



(Genesis 2: 1-25)

•A brief summary of creation is in these verses. It is expressed as "*These are the generations of the heavens and of the earth*" ([Genesis 2:4](#)). The word "generations" refers to history. There are ten "generations" in the book of Genesis that can be used as the major divisions of the writing of Genesis. These ten generations are the generations of the heavens and the earth ([Genesis 2:4](#)), of Adam ([Genesis 5:1](#)), of Noah ([Genesis 6:9](#)), of the sons of Noah ([Genesis 10:1](#)), of Shem ([Genesis 11:10](#)), of Terah ([Genesis 11:27](#)), of Ishmael ([Genesis 25:12](#)), of Isaac ([Genesis 25:19](#)), of Esau ([Genesis 36:1](#)) and of Jacob ([Genesis 37:2](#)).

- **The Person of Creation ([Genesis 2:4](#))**

- ***"The LORD God made the earth and the heavens."*** The Bible is plain about Who made the creation. It is God! This is the issue in our schools. Evolution rejects God and does not want any teaching in school that God made the creation. Unbelief sides with evolution. But if you leave God out of creation, you dishonor God and create a puzzle impossible to solve

- The Period of Creation ([Genesis 2:4](#))

- "In the day that the LORD God made the earth and the heavens."*** The word "day" of this text has been thought by some to mean an age of thousands or millions of years in order to accommodate evolution which requires millions of years. But the Hebrew word "day" means solar day when used with a number or with an *"evening and morning"* phrase. It can refer to more than a solar day when used as it is in this Genesis text to refer to the entire time of creation. This does not give support to the "day-age" theory, however; for we allow such usage of "day" in our language, too; such as Lincoln's day or Christ's day. See [Numbers 7:84](#) for similar Biblical usage.

•The Plants of Creation ([Genesis 2:5](#))

•*"Every plant of the field before it was in the earth, and every herb of the field before it grew."* God created everything. From the vast universe to even the plants of the field. *"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created"* ([Revelation 4:11](#)). *"By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; [or mere plants]; all things were created by him, and for him"* ([Colossians 1:16](#)). So why am I here? Because God created us *"for him"* (Ibid.) and *"for his pleasure"* ([Revelation 4:11](#))—very good reasons for existing.

The LORD God had not caused it to rain upon the earth... but there went up a mist from the earth and watered the whole face of the ground." Rain did not occur until Noah's flood. Until the flood, an underground sprinkling system watered the earth. The vast underground reservoirs—many of which erupted to help make the flood ([Genesis 7:11](#))—were the obvious sources of water for the "*mist.*" Underground sprinkling systems have been around for a long time.

- **The Problem for Creation ([Genesis 2:5](#))**

- ***"There was not a man to till the ground."* All the vegetation requires care. But there was no tiller or farmer to do the work. This problem was solved by the creation of man. Thus man was not created to sit around and loaf—not even in the Garden of Eden. Heaven is not a place of idleness either.**

- The People of Creation ([Genesis 2:7](#))
- This Biblical summary report of the origin of man makes sense; evolution certainly does not.
- *The Designer of man. "The LORD God formed man."* Evolutionists do not want God involved in the creation of man. But the intricate way man is made demands a Designer Who has more wisdom and power than humans or chance or the evolutionary process. The word "*form*" means to "mold" and it is the word that describes the activity of the potter in [Jeremiah 18](#). This indicates the special attention God gave to the creation of man which He did not give to any other creature. "*I am fearfully and wonderfully made*" ([Psalm 139:14](#)) was the Psalmist's testimony of this marvelous creating of man.

- *The dust in man.*

"Of the dust of the ground." That is what God used to make man. That is what the body of man shall return to when his body dies. "Dust thou art, and unto dust shalt thou return" ([Genesis 3:19](#)). This dust "does not refer to dry pulverized earth only. Here, without a doubt, a damp mass of the finest earth is under consideration" (Leupold); but not mud as some song writers have suggested. Being made of "dust" should keep man humble, but it does not make us too low for God's help, for "*he knoweth our frame; he remembereth that we are dust*" ([Psalm 103:14](#)).

The dynamic of man.

"And breathed into his nostrils the breath of life; and man became a living soul." This is how the lifeless clay became animate. It is not the great distinguishing factor that makes man different from animals, however. That factor is stated in [Genesis 1:27](#) where man is said to be ***"created... in the image of God."***

•Genesis 2:8-15

- The site on earth where God first placed man was the Garden of Eden, the best environment man ever had on earth. It is sometimes called paradise because of the delightfulness of the site.
- 1. The Territory of the Site (Genesis 2:8)
- "The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."* The word "eastward" is in reference to the land of Israel. Directions in the Bible are given in regards to the land of Palestine. The exact location of the garden is not stated. Its location was forever put in oblivion with the flood of Noah's day. That man was "put" in the garden by God says that he was created outside the garden.

2. The Trees of of the Site ([Genesis 2:9](#))

•"Out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." A great variety of trees were grown in the garden. They were for (1) beauty, (2) food, (3) life—to prevent physical death, and (4) knowledge. The last two trees were singular. The last tree mentioned was the tree involved in the fall of man.

- The Tributaries From Site ([Genesis 2:10-14](#))

"A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison... the name of the second river is Gihon... the name of the third river is Hiddekel... and the fourth river is Euphrates." One river in the garden divides into four rivers after it leaves the garden. This was very unusual, normally a few streams (tributaries) combine to form a larger stream. But the Garden of Eden furnished one stream for four tributaries. The Euphrates still exists and many believe the "Hiddekel" is the Tigris. They survived the flood.

•The Tiller for the Site ([Genesis 2:15](#))

•*"The LORD God took the man, and put him into the garden of Eden to dress it and to keep it."* Man was not on a vacation in Eden. He had duty. "The ideal state of sinless man is not one of indolence without responsibility. Work and duty belong to the perfect state" (Leupold). The Garden of Eden was not some picnic ground where mankind was to sit and watch the butterflies all day. Duty is therapeutic. After the fall, duty became more difficult and was accompanied with "sweat" ([Genesis 3:19](#)) and all the harshness that "sweat" implies.

[Genesis 2:16,17](#)

•The Garden of Eden had laws or statutes. All the universe is under laws. The stars, moon, sun etc. all operate under laws. If they broke these laws it would be chaos. We speak of the "law of gravity." Those who have studied "Physics" in school know of many such laws. Laws do not have to be evil. When made by good people, they are for the good of mankind as were God's laws. God's commands are "*not grievous*" ([1 John 5:3](#)).

•1. The Positive of the Statutes ([Genesis 2:16](#))

•"*Of every tree of the garden thou mayest freely eat.*" Before one gets critical of God and says His commandments restrict pleasure, take a good look at the positive in the statutes for Eden. They were liberal and blessed. God's laws are not to kill joy but to provide for it and protect it. And the positive compensates for any negative statute that is given.

•The Prohibition in the Statutes ([Genesis 2:17](#))

- One of the statutes was negative but was for the good of the residents. Do not despise God's negative statutes.
- **The smallness of the prohibition.** *"But of the tree of the knowledge of good and evil, thou shalt not eat of it."* Just one tree of a great multitude is prohibited. The smallness of the restriction counters the lie that would have us believe that God's laws are too restrictive and take away all our pleasures. It has always been human nature to exaggerate Divine restrictions.
- **The sentence in the prohibition.** *In the day that thou eatest thereof thou shalt surely die*" Death is the sentence. And it is executed the moment ("day") of the transgression. Some argue that Adam and Eve did not "die" the moment they ate the forbidden fruit. But they did. Not physically, but spiritually. They immediately became *"dead in trespasses and sin"* ([Ephesians 2:1](#)). That is worse than physical death which came later to Adam and Eve as a result of their sin.

E. The Spouse in Creation

[Genesis 2:18-25](#)

This section tells us how Eve came to be. It tells of the origin and creation of woman. Heretofore, man was the only human. Now we have a woman. God did not make transexuals.

1. The Need of a Spouse ([Genesis 2:18-20](#))

Women are needed by man to help men. It is not the woman's career but the man's career that has the priority.

- ***The association in the need.*** *"It is not good that man should be alone. I will make him a help meet for him"* ([Genesis 2:18](#)). The first need of man mentioned was his need of a companion. God did not give Adam another man for a companion but a woman. That exalts woman and indicts man for lack of companionship with his wife and his spending more time with "the boys."

• **The assistance in the need.** "I will make him a help meet for him... brought them unto Adam to see what he would call them... Adam gave names to all" ([Genesis 2:18,19,20](#)). Adam had work to do and the tasks were greater than he alone could do them, therefore, he needed assistance. So God gave him a woman to be his "help meet." The giving of all the names emphasizes the work load of Adam and also the intelligence of man in his innocent state. Today we struggle in biology class to remember of few names. Adam knew them all!

2. The Nap for the Spouse ([Genesis 2:22](#))

"The LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs... made he a woman." God operated on Adam to make a woman. Like operations today, God put Adam to sleep in order to do the operation. The "nap for the spouse" was the nap Adam had to accommodate the making of the spouse.

3. The Nature for the Spouse ([Genesis 2:22,23](#))

"The rib, which the LORD God had taken from man, made he a woman" ([Genesis 2:22](#)). The rib was the part taken to make woman. Thus she has same nature as man; for Adam said, *"This is now bone of my bones, and flesh of my flesh" ([Genesis 2:23](#)).* She is not an inferior being. Her status is subservient to man. But that does not make her an inferior being anymore than rank in the military makes one person a superior human to a person of lower rank. Woman was made from the ribs not the head (to be over man) or the foot (to be trampled on by man). But she was made from the ribs to be loved and honored by man. *"Husbands, love your wives" ([Colossians 3:19](#)).* *"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel [not inferior vessel], as being heirs together of the grace of life" ([1 Peter 3:7](#)).*

4. The Naming of the Spouse ([Genesis 2:23](#))

"She shall be called Woman." The term "Woman" expresses "a fundamental similarity by the use of the best terms available." They are similar (both of the human race) but different, for they are male and female. Unisex Bibles are fraudulent. God made both male and female. Later the name of this 1st woman became "Eve" ([Gen. 3:20](#)).

5. The Nuptials for the Spouse ([Genesis 2:24](#))

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Beginning with the first man and woman, God established high morals. When man does not follow these morals, society rots. "'Becoming one flesh' involves the complete identification of one personality with the other in a community of interests and pursuits, a union consummated in intercourse."

6. The Nakedness with the Spouse ([Genesis 2:25](#))

"And they were both naked, the man and his wife, and were not ashamed." Eden was not a nudist colony as wicked men have developed today.

"They were naked, but yet they were not so. Their bodies were the clothing of their internal glory; and their internal glory was the clothing of their nakedness." They were not ashamed because they were not sinning. Husband and wife are permitted intimacy that others are not permitted contrary to our playboy morals today.