



Genesis – Chapter 2:10-24 God Creates Man and Woman (Part #2) (Lesson #6)

A few things by way of review; last week we saw the conclusion of the creation story when God created man:

1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

You and I are “made” in the image of God. This flies directly in the face of current evolutionary science. But the Bible and all the evidence bears this out, man is a unique creature, one that is made in the image of God.

Man has a **moral consciousness**, he has the **ability to reason**, the **ability for abstract thought**, he can **appreciate beauty**, enjoy **poetry**, and experience and even recognize **emotions**.

Man is made in God’s (our) image. This is clearly a hint about the triune God. But the hint has been happening throughout chapter 1. In the name of God. Remember, the name for God (*el-o-heem*) is used **32 times** in the **31 verses** of chapter one is a plural noun.

We saw that God blessed man and woman:

- 1) Be fruitful and multiply.
- 2) Fill the earth.
- 3) Subdue the earth.
- 4) Have dominion.

This was God’s design. The garden paradise of Eden to be extended across the planet.

Vs 31 - And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Here God is pictured, as a **master artist**, stepping back from his canvas, stepping back from his work that he has fashioned and made.

God beheld all that he had made, the Hebrew word is עשה (**‘asah**)(**aw-saw**’). He observed the work of his hands (although he does not have literal hands).

He surveyed his work and it was not just good. It was very, **it was exceedingly good!**

We then transitioned to Genesis chapter 2. Here, rather than the story advancing, we are given many more details about day 6, in particular the creation of man.

I mentioned the repetition in **chapter 2**, of **God (Elohim)** is used **14 times**.

But it is also here in chapter two that we will be introduced to God’s covenant name. **Yahweh** is used for the first time, and it is used a total of **11 times** here in chapter 2. In all cases, **Yahweh Elohim**.

The likely setting for where we find ourselves is in the garden that God planted “east of Eden.”

Vs 7 then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Yahweh, God “formed” the man...

He we were shown how intimate the creation of man was.

God “formed” or “fashioned” man the way a potter would work with clay.

God breathes into his face... The breath of life. Life conveyed, face-to-face, from the creator to man!

Man became a living being a living creature, a נֶפֶשׁ (nephesh).

**** Here God energizes man’s body ** God directly imparts life to man.**

Vs 9 - And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

Here we are bring told about the “field” that is Eden. The **garden of Eden** and there, in front of Adam, **God causes trees to “spring up” from the ground.** Trees that are pleasant to the sight and good for food.

Keep in mind, it could also mean that the trees had previously sprung up.

Among the tress that spring up is the tree of life, this one springs up in the **midst of the garden**, this one seeming to have a special place in the garden.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. 15 The LORD God took the man and put him in the garden of Eden to work it and keep it. 16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Vs 10 – So the garden was east of Eden, and a river went out of Eden and watered the garden.

Was this **river supplied by an underground water source a pressurized conduit, and underground reservoir, and artesian spring?** We cannot be sure, but the text is pretty straight forward, a river **flows out of Eden** and it **waters the garden... And beyond!**

If you remember on day three, we asked ourselves the question, **did God gather water together in subterranean water chambers, possibly under the crust**, is this river being supplied from that subterranean source?

If this is true, there were likely other rivers that were supplied from subterranean water sources.

Here we are told the interesting information that a river flowed out of Eden, this river, watered the garden of Eden.

This river then divided into four rivers.

Vs 11-12 - Beginning in verse 11 and proceeding through verse 14 we are told the name and direction of flow of each of these four rivers.

The first is the Pishon, it is the one that flowed around the whole land of Havilah. We are given the additional note that it is where there is gold. This is the only place this river is mentioned. The name means “increase.”

The river circled around the land of Havilah, which by the way means “circle.” The gold of that land is good and there is also bdellium and onyx stone there.

Vs 13 – Here we are told the name of the second river which is Gihon, the name means “bursting forth.” the Gihon River flowed around the land of Cush.

There was a Spring near Jerusalem where Solomon was anointed king (I Kin 1:32-45) that is also called Gihon.

Vs 14 – Here we are told the names of the third and fourth rivers. The third river is the Tigris, which flows east of Assyria. The Hebrew word means “rapid.”

The fourth is the river Euphrates, the name means “fruitfulness.” This name is later given to a major river that flows into the Persian Gulf.

Now, please keep in mind these rivers would likely have been much different, prior to the flood than following the flood.

The **global catastrophe** that buried millions of things in rock layers laid down all over the Earth, would **have completely changed the geography**.

We will really talk more about this when we get to the flood, but please understand, we can see where two of these rivers are now, but that really does not necessarily reflect where they were then.

More than likely Noah and his descendants reused the names of rivers that existed before the flood. But again we cannot be sure.

Vs 15 – So did **God create man somewhere else** and then **transport him to the garden**, or are we being told that **God created man here in the garden**.

I would lean towards the latter.

The **creation of man is very different**, it is very **personal**, it is very intimate, it is bathed in beauty.

But it is here, that God places his **crowning creation**, in the garden, and he has a mandate to work it and to keep it.

Interesting observation about this command and these two words:

The word translated **work** is the Hebrew word: עָבַד ('abad) it means to **work** or to **serve**.

The word translated **keep** is the Hebrew word: שָׁמַר (shamar) it means to **keep, to preserve, or to guard**. Now when we first think of work and keep in reference to the garden our mind probably **revolves around farming**.

When we consider this might be translated **serve** and **guard**, our mind likely goes to a slightly different place. We will look at this in more detail later.

One important point: Adam and Eve entered the world by supernatural creation. You and I enter the world by birth.

Adam is literally a **Son of God (Luk 3:38)**, while you and I are literally **sons of Adam**, who have an opportunity to become **Sons of God**, by placing faith in the last Adam (**Gal 3:26; ICor 15:45**)!

Vs 16-17 - Then **Yahweh Elohim commanded the man**, saying... Every tree of the garden is available to you for food and you are free to eat from any of them.

No restrictions. No prohibition...

Vs 17 – BUT, with one exception all available, but one.

There is one **single, minor restraint...** Enjoy all the tress of the garden, as much as you want, save this one.

The tree of the knowledge of good and evil. This tree you shall not eat. this tree is off-limits for food consumption.

In fact... In the day that you eat of that tree you shall surely die. **Literally the warning is “dying, you shall surely die!”**

The primary warning is likely “spiritual death” separation from God, but it also includes physical death.

You will die spiritually that moment, the process of physical death will commence in your body.

Now, as best as we understand Adam would not have been familiar with death. It is unlikely that he has seen death in the animal kingdom and he has definitely not seen death in a human.

Because Adam was created with amazing wisdom and understanding of language, no doubt, **he understood death**. But he has never experienced death.

What did it the tree represent, scholars disagree, and again we cannot be sure. But it seems to me that it represented **Moral autonomy**.

But we will talk more about that when we get to the temptation.

18 ¶ Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 21 ¶ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed."

Vs 18 - Then Yahweh God said: It is interesting to note, that up until now God has been declaring **everything good** and at the end of day six (very good).

But in the midst of day six, there was a time, when there was something that was **“not good.”**

This is **God’s determination**. He doesn’t check in with Adam. It is Yahweh Elohim that declares this!

Now of course, God always knew that he intended to create woman, but because the creation of man is so much more intimate, so much more personal, God chooses to involve man in the process (from stem to stern) (from soup to nuts)(from beginning to end).

So God says... It is not good for Adam to be alone. **Thus God declares, I will make for man a helper...**

Vs 19 - So God begins to **parade the animals**, we can **suspect by pairs** in front of Adam. We can only imagine what this looked like or how long it took.

It is possibly that **God brought them** directly to Adam.

It is also possible, that right here in front of Adam, **God is creating the pairs** so that Adam can name them.

In either case, God brings them to Adam. This extremely intelligent (less than a day-old creature).

God then looks at Adam and says, you see the creature, you get some sense of its nature, what would you like to call it? Notice this was “every” kind of land animal and “every” kind of bird.

Adam, **spends a great deal of day six**, naming the animals.

Consider this, up until this moment God has named everything:

God called light day (1:5), God called darkness night (1:5), God named the expanse heaven (1:8), He called the dry land earth (1:10), the gathered waters He called seas (1:10), He even named the stars (Is 40:26).

Whatever the man called “every living creature” that was its name. Can you imagine spending the afternoon with your creator naming the animals?

Vs 20 - So, that afternoon Adam named “all” the livestock, and Adam named “all” the bird kinds of the heavens (notice the plural), remember what did I tell you about that Hebrew word: שָׁמַיִם (shamayim).

But in this exercise, there was not found a **“helper”** that was **“fit”** for him.

Now of course God knew this, and all of this is being done for Adam's benefit, and for ours.

God knows what Adam needs, and he desires for Adam to recognize what he needs. So that, our loving Father can step in and provide exactly what He needs.

Imagine Adam, as he has likely seen all of these pairs of animals, he names them, then God creates the next.

But what thought is sinking into his head? I am ALONE! There is not a helper that is fit from me.

APPLICATION: There is another point that should be abundantly clear here. Man is distinctly different from animals, but not only did evolve from them, clearly man is different and indeed superior to them.

Vs 21-22 - So Yahweh Eloheim caused a deep sleep to come upon Adam. While he slept, God took one of his ribs and did some surgery to close up the place with flesh.

The word translated "rib" is צלע (tsela') tsay-law'. It literally means **side**. Because ribs are on our sides, that may be the idea, but it also may be that **God took a piece of Adam's side**.

God took this piece from Adam, closed up the flesh, created woman and brought woman to man.

Have you ever viewed your spouse in this way? As a gift from God!

Now before we leave this text and all the intimacy, maybe we should stay here for a moment longer.

As you consider this, it may **conjure up** something more personal, as **Eve will always be at Adam's side, and Adam will always be at Eve's side. She is the helper that is fit for Adam, the helper that completes Adam!**

I said the crown of God's creation was man, **the diamond atop that crown was woman.**

Here God takes **material out of man and creates woman**, and then like a loving Father bringing a bride to a loving husband, brings Eve to Adam.

Let me spin it up once more, **do you know what Eve cost Adam? Yes, a wound to his side.**

Do you know what you cost the last Adam (Jesus)? **YES! It too involved a very deep sleep and a wound to His side!**

So, Yahweh Elohyim creates woman and brings her to man!

God could have created woman right out of the ground like Adam and all the animals.

Instead, God chooses a method that we should never forget! God creates woman out of the man. Highly symbolic and I pray we never lose the beauty!

Vs 23 - The first recorded words of man!

Notice what Adam says: This is "at last" **bone of my bones and flesh of my flesh**. Adam, it seems, saw that Eve was more than bone of bone, but it involved his flesh.

Did you see the "at last"? Finally, here it is! Here she is!

How would he know that she is bone of his bone and flesh of his flesh? He was asleep.

In my minds eyes, I see an amazed Adam who says: “WOW” or “WOE” she is amazing.
Then Adam does what he has done all afternoon, beholding her, considering her, he names her and even articulates why this will be here name:

- 1) **She shall be called אִשָּׁה** (‘ishshah) ish-shaw’.
- 2) **Because she was taken out of man אִישׁ** ‘iysh eesh

Again, as you consider this, think of the intimacy when God created man, see God allowing Adam to see his need for a companion, and God fulfilling that need (in this life) with woman.

See the woman (not only taken from the side of man) but who will serve alongside man to fulfill the mandate that God gave.

She will serve alongside Adam Vs 15 in the garden of Eden to work it and keep it:

The word translated **work** is the Hebrew word: עָבַד (‘abad) it means to **work** or to **serve**.
The word translated **keep** is the Hebrew word: שָׁמַר (shamar) it means to **keep, to preserve, or to guard**.

See the Father, presenting as a bride the woman to her husband, Adam.

Vs 24 - OK, who said that? Adam, God, Moses when he wrote this. In Context it seems impossible to determine.

It follows Adam’s declaration of what the creature that was created out of his side would be called and why.

Adam and Eve are **truly one flesh**, and this is the model for marriage.

This declaration involves leaving and a cleaving. But who actually said this?

Let’s read a New Testament interaction between Jesus and some Pharisees:

“3 ¶ And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4 He answered, “Have you not read that he who created them from the beginning made them male and female, 5 and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”” (Mt 19:3-6 ESV)

Jesus, whenever he talked about marriage, he went back here to the creation! It appears from the words of Jesus that this was God’s declaration.

Vs 25 - This verse is surprising in many ways!

At this point, in the garden, there was no need for clothes. It apparently was not too hot and not too cold, it was a perfect tropical paradise home.

They were naked. They were not ashamed. Nothing to be ashamed about.

What a beautiful setting, what a beautiful situation, for God’s crowning achievement...

Man and woman, created in His image!

We end chapter 2 with Adam and Eve living in a world that is “very good.” They are in a **perfect paradise home**, prepared for them by God, trees and plants are bearing fruit and it does not appear that any work is required on their behalf.

But is there a little more to the story? We often think of Adam and Eve “working” and “keeping” the plants. But we are never told that directly, only indirectly by the Hebrew word עבד (**‘abad**). Which means to work or serve.

This word is used almost 300 times in the Hebrew Bible, it is normally translated “serve.”

“He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”” (Ex 3:12 ESV)

“Then the LORD said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let my people go, that they may serve me.”” (Ex 9:1 ESV)

“And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting.” (Nu 18:6 ESV)

““To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting,” (Nu 18:21 ESV)

I say all this to ask you to consider that what Adam and Eve were doing in the garden, may have been less about tilling the soil and more about serve Yahweh Elohim.

One more point: They are enjoying the bounty of God; they have taken their place in Eden and they are to keep שמר (shamar). The real idea of this word is not keep, noy in this sense of picking weeds, but keep in the sense of obeying and/or guarding. **This word is used nearly 500 times in the Hebrew Bible.**

Let me show you a few:

“You shall follow my rules and keep my statutes and walk in them. I am the LORD your God.” (Le 18:4 ESV)

“Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God.” (Le 19:3 ESV)

“And you shall appoint Aaron and his sons, and they shall guard their priesthood. But if any outsider comes near, he shall be put to death.”” (Nu 3:10 ESV)

“5 And the LORD spoke to Moses, saying, 6 “Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. 7 They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle.” (Nu 3:5-7 ESV)

There may be more to this garden paradise that is much more connected to worshipping and serving their creator.