

Genesis

Genesis intro¹

Who: Moses wrote under the inspiration of God to the Hebrew people.

What: beginnings- Genesis has a theme of beginnings. Genesis shares the beginning of the world, the beginning of history, it is His-story. Genesis shares the beginnings of the Hebrew people.

Key text: Genesis 12

When: between 1446 and 1406 B.C.

Where: Likely written while the Hebrew people were wondering in the wilderness.

Why: It seems that God inspired Moses to write this book of the Bible in order to tell the Hebrew people about the beginning. This was initially to the Hebrew people and now to us. God tells them about the beginning of time. God tells them about creation. Realize that in the ancient middle east there were many myths about creation and God corrects those myths in Genesis chapters 1 and 2. It seems that parts of the creation narrative are an attack on the gods the Egyptians worshipped. Realize that the first audience of Genesis had recently left Egypt. They left Egypt and were about to enter the promised land. Also, all but two, Joshua Caleb, were under 60 years old when they entered the promised land (Numbers 14:29ff; Deut. 1:36-38: they wandered for 40 years and all those over 20 years old would perish before entering the promised land). This is God giving them their history! Think about it: as they enter the promised land they may wonder about their history in the land. That is exactly what Genesis is about. They may wonder how they became the people of God. That is exactly what Genesis is about. How did they get the tribes of Israel, that is, again, what Genesis is about.

ESV Study Bible: *The English title "Genesis" comes from the Greek translation of the Pentateuch and means "origin," a very apt title because Genesis is all about origins—of the world, of the human race, of sin, and of the Jewish people. The Hebrew title is translated "In the Beginning," using the first phrase in the book.*

Outline:

There is a thought that Days 1-3 are filling and days 4-6 are forming.

Verse by verse

Genesis chapter 1 and 2:

Chapter 1-chapter 2:3			The Creation, Big Picture
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¹ For parts of this initial synopsis I am indebted to the NIV study Bible

	Verses 1-2		Introduction to creation, God creates Time, Space and matter
	Verses 3-5		First Day: God creates light in general (not the sun)
	Verses 6-8		Second day: God creates the atmosphere or some type of space
	Verses 9-10		Day 3a: dry ground
	Verses 11-13		Day 3b: vegetation
NIV study note: this begins “Days of filling” as opposed to forming	Verses 14-19		Stars, sun, planets
	Verses 20-23		Day 5: God creates: birds and fish
	Verses 24-25		Day 6a: living creatures
	Verses 26-27		Day 6b: humans are created
		Verse 28	God gives authority to humanity
		Verses 29-30	God gives man authority
		Verse 31	Day 6 conclusion
	Chapter 2:1-3		Day 7 and conclusion
Chapter 2:4-25 (rest of the chapter)			The Garden of Eden and Adam and Eve
	Verse 4		Heading, summary
	Verses 5-7		Overview of the earth and God breathes breath in man
	Verses 8-9		The Garden of Eden
	Verses 10-14		The Rivers of the Garden
	Verses 15-17		Instructions for man
	Verses 18-23		God creates woman
	Verses 24-25		Marriage

Could chapter 2:7 have to do with God giving man a soul? We will talk about that later.

- Chapter 2:8-9: God puts man in the garden (God does this)

ESV Study Notes:

Gen. 1:1–11:26 *Primeval History.* The first eleven chapters of Genesis differ from those that follow. *Chapters 12–50* focus on one main family line in considerable detail, whereas *chs. 1–11* could be described as a survey of the world before Abraham. These opening chapters differ not only in their subject matter from *ch. 12* onward, but also because there are no real parallels to the patriarchal stories in other literatures. *In contrast to the patriarchal stories, however, other ancient nonbiblical stories do exist recounting stories about both creation and the flood. **The existence of such stories, however, does not in any way challenge the authority or the inspiration of Genesis. In fact, the nonbiblical stories stand in sharp contrast to the biblical account, and thus help readers appreciate the unique nature and character of the biblical accounts of creation and the flood.*** In other ancient literary traditions, creation is a great struggle often involving conflict between the gods. *The flood was sent because the gods could not stand the noise made by human beings, yet they could not control it. Through these stories the people of the ancient world learned their traditions about the gods they worshiped and the way of life that people should follow. Babylonian versions of creation and flood stories were designed to show that Babylon was the center of the religious universe and that its civilization was the highest achieved by mankind.*

*Reading Genesis, readers can see that it is designed to refute these delusions. There is only one God, whose word is almighty. He has only to speak and the world comes into being. The sun and moon are not gods in their own right, but are created by the one God. This God does not need feeding by man, as the Babylonians believed they did by offering sacrifices, but he supplies man with food. **It is human sin, not divine annoyance, that prompts the flood. Far from Babylon's tower (Babel) reaching heaven, it became a reminder that human pride could neither reach nor manipulate God.***

*These principles, which emerge so clearly in **Genesis 1–11**, are truths that run through the rest of Scripture. The unity of God is fundamental to biblical theology, as is his almighty power, his care for mankind, and his judgment on sin. It may not always be obvious how these chapters relate to geology and archaeology, but their theological message is very clear. Read in their intended sense, they provide the fundamental presuppositions of the rest of Scripture. These chapters should act as eyeglasses, so that readers focus on the points their author is making and go on to read the rest of the Bible in light of them.*

Martin Luther commented concerning 1:1, “The very simple meaning of what Moses says, therefore, is this: Everything that is, was created by God.”²

Calvin attributed the six literal days to God's accommodation to human understanding.³

Section by section:

Chapter 1:1-2: Introduction to creation, God creates Time, Space and matter

² Mathews, K. A. (2001). *Vol. 1A: Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (137). Nashville: Broadman & Holman Publishers.

³ Mathews, K. A. (2001). *Vol. 1A: Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (148). Nashville: Broadman & Holman Publishers.

Genesis 1:1-2 (ESV)

In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

- Passage begins with “first” or “the beginning.”
- It is like this is a lesson on when time began.
- This is the beginning of time.
- God created. God is creating.
- It does not say anything about when God was created, or if God was created. The text says that God created.
- First distinction in Scripture is the separation between Creator and creation. Later distinction between humans and the rest of creation.
- God created the Heavens, plural, and the earth
 - They would view Heavens as plural and the earth.
 - This encompasses everything.
 - This means that God created matter.
 - God had to also create the space to fit the matter
- Figure of speech called a “merism” this means He created everything. Dr Rydelnic believes Heaven has always been there. (Open Line, Moody Radio, Oct 19, 2019)
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- Verse 2 gives a description of the earth.
- The earth is now created but it doesn’t have form.
 - →It is a mess
- The earth didn’t have any light
- God’s Spirit was hovering. God was still here
 - We think that God is light, so there should be light. But God is light is probably a principle that He started.

- I don't know whether or not atheistic science teaches that the earth was here before the sun, though it is possible and if God did it that way, so be it.
- NIV study note: This is like an eagle hovering over its' young when they are learning to fly
- → This is setting up God as in charge. This is setting up God as creator. In every way God is here.
- → there are no other gods listed. There are no battles listed.
- NIV Study note: In the OT, the Hebrew word for create is always used of divine, never human activities.
- NIV Study note: The Bible assumes God's existence
- NIV study note: In the ancient near east most of the people's had myths relating to how the world came to be. Prevalent in those myths were accounts of how one of the gods triumphed over a fierce and powerful beast that represented disorder, then fashioned the ordered world that people knew, and finally was proclaimed by the other gods to be the divine "king" over the world he had created—a position ever subject to the challenge of disorder. Over and against all these pagan myths, the author of Genesis taught a totally different doctrine of creation: the one and only true God did not have to overcome a mighty cosmic champion of chaos but simply by a series of His royal creation decrees called into being the ordered world, the visible Kingdom that His decrees continue to uphold and govern.
- Tony Evans writes with the idea that between Gen 1:2 and verse 3 satan and the demons rebelled. During this time there was a cosmic struggle between God's angels and the demons. Then, God showed the devil that He will clean up the earth to show that He can create people on earth and they will serve Him.
 - This goes along with other ANE accounts about a struggle with the gods. There was no struggle with the gods but between demons and angels, but no real threat.

ESV Study Note:

The Hebrew verb *bara'*, "create," is always used in the OT with God as the subject; while it is not always used to describe creation out of nothing, it does stress God's sovereignty and power. **Heavens and the earth** here means "everything."

Critical scholars argue that the word "deep" (Hb. *tehom*) is a remnant of Mesopotamian mythology from the creation account called Enuma Elish. Marduk, in fashioning the universe,

had also to vanquish Tiamat, a goddess of chaos. These scholars believe that the Hebrew God had to conquer the chaos deity Tiamat in the form of the “deep” (notice the similarity of the two words *tehom* and “Tiamat”). There are many linguistic reasons, however, for doubting a direct identification between the two. In any event, there is no conflict in Genesis or in the rest of the Bible between God and the deep, since the deep readily does God’s bidding (cf. [7:11](#); [8:2](#); [Ps. 33:7](#); [104:6](#)).

Verses 3-5: First Day: God creates light in general (not the sun)

Genesis 1:3-5 (ESV)

³ And God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

- God speaks. As the NIV study note above says, God creates merely by speaking.
 - →I think this may be anthropomorphic but the idea is the same. The idea is that God merely can speak creation into existence.
- God saw the light was good. In other words, it served the purpose He wanted.
 - →The light is created, but the sun is not yet created
 - This may be God’s light
 - Either way, we must believe this is some form of light.
- There was evening and morning
 - →one writer has said that the idea is that with morning comes chaos and with evening comes peace. That writer believes the chaos is the different cycles of the earth (If I remember correctly).
 - → God created “day” and God creates “night”
 - God named these: In OT this meant dominion (NIV Study note)

Verses 6-8: Second day: Second day: God creates the atmosphere or some type of space

Genesis 1:6-8 (ESV)

⁶ And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷ And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. ⁸ And God called the expanse Heaven. And there was evening and there was morning, the second day.

- God separates between water and water

- →this is hard to understand. Was there water above the atmosphere? Dr. Whitmore at Cedarville University acted like the other water could be out in space somewhere.
- God creates a space between the waters.
- →I think this is God creating the atmosphere.
- God continues naming these things.
- A lot of cross references having to do with creation.

ESV Study Note:

Gen. 1:6–8 waters. Water plays a crucial role in ancient Near Eastern creation literature. In Egypt, for example, the creator-god Ptah uses the preexistent waters (personified as the god Nun) to create the universe. The same is true in Mesopotamian belief: it is out of the gods of watery chaos—Apsu, Tiamat, and Mummu—that creation comes. The biblical creation account sits in stark contrast to such dark mythological polytheism.

As the esv footnote illustrates by offering the alternative term “sky,” it is difficult to find a single English word that accurately conveys the precise sense of the Hebrew term *shamayim*, “heaven/heavens.” In this context, it refers to what humans see above them, i.e., the region that contains both celestial lights ([vv. 14–17](#)) and birds ([v. 20](#)).

Verses 9-13:

Day 3a: dry ground
Day 3b: vegetation

Genesis 1:9-13 (ESV)

⁹ And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹ And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

- God continues to speak, things continue to happen as He orders
- God continues to name the creation
- Verse 10: God saw that it was “good”

- Verse 11: God orders vegetation. Vegetation is modified:
 - Seed bearing plants
 - These bear fruit with their seed in it
 - →There may be significance to this, but I am not sure. It is quite interesting that the seed is mentioned so many times.
 - This happened according to their kinds

Verses 14-19: Stars, sun, planets

Genesis 1:14-19 ESV

¹⁴ And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

- Dr Rydelnic says the literal Hebrew is more purpose minded...The original Hebrew is more “then God said let lights in the expanse of the heavens be, let them be...” Let those lights that seem to be in the expanse let them be... Open Line 11.14.2020, Dr Rydelnic
- light before the sun... many reasons, but one thing is to show that we are not to worship the sun. The sun looks back to God.
- NIV Study note: this begins days of filling rather than days of forming
- Verses 14-15 record the creation of the stars, planets
- Verses 16-17 record the creation of the sun and the moon
 - →I see purpose in all of these things. The purpose is the light to govern us
 - →why do we need these lights when God was already light? Could this be that God wanted to sun for the seasonal needs as well? Could it be that God was anticipating a life process that he is not involved in in such a detailed way? The light before maybe being from God and now God creates an object to produce light

ESV Study Notes:

the text avoids using terms that were also proper names for pagan deities linked to the sun and the moon. [Chapter 1](#) deliberately undermines pagan ideas regarding nature's being controlled

by different deities. (To the ancient pagans of the Near East, the gods were personified in various elements of nature. Thus, in Egyptian texts, the gods Ra and Thoth are personified in the sun and the moon, respectively.) ***The term made (Hb. 'asah, v. 16), as the esv footnote shows, need only mean that God "fashioned" or "worked on" them; it does not of itself imply that they did not exist in any form before this.*** Rather, the focus here is on the way in which God has ordained the sun and moon to order and define the passing of time according to his purposes. Thus the references to **seasons (v. 14)** or "appointed times" (esv footnote) and to **days and years** are probably an allusion to the appointed times and patterns in the Hebrew calendar for worship, festivals, and religious observance ([Ex. 13:10; 23:15](#)).

Verses 20-23: Day 5: God creates: birds and fish

Genesis 1:20-23 (ESV)

²⁰ And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, the fifth day.

- God creates everything, once again, according to their kind.
- God tells them to be fruitful
 - Prior to this, God had created the plants with seeds
 - Point to procreate
 - NIV study note: God's rule creates and blesses life

ESV Study Note:

Canaanite literature portrays a great dragon as the enemy of the main fertility god Baal. Genesis depicts God as creating large sea creatures, but they are not in rebellion against him. He is sovereign and is not in any kind of battle to create the universe.

Verses 24-25: Day 6a: living creatures

Genesis 1:24-25 (ESV)

²⁴ And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

- This doesn't record the creation of every individual living creature. God can order and it is done properly.
 - This is still done according to their kind
 - Livestock: more than likely the farm animals
 - "Those that move along the ground" would be rodents
 - Wilds animals: wild
- God saw that it was good

Verses 26-31: Day 6b: humans are created

Genesis 1:26-31 (ESV):

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." ²⁹ And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 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.

- →What does it mean to be created in God's image?
 - Body, spirit, mind?
- In ancient cultures only the king represented God's image. Moses is giving a scandalous message here that we all represent God's image.
- 7 times thus far we had "let there be" and now let us..." =trinity
- Dr Rydelnic on Open Line on Jan 26, 2019 quoted Ryrie we were created in "untested creaturely holiness." =Possibility to sin
- Being created in God's image means that we can rule over the earth

- God created male and female to express who He is
- In verse 28: God gives authority to man and woman
- God commands us to reproduce
- God teaches man what to eat. It may or may not include meat
- NIV Study note says that we were originally vegetarian. See Gen 9:3
- God sees creation as very good
- Chapter 2:2-3 give the principle of rest

Genesis 2:1-3 (ESV)

Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

- → This also shows that God's creative acts are complete

- In ancient cultures a king created and then rested in his palace.

Chapter 2:4-7: Overview of the earth and God breathes breath in man

Genesis 2:4-7 (ESV):

These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground— 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.

- Verse 4 is either a heading or conclusion to the previous chapter
- → Verses 5-7: do these contradict the previous chapter? Interesting to see notes on this, but it is probably just a different telling.
 - There is more detail about man in chapter 2

- →this could be the difference between the two chapters. Chapter 2 is all about man, humans specifically and not concerned about the other details
- Rain is for man...Russell Moore points out that the language is the language of inheritance.
- Man's job is to work the ground and we were not yet here
 - So there is no plant growth
 - There was no rain, but a mist to water the ground, almost like low cloud life. Does this go along with the water above the atmosphere and the idea of a tropical climate?
- Verse 7: man is created from the earth and man's purpose was already given once in verse 5
- Verse 7: God breathes into man to start us off
 - →Is this like spanking a baby to make him/her cry?
 - Or, is this like the man is created and then started as an adult?
 - Spirit in the NT can also mean wind
 - All the other animals are written about collectively, but man is a specific creation. God breathes life into man, not the other animals and this may be our soul, or Spirit which can be the spirit of the world or of God

Verses 8-9: *The Garden of Eden*

Genesis 2:8-9 (ESV)

⁸And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹And 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.

- This sets the stage for culpability of sin
- Verse 8: this garden was in the east, this is a location. This points to this being a real place
- God formed man and that is emphasized
- God put man in the garden
- Verse 9: the trees are pleasing to the eye and good for food (both)
 - This creation is for man

- There is a tree of life and a tree of the knowledge of good and evil (Rev 22)

ESV Study Note:

*The earliest translation into Greek (the Septuagint) used the word paradeisos (from which comes the English term “paradise”; cf. note on [Luke 23:39–43](#)) to translate the Hebrew term for “garden,” on the understanding that it resembled a royal park. The abundance of the garden is conveyed by the observation that it contained **every tree that is pleasant to the sight and good for food** ([Gen. 2:9](#)), which is an ironic foreshadowing of [3:6](#) (see [note there](#)). Two trees, however, are picked out for special mention: **the tree of life** and **the tree of the knowledge of good and evil** ([2:9](#)). Since relatively little is said about these trees, any understanding of them must be derived from the role that they play within the account of [Genesis 2–3, especially ch. 3](#). On “tree of life,” see note on [3:22–24](#); on “tree of knowledge,” see note on [2:17](#).*

Verses 10-14: The Rivers of the Garden

Genesis 2:10-14 (ESV)

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.

- These rivers may be recognized by the people, at least in name
 - →remember the audience: Hebrew people in Egypt
- Verses 11-12 talk about an area the waters go to and gold there.

Verses 15-17: Instructions for man

Genesis 2:15-17, ESV

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.”

- Here is purpose: God put man in the garden to work it and take care of it
 - →idea of stewardship
 - God put man in the garden
- Verse 17 is the command not to eat of a certain tree: the tree of the knowledge of good and evil

- Consequence of death

ESV Study Notes:

Gen. 2:17 While God generously permitted the man to eat from every tree of the garden, God prohibited him from eating from **the tree of the knowledge of good and evil** (v. 17). The fruit of this tree has been variously understood as giving (1) sexual awareness, (2) moral discrimination, (3) moral responsibility, and (4) moral experience. Of these possibilities, the last is the most likely: by their obedience or disobedience the human couple will come to know good and evil by experience. Experience gained by “fearing the Lord” (Prov. 1:7) is wisdom, while that gained by disobeying God is slavery. **In the day** implies fixed certainty rather than absolute immediacy (e.g., 1 Kings 2:42). See note on Gen. 3:4–5. **you shall surely die** (2:17). What kind of “death” does this threaten: physical, spiritual, or some combination? The Hebrew word can be used for any of these ideas, and the only way to find out is by reading to see what happens as the story unfolds. (See note on 3:4–5.)

Verses 18-23: God creates woman

Genesis 2:18-23 (ESV)

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.”

- God observes the problem of man being alone
 - God will not experience His humanity
 - →chapter 1 shows God creating man and woman together, but that is big picture
- Helper? Helper for procreation, helper for life
- NET Bible note:

- Genesis 2:20 (NETBFEN): Here for the first time the Hebrew word אָדָם ('adam) appears without the article, suggesting that it might now be the name "Adam" rather than "[the] man." Translations of the Bible differ as to where they make the change from "man" to "Adam" (e.g., NASB and NIV translate "Adam" here, while NEB and NRSV continue to use "the man"; the KJV uses "Adam" twice in v. 19).
- Clearly the Lord had already created these animals knowing what He was doing, but now this is just making the point that animals and man are different. Adam also names animals showing rulership
- The NIV says "had formed" as past tense
- The Lord God caused sleep to come upon man
 - → This is not unlike anesthesia today prior to surgery
 - → Does God use the DNA of man to form woman?
- Verse 23: Adam names woman as he does the other creatures
- There is Jewish tradition that Eve was his second wife. The tradition is that Adam has a first wife named Lillia (spelling) Dr Rydelnic finds no credibility to this. Open Line, July 13, 2019 second hour

Verses 24-25: marriage:

Genesis 2:24-25 (ESV)

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.

- The idea of marriage is told. This is the foundation, the idea that man leaves his parents to join with woman and have family
- They are naked and there is no shame
 - → This is a ironic statement considering the next chapter