



The first chapter of Genesis is written from the viewpoint of God, or in Hebrew *Elohim* (literally 'Gods') or Mighty Ones. The Mighty Ones are elsewhere the angels. They carry out the will of the LORD. The Mighty Ones or Angels in this account tell the first humans in very simple terms what they did and saw.

Genesis 2 is the first chapter in the bible that the name for the supreme Creator is used. The LORD in Hebrew is *YHWH* or *Yahweh*.

This chapter gives more detail on how humans were made. It explains the principle underpinning marriage and why men and women naturally (in general) desire unity and have complementary characteristics, as women were designed to help men.

It also introduces a concept that permeates many cultures: the idea of Eden and paradise. This chapter helps us to understand the ideas behind many Middle Eastern gardens.

Genesis 2

- (1) Thus the heavens¹ and the earth were finished, and all the host² of them.
- (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- (3) And God blessed the seventh day, and sanctified³ it: because that in it he had rested from all his work which God created and made.
- (4) These are the generations⁴ of the heavens and of the earth when they were created, in the day that the LORD God⁵ made the earth and the heavens,
- (5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
- (6) But there went up a mist from the earth, and watered the whole face of the ground.
- (7) And the LORD God formed man⁶ of the dust of the ground, and breathed into his nostrils the breath⁷ of life⁸; and man became a living soul⁹.
- (8) And the LORD God planted a garden eastward in Eden¹⁰; and there he put the man whom he had formed.
- (9) And 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 evil¹¹.
- (10) And a river went out of Eden to water the garden; and from there it was parted, and became into four heads.
- (11) The name of the first is Pison: that is it which compasses the whole land of Havilah, where there is gold;
- (12) And the gold of that land is good: there is bdellium and the onyx stone.
- (13) And the name of the second river is Gihon: the same is it that compasses the whole land of Cush¹².
- (14) And the name of the third river is Hiddekel: that is it which goes toward the east of Assyria. And the fourth river is Euphrates¹³.
- (15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

(16) And the LORD God commanded the man, saying, Of every tree of the garden thou may freely eat:

(17) But of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eat of it thou shall dying die¹⁴.

(18) And the LORD God said, It is not good that the man should be alone; I will make him an help, a counterpart for him¹⁵.

(19) And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name of it.

(20) And Adam gave names to all cattle, and to the birds of the air, and to every beast of the field¹⁶; but for Adam there was not found an help, a counterpart for him.

(21) And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead of it;

(22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man¹⁷.

(23) 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.

(24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh¹⁸.

(25) And they were both naked¹⁹, the man and his wife, and were not ashamed.

(King James Version updated with reference to the Hebrew text)

- 1 The definition of 'heavens' was given by the Hebrew text in [chapter one](#) and it is the water bearing expanse over the earth. In modern terms the atmosphere.
- 2 The Hebrew implies an army, as in a 'mass of things' or great number gathered together.
- 3 Dedicated it to be set apart. Declared it holy.
- 4 Literally descent, or a history of origins
- 5 In Hebrew [Yahweh Elohim](#) if it was translated it would read "He who will be Mighty Ones".
- 6 Hebrew for man here is *adam*, from which we have Adam, used also to speak of dust/ earth.
- 7 The Hebrew word *neshâmâh* indicates the breath, inspiration, spirit or soul of Deity
- 8 Hebrew *chay* singular form. A common Hebrew expression is *l'chayim* or 'to life' in plural.
- 9 The word soul is a few different Hebrew words, here it is *nephesh* and it indicates 'breathing'. By [Yahweh Elohim](#) breathing, just as we do in resuscitation, the dust formed into a body became breathing life. According to the Hebrews, to die was to breathe out.
- 10 Eden is thought to have been in the fertile crescent of the Middle East
- 11 These two trees were special and certainly no longer exist on earth.
- 12 There were 2 places called Cush. One in modern Syria to upper Iran, the other South of Egypt
- 13 It is thought that this river gave its name to the modern river Euphrates. Due to the flood that river may not have followed the exact path of the modern river of that name.
- 14 The Hebrew *muth tmuth* means 'cause to die to death'
- 15 The Hebrew *neged* means 'front' or facing something, the part opposite, or beside or against also a counterpart.
- 16 The sense of 'all' is local, all those in the garden. The naming of things allows communication. It is special that humans were given the privilege of deciding names for the other living things to use in communication with God. It was to show Adam that he was to take care of them.
- 17 In modern terms Deity cloned and genetically modified to make the woman. He could have made her from dust also, but the sense of relationship and closeness was greater. In genetic terms Adam and Eve were twins, and would have shared feelings in the same way twins do.
- 18 The exemplar of two acting as a unit, in unity defines a relationship.
- 19 Without cover, bare. This may not be so much about physically wearing nothing as not having anything to hide morally. They walked before the Mighty Ones, God, who at that time walked on the earth without shame, or a sense of needing to hide anything.