

# The Creation - Genesis 1&2

Commentary by Dale Ogilvie

27<sup>th</sup> November 2005

## Table of Contents

The Creation - Genesis 1&2.....	1
Introduction.....	1
Gen 1:1 Day One.....	2
Gen 1:2 Day One.....	2
Gen 1:3-5 Day One.....	2
Gen 1:6-8 The Second Day.....	3
Genesis 1:9-13 The Third Day.....	4
Genesis 1:14-19 The Fourth Day.....	5
Genesis 1:20-23 The Fifth Day.....	6
Genesis 1:24-25 The Sixth Day.....	7
Genesis 1:26-31 The Sixth Day.....	7
Genesis 2:1-3 The Seventh Day.....	9
Genesis 1:1-2:3 Conclusion.....	10
Genesis 2:4.....	11
Genesis 2:5-7.....	11
Genesis 2:8-9.....	12
Genesis 2:10-14.....	12
Genesis 2:15-17.....	13
Genesis 2:18-20.....	14
Genesis 2:21-25.....	14
Psalm 104.....	15
Appendix A: Words Used for Part and Whole.....	19
Appendix B: The Creation Process.....	19
Appendix C: Harmony of Genesis 1 & 2.....	20

## Introduction

The purpose of this document is to elaborate on the message of Genesis chapters 1 and 2. My main aim is to interact primarily with the scripture itself, and to bring in cross references where applicable. As part of my study for this work I examined the Greek Old Testament (LXX) translation alongside the English, and occasionally I reference interesting variations from the Hebrew. I do not set out to interact with the arguments or views of others on the message of these chapters, rather I simply try to be faithful in expounding the message that our Lord placed there. I pray that my work will be found faithful to our Lord's intent in these chapters.

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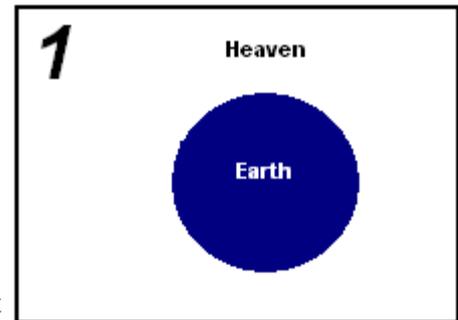
## Gen 1:1 Day One

In the beginning God created the heavens and the earth.

The NKJV has it “heavens” while the KJV and the LXX have “heaven”. Adam Clarke in his commentary states that the Hebrew is plural. From elsewhere in scripture we find that there is more than one heaven, at least three in fact.

2 Corinthians 12:2

<sup>2</sup> I know a man in Christ who fourteen years ago— whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the **third heaven**.



This initial statement either describes the first act of God's creation where one or more of the heavens are created, and the earth is first brought into being; or it acts as an introduction summarising the following narrative.

## Gen 1:2 Day One

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Here we find that the earth is already present as the “deep”. So by verse 2 we already have an “earth” made entirely of (or covered by) water. Assuming verse one describes God's first creative act, we have at this point at least one of the heavens and “earth” in a formless mass of water.

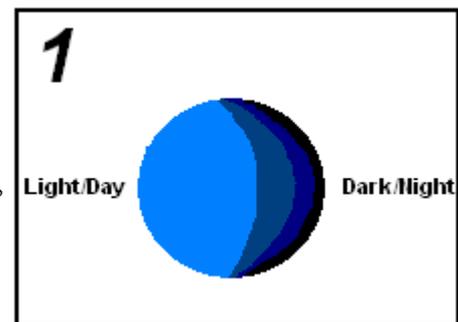
## Gen 1:3-5 Day One

Then God said, “Let there be light”; and there was light.

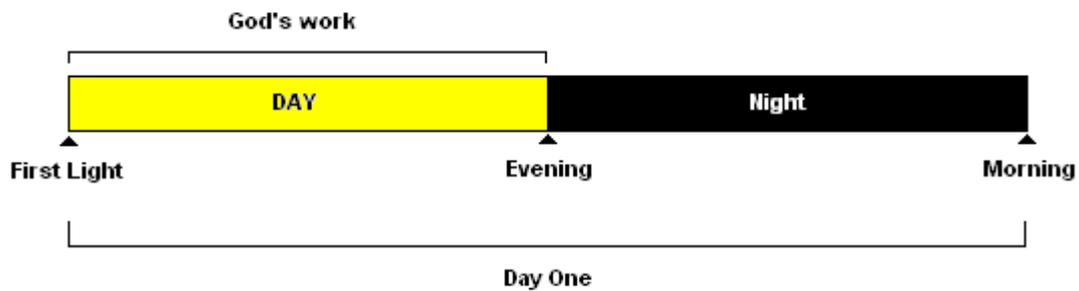
And God saw the light, that it was good; and God divided the light from the darkness.

God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

At this point we begin what continues as a standard pattern through the days of creation, as God speaks at the start of his work. The first thing spoken into being is light, which comes into being as the result of his word with no further action from God. God sees and appreciates that the light is good, he divides the light from the darkness, and finally he names the light “Day” and the darkness “Night”. Another pattern is introduced with the phrase “And there was evening and there was morning the first day”. We see this use of the one word “Day” for both a 24-hour period and the daylight period in our own English language as well.



The period that encompasses this first day would be the period of light (day) where God works, then evening as light fades and darkness increases, the period of darkness where God does not work (night) and the day ends with the dawning of the second day. At the end of the first day, God has added an orderly cycle of light to the earth, which necessitates the flow of time throughout this day.<sup>1</sup>



I'll put a gloss on Genesis 1:3-5 to make this concept clear: <sup>3</sup>Then God said, “Let there be light”; and there was light. (Morning Day One) <sup>4</sup> And God saw the light, that it was good; and God divided the light from the darkness. <sup>5</sup> God called the light Day, and the darkness He called Night. So the evening (Day One) and the morning (Day Two) were the first day.

## Gen 1:6-8 The Second Day

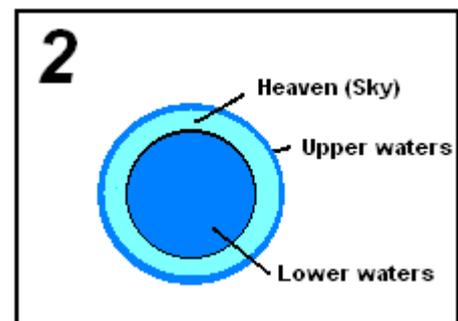
Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

And God called the firmament Heaven. So the evening and the morning were the second day.

The work of day two is to create an “firmament” between upper and lower waters. The English “firmament” comes from the Latin “firmamentum” which in turn comes from the LXX Greek “stereoma”. All these words imply something “solid”. The Hebrew noun for the “firmament” is “raqia”. The verb “raqa” which is related to this noun is used 11 times in the Bible<sup>2</sup>:

- 2x to ‘stamp one’s feet’ and once to stamp something with the feet;
- 4x for spreading metal, but not always in the sense of beating or hammering;
- 3x for spreading out the earth, which is nowhere said to be spread by beating;
- 1x for spreading the sky or the clouds.



Given that the verb “raqa” means to spread something out, the noun most likely means something “spread out”. The “firmament” is thus rendered “expanse” in the ESV. God then names the firmament “heaven”. This heaven between the waters would be the sky, with the waters below being the terrestrial seas. The upper waters represent the atmospheric waters from where rain comes today, particularly when one considers that the waters above mostly precipitated upon the earth during Noah's flood.

<sup>1</sup> Those who suggest that this first day might be a long age in the history of the cosmos have an immediate problem here, as presumably the latter half of the first day is spent in a period of darkness, which would translate into a long age of light, followed by a second long age of darkness.

<sup>2</sup> The Biblical Firmament – Vault or Vapor, Richard C. Newman

## Genesis 1:9-13 The Third Day

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so.

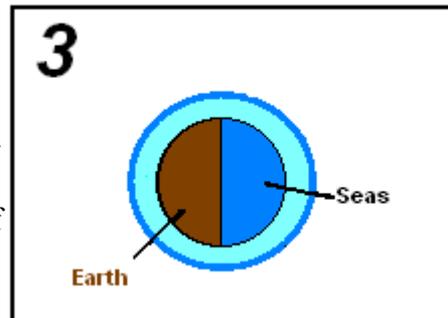
And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so.

And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

So the evening and the morning were the third day.

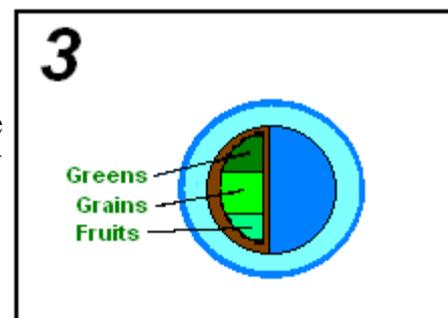
On the third day, God brings the waters under heaven into one place, so that the dry land appears. When he names the dry land "earth", we see another example akin to "day". The word "day" has a dual use, for daylight and darkness together, and the daylight alone. Likewise "earth" is used for the whole planet and the dry land alone. "Earth" and "day" are both examples of a situation where the name for a part of the whole is also used for the whole. In his second letter Peter makes reference to the creation, confirming its watery beginning.



2 Peter 3:3-6

<sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts, <sup>4</sup> and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." <sup>5</sup> For this they willfully forget: **that by the word of God the heavens were of old, and the earth standing out of water and in the water,** <sup>6</sup> by which the world that then existed perished, being flooded with water.

Later on day three God speaks again to bring forth plants from the earth. These are three classes, green grass, later "food for beasts", and seed bearing plants and fruit bearing trees, later "food for man". One of the key things about these plants which the earth brings forth is that they generate anew according to their kind.



## Genesis 1:14-19 The Fourth Day

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years

and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.

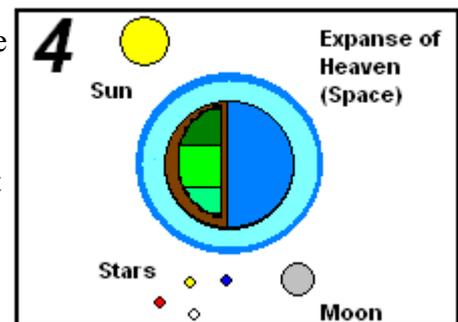
Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

God set them in the firmament of the heavens to give light on the earth

and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.

So the evening and the morning were the fourth day.

It is interesting that on day four God creates lights, even after the plants have sprung forth from the earth on day three<sup>3</sup>. These lights have a twofold purpose, the first to mark the passage of time – for "signs, seasons, days and years". We see this today, the time for a revolution of the earth around the sun marking out a year, the earth revolves about its axis in a day, and the moon marks out the months. Also the regular eclipses of the moon have proved very useful in reconciling various calendars and historical narratives. There is no celestial marker for a week however, this seven day period is defined solely by the events of creation week. An example of a sign is seen in the star which heralded the coming of the Son of God onto the earth.



Matthew 2:1-2

<sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, <sup>2</sup> saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

The second purpose for the lights is that they are set in the "firmament of the heavens" to give light to the earth. In verse six we saw that God created a "firmament" or "expanse" between the waters, which he called "heaven", and now we see the lights placed in the "firmament of the heavens". This must be the heaven beyond the upper waters.

<sup>3</sup> "On the fourth day the luminaries came into existence. Since God has foreknowledge, he understood the nonsense of the foolish philosophers who were going to say that the things produced on earth come from the stars, so that they might set God aside. In order therefore that the truth might be demonstrated, plants and seeds came into existence before the stars. For what comes into existence later cannot cause what is prior to it" (Theophilus of Antioch, *To Autolycus* 2:15 [A.D. 181]).

Solomon's prayer at the dedication of the temple is helpful in understanding the "heavens".

1 Kings 8:27, 30

<sup>27</sup> "But will God indeed dwell on the earth? Behold, **heaven** and the **heaven of heavens** cannot contain You. How much less this temple which I have built! ... <sup>30</sup> And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in **heaven Your dwelling place**; and when You hear, forgive.

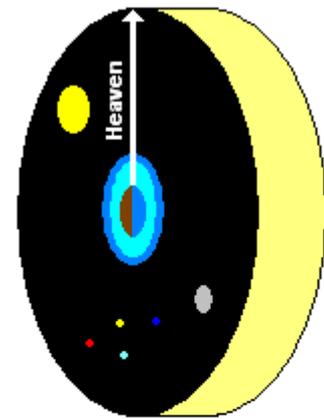
The first heaven mentioned is the sky, the heaven of heavens is the place where the sun, moon and stars are placed, what we call space. The "heaven of heavens" in 1 Kings is the "firmament of the heavens" in Genesis 1:14. The third heaven is God's dwelling place, the spiritual realm where Paul went in 2 Corinthians 12:2-3. This third heaven is also called "paradise".

Particularly, God makes the great light to rule the day, and a lesser light for the night, the Sun and Moon, and the stars also.

That these lights are not strictly necessary for life can be further seen in the book of Revelation.

Revelation 22:5

There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.



Heaven	
	Sky
	Expanse of heaven, heaven of heaven, space
	God's dwelling place

## Genesis 1:20-23 The Fifth Day

Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."

So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good.

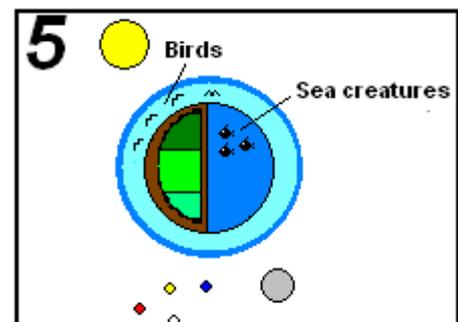
And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

So the evening and the morning were the fifth day.

Having dressed the dry land with plants on day three, God now commands "living creatures" to swarm in the seas and birds to fly above the earth. In verse 20 the birds do not fly **in** the firmament of the heavens, they fly **across it's face**. This language makes particular sense if we understand the firmament of the heavens to be "space". The "living creatures" phrase in this verse is the same one used of Adam later:

Gen 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 being**.



This is interesting in that we would say that plants are “living” but they are not called “living creatures” in the same way that the sea creatures and birds are here. This makes sense in that consumption of plant life is apparently designed into a “good” creation by God. The consumption of “living creatures” by other “living creatures” apparently only becomes necessary after the flood.

Genesis 9:3

Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

Also, in the day of the Lord, the good creation will be restored.

Isaiah 11:6-7

<sup>6</sup> “The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.<sup>7</sup> The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox.

In verse 22, there is the first time that God speaks to another being, when he blesses these animals and commands them to “be fruitful and multiply”. That God relates to these animals should move us to a similar concern for them.

Matthew 10:29

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.

### **Genesis 1:24-25 The Sixth Day**

Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind”; and it was so.
--

And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.
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On day six God makes three classes of creatures on the earth, cattle (LXX, tetrapoda - four-footed animals) creeping things, (LXX, “erpeta”, creeping things or reptiles) and beasts (LXX, theria<sup>4</sup>) of the earth. Once again these new creations are “living creatures”.

### **Genesis 1:26-31 The Sixth Day**

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”
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So God created man in His own image; in the image of God He created him; male and female He created them.
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Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”
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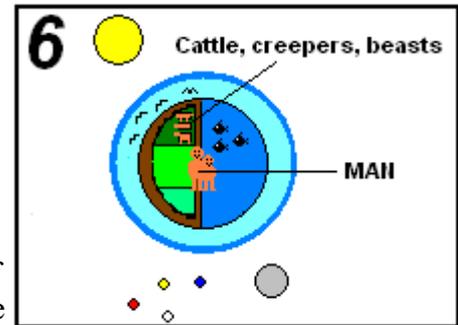
And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.
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Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food”; and it was so.
--

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.
---

4 Titus 1:12, The Cretans are called evil “beasts”

In verse 26 we have a very strange and important conversation. The use of the singular and plural throughout this verse is at the least strongly suggestive of the Christian trinitarian God, and also of the unity in gender plurality of the nature of man. God (singular) says let us (plural) create a man (singular) in our (plural) image and likeness and let them (plural) rule over the other living creatures. In the enacting of the command the strange distinction remains - “in the image of God he made him (singular), male and female he made them (plural)”. This idea of unity in plurality strikes me as being very important in the nature of God and man. Some recent translations obscure this use of singular and plural language with a different rendering.



Genesis 1:27 The NET bible

God created humankind in his own image, in the image of God he created **them**<sup>5</sup>, male and female he created them.

This obscuring of the singular and plural in the original language is a negative trend in my opinion. That this point is not inconsequential is seen in Paul's reference to it in his letter to the Corinthians:

1 Corinthians 11:7-9

<sup>3</sup> But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, dishonors his head. <sup>5</sup> But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. <sup>6</sup> For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. <sup>7</sup> For a man indeed ought not to cover his head, **since he is the image and glory of God; but woman is the glory of man.** <sup>8</sup> For man is not from woman, but woman from man. <sup>9</sup> Nor was man created for the woman, but woman for the man.

Paul here makes a distinction between man and woman, that the man should not cover his head in prayer and prophecy because *he is the image and glory of God* whereas *woman is the glory of man*. In Genesis chapter two we will read what Paul relates here, that *man is not from woman, but woman from man*. Paul tells us that it is specifically the man that reflects the image of God, whereas woman reflects man. Together man and woman reflect the nature of God in that Man is designed to be one Man in two persons, head and body<sup>6</sup>, as God is One in three persons. In the same way that there is a relationship of reflected glory between the Son and the Father<sup>7</sup>, so also there is a relationship of reflected glory between the woman and the man. Man (Hebrew “Adam”) is the third example of a name used for both part and whole. The other two examples we saw earlier were “day” and “earth”.

God then gives the same command to man, as he gave to the sea creatures and birds before, to be fruitful and multiply on the earth. Then he follows it with another command, that they should rule over the creatures of the sea, air and land. And finally God gives every seed bearing plant, and fruit tree to man for food, and the green plants to the beasts, birds and creeping things for food.

The “evening and morning” on day six is the last time we meet this phrase. There is no evening mentioned for day seven, perhaps because in the final day of God's rest, of which the final day of creation week is a type, there will be no night.

Revelation 22:5

There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

Finally God surveys all that he has made and declares it “very good”. The creation is complete.

<sup>5</sup> The NET bible translators notes say “The third person suffix on the particle  $\text{תֵּן}$  (’et) is singular here, but collective.”  
<sup>6</sup> Ephesians 5:23,28 <sup>23</sup>For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. <sup>28</sup> So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.  
<sup>7</sup> Colossians 1:15 He is the image of the invisible God, the firstborn over all creation.

## **Genesis 2:1-3 The Seventh Day**

Thus the heavens and the earth, and all the host of them, were finished.

And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

God here institutes the seventh day rest, blessing and making holy that day. This completes creation week and God establishes this as a pattern for mankind.

Exodus 20:8-11 The Fourth Commandment

<sup>8</sup>“ Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

Why did God choose to rest on this day? Perhaps this seventh day prefigures a future day of rest for God's people.

Hebrews 4:9-11

<sup>9</sup> There remains therefore a rest for the people of God. <sup>10</sup> For he who has entered His rest has himself also ceased from his works as God did from His. <sup>11</sup> Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

This future day of rest for God's people was seen by a number of the early church fathers to be due after the six thousandth year of creation. Their reasoning was that since the day of the Lord is like a thousand years (Psalm 90:4, 2 Peter 3:8) and creation spanned six days, then the final day of the Lord's rest would come after 6000 years from the beginning.

“For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: “Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.” This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year. (Irenaeus, *Against Heresies* Vol 1, 28:3 [A.D. 189])

"The first seven days in the divine arrangement contain seven thousand years" (Cyprian *Treatises* 11:11 [A.D. 250]).

"Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six-thousandth year is not yet complete. . . . Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says, 'In thy sight, O Lord, a thousand years are as one day'" (Lactantius, *Divine Institutes* 7:14 [A.D. 307])

Adam Clarke (1762-1832) summarises this trend in his commentary:

Many have supposed that the days of the creation answer to so many thousands of years; and that as God created all in six days, and rested the seventh, so the world shall last six thousand years, and the seventh shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8: One day is with the Lord as a thousand years; and a thousand years as one day. Secret things belong to God; those that are revealed to us and our children. (Adam Clarke, Commentary, Genesis 1)

Obviously this view could only persist with a belief that the earth was younger than six thousand years at their time. The early church witness is of an earth younger than six thousand years.

After these statements, Celsus, from a secret desire to cast discredit upon the Mosaic account of the creation, which teaches that the world is not yet ten thousand years old, but very much under that, while concealing his wish, intimates his agreement with those who hold that the world is uncreated. .... And if he demands of us our reasons for such a belief, let him first give grounds for his own unsupported assertions, and then we shall show that this view of ours is the correct one. (Origen – Against Celsus)

God produced that entire mass for the adornment of His majesty in six days; on the seventh to which He consecrated it ...with a blessing. ( St Victorinus of Petau [AD 270-303] )

There are some people who complain when we claim man was created so late. They say that he must have been created countless and infinite ages ago, and not, as is recorded in Scripture, less than 6000 years ago (Augustine)

### ***Genesis 1:1-2:3 Conclusion***

God brings heaven and earth into being as space and a watery earth. Time begins with the creation of light on the first day. The sky is created between the waters, then earth is separated from the waters under the sky. Plants are created out of the earth, green plants for animal consumption and seed and fruit bearing plants for mankind. The sun, moon and stars are placed in space to provide light on the earth and to mark the progress of time. Sea life and birds are created to fill the oceans and fly above the earth. The animals are created out of the earth, and Man is created to rule the other animals. Adam is created from the earth and the breath of God, and Eve is created out of Adam. Finally God rests on the seventh day.

## **Genesis 2:4**

This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens
--

In this verse in chapter 2 this “history” (literally “generations”) most likely refers backwards to what has been related in chapter 1. This verse refers to the “generations of the heavens”, and the heavens are never mentioned in the following verses. There are other examples of this phraseology, discussed by others under the topic of the “toledoths” (the Hebrew word for “generations”). The closest example is Genesis 5:1-2.

Genesis 5:1-2

<sup>1</sup> This is the book of the genealogy (literally “generations”) of Adam. In the day that God created man, He made him in the likeness of God. <sup>2</sup> He created them male and female, and blessed them and called them Mankind in the day they were created.

It is possible that these verses in Genesis 5 also point backwards to the preceding narrative in Genesis 2:5-4:26, although a genealogy of Adam does follow these verses so it is difficult to be certain one way or the other. The other examples of “toledoths” in Genesis most likely introduce a genealogy as does the only new testament example.

Matthew 1:1

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham

The phrase “in the day” in Genesis 2:4 has been suggested to be an idiom meaning “when”. Another possibility is that it refers back to Genesis 1:1

Genesis 1:1

In the beginning God created the heavens and the earth.

In this verse the Hebrew uses a new name for God, Jehovah Elohim, or LORD God. In chapter one, God is known by the Hebrew word Elohim alone. The Hebrew uses LORD God throughout the rest of chapter 2. The LXX does not exhibit this change yet however. Verse 4 in the LXX uses just Theos (God) and does not introduce KURIOS Theos (LORD God), until verse 8.

## **Genesis 2:5-7**

before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground;
--

but a mist went up from the earth and watered the whole face of the ground.
---

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 being.
--

In verse 5 we have certain plants “of the field” that are not yet present on the earth, due to the lack of firstly rain, and secondly Man. We know from chapter 1 that God created plants in general on day three of creation. Some suggest that this verse refers to the full cycle of growth of the kinds of plants previously created, as the growth from seed to shoot to mature plant had not yet occurred since day 3. Another possibility is that these are particular plant varieties specifically symbiotic with man, created here subsequent to the earlier creation of plants in general. Verses 6 and 7 fulfil the conditions for growth of the plants in verse 5, as the earth is watered by the mist, and God forms Adam from the dust of the earth.

## Genesis 2:8-9

The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

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

In these verses God plants a garden in Eden. The word for the garden in the LXX is “*παρδεισον*” or “paradise”. Obviously God would have taken from the plants created on day three, to arrange in Eden. In verse 9 God makes “trees” to grow out of the ground, with two special trees, those of “life” and the “knowledge of good and evil”. In the new creation, it seems only the former tree will be present

Revelation 2:7

“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”

Paradise in the New Testament is the third heaven, where those who believe in the Lord Jesus go after death.

2 Corinthians 12:2-4

<sup>2</sup> I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. <sup>3</sup> And I know such a man—whether in the body or out of the body I do not know, God knows—<sup>4</sup> how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

Luke 23:42-34

<sup>42</sup> Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” <sup>43</sup> And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

## Genesis 2:10-14

Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold.

And the gold of that land is good. Bdellium and the onyx stone are there.

The name of the second river is Gihon; it is the one which goes around the whole land of Cush.

The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

These verses contain a description of the lands and rivers about Eden. The bdellium of Havilah is thought to be “An aromatic gum resin similar to myrrh, produced by certain Asian and African shrubs or trees of the genus *Commiphora*.”<sup>8</sup> The LXX has the Greek word “anthrax” here, which could be either “coal” or some precious stone.<sup>9</sup>

<sup>8</sup> www.dictionary.com

<sup>9</sup> Exodus 28:18, And the second row shall be an emerald (anthrax, LXX), a sapphire, and a diamond.

## Genesis 2:15-17

Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; 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."

In chapter 1, Adam and Eve together are given dominion over the fish, birds, animals and the whole earth. Here in verse 15 God tells Adam that he particularly is to work and keep the garden. Next the Lord gives a command to Adam, the first part a sweeping permission that he may eat from any tree in the garden, the second part a single prohibition, with an explicit consequence. Notice that the command is particularly given to Adam prior to the creation of Eve, this makes Adam particularly responsible for the fall related later.

Romans 5:14-19

<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. <sup>16</sup> And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. <sup>17</sup> For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) <sup>18</sup> Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

The consequence is that in the day that Adam eats, he shall die. This is another instance of the phrase "in the day" as in verse 4 which could easily be an idiomatic "when". Literally, Adam did not physically die on the day when he ate the forbidden fruit; how was God's consequence fulfilled? Perhaps on that day Adam became mortal, or subject to decay. Also, there is a sense in which people can still live physically yet are spiritually dead.

Ephesians 2:1-5

<sup>1</sup>And you He made alive, who were **dead in trespasses and sins**, <sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> **even when we were dead in trespasses**, made us alive together with Christ (by grace you have been saved),

Finally, some<sup>10</sup> bring to bear the thousand year "day of the Lord" and point out that Adam did physically die 930 years after the creation<sup>11</sup>.

<sup>10</sup> "For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression 'The day of the Lord is a thousand years' is connected with this subject" (Justin Martyr, *Dialogue with Trypho the Jew* 81 [A.D. 155]).

"And there are some, again, who relegate the death of Adam to the thousandth year; for since 'a day of the Lord is a thousand years,' he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin" (Irenaeus, *Against Heresies* 5:23:2 [A.D. 189]).

<sup>11</sup> Genesis 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

## **Genesis 2:18-20**

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

Before God declares the creation "very good" we find God saying that Adam being alone is "not good". The solution is that God purposes to create a "helper" suitable for him. In verse 19 we read that God formed the animals and birds from the ground and brought them to Adam for him to name. Some suggest that this is a real contradiction with chapter 1, where the birds are created on day 5, and the animals are listed as created before man. The apparent contradiction can be resolved when it is recognised that the bare statement "God formed" can be reasonably rendered "God had formed" as it is in the NIV. After Adam gives names to all the living creatures, yet there is still not a "help" suitable for him.

## **Genesis 2:21-25**

And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

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

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."

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

And they were both naked, the man and his wife, and were not ashamed.

The creation of Eve is very notable in that whereas all the other organisms, plants and "living creatures" and even Adam himself had been formed from the earth, Eve is created from Adam himself. This fact is noted also in the New Testament.

1 Corinthians 11:7-12

<sup>7</sup> For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> For man is not from woman, but woman from man. <sup>9</sup> Nor was man created for the woman, but woman for the man. <sup>10</sup> For this reason the woman ought to have a symbol of authority on her head, because of the angels. <sup>11</sup> Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. <sup>12</sup> For as woman came from man, even so man also comes through woman; but all things are from God. .

1 Timothy 2:12-13

<sup>12</sup> And I do not permit a woman to teach or to have authority over a man, but to be in silence.

<sup>13</sup> For Adam was formed first, then Eve.

When Eve is brought to Adam he names her kind "woman" as he did previously with the other "living creatures". She is particularly suitable for him because she is made from his very substance, and so is physically one with him in this sense. Her name "woman" he gives to her specifically because she was "taken out of man". Later, the woman also receives her personal name "Eve" from

Adam<sup>12</sup>. This first pulling apart of Adam, followed by a reunion now begins a lasting and holy institution, where men will leave father and mother and be united to their wives. The last statement, “and the two shall become one flesh” signifies a unity in plurality that has profound echoes of the trinity of God and of a future fulfilment at the marriage of Christ.

Ephesians 5:22-33

<sup>22</sup> Wives, submit to your own husbands, as to the Lord. <sup>23</sup> For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. <sup>24</sup> Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. <sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself for her, <sup>26</sup> that He might sanctify and cleanse her with the washing of water by the word, <sup>27</sup> that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. <sup>28</sup> So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. <sup>29</sup> For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. <sup>30</sup> For we are members of His body, of His flesh and of His bones. <sup>31</sup> “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” <sup>32</sup> This is a great mystery, but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Matthew 19:3-6

<sup>3</sup> The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for just any reason?” <sup>4</sup> And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’ <sup>5</sup> and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? <sup>6</sup> So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

And finally we find that the two were “naked” needing no covering of their perfect flesh, and were not ashamed, as is appropriate in the culmination of a creation which God would then call “very good”.

### ***Psalm 104***

<sup>1</sup> Bless the LORD, O my soul!

O LORD my God, You are very great:

You are clothed with honor and majesty,

<sup>2</sup> Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

<sup>3</sup> He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

<sup>4</sup> Who makes His angels spirits,

His ministers a flame of fire.

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12 Gen 3:20 And Adam called his wife’s name Eve, because she was the mother of all living.

<sup>5</sup> You who laid the foundations of the earth,  
So that it should not be moved forever,  
<sup>6</sup> You covered it with the deep as with a garment;  
The waters stood above the mountains.  
<sup>7</sup> At Your rebuke they fled;  
At the voice of Your thunder they hastened away.  
<sup>8</sup> They went up over the mountains;  
They went down into the valleys,  
To the place which You founded for them.  
<sup>9</sup> You have set a boundary that they may not pass over,  
That they may not return to cover the earth.

<sup>10</sup> He sends the springs into the valleys;  
They flow among the hills.  
<sup>11</sup> They give drink to every beast of the field;  
The wild donkeys quench their thirst.  
<sup>12</sup> By them the birds of the heavens have their home;  
They sing among the branches.  
<sup>13</sup> He waters the hills from His upper chambers;  
The earth is satisfied with the fruit of Your works.

<sup>14</sup> He causes the grass to grow for the cattle,  
And vegetation for the service of man,  
That he may bring forth food from the earth,  
<sup>15</sup> And wine that makes glad the heart of man,  
Oil to make his face shine,  
And bread which strengthens man's heart.  
<sup>16</sup> The trees of the LORD are full of sap,  
The cedars of Lebanon which He planted,  
<sup>17</sup> Where the birds make their nests;  
The stork has her home in the fir trees.  
<sup>18</sup> The high hills are for the wild goats;  
The cliffs are a refuge for the rock badgers.

<sup>19</sup> He appointed the moon for seasons;  
The sun knows its going down.  
<sup>20</sup> You make darkness, and it is night,  
In which all the beasts of the forest creep about.

<sup>21</sup> The young lions roar after their prey,  
And seek their food from God.

<sup>22</sup> When the sun rises, they gather together  
And lie down in their dens.

<sup>23</sup> Man goes out to his work  
And to his labor until the evening.

<sup>24</sup> O LORD, how manifold are Your works!  
In wisdom You have made them all.

The earth is full of Your possessions—

<sup>25</sup> This great and wide sea,  
In which are innumerable teeming things,  
Living things both small and great.

<sup>26</sup> There the ships sail about;  
There is that Leviathan  
Which You have made to play there.

<sup>27</sup> These all wait for You,  
That You may give them their food in due season.

<sup>28</sup> What You give them they gather in;  
You open Your hand, they are filled with good.

<sup>29</sup> You hide Your face, they are troubled;  
You take away their breath, they die and return to their dust.

<sup>30</sup> You send forth Your Spirit, they are created;  
And You renew the face of the earth.

<sup>31</sup> May the glory of the LORD endure forever;  
May the LORD rejoice in His works.

<sup>32</sup> He looks on the earth, and it trembles;  
He touches the hills, and they smoke.

<sup>33</sup> I will sing to the LORD as long as I live;  
I will sing praise to my God while I have my being.

<sup>34</sup> May my meditation be sweet to Him;  
I will be glad in the LORD.

<sup>35</sup> May sinners be consumed from the earth,  
And the wicked be no more.

Bless the LORD, O my soul!

Praise the LORD!

### **Appendix A: Words Used for Part and Whole**

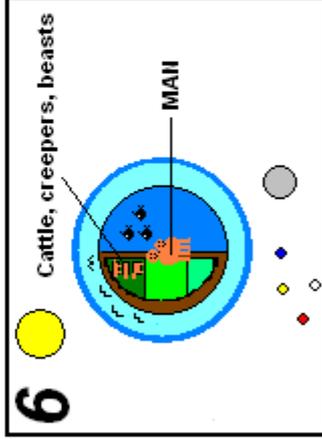
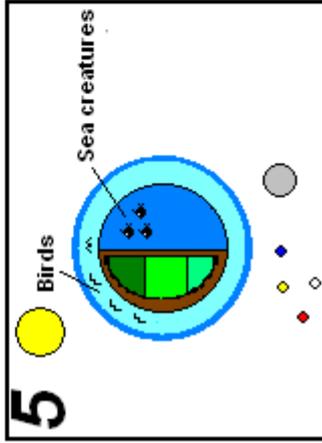
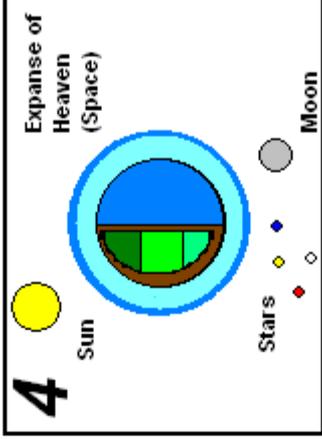
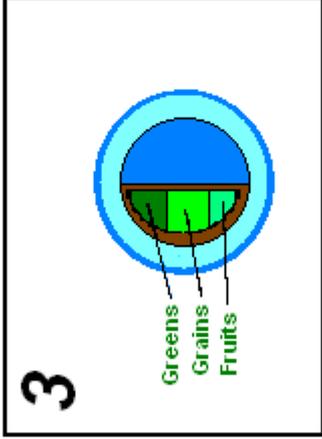
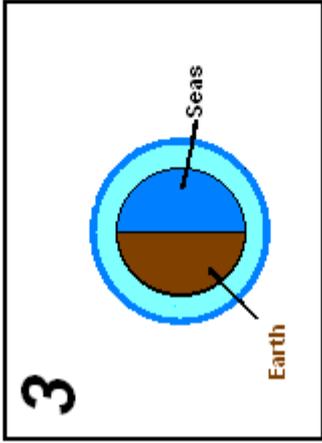
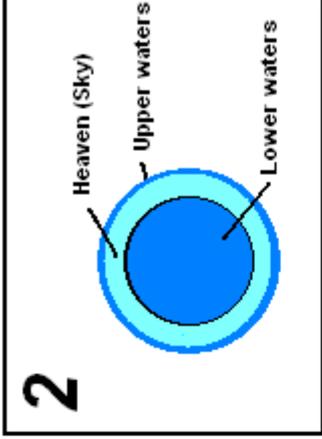
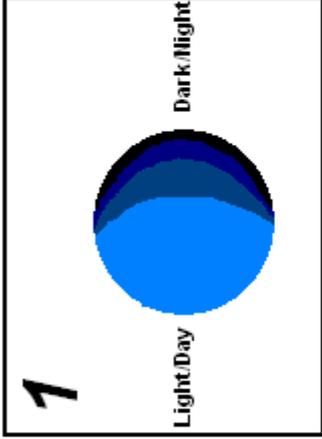
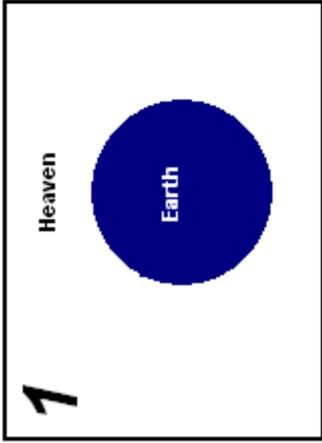
<i>Word</i>	<i>Whole</i>	<i>Part</i>
Day	A cyclical period of light and dark	The period of light.
Earth	The planet	land
Man	Adam and Eve, male and female	Adam
Heaven	The universe	sky

### **Appendix B: The Creation Process**

<i>Day</i>	<i>God speaks</i>	<i>God makes</i>	<i>God sees</i>	<i>Naming</i>
1	1st Light		2nd	God
2	1 <sup>st</sup>	2 <sup>nd</sup> Sky	3rd	God
3-a	1st Dry Land, Seas		2nd	God
3-b	1st Plants		2nd	
4	1st	2nd Sun etc	3rd	
5	1st	2nd Fish & Birds	3rd	Adam
6-a	1st	2nd Animals	3rd	Adam
6-b	1st	2nd Adam Eve	3rd	God names Adam Adam names Eve

## **Appendix C: Harmony of Genesis 1 & 2**

<i>Verses</i>	<i>Subject</i>	<i>Day of Creation</i>	<i>Comment</i>
2:4	Heavens and the Earth	1	Refers to the events of chapter 1
2:5	Plants of the field	3-b	Plants specifically created along with Adam on day 6, or a recognition that the natural growth process had not yet occurred since day 3.
2:7	Adam	6-b	The creation of Adam marks the events of this narrative to be occurring on day 6
2:8	Garden	3-b	Plants created on day three are arranged into a garden
2:9	Trees	3-b	Plants created on day three grow in the garden
2:10-14	Rivers & Lands	3-a	Lands and waterways created on day 3 are described
2:15-16	Fruit for food	6-b	
2:19-20	Animals and birds	6-a, 5	Creatures formed on day 5 and 6 are brought to Adam to be named
2:21-25	Eve	6-b	The creation of Man is complete when Adam marries Eve.



**7**