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## Genesis 2 4 25 summary

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS The Creation of Man and Woman (1:1-2:7) The Creation of Man and Woman The Garden of Eden Paradise, and the Test of Free Will 2:4-9 2:4b-9 2:4b-6 2:4b-7 Life in God's Garden 2:7 2:8-9 2:8-9 2:8-9 2:10-14 2:10-14 2:10-14 2:10-14 2:10-14 2:10-14 2:15-17 2:15-17 2:15-17 2:15-17 2:15-17 2:15-17 2:18-25 2:18-25 2:18-25 2:18-20 2:18-23 2:21-24 (23) (23) (23) (23) 2:24 2:25 2:25 READING CYCLE THREE (see p. vii) FOLLOWING THE ORIGINAL AUTHOR'S INTENT AT THE PARAGRAPH LEVEL This is a study guide commentary, which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You shouldn't rifle it to a commenter. Read the chapter in one sitting. Identify the subjects. Compare your subject sections with the five translations above. Paragraph is not inspired, but it is key to the next of the original author's intention, which is at the heart of interpretation. Each paragraph has one and only one subject. 1. First paragraph 2. Second paragraph 3. Third paragraph 4. Etc. BACKGROUND A. I personally reject the J (YHWH), E (Elohim), D (Deuteronomy), P (Priests) theory of source criticism that separate authors assert for various OT books from the Pentetuch (cf. Introduction to Genesis, Modern Scholarship, D.). For more on this topic, read Josh McDowell's More Evidence demanding a verdict or H.C. Leupold's breakdown of Genesis, vol. 1. B. Genesis 2:4-25 is a specific theological extension of Genesis 1:1-2:3. This is a common Hebrew literary technique. Theologically, chapter two sets the stage for chapter three. C. Genesis 1:31 crowns the beginning of our world with God's intention, goodness; 2:1-3 must go with chapter 1, for 1:1-2:3 which is a literary unit. D. Theological 2:4-25 is more related to chapter 3 than chapter 1. This sets the literary stage for Eve's temptation and sin with its devastating consequences for the whole planet (cf. Rom. 5:12-21; 8:18-23). WORD AND PHRASE STUDY NASB (UPDATED) TEXT: 2:4-9 4 This is the statement of heaven and earth when they were created, on the day the Lord God made the earth and heaven. 5Now no shrub of the field was still on earth, and no planting of the field had yet run out, for the Lord God had not sent rain upon the earth, and there was no one to cultivate the ground. 6But a manure used to rise from the earth and water the entire surface of the ground. 7Then 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. 8 The Lord God planted a garden toward the east in Eden; and there he put the man which he had formed. 9 Out of the Ground the Lord grow every tree that is pleased to grow the face and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 2:4 This is the account It is literally the generations (BDB 41 plus 410). This phrase is the author's way of dividing Genesis into literary segments (cf. 5:1; 6:9; 10:1; 11:10,27; 25:12, 19; 36:1, 8; 37:2, i.e. it is the author's way of outlining his book). Some scholars see it as introducing a division (i.e. Derek Kidner) while others see it as closing a division (i.e. R. K. Harrison and P. J. Wiseman). It seems to do both. It is possible that 1:1-2:3 deals with the creation of the cosmos and 2:4-15 focuses on the creation of humanity contextually related to chapters 3 and 4. ■ day The Hebrew term yom (BDB 398) is usually used from a period of 24 hours. However, it is also used as a metaphor from a longer duration (cf. 2:4; 5:2; Ruth 1:1; Isa. 14:10 2:11,12,17; 4:2; Ps. 90:4). Possibly v. 4a is a subtitle headline and 4b begins the discussion. See Special Topic at 1:5. ■ the Lord God It is literally YHWH Elohim that combines the two most common names for God. This is the first time they have been used together. Many modern scholars have accepted two writers for Gen. 1 and 2 because of the use of these divine names. However, the rabbis claim that they refer to the characteristics of deity: (1) Elohim as creator, supplier and sustainer of all life on this planet (cf. Ps. 19:1-6)and (2) YHWH as Savior, Savior and covenant making gods (cf. Ps. 19:7-14). This theologically implies the ever-living, only living God. The Jews became afraid to pronoun this holy name so that they did not break the commandment to take God's name in vain. So they replace the Hebrew term Adon (man, owner, master, lord) when they read the text aloud. This is why in English YHWH is translated HERE. SPECIAL SUBJECT: THE NAMES FOR GODLINESS ■ earth and heaven The order of these words is reversed from v. 1, but why is uncertain. 2:5 shrub of the field This refers to wild plants (cf. Gen. 21:15; Job 30:4, 7). ■ planting of the field It refers to cultivated, domestic plants. 2:6 a fog it (BDB 15, KB 11) is the Akkadian term for (1) flood or (2) flow of underground water. This possibly means that water occurred through flooding (used to rise, BDB 748, KB 828, Qal IMPERFECT). The Arabic parallels are manure that the origin of the translation misses. We would say a heavy dew. This may have reflected the circumstances in the Garden of Eden alone. Geology seems to confirm the ancient results of water on the Earth's surface long before the special creation of Adam and Eve. 2:7 Literally this means forming clay (BDB 427, KB 428, Qal IMPERFECT, cf. Jeremiah 18:6). This is the third used to describe God's creative actions regarding humanity (make, 1:26 (BDB 793, KB 889); created, 1:27 (BDB 135, KB 153) and 2:7). The NT reveals that Jesus was God's agent in creation (cf. John 1:3; 1 Cor. 8:6; Spot. 1:16; Heb. 1:2). ■ man of dust from the ground Man is the Hebrew term, Adam (BDB 9), which meant (1) a pun on the term red (cf. Exod. 25:5; 28:17; Numbers 19:2; Isa. 14:10 63:2; Seg. 1:8) or (2) soil (adamah, v. v. 6), possibly referring to red clay clots. This reflects the lowness and weakness of humanity. There is a dialectical tension here between mankind's lofty place (made in the image and likeness of God) and humble poor condition! Animals are formed in the same way in v. 19. It is also possible that this refers to man's origins from the dust (cf. 3:19; Ps. 103; Preach. 12:7). This indicates humanity as clay and God as a potter (cf. Isaiah 29:16; 45:9; 64:8; Jer. 18:6; Romans 9:20-23). ■ breathed. . . . The breath of life The VERB breathing (BDB 655, KB 708) is a Qal IMPERFECT. The NOUN breath (BDB 675) shows that God took special care with the creation of humanity. However, humans still function physically like all the animals on the planet (i.e. breathing, eating, excreting and reproducing). People unique can relate to God, but we are intricately bound to this planet. There is a double aspect to our nature (mentally and physically). ■ man has become a living being People become a cousin (BDB 659, KB 711-713), but so do the cattle (cf. 1:24; 2:19). The uniqueness of mankind is God's personal formation and breathing. People don't have a soul, they're a soul! We are a unity of physical and mental. We will always have a bodily expression except for the intermediate condition between death and resurrection (cf. 1 Thess. 4:13-15). Was Adam a primitive man or a modern man? How does he relate to other hominids of antiquity? Stone-age men were present in the Mt. Carmel region 200,000 years ago. When was Adam created? Is he the end of development or is he first of a special creation? 2:8 garden This term (BDB 171) is used in the sense of a fenced park. The Septuagint translates it with a Persian word, paradise. ■ in Eden In Hebrew Eden means joy or happy land (BDB 727 III, KB 792 II). Note that the garden is not called Eden, but is located in Eden. This, of course, is a geographic location, a place name. The related Sumerian term can mean fertile plain. The description in vv. 8, 10-14 is very detailed intended to convey its exact location, but its geographic location is unknown. Most commentators place it (1) at the mouth of modern Tigris and Euphrates Rivers or (2) on the headwaters of these rivers. However, the names of all the rivers do not fit modern geography. How much of the earth has been changed by the Flood is uncertain. The similarities of the Mesopotamian and biblical accounts would logically use the garden in but that's only speculation. See Who was Adam? by Fazale Rana and Hugh Ross, p. 46. 2:9 tree of van . . . tree of knowledge of good and evil This last clause can be a brackets (cf. ONLY Bible, p. 7). Genesis 3:3 implies that there was only one tree, while 3:22 implies two trees. The tree of knowledge of good and evil has no parallel in ancient Near Eastern literature. This tree was not magical, but it seemed to offer people a way to be independent of their creator God or at least promised that they could gain knowledge and insight equal to or in competition with God. That is the very essence of sin. It is also possible that it offered Eve a way to override Adam, who violated the created reed. NASB (UPDATED) TEXT: 2:10-14 10Now a river flowed from Eden to water the garden; and from there it split, and became four rivers. 11The name of the first is Pishon: it flows around the whole country of Havila, where there is gold. 12 The gold of that land is good; the bdellium and the onyx stone are there. 13 The name of the second river is Gihon; it flows all over the land coast. 14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates. 2:10 rivers These were branch streams (BDB 625). 2:11 Pishon Literally it was hunted (BDB 810). It can refer to an ancient waterway or canal in southern Mesopotamia called Pisanu. ■ flows around This literally means winds through (BDB 685, KB 738, Qal ACTIVE PARTICLE). ■ Havilah Literally it means sandy country (BDB 296). This is not the one in Egypt, but connected to Coast in 10:7. The term is used again in 10:29 for a sandy soil in Arabia. 2:12 bdellium This is possibly an aromatic tree gum (BDB 95). The meaning for this term and the next one is uncertain. Some have suggested it's pearls (coffin. Helen Spurrell and James Moffatt's translation) to be translated. ■ onyx All ancient terms for gems are very uncertain (BDB 995). This stone was one of the twelve stones on the breastplate of the High Priest (cf. Exod. 28:9, 20). The gems of Eden are used metaphorically in Ezech. 2:13 Gihon It is literally bubble (BDB 161). It can refer to an ancient waterway or canal in southern Mesopotamia called Guhana. ■ Coast This term is used in the OT in three ways: (1) here and 10:6ff to refer to Kassites to the east of the Tigris Valley; (2) Hab. 3:8; II Chron. 14:9ff; 16:8; 21:16 to refer to northern Arabia; and (3) usually used to refer to Ethiopia or Nubia in North Africa (BDB 468). 2:14 Tigris It is literally Hiddekel (BDB 293). NASB, NKJV, NRSV, TEVAssyriaNJBAshurJPSOA, NIVAssur The Term (BDB 78) can refer to (1) a people (e.g. Numbers 24:22,24; Hosea 12:2; 14:4) or (2) a land (cf. Gen. 2:14; 10:11; Hosea 5:13; 7:11; 8:9; 9:3;

10:6). In this context #2 best. ■ Euphrates Literally it's perath. It is often called The River (cf. 15:18; I Kgs. 4:21, 24). NASB (UPDATED) TEXT: 2:15-17 2:15-17 15Then the Lord God took the man and placed him in the garden of Eden to cultivate and hold it. 16 The Lord God commanded the man, saying, From any tree of the garden thou shalt eat freely; 17but of the tree of knowledge of good and evil that you will not eat, because in the day when you eat from it, you will surely die. 2:15 to cultivate it and sustain it Work was mankind's task before the fall and not a result of sin. The term cultivation means to serve (BDB 712, KB 773, Qal INFINITIVE CONSTRUCT), while holding is to protect (BDB 1036, KV 1581, another Qal INFINITIVE CONSTRUCT). It is part of the responsibility of human dominance. We must be stewards, not exploiters, of the resources of this planet. In The Sumerian and Babylonian mythologies, humanity is always created to serve the gods, but in the Bible Adam and Eve are made into the image of God to have may be indent on creation. It is the only work they have been assigned to do and it has nothing to do with God's needs! 2:16 From any tree in the garden you may eat freely. This is a Qal INFINITIVE ABSOLUTE COMBINED with a Qal imperfection of the same root (BDB 37, KB 40), used for emphasis. God's command was not troublesome. God tested (cf. 22:1; Exod. 15:22-25; 16:4; 20:20; Deut. 8:2, 16; 13:3; Adjudicated. 2:22; II Chron. 32:31) His highest creation's loyalty and obedience. 2:17 the tree of knowledge of good and evil It was not a magical tree. It contains no secret physical ingredient in its fruit to stimulate the human brain. It was a test of obedience and trust. Note that the tree held out strengths and weaknesses. It is amazing to me what humanity has produced from the physical resources of this planet. Humanity is an awesome creation with potential for both good or evil. Knowledge brings responsibility. ■ angry This is the Hebrew term ra that meant breaking up or destruction (BDB 948). It combines its act and its consequences (cf. Robert B. Girdlestone's Synonyms of the Old Testament, p. 12:12. 80.) ■ the day In light of Eve and Adam continuing to live after they have given, it is a use of day as a period, not 24 hours (BDB 398). NASB you will surely dieKJV you will surely dieNRSV you will die on the same dagNJB you are doomed to die This is an INFINITE ABSOLUTE and a COGNATE ACCUSATORY, dying to die (BDB 559, KB 562) which is a Hebrew It is the same as v. 16. This structure carries several possible translations (cf. Twenty-six Translations of the Old Testament). Obviously, death here refers to spiritual death (cf. 14:12). Eph. Eph. 1:12. 2:1), leading to physical death (cf. 5). In the Bible, three phases of death are described: (1) spiritual death (cf. 2:17; 3:1-7; Isa. 14:10 Romans 5:12-21; 7:10-11; Eph. Eph. 1:12. 2:1,5; Spot. 2:13a; James 1:15); (2) physical death (cf. Gen. 5); and (3) eternal death, called the second death (cf. 14:12). (cf. 2:11; 20:6,14; 21:8). In a true sense, it refers to all three. NASB (UPDATED) TEXT: 2:18-25 18Then the Lord God said, It is not good for man to be alone; I'll make him a helper who's suited to him. 19 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 being, that was his name. 20 The man gave names to all the cattle, and to the birds of the air, and to every beast of the field, but adam was not found a helper suitable for him. 21So, the Lord God, caused a deep sleep to fall on the man, and he slept; then he took one of his ribs and closed the flesh in that place. 22 The Lord God made in a woman the rib which he took from the man, and brought her to the man.23 The man said, It is now bone of my bones and flesh of my flesh; She will be called wife, Because she has been taken from man. 24 Therefore a man shall forsake his father and his mother, and shall be part of his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed. 2:18 It's not good for the man to be alone It's the only place in these opening chapters of the OT where not well used. God has made us need someone, even outside communion with Him! Man could not fulfill his role in ruling on creation without the companionship of woman, nor could fulfill the command to multiply and fill the earth. NASB a helper suitable for homNKJV a helper comparable to homNRSV a helper than his partner TERM a suitable companion to help him A helper This means one that complements or completes (BDB 740 I, KB 811 I). The NET Bible has indispensable companion (p. 127). Exod. 18:4; Deut. 33:4, 7, 29; Ps. 33:20; 115:9-11; 121:2; 124:8; 146:5). Note the mutuality between male and female as in 1:26-27 and the PLURAL NECESSITIES of 1:28. Submission does not come until after the fall (cf. 3:16). This particular version of the creation of female is unique in ancient Near Eastern literature. An interesting word study is found in Harsh Words of the Bible, pp. 92-94, where Walter Kaiser asserts the translation a force (or power) corresponding to man (or equal to humans). 2:19 God formed every animal Some took it to claim that God created the animals after Adam in what they call the second creation account (cf. 2:4-25). The WORKB (BDB 427, KB 428, Qal IMPERFECT) can be translated has formed (cf. NIV). The time element in Hebrew VERBS is contextual. Dr. Rich Johnson, Professor of Religion at East Texas Baptist University, told me in an overview of these comments: meaning of the IMPERFEction with a waiver reversing, which is this verb, is the simple past tense. This is the way Hebrew playes a series of A series of this kind of verb tells events in the order in which they occur. You are referring here to the assumings of interpreters that affect the translation. Here it is the supposition of the NIV translators who led them to mistrain this verse and also 2:8, 'Now the Lord God planted a garden...'. The NIV translators assumed that this chapter chapter one must match and overruled the normal rules of reading Hebrew narrative to accommodate that assumption. The pressing question is where they got that assumption. This verb is translated as a simple past by the KJV, ASV, ERV, RSV, NRSV, NASB, ESV, NEB, REB, the NET translation, Youngs' Literal translation, the Jewish Publication Association translation, the TANAKH, the New American Bible, and the New Jerusalem Bible. The NIV is the odd one. ■ to see what he would call them The WORKB call (BDB 894, KB 1128) is used three times in vv. 19 and 20. Names were very important to the Hebrews. It shows humanity's authority and dominance over the animals. Does this refer to (1) all different animals in the whole world, (2) original start types of animals or (3) the animals of Mesopotamia? 2:21 This verse strengthens the unique relationship between husband and wife, Adam and Eve (cf. 23). It may be a Hebrew idiom for closeness and intimacy. The Hebrew word for rib is translated elsewhere as lace (BDB 854, KB 1030 I). It is interesting that in his book, Introduction to the Old Testament, pp. 555-556, R. K. Harrison claims that the Hebrew term for rib here means an aspect of the personality that would form an analogy with Adam made in the image and likeness of God to include aspects of personality as well. It is also interesting that a rib is part of the creation of woman in the Sumerian creation account: van enki came nin-ti (cf. D. J. Wiseman's Illustrations of Biblical Archaeology). In this context, the Sumerian word for rib (i.e. ti) also means making alive. Eve will be the mother of all who live (cf. 3:20). It should be remembered that Moses writes (edit or put together these chapters at a much later date). These are Hebrew word plays, but Hebrew wasn't the original language used. 2:22 brought her to the man The rabbis say that God acted as a best person. Man This verse is poetry. Literally it's Ishah (BDB 35). . . . ish (BDB 35), an obvious sound game (especially her name Ishah). Adam also mentions Eve's agreement with himself) Eve. The etymology is uncertain. Usually Adam refers to humanity and ish to a specific individual. 2:24 leaving his father and his mother This VERB (BDB 736, KB 806) is a Qal IMPERFECT, possibly used in a JUSSIVE sense. The importance of the family causes the comments to be read back into this early Moses reflects on his own day and the importance of the family unit in an extended family family Situation. Marriage takes precedence over in-laws! NASB, NKJVaangesluit wordNRSFcalouTEVis united with NJBword attached to REBheg This is a Hebrew idiom of loyalty, even intimacy (BDB 179, KB 209, Qal PERFECT, cf. Ruth 1:14; Matt. 19:5-6; Eph. Eph. 1:12. ■ one flesh It shows the complete union and priority relationship of married couples. The SINGLE form of one speaks of joining the two persons. 2:25 both naked and were not ashamed It should go with chapter 3. The implication of the phrase is that Adam had nothing to hide from himself, his spouse, his God (BDB 101, KB 161, Hithpolel IMPERFECT). Therefore, it is an idiom of innocence. Things will change soon! The fact that the husband and wife were naked (BDB 736, ADJECTIVE) implies a very controlled environment. It may lend itself to the view that the Garden of Eden was a protected and later, special creation, unlike the rest of the planet (i.e. progressive creationism). Discussion questions This is a study guide commentary, which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You shouldn't rifle it to a commenter. These discussion questions are provided to help you think through the key issues of this section of the book. They're meant to be thoughtful, not definitive. 1. Is there made a distinction in Genesis 1 between God creating and the things he made to produce? If so, what does that imply? 2. What is man like the animals? How is man like God? 3. Are women made in the image of God or only of the image of Adam? 4. What does it imply that man must submit and govern the created order? 5. How does the phrase are fertile and multiplied by the population explosion? 6. Is it God's will that man be vegetarian? 7. It is improper for man to worship Sunday instead of Saturday in light of Gehaz. 8. Why are chapters 1 and 2 so similar, but different? 9. Why is Adam translated both as a proper name and a generic one? 10. Why is the geographical website of Eden given in such detail? 11. Name the three forms of biblical death. 12. What does verse 18 say about us as sexual beings? 13. Does helper imply reediness? Copyright © 2012 Bible Lessons International

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