

Genesis Ch 2



Why the shift?

- Genesis 1: cosmic creation → God in majesty.
- Genesis 2: personal creation of man → God in covenant relationship.
- Same God, different emphasis.

Genesis 2:1–3

- *Shabbat* (שַׁבָּת, sha-BAHT) = rest, cease, stop. Not exhaustion but completion.
- God rests not from fatigue but from finishing.
- The seventh day is sanctified → unique, holy time.
- Exodus 20:11 — Sabbath command rooted in creation.
- Hebrews 4:9–10 — believers enter Christ's rest.
- Our rhythm: labor + sacred rest.
- Sabbath anticipates eternal rest.

The Sabbath Debate

- **View 1: Why People Think They Need to Keep the Sabbath**
- **Creation pattern** — God rested at creation (Genesis 2:2–3).
- **Ten Commandments** — “Remember the Sabbath day, to keep it holy” (Exodus 20:8–11).
- **Covenant identity** — Sabbath was a sign between God and Israel (Exodus 31:16–17).
- **Jesus observed it** — He kept Sabbath gatherings (Luke 4:16).
- **Practical benefits** — Rest renews physically and spiritually.
- **Fear of judgment** — Old Testament penalties for breaking Sabbath were severe (Exodus 31:14–15).
- **Denominational traditions** — Seventh-day Adventists and others stress literal Sabbath-keeping. Some groups shift it to Sunday as “the Lord’s Day.”

View 2: Why Many Believe Sabbath Is Fulfilled in Christ

- **Christ Himself is our Sabbath rest** — Matthew 11:28–30; Hebrews 4:9–10.
- **Shadow vs. substance** — Colossians 2:16–17 calls Sabbath a shadow pointing to Christ.
- **Freedom of days** — Romans 14:5 says one person esteems one day above another, another esteems every day alike.
- **Early church pattern** — believers gathered on the first day of the week to break bread and worship (Acts 20:7; 1 Corinthians 16:2).
- **The law as tutor** — Galatians 3:24–25: we are no longer under the tutor, but under grace.
- **Freedom in Christ** — Galatians 5:1: “Stand fast in the liberty by which Christ has made us free.”

- The Sabbath debate pushes us to ask: *Do we rest in a day, or in a Person?*
- For Israel, Sabbath was covenant identity.
- For the Church, Sabbath points to Jesus as the fulfillment of rest.
- The ultimate rest is not Saturday or Sunday, but eternal rest in Christ.

The New Testament shows a clear shift.

- **1. Sabbath under the Old Covenant**
- Commanded for Israel (Exodus 20:8–11; Deuteronomy 5:12–15).
- A sign between God and Israel (Exodus 31:16–17).
- Weekly rest tied to creation and redemption from Egypt.
- **2. Jesus and the Sabbath**
- Jesus kept the Sabbath as a Jew under the Law (Luke 4:16).
- He also redefined it: “The Son of Man is Lord of the Sabbath” (Mark 2:27–28).
- Showed that doing good on the Sabbath fulfilled God’s intent (Matthew 12:12).

- **3. After the Cross**

- Colossians 2:16–17 — believers not to be judged on Sabbaths; they are a shadow, Christ is the substance.
- Romans 14:5 — one person esteems one day, another esteems all days alike. Each is accountable to the Lord.
- Galatians 4:9–11 — Paul warns Gentiles against being bound to “days and months and seasons and years.”

- **4. Jewish Christians**

- Many Jewish believers continued Sabbath observance by heritage/custom (Acts 13:14; Acts 18:4).
- But nowhere are they commanded to stop immediately. The New Testament shows a **transition period**.
- The binding authority of the Sabbath as covenant law ended with Christ fulfilling the Law (Matthew 5:17; Hebrews 4:9–10).

- Jews were not commanded to “stop” keeping the Sabbath the moment Christ died, but the Sabbath command lost its covenantal force because its purpose was fulfilled in Him.
- For Christians, Sabbath-keeping became optional, not binding.

Genesis 2:4–7

- *YHWH Elohim* (יהוה אֱלֹהִים, Yah-WEH Eh-loh-HEEM) = LORD God. Covenant name + Creator title together.
- *Adam* (אָדָם, ah-DAHM) = man, from the ground (*adamah*).
- Chapter 2 zooms in on Day 6. Not a second creation, but a detailed focus on humanity.
- God forms man from dust and breathes life — divine intimacy.
- Job 33:4 — “The Spirit of God has made me, and the breath of the Almighty gives me life.”
- John 20:22 — Jesus breathes on the disciples.
- You’re more than dust. You’re dust filled with divine breath.
- Life is sacred because it originates in God’s Spirit.

LORD God vs God

- **Genesis 1 — “God” (Elohim)**
- *Elohim* (אֱלֹהִים, Eh-loh-HEEM) emphasizes God as Creator in majesty and power.
- Used consistently in Genesis 1: “And God said... and God made...”
- Focus = sovereignty and transcendence.

- **Genesis 2 — “LORD God” (YHWH Elohim)**
- *YHWH* (יהוה, Yah-WEH) = the covenant name, often translated “LORD” in all caps.
- When paired with *Elohim*, it emphasizes God in covenant relationship as well as Creator.
- Appears for the first time here in Genesis 2 when God creates man.
- Focus = intimacy and immanence.

- Exodus 3:14–15 — God reveals His name “I AM WHO I AM... the LORD God of your fathers.”
- Psalm 19 — “God” (Elohim) for creation, “LORD” (YHWH) for His law.
- John 1:1–14 — the Creator Word became flesh.
- Genesis 1 shows God’s **power**. Genesis 2 shows God’s **presence**.
- He is not distant. He is both the Creator of the universe and the covenant-keeping Lord who is near.

Formed Man

- **Phrase in Genesis 2:7**
- “Formed man” points to deliberate shaping, like a craftsman working clay.
- **Hebrew Word**
- *Yatsar* (יָצַר, yah-TSAR) = to form, fashion, mold.
- Used of a potter shaping clay (Jeremiah 18:2–6).

- **Implication**

- Man's body was not spoken into existence like light or stars (Genesis 1).
- Instead, God personally shaped man's physical frame from "dust of the ground."

- **Contrast**

- Stars, plants, animals → created by God's word ("let there be...").
- Man → fashioned with intent and then animated by God's breath.

- **Theology**

- Shows man's dependence → “dust” = humble origin (Psalm 103:14).
- Shows God's intimacy → hands-on creation.
- Shows purpose → mankind uniquely bears God's image.

- **Summary**

- “Formed man” means God personally shaped Adam's physical body like a potter shapes clay, then gave life by His own breath.

Breath of Life

- **Other Creatures**
- Genesis 1 describes animals, birds, and fish as *living creatures* (*nephesh chayyah*).
- But it never records God breathing into them.
- Only man is described as receiving life by God's personal breath.
- **Unique Distinction**
- Humanity is set apart from the rest of creation.
- Made in God's image (Genesis 1:26–27).
- Given dominion over creation.
- Given a soul and spirit capable of relationship with God.

- Animals live by God's command, but man lives by God's breath.
- That is unique to humanity.

Genesis 2:8–17

- **Key Hebrew Words**

- *Eden* (ֵדֵן, EY-den) = delight, pleasure.

- *Nahash* (נָחָשׁ, nah-KHASH) = serpent (anticipation of Genesis 3).

Eden

- Eden is God-planted: sacred, abundant, ordered.
- Two trees central: Tree of Life (provision) and Tree of Knowledge (test).
- Four rivers = life flowing outward → imagery of God's provision.
- The command is generous: freedom to eat anything, with one boundary.
- God's love provides blessing *with boundaries*.
- Every choice carries consequence: life or death.

Eden as God's Dwelling Place

- **Eden as the Holy of Holies**
- God's presence is there (Gen. 3:8).
- Later temple echoes: rivers, gold, precious stones.
- **Eden as the Mountain of God**
- Ezekiel 28:13–14 calls Eden “the holy mountain of God.”
- Mountains = where heaven meets earth in ANE imagery.
- **Divine Council Context**
- Job 38:7 — “sons of God” shouted for joy at creation.
- Eden = God's throne room where He rules with His council.

- **Adam and Eve's Role**

- *'avad* and *shamar* = priestly terms (Num. 3:7–8).
- Humanity's mission = expand sacred space outward.

- **Rebellion in Eden**

- The serpent (*nahash*) was more than a snake. A rebellious spiritual being.
- Eden = ground zero for cosmic and human rebellion.

- **Eden's Restoration**

- Revelation 21–22: Tree of Life, River of Life, God dwelling with man.
- Jesus = the second Adam who secures restoration.

Anticipation of the *Nahash*

- *Nahash* = serpent, diviner, shining one.
- Genesis 2 introduces boundaries → implies a TEST or a CHOICE.
- Biblically, love is demonstrated in action, not just emotion.
- **John 14:15** — “If you love Me, keep My commandments.”
- **1 John 5:3** — “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”
- **Deuteronomy 6:5–6** — Love God with all heart, soul, strength → expressed by obeying His words.
- **Key idea:**
- Love = covenant loyalty.
- Emotion may accompany it, but obedience proves it.

- Keeping (*shamar*) God's commands is how love is lived out.
- The Tree of Knowledge points forward to the coming temptation.
- Literal animal serpent.
- Satan working through a creature.
- Divine rebel (*shining one*) in Eden's council (Heiser view).
- The narrative sets the stage: provision, command, and looming test.
- **Even in blessing, temptation hovers near.**
- Spiritual conflict is foreshadowed before it erupts in chapter 3.

Who Was the Serpent?

- Genesis 3 calls him *nahash*, not Satan.
- Later Scripture clarifies:
 - Rev. 12:9 — “that serpent of old, called the Devil and Satan.”
 - 2 Cor. 11:3 — serpent deceived Eve.
 - **Two Main Views**
- **Traditional:** The serpent was Satan.
- **Contextual:** A rebellious divine being, later associated with Satan.
- **Why It Doesn't Change the Message**
- Either way, a spiritual rebel opposed God and deceived man.
- Gen. 3:15 promises: the woman's Seed will crush the serpent (Rebellion).
- Christ is the focus — not the title of the enemy.
- Humanity has a real spiritual enemy.
- Our confidence rests in God's covenant promise: Christ wins.

Tend and Keep

- **Tend (‘avad)** → to work, serve, cultivate.
 - Used in Numbers 3:7–8 for priestly duties.
 - Adam’s role = more than gardening. He was serving in sacred space.
 - Remember the Garden was the meeting place/ dwelling place with God.
- **Keep (*shamar*)** → to guard, protect, preserve, watch.
 - Used for keeping commandments (Deut. 4:9; Gen. 17:9–10).
 - Adam’s duty was to guard Eden, God’s sanctuary, against intrusion.
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 - **Adam was called as a priest-king:**
- ‘*avad* = serving God by cultivating creation.
- *shamar* = guarding Eden from corruption (including the serpent).
- This foreshadows Israel’s priests and Christ as the true High Priest.

That's the Biblical pattern of God's dwelling place:

1. The Garden of Eden (Genesis 2–3)

- God walks with man (Genesis 3:8).
- Mountain, rivers, tree of life, cherubim → temple imagery.
- Eden is the first **sacred space**, the prototype sanctuary.

2. The Tabernacle (Exodus 25–40)

- Portable Eden. God's glory dwells in the tent (Exodus 40:34–35).
- Garden echoes: lampstand shaped like a tree, cherubim embroidered, gold and precious stones.

3. The Temple (1 Kings 6–8)

- Permanent house of God in Jerusalem.
- Carvings of trees, flowers, cherubim → Eden symbolism.
- Filled with God's glory at dedication (1 Kings 8:10–11).

4. Man (1 Corinthians 3:16; 6:19)

- Believers are God's temple.
- God dwells by His Spirit, not in a building.
- Eden restored inwardly.

5. The New Jerusalem (Revelation 21–22)

- Final, eternal dwelling.
- River of life, tree of life, precious stones, God's presence.
- No temple needed—"the Lord God Almighty and the Lamb are its temple" (Revelation 21:22).

The Eden Mandate Today

- The original priest-king calling still echoes: what “gardens” has God entrusted to us?
- **Our Walk With God**
 - Guard (*shamar*) the heart (Prov. 4:23).
 - Cultivate (‘*avad*) devotion, prayer, obedience.
 - Eden = sacred space. Now our bodies = temples of the Spirit (1 Cor. 6:19–20).
- **Our Families**
 - Serve (‘*avad*) through love, provision, discipleship.
 - Guard (*shamar*) against false teaching and attack.
 - Fathers especially charged with protection (Eph. 6:4).

- **Our Churches**

- Serve (*'avad*) in ministry, building up the body (Eph. 4:12).
- Guard (*shamar*) doctrine and holiness (Acts 20:28–31; Jude 3).

- **Our World / Creation**

- Serve creation responsibly (Gen. 1:28; Ps. 8:6–8).
- Guard it from abuse or neglect.
- Extend God's order outward → the Eden mandate.

Genesis 2:18–25

- Helper Comparable to Him
- **Helper (‘ezer, עֵזֶר)**
- Means help, support, strength.
- Not inferior: God Himself is called ‘ezer (Ps. 33:20; Ps. 121:1–2).
- Implies partnership, not servitude.
- **Comparable to Him (kenegdo, כְּנֶגְדּוֹ)**
- Literally: “according to what is in front of him.”
- Means corresponding, counterpart, equal but opposite.
- Picture: face-to-face, matching, complementary.

- **Implications**

- Woman is not created as lesser but as God-given counterpart.
- Together, man and woman fulfill the image of God (Gen. 1:27).
- Roles are distinct but complementary.

- **Theological Thread**

- Marriage = covenant partnership, not dominance.
- Shows God's image is communal, not solitary.

- “Helper comparable to him” = woman created as man's equal partner, a strong counterpart, sharing God's mission.

Tsēlā' — Not Just a Rib

- **Tsē** = “tsay”
- **lā'** = “lah”
 - Used in architecture for the side of a building or temple (Ex. 25:12; 1 Kings 6:15–16).
- **In Genesis 2**
 - God takes one *tsēlā'* from Adam and “built” (*banah*) it into a woman.
 - Translation “rib” entered via Septuagint (*pleura*), but “side” is more accurate.
- **Implications**
 - Not just a single bone: a portion of Adam’s side, representing shared substance.
 - Woman not from man’s head (to rule over him) or feet (to be trampled) but side (to stand beside).
 - This word choice shows equality, unity, and covenant partnership.

Shared Substance

- **Shared Substance**
- God takes from Adam's side, not dust again.
- Woman is not a separate creation but of the same substance.
- This explains Adam's words: "Bone of my bones and flesh of my flesh."
- **Equality and Partnership**
- Side imagery = standing beside, not above or below.
- Symbolizes equal dignity and worth.
- **Covenant Bond**
- *Tsēlā* ' is used in temple/tabernacle language for structure.
- Woman as "built" (*banah*) from man's side ties to covenant imagery.
- Marriage = a sacred covenant (Gen. 2:24).
- **Foreshadowing Christ and the Church**
- Woman came from man's side; the Church comes from Christ's side.
- John 19:34 — water and blood flow when Jesus' side is pierced.

One Flesh Covenant

- **Leave and Cleave**
- Leave = shift in loyalty.
- Cleave = glue-like bond, permanent.
- **One Flesh**
- Sexual union = covenantal, not casual.
- Reflects shared life, mission, purpose.
- **Prophetic Tie**
- Christ and His Bride (Eph. 5:31–32).
- Marriage foreshadows eternal union with Christ.
- **Application**
- Marriage is not human invention but divine covenant.
- Sexuality belongs inside covenant, not outside.
- Unity in mission flows from unity in God's design.

Naked and Not Ashamed

- Innocence before the fall.
- No sin, no shame, no exploitation.
- Shame enters only after rebellion (Gen. 3:7).
- Relationship with God covers shame.
- Romans 8:1 — no condemnation in Christ.
- Revelation 3:18 — Christ clothes His people.
- God designed human relationships without shame.
- Sin brings shame; Christ removes it.

- Adam before the fall was clothed in innocence.
- After sin, their nakedness became shameful, pointing to the need for atonement (Genesis 3:7, 21).
- Only in Christ do we receive the tested, eternal righteousness that secures us.
- WHY
- **Adam**: innocent, changeable, not fixed, capable of alteration thus, able to sin.
- **Christ**: righteous, immutable, victorious over sin.
- Believers are not clothed with Adam's innocence but with **Christ's righteousness** which then makes us, righteous, immutable and victorious over sin.
- (Isaiah 61:10; Galatians 3:27).

Summary Creation of Man & Woman – *Garden & Marriage*

- **Dust/formation of man** → clay pot or pottery wheel.
- **Breath of life** → a blowing wind or lungs symbol.
- **Garden of Eden planted** → lush tree or fountain centerpiece.
- **Rivers of Eden** → four streams flowing to the corners of the room.
- **Tend and keep** → gardening tools and a guard shield.
- **Tree of knowledge / command** → warning sign next to a tree.
- **Helper comparable to him** → mirror image or matching pair.
- **Side (tsēlā´)** → something split in two but rebuilt (e.g., side of a house, rib-shaped carving).
- **Covenant of marriage** → two rings joined at the center.