

Genesis 2-3

Popular among the non-believing atheist professors is the critical device of making this chapter appear to be a variant, contradictory account of the creation revealed in Genesis chapter 1 ...

how could the author of such a magnificent book have been such a dunce and so stupid as to set down at the very outset of the book two mutually exclusive and contradictory records of creation ...

This critical claim comes very close to absurdity.

Genesis chapter 2 is simply a further elaboration of the revelation of God regarding the creation. It must be rejected as irresponsible, unreasonable, and poor exegesis to make this chapter in any manner a "contradictory" account of the creation narrative of the previous chapter. There is in this chapter a continuation of exactly the same pattern observable in the first, where, for example, Days 4, 5, and 6 are in each case elaborations of that phase of creation presented in Days 1, 2, and 3, respectively.

Day 1: Create Heavens & Earth

Day 4: Arrange/Earth/Moon/Sun

Day 2: Atmosphere/Abundant Water

Day 5: Water Life/Bird Life

Day 3: Water/Land/Seeds/Trees

Day 6: Land Animals/Cattle/Man

It is most logical and fully in keeping with the unity of the entire book, therefore, to find here in Genesis 2 an elaboration of what was revealed in Genesis 1. In addition to this, the author of Genesis, whom we believe is Moses, precisely and dramatically introduced the chapter in

Genesis 2:4 as the generations Hebrew *~toledowth* (to-led-AW') of the heavens and the earth, meaning not their beginning but the developments that followed after their creation.

This term, [*~toledowth*] (to-led-AW), is used ten times in the Book of Genesis, setting off what may be received as an accurate outline of the whole book; and in every instance, this word signifies "following developments."

Now, if Moses did indeed make use of prior historical documents, such as historical narratives, Genealogies peculiar to the Hebrews in which the Holy Spirit filled out in compiling the inspired words of Genesis there would be no reflection whatever upon the sacred narrative in the Bible.

Luke, it will be remembered, had such sources and he also consulted prior written documents when he composed the Book of Luke 1:1ff.

Division 1 The Creation hymn, Gen. 1:1-2:3;

Genesis 2:4 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

Generations *~toledowth* (to-led-AW') This term, [*~toledowth*], is used ten times in the Book of Genesis, setting off what may be received as an accurate outline of the whole book; and in every instance, this word signifies "following developments."

Division 2 The Generations (to-led-AW') of Heaven & Earth Gen 2:4-4:26;

Genesis 2:4 as the generations Hebrew *~toledowth* (to-led-AW') of the heavens and the earth, meaning not their beginning but the "following developments" that followed after their creation.

Division 3 The Generations (to-led-AW') of Adam Gen. 5:1 to 6:8;

Division 4 The Generations (to-led-AW') of Noah Gen. 6:9-9:29;

Division 5 The Generations (to-led-AW') of the sons of Noah Gen10:1-11:9;

Division 6 The Generations (to-led-AW') of Shem Gen. 11:10-11:26;

Division 7 The Generations (to-led-AW') of Terah Gen. 11:27-25:11;

Division 8 The Generations (to-led-AW') of Ishmael Gen. 25:12-25:18;

Division 9 The Generations (to-led-AW') of Isaac Gen. 25:19-35:29;

Division 10 The Generations (to-led-AW') of Esau Gen. 36:1-36:43 &

Division 11 The Generations (to-led-AW') of Jacob Gen. 37:1-2 to 50:26

Genesis 2

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.

2 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.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Note that here also, the specific thing from which it is stated that God rested is the work of creation, a fact which is manifest enough in the fact that the creation is not still going on. There is also no mention here of "evening and morning," as indicating the close of the seventh day, for it is still in progress.

All efforts to associate the creation sabbath with the Jewish sabbath should be resisted. The sabbath that God blessed was the first day of Adam's life, not the seventh; and there is no indication whatever that Adam ever heard of a sabbath. The sabbath was made known, not to Adam, but to Moses cf:

Nehemiah 9:13-14 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

The reason for the Jewish observance of the sabbath given to them was not because God rested on the creation sabbath, but "the deliverance of Israel from slavery in Egypt" (Deuteronomy 5:15)

Genesis 2:4 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,

"Lord (*YHWH*) God ..." This introduction of another name for God is the pivotal point at which 'Atheists who are Bible professors and Bible' critics, begin their postulation of multiple sources, authorships, or both for the Book of Genesis. Volumes of so-called evidence is collated and advanced in support of this ridiculous J.E.P.D. theory which has no foundation whatever except in the subjective imaginations of men who disbelieve the Bible and are trying to discredit it as the Word of God.

Fortunately, the Christian already has the final and definitive answer for such questions in the words of Jesus Christ Himself. Our Lord quoted from both of these chapters in a single breath cf:

Matthew 19:4-6 And he answered and said unto them, Have ye not read, that he which made [*them*] at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Notice Jesus quotes from both chapters:

Genesis 1:27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Jesus teaches both verses from the 2 separate chapters as being attributable to God Himself. "These passages tied together are the basis of Jesus' moral standard concerning marriage."

Thus, this chapter is not another contradictory account of creation, but a review of certain phases of creation, with respect to a new focus of interest, namely that of humanity. It must be viewed as supplementary information to what is already revealed in the preceding chapter. This change of focus is specified in Genesis 2:4b, where the shift from the "heavens and the earth" occurs in the words, "the earth and the heavens."

Genesis 2:4 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,

The use of various names for the God of the O.T. is invariably connected with special and specific reasons for the various names embedded in the context where the various names appear. The term "Lord" (*YHWH Yahweh*) appears in at least ten other combinations in the O.T., and in every instance for the purpose of stressing some appropriate meaning in the context of the nature of God.

Genesis 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground.

Genesis 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"And God formed man of the dust of the ground ..." This truth is perpetually attested in the fact that man's body returns to dust upon his death. "Earth to earth, dust to dust."

The beautiful presentation of God in this chapter is designed to teach men, also a prophecy of the time when God Himself would become a man in the person of Jesus Christ, our Lord.

"Lord God ..." The precise reason for the incorporation of Lord with the name of God surfaces in this. The word rendered here as Lord is actually [*YHWH~Yahweh*], which in Hebrew corresponds to [*~yatsar*], meaning to "mold," or "to form." Thus, it is God the Molder, or Former, who is appropriately indicated as the Actor in this verse.

"And breathed into his nostrils ..." The special blessing of humanity is indicated, because none of the animals were thus personally animated by the Almighty. Here is the impassable gulf that separates the animal kingdom from that of man. A special endowment was given to men. He became a living soul.

Genesis 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Genesis 2:9 And out of the ground made the LORD God 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 knowledge of good and evil.

Genesis 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

"It was parted and became into four heads ..." "Heads" here does not mean "mouths"; and thus there is a progression upstream to tributaries, making the rivers of the Tigris, the Euphrates and their two largest tributaries originating in the mountains, hence, the mention of gold, etc. "In Hebrew, the mouth of the river is called 'end'; hence, the plural of 'heads' must refer to the upper course. This usage is well attested."

Difficulty in identifying two such large tributaries could very well be due to vast geological changes in the whole area since the days of the garden of Eden. It appears to be certain enough that the location of that Paradise was somewhere in or near the Tigris-Euphrates valley.

Genesis 2:11 The name of the first [is] Pison (PI-son): that [is] it which compasseth the whole land of Havilah (HAV-i-la), where [there is] gold;

Genesis 2:12 And the gold of that land [is] good: there [is] bdellium and the onyx stone.

Genesis 2:13 And the name of the second river [is] Gihon (GI-hon): the same [is] it that compasseth the whole land of Ethiopia.

Genesis 2:14 And the name of the third river [is] Hiddekel (HIDE-e-ke): that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates.

" And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria ... Hiddekel is the ancient name for the Tigris, as many have noted. It is most interesting here that it is represented as going "east of Assyria" Assyria, that is, Nineveh, the

great capital of Assyria. Skinner admitted that "practically all commentators" view this as a statement that the river ran east of Nineveh, which it did, of course, until about 1300 B.C., when the city was moved east of the river. This is a positive indication that the author of Genesis wrote before 1300 B.C., a conclusion that cannot be successfully denied." Here is powerful evidence of the early date and antiquity of the Book of Genesis.

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Every line of this chapter moved straight to the climactic revelation here, this divine commandment being the emphatic pivot upon which turned the temptation and Fall of mankind, their rebellion against their Creator, their expulsion from Eden, the curse of the earth for Adam's sake, and the ultimate execution of the penalty of death upon the whole of Adam's race, only the redeemed in Christ being promised the remission of the penalty!

God announces a Divine Permission, a Divine Prohibition and a Divine Penalty for disobedience.

Now we have humanity under Law: The rights and liberties of our first parents were defined and limited by a Law Divinely announced by God. They were forbidden to eat of the fruit of a particular tree of the garden. What tree it was we do not know. As an added fact to influence them in obeying the Law, they were distinctly told that they would suffer death as the consequence of violating it. The Law was

simple, clearly stated and emphasized. Adam and Eve were conscious of the law its nature and significance and were fully capable of maintaining this first commandment from our Creator.

Genesis 2:18 And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.

...It is not good that the man should be alone. Woman is the apex of man. Man is not complete until he is married and then he is finished.

Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.

Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Genesis 2:21 And 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 flesh instead thereof;

Genesis 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Dr. Elton Stubblefield, famed medical doctor conducting research in the mysteries of the DNA, mentioned in a public lecture that, "The rib is the only portion of the human body that carries within it every type of which there are several of cell to be found in a human body, and that theoretically, it is absolutely possible to clone an entire human being from a single rib!"

Genesis 2:23 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.

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Genesis 2:25 And they were both naked, the man and his wife, and were not ashamed.

Adam and Eve are in a state of innocence they are created with a moral, as well as intellectual nature. Such concepts as obligation, duty, right and wrong would have no significance without a moral Constitution. It is quite obvious that our first parents were created Holy because they were created in the very image of God

Genesis 3

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

The Devil first called into question the word of God ... which brought from Eve a paraphrased statement of the Law.

Genesis 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

The woman misstated the permission about eating of the fruit of the trees of the garden. God had said ... of every tree of the garden thou mayest feely eat ... and if you too forget what all God has freely given you ... it won't be long before you too fall into sin.

Genesis 3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

The woman added to the word of God by overstated the prohibition. God said nothing about "touching it".

The woman understated the penalty ... Lest ye die ...

“Lest or pray adventure we may die” she said.

This is the cause of all religious confusion in the world today.

People, substitute for the word of God, add to the word of God and subtract from the word of God

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

The Devil then makes a flat denial of God's Word that sin would bring death. Satan adds the word "NOT" to God's Word. Jesus refers to this in and calls Satan a murderer and the father of all lies.

John 8:44 Ye are of [*your*] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

This is an attempt to discredit the authority of God and the truth of His announcement.

Genesis 3:6 And when the woman saw that the tree [*was*] good for food, and that it [*was*] pleasant to the eyes, and a tree to be desired to make [*one*] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Genesis 3:7 And the eyes of them both were opened, and they knew that they [*were*] naked; and they sewed fig leaves together, and made themselves aprons.

Disobedience-No sooner had they fallen than the consciousness of their sin seized them.

I John 2:16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

The only way God could communicate with man was upon a level that man could understand.

Genesis 3:9 And the LORD God called unto Adam, and said unto him, Where [art] thou?

Genesis 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself.

Genesis 3:11 And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Genesis 3:12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.

Adam's response was weak and insufficient. He did not confess his sin, except in a most reluctant and inadequate manner, and he coupled it with a flimsy excuse to the effect that God Himself was to blame, for He had given Adam the woman who had given him the fruit of the tree, so what else was there for Adam to do but to eat!

Genesis 3:13 And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Adam and Eve cannot make atonement for their sin for there is no surplus righteousness, or goodness in the moral world. If you sin-you die. IT'S LIKE BREAKING A WINDOW-YOU CAN'T UNBREAK IT.

They are under Judgment and in an utterly helpless state. If anything is to be done in the way of recovery and atonement, such recovery must rest with God.

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

God tacitly acknowledged the greater blame in the situation as belonging to the serpent, therefore the curse fell on it immediately. The blameworthiness of the serpent which appears here requires the understanding, either that the serpent is truly identified as Satan, or that the curse fell upon Satan's instrument as an instruction both for Satan and for mankind of the inherent disaster inevitably associated with Satan's use of anything whatsoever. Because you have let Satan use you is why you are in the situation you are in ... or have been in if you have escaped in Christ Jesus.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

God announces His gracious purpose to redeem mankind. The fall necessitates a Savior by whom fallen mankind will be restored to God. The first promise of the Redeemer, the "Seed" (singular), the Child, the Messiah (Christ) to come!

This great doctrine begins with a promise. It is this promise of the "Seed" of the woman that becomes the germ of the whole Biblical system which we will see unfolding step by step, stage to stage.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This verse tells us that the Redeemer will be a member of the human race-flesh and blood, Hebrews 2:14-15, John 1:1 & 14 and Romans 5:8-21.

"... Bruise thy (Satan's) head ..." Just a common metaphor like: "I will walk all over you ... or you will come crawling to me ..." cf:

Psalms 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Luke 4:9-12 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in [*their*] hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

Luke 10:17-19 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I

give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Romans 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

Paul takes the same metaphor and applies it to the Church's victory over Satan.

The nature of His person and His work cannot be surmised by this passage, these things are to appear step by step through the coming centuries in the progressive revelation of the messianic idea, by God, which we will follow in this lesson.

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

The meaning of this can be read in the lowly estate of woman in all nations for thousands of years. And only in those nations where the Great Deliverer has found a place in men's hearts is woman pitiful condition alleviated.

Genesis 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;

Genesis 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

The primeval curse mentioned here. God simply re-ordered this physical world in such a way that man would never be able to make himself too cozy in his state of rebellion against his Creator. There was a further "destruction of the earth" in the Great Deluge;

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.

Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Now Adam and Eve learn what death really means ... it necessitates the death of an innocent victim ... some lamb didn't just offer his skin ... sin has consequences

Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

"To keep the way of the tree of life ..." This not only means that they prevent man's re-entry into Eden, but that they preserve and guard the tree of life itself. Whatever the meaning which lies behind the magnificent symbolism of these expressions, in its ultimate significance it surely lies beyond man's understanding. We may only lift up our hearts in prayer and thanksgiving to Almighty God who, through the gift of his Beloved Son, has made it possible for those who love him to enter once more into complete and loving fellowship with the Creator through Christ.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Wikipedia, and World Conquest.

Genesis: Authorship & Introduction

Unbelievers teach a theory known as J.E.P.D. also known as the Documentary Hypothesis and/or Wellhausen Hypothesis after Julius Wellhausen, an 18th century non believer who helped invent, or more fully develop, the theory that:

The first 5 books of the Bible known as the books of Moses, the Pentateuch or the Torah were not written by Moses but rather by 4 sources and they were later put together by redactors. The theory goes as follows:

J. The Yahwist or Jahwist (English Y is J in German) because of the use of *YHWH* when referring to God. Wellhausen theorized this was written 950 BC in Southern Kingdom Judah.

E. *Elohist* because of the use of *Eloheim* for God. Wellhausen theorized this was written about 850 BC in the Northern Kingdom of Israel.

P. Priestly writer. Wellhausen theorized this was written between 400 & 500 BC by Aaronic Priests in exile in Babylon.

D. Deuteronomist writer. Wellhausen theorized this was written about 600 BC in Jerusalem during a period of religious reform.

Wellhausen began all this doubt and non-belief by asking how could Moses have written of his own death? Cf: Deuteronomy 34:5-12. Well, the answer is really simple as the nose on your face Joshua finished it for him. We see in Joshua 1:1-9 the Law was one scroll, the 4 books following Genesis are all begun with the word “and” showing a continuous narrative. Don’t be fooled by the people who late date the

Bible. The Author of Joshua says he was there and an eye witness when those events happened by his use of the word “we” in Joshua 5:1. So even if Joshua used a scribe, the scribe says he was there and therefore an eye ball witness to the events he is writing.