **Hebrew word ISHA** (female of **ISH**) and can be translated simply as "woman."

The context makes it clear that **ALL women** are not designed to be helpers standing with **ALL men**, but rather that **this is descriptive of a special husband and wife relationship**.

Genesis 2:18; “Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

**It was not until later, as a result of the fall,
that sin brought about a change
which has been reflected
all throughout history.**

Marriage Defined by God. Gen 2:23-25;

**“The man said,
This is now **bone of my bones and flesh
of my flesh**; she shall be called `woman,
'for she was taken out of man.'”**

**“For this reason a man will leave his father
and mother and **be united to his wife,**
and **they will become one flesh.**”**

**The man and his wife were both naked,
and they felt no shame.**

Marriage Defined by God.



Gen 2:23; “The man 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.”

Adam said, “**This is life of my life**, flesh of my flesh’. (The word ‘**etsem**’ -‘bone’- has several use. It is also rendered ‘**life**’, ‘**body**’, ‘**same**’).

God took **the ‘side’ or ‘flank’** of Adam; and, significantly, **did not replace it with anything**, but ‘**closed up**’ his side. The **significance** of this is that **Man is not complete without Woman**

Gen 2:24; “For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.”

The Ordinance of Marriage:-

This is added by way of an editorial explanation.

God takes the fact of the woman’s creation from the side of man and concludes that it points to a one-flesh relationship.

Because the woman was taken from the side of the man, this pictures the sort of relationship into which a husband and wife are to enter.

Genesis 2:24; *For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.*”

NOTICE;- The husband leaves his father and mother and connects himself to his wife and they become a new family.

This contradicted the culture of the ancient world.

The ancient world was patriarchal in nature.

The culture of the day called for a WOMAN to leave her father and her mother and to cleave to her husband.

But this passage says something different.

It is the MAN who is to leave father and mother to cleave to his wife.

This is mirrored in what Christ did for us.

He is the husband who left His rightful place in heaven to come to the earth and to be identified with His people.

He cleaved to His bride in the ultimate sense when He gave Himself up on the cross for her.

Unity and diversity. Genesis 2:23-24;

God	Humans
Unity and diversity exist within God as a paradox	Also fulfilled in union with Christ and with other Christians. Rom 12:4-5;;

**“so we, who are many,
are one body in Christ,
and individually members one of another”**

In Christ, We are One Body

Ephesians 5:30;

**“For we are members of His body,
of His flesh and of His bones.” (NKJV)**

Ephesians 5:29-32;

**“A man never hates his own body, but he feeds it
and looks after it; and that is the way Christ treats
the Church, because we are parts of his Body.”**

**“This is why a man leaves his father and mother and
becomes attached to his wife, and the two become
one flesh. This mystery has great significance,
but I am applying it to Christ and the Church.”**

**In Matthew 19:4-5; Jesus says the words that say a man is to
be joined to his wife to become one flesh, are the words of
God. God intended marriage to be heterosexual monogamy.**



In Christ, We are Many Members One Body.

ADAMS CHALLENGE

1. Genesis 2:26-28; **DOMINATE**
2. Genesis 2:28; **MULTIPLY**
3. Genesis 2:28; **SUBJUGATE**
4. Genesis 2:28-30; **CULTIVATE**



**God did after all
give man
the choice
he should make.**

Gen 2:24; “For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.”

ADAM AND THE HEADSHIP OF MAN.

1 Timothy 2:12-14;

“I do not let women teach men or have authority over them. Let them listen quietly. For God made Adam first, and afterward he made Eve. And it was the woman, not Adam, who was deceived by Satan, and sin was the result.

Adam **honoured women. Gen 2:23;**

The headship of man over woman. 1 Cor 11:3;
“But there is one thing I want you to know: A **man is responsible to Christ, a woman is responsible to her husband, and Christ is responsible to God.**

ADAM AND THE HEADSHIP OF MAN.



Gen 2:24; “For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.”

**Woman is to be a help for man
and has equality regarding salvation.**

**In many ways the woman is superior:-
gentleness, care, loving, and often more religious.**

In the Hebrew laws we see that:-

Woman is to be honoured

Ex 20:12; feared, Lev 19:3; Obeyed. Deut 21:18ff;

**For a more detailed role of the interplay
between man and woman**

and Gods plan for them down through the ages see:-

http://www.graemebibleresources.com/12_divine_role_of_the_sexes/

The Condition of the Man and his Wife: (Genesis 2:25;)

“And the man and his wife were both naked and were not ashamed.”

This account closes with
a picture of innocence and unashamedness.
There was no shame because there was no sin.

This condition suggests to us
what we could call “a theology of clothes.”

The very fact that mankind later seeks to clothe himself apart from the need of natural protection suggests that his relationship with his fellow man has undergone a change from the original creation.

The fall affected, not only our relationship with God, but also our relationship with one another.

Characteristics of Humans Before the Fall.

1. Genesis 1:26; Benevolent ruler ship.
2. Genesis 2:15; Creative accomplishment.
3. Genesis 2:16-17; Free moral agent.
4. Genesis 2:18; Relational.
5. Genesis 2:19-20; Intellectual creativity.
6. Genesis 2:23-24; Unity and diversity.
7. Genesis 2:25; Shameless, uninhibited & free.

Does **this picture** match
what you know of human nature?

Each one of these features,
as well as others **were distorted in the fall.**

Gen 2:25; “Now, although Adam and his wife were both naked, neither of them felt any shame.”

Will **naturalism** or **pantheism** provide a basis for this sort of **understanding of human beings**?

Do you recognise **the image of God within you**?

Psalms 139:14;

“I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.”

Gen 02; Adam and Eve

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**Next in the series:-
Gen 3:1-6; Temptation and Sin.**