

# Foundation in Genesis

## Chapters 1-12

### Chapter 2

### Our Family Tree

**1 Thus the heavens and the earth were completed in all their vast array.**

**2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.**

- Notes:
- Genesis' emphasis:
  - In 50 chapters 2309 years of human history are covered
  - 1948 years from Adam to Abraham
  - 361 years cover Abraham to Joseph
  - So: 80% of the book covers 17% of the time, to emphasize God's role in human history.
- Genesis 1-11 explains the curse on man (primeval)
- Genesis 12-50 explains God's plan for redemption (ancestral)
- Genesis 1 teaches the way God ordered His creation
  - Consider what God just did to the surrounding culture's cosmologies
- The Creation Account:
  - Shows how God ordered His cosmos
  - Leads us to Praise Him
  - Prevents deification of anything else.
- God stopped working by the 7<sup>th</sup> day, declares it (time) holy (vs things)

### *Adam and Eve*

**4 This is the account of the heavens and the earth when they were created.**

**When the LORD God made the earth and the heavens- 5 and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground- 7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.**

- Notes:
- 4a, Toledoth formula, first of ten.
- 4b, focus shifts from Creator to Mankind
  - Changes from “heavens and earth” to “earth and heavens.”
- Genesis 2 doesn't stand alone, requires information from Genesis 1.
- Man (adam) made of earth (adamah) word play.
- Dichotomy of significance and insignificance.
- Re: “God had not sent rain on the earth...”

**8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.**

- Notes:
- Eden was east of wherever the narrator was (Adam, God, Moses? The “toledoth theory” has Adam as the narrator, since it was God’s “signature” in verse 4, Adam’s in 5:1, Noah’s in 6:9, and the “Sons of Noah” in 10:1, etc. )
- Park-like paradise for man, all kinds of food and beauty
- Had all their needs met, from God’s hand
- Presumes man already had capacity to discern good from evil.

**10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.**

- Notes:
- Parenthetical note
- Eden was dissimilar to gardens of other ancient creation stories
- Unusual river flow
- Uncertain where Pishon and Gihon were.
- Rivers probably changed after Flood (makes sense)

**15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."**

- Notes:
- Man was made to do work
- God talked to his Creation, covenanted with him.
- Man doesn't have unrestricted freedom
- What would death have meant to man at that time? (Similar to when we warn our children, since they have no first-hand knowledge, they seem to be drawn to what we (as parents) warn them against)

**18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."**

**19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field.**

- Notes:
- Everything created was "good," until now.
- Account is not chronological, per Chapter 1.
- God named the cosmic entities, gives man the job of naming terrestrials. (Likely not every species, but only the "genus", or perhaps only the "family" level)
- A helper "ezer" term also used to describe God's relation to man.

**20b But for Adam no suitable helper was found. 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.**

- Notes:
- Adam was given a vocabulary, observed animals pairing, became aware of his uniqueness.
- Rib=equal companion.
- Very different from Greek and Mesopotamian literature
  - Ea – from the ear of Ninurta (seat of intelligence.)
  - Athena – sprang from the forehead of Zeus
  - Aphrodite – sprang from seafoam around a severed part of Uranus.
- Woman's creation completes creation

**23 The man said,  
"This is now bone of my bones  
and flesh of my flesh;  
she shall be called 'woman, '  
for she was taken out of man."**

- Notes:
- Adam was ecstatic, offers a speech.
- Word play: 'ish = man, 'ishah = woman, her name derived from his.
- His equal
- He had no name up until now, just called man (generic for humankind)
- Names himself by naming her
- Infers man is only complete, fulfilled and defined when face-to-face with his life partner, woman.

**24 For this reason a man will leave his father and mother and be united (cling) to his wife, and they will become one flesh.**

**25 The man and his wife were both naked, and they felt no shame.**

- Notes:
- Narrators comment, assigning existing custom to Gods creative acts.
- Cling...One Flesh contradiction?
- “d-v-k” (to cling) also is used to describe human yearning for God.
- So: Hebrews inferred marital physical relationship, unless included spiritual, emotional and mental attachment, didn't rise above animality.
- While in communion with God, innocence was not spoiled.