

## Introduction

Genesis chapter two begins by wrapping up the Creation Week, recounting how God finished His work on the seventh day, resting and sanctifying it as a \_\_\_\_\_ day of rest.

Then Moses goes back in time, as it were, and spends the bulk of the chapter describing the creation of man in much greater \_\_\_\_\_. We discover that God formed man from the dust of the ground and breathed into him the breath of life, making him a living being.

Next, we are introduced to the \_\_\_\_\_.

We read that God plants the garden and places man there to care for it, giving him access to every tree except one. After that we are given insight into the creation of woman.

God creates woman from man's rib, thus establishing \_\_\_\_\_ and instituting the first marriage.

Finally, chapter two introduces God's divine \_\_\_\_\_. God instructs man not to eat from the Tree of the Knowledge of Good and Evil, thus establishing both moral boundaries and human \_\_\_\_\_.

Genesis chapter two is absolutely essential because it sets the stage for understanding humanity's \_\_\_\_\_ in creation, the foundational \_\_\_\_\_ of relationships as God willed them, and the importance of \_\_\_\_\_ to God.

### A "Very Good" Creation (Genesis 1:31—2:3)



#### *Genesis 1:31*

*31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*



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

*1 Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 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 had now completed His work but, before settling down to "rest," He first surveyed it all and pronounced the whole creation to be "\_\_\_\_\_ " (1:31).

Six times before, He had seen that what He had made was “good”; but now that it was complete, with every part in perfect harmony with every other part, all perfectly formed and with an abundance of \_\_\_\_\_, He saw with great joy that it was all—literally— “exceedingly good.”

On each previous day, the account had concluded by saying literally, “the evening and the morning were a fifth day,” and so on; but now it says, “the evening and the morning were the sixth day,” the definite article “the” occurring for the first time, thus stressing the completion of God’s work.

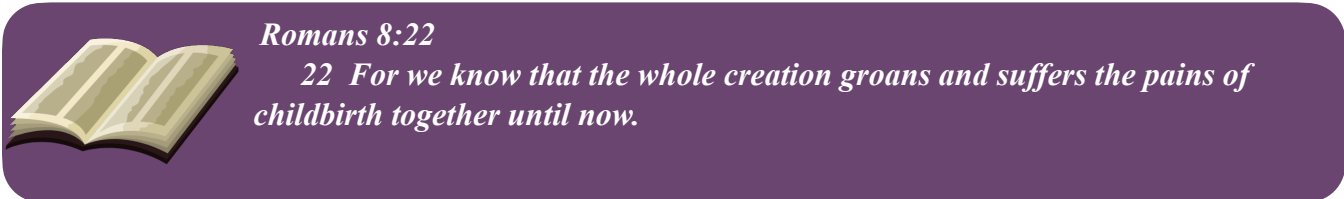
This one verse is itself sufficient to refute any theory which tries to accommodate the geological ages concept in the Genesis record of creation.

Everything in the universe (the next verse specifically includes all the host of heaven in its scope) was still at this time “exceedingly \_\_\_\_\_,” in God’s own omniscient judgment.

There could have been nothing that was not good in all creation: no struggle for existence, no disease, no pollution, no physical calamities (earthquakes, floods, etc.), no imbalance or lack of harmony, no disorder, no sin, and above all, no \_\_\_\_\_!

Even \_\_\_\_\_ was still good at this point; his rebellion and fall must have come later.

Fossils, of course, speak of death—often of violent and sudden death. They also speak of disease and injuries, of storms and floods—in short, of a world like the present world, of which Paul writes,



Since death only “entered into the world” when sin came in through man (Rom. 5:12), and since the whole creation was “very good” before man sinned, it is as obvious as anything could be that the fossil record now found in the sedimentary rocks of the earth’s crust could only have been formed sometime \_\_\_\_\_ man sinned.

The fossils could not have been deposited either \_\_\_\_\_ the six days of Creation (as in the Gap theory) or \_\_\_\_\_ the six days of Creation (as according to the Progressive Creation/Day-Age type of theory).

How could God have possibly looked upon a world of struggle and travail, and looked into the rocks to see the remains of billions of dead animals, and then described it all as “exceedingly good”?

Such a suggestion makes God out to be a monster.

In stark contrast, Scripture declares Him to be:

- the God of all grace (1 Pet. 5:10);
- the God Who cares for every sparrow (Mat. 10:29);
- a God of love (1 John 4:8) and mercy (Rom. 9:16) (therefore too \_\_\_\_\_ to create a world by such a process as suggested in the Geological Age concept);
- a God of perfect wisdom (Rom. 11:33) (therefore certainly able to \_\_\_\_\_ a better way than that);
- a God of omnipotence (Phil. 3:21) (thus fully able to \_\_\_\_\_ by a better way);
- and a God of infinite order (1 Cor. 14:33, 40) (not the author of confusion or wasteful inefficiency, which is implied if the fossil record is indeed a record of prehuman earth history).

As we will see later, the cataclysmic events of the great Flood in the days of Noah are quite \_\_\_\_\_ to account for all the phenomena of the sedimentary rocks and the fossil record.

At the time of man's creation, however, the whole universe was a beautiful, perfect creation, devised for man in the \_\_\_\_\_ and heart of God Himself. When we go to the last book of the Bible (Revelation), we read what the new heavens and earth will be like when God restores them from the



*Revelation 21:4-5*

*4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” 5 And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.”*

effects of sin, death, and the curse.

IF God used millions of years of death, disease, suffering, and bloodshed as part of His process of creating all \_\_\_\_\_, THEN what we see around us today with all the death, disease, suffering, and bloodshed should also be called “very good.”

And IF God is going to restore this present earth to what it was supposedly like—originally filled with death—THEN the new heavens and earth will be full of death, disease, suffering, and bloodshed.

This does not \_\_\_\_\_ with what God's Word clearly teaches. At the end of the Creation Week God tells us that everything was “very good.”

That means that it was perfect, much different than the world we see today. Also, God had reached the pinnacle of creation, His purpose for creating the universe with the earth and life—and that was to create man in His \_\_\_\_\_.



*Psalms 115:16*

*16 The heavens are the heavens of the Lord, But the earth He has given to the sons of men.*

Yes, the earth was designed for Adam and Eve and their descendants—to live in it, to till it, and to \_\_\_\_\_ the fruits of it.

## Genesis 1 and 2—A Contradiction?

Now we need to deal with two particular objections some people make about taking Genesis as literal history. The first claim that is sometimes made is that Genesis 1 and 2 are two different accounts of creation, which \_\_\_\_\_ each other.

But nothing could be further from the truth!

Genesis chapter one is actually an \_\_\_\_\_, in chronological order, of the creation of the universe and life.

We are told what happened on each day of creation. In contrast, Genesis chapter two is focused on the sixth day of creation, \_\_\_\_\_ the creation of man and woman and God's subsequent instructions to Adam.

This all sets the scene for Genesis chapter three where we learn about the entrance of sin and death because of Adam and Eve's rebellion.

In Genesis chapter one we are told that God made \_\_\_\_\_; He made one male and one female (v. 27).

We are not given much detail. BUT NOW in Genesis chapter 2 we are given the details of how God made Adam, how He showed Adam that he was different from all the animals, and how God made Eve.

We then learn that God made the first \_\_\_\_\_ between Adam and Eve—one male and one female.

In Matthew 19, when asked about marriage, Jesus referred to Genesis.



*Matthew 19:4*

*...“Have you not read that He who created them from the beginning made them male and female,”*

That's a quote from Genesis 1:27 stating that God made mankind, one male and one female.



*Matthew 19:5*

*5 “...‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?”*

That is a quote from Genesis 2:24.

So Jesus, Who is the \_\_\_\_\_ and the Word, quotes from Genesis 1 and Genesis 2 in discussing marriage between one man and one woman.

Jesus connected Genesis 1:27 to Genesis 2:24, showing that they were talking about the same man and woman.

Thus He confirmed that Genesis chapters one and two are not contradictory accounts of creation, but instead \_\_\_\_\_ accounts.

## A Cosmic Poem?

The claim is sometimes made that Genesis is poetry and not meant to be taken as literal history.

But Genesis was written as typical \_\_\_\_\_ narrative. Even if it were poetry (which it is not), that wouldn't mean it's not true.

Poetic language is used in the Bible in the Psalms.

Certainly, poetry includes \_\_\_\_\_, and it's obvious when that is so, and obvious what it means.



*Psalm 136:15*

*15 But He overthrew Pharaoh and his army in the Red Sea, for His lovingkindness is everlasting.*

Consider just this one verse from the Psalms.

Yes, it's clear that this is poetry, BUT it is also clear that it is still teaching about a \_\_\_\_\_ event that happened in \_\_\_\_\_ history.

However, Genesis is not written like the Psalms. Genesis chapters 1-11 should be seen as historical narrative for a number of reasons.

Both Jesus and the \_\_\_\_\_ quoted from the first eleven chapters of Genesis as literal history. The vast majority of the \_\_\_\_\_ leaders accepted Genesis as real history.

Genesis contains only a small amount of figurative and symbolic language, and the Hebrew verb forms used are consistent with a narrative, not a poetic, approach. There is some figurative language here and there, but just because figurative language exists does not mean that the \_\_\_\_\_ narrative is figurative. For example, Adam's statement about Eve being "bone of my bones and flesh of my flesh" (Gen. 2:23) is figurative. But this does not mean the entire narrative is figurative. And what Adam said was absolutely true, as Eve was made from Adam. In fact, these are the first \_\_\_\_\_ words of the first man as he describes the first woman.

Further, typical Hebrew poetry has \_\_\_\_\_, which is almost completely absent from the text in Genesis 1-11, despite some scholars' attempts to force it into the text. Genesis 1-11 is written in the same manner as all the rest of the historical narratives in the Bible, such as 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, etc. Therefore, it makes much more sense to accept Genesis 1-11 as historical narrative.

## Day 7: God "Rested"



*Genesis 2:1-3*

*1 Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

If God is \_\_\_\_\_—having all power—it doesn't make much sense that He would need to "rest."

After we've had a busy day/week, we sleep—but God?

First, we should quote the verse correctly.

It doesn't say God "\_\_\_\_\_ " to rest; it simply says that He did rest. It is clear from Scripture that God did not rest because He was tired.

Genesis 17:1 calls God the "Almighty God."

Psalms 147:5 says, "Great is our Lord, and mighty in power; His understanding is infinite."



*Isaiah 40:28*

*28 "Do you not know? Have you not heard? The Everlasting God, the Lord, the Creator of the ends of the earth does not become weary or tired."*

Isaiah 40:28 puts it the most clearly of all.

God is the sum of perfection; He is never \_\_\_\_\_ in any way, and that certainly includes being diminished in power.



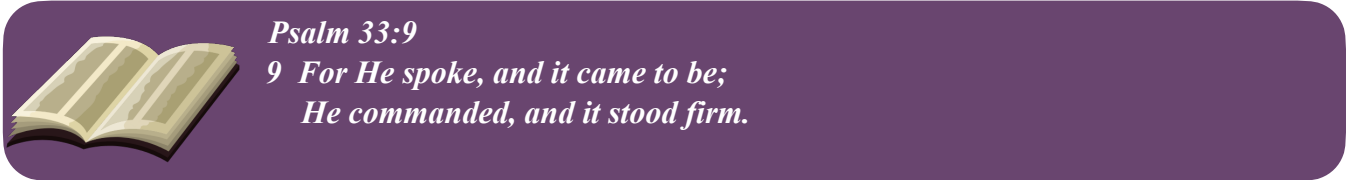
*Hebrews 1:3*

*3 And He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power....*

When God said, “Let there be light,” the light appeared. He simply spoke creation into existence (Gen. 1:1-3). The author of Hebrews wrote of Jesus...

Remember the Greek myth about Atlas straining under the weight of the world on his shoulders?

It’s not like that!



The entire universe is held together by Jesus’ \_\_\_\_\_. The creation and maintenance of the universe is not difficult for God; a mere word will suffice.

Clearly then, the Hebrew word translated “rested” in Genesis 2:2 includes other ideas than that of being tired. In fact, one of the main definitions of the Hebrew word Shabbat is “to \_\_\_\_\_ or stop.”

Thus, in Genesis 2:2, the idea is that God “stopped” His work; He “ceased” creating on the seventh day.

All that He had created was good, and His work was \_\_\_\_\_.

Even the context of Genesis 1 & 2 strongly affirms the idea of God’s “rest” being a cessation of work, not a reinvigoration after work. The narrative tells us which things God created in each of the first six days. His power is displayed through the creation of light, mountains, seas, the sun, moon and stars, plant and animal life, and, finally, humanity.

There are many parallels between the first three days of creation and the second three days.

However, the seventh day is a sharp \_\_\_\_\_.

Instead of more creating, there is shabbat.

Instead of God “doing” more, He “ceased” from doing.

God did not merely “rest” on the seventh day; He “stopped creating.” It was a \_\_\_\_\_ stop.

Everything He desired to create had been made. He looked at His creation, declared it “very good” (Gen. 1:31), and ceased from His activity.

In the Jewish tradition, the concept of shabbat has been carried over as the “Sabbath.” The Law of Moses taught there was to be no work at all on the seventh day (\_\_\_\_\_).

Because God ceased from work that day, the Israelites were to cease from their work on the Sabbath.

Thus, the days of creation are the basis of our universal observance of a seven-day \_\_\_\_\_.



*Deuteronomy 5:15*

*15 You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.*



*Exodus 20:11*

*11 For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy.*

This seventh day had special significance for the Israelites as God told them,

The Fourth Commandment found in Exodus refers to the six days of creation and one day of rest.

Even though God’s work of creation was finished, God still works today in the fallen world, but it’s a totally different type of work.

His work now is one of reconciliation and \_\_\_\_\_ because we sinned in Adam.

And there’s one other time in Scripture when we read that God’s \_\_\_\_\_ was finished.

On the cross, Jesus said, “It is finished,” and He bowed His head and gave up His spirit (John 19:30).

That’s when He \_\_\_\_\_ paying the penalty for our sin.

Then He rose from the dead so we may receive the free gift of salvation.

## The Generations Of...



*Genesis 2:4 (LSB)*

*4 These are the generations of the heavens and the earth when they were created, in the day that Yahweh God made earth and heaven.*

The word “generations” (or it can also be translated “\_\_\_\_\_”) comes from the Hebrew word toledoth.

This toledoth phrase (the generations of, or the account of) appears 11 times in the book of Genesis, and nearly all Bible scholars agree that these phrases tie the whole book together as a whole.

Some scholars believe they are a reference to who wrote the previous section (“the account of...”).

IF SO, Genesis 2:4 would be referring to the section before it (Gen. 1:1—2:4), which \_\_\_\_\_ presumably revealed to Adam.

Then Genesis 5:1 would refer to the previous section, perhaps \_\_\_\_\_ by Adam.

But that's just speculation, NOT borne out anywhere else in Scripture, which simply refers to the book of Genesis as "of Moses."

Regardless of whether different men wrote portions of Genesis or whether Moses wrote it all, we know that this is the Word of God and thus is an \_\_\_\_\_ account of the history of the universe.

## Earth Before Man



### *Genesis 2:5-6*

*5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent rain upon the earth, and there was no man to cultivate the ground. 6 But a mist used to rise from the earth and water the whole surface of the ground.*

At first, this section can seem confusing, but we simply need to understand it in the whole context of the second chapter.

After this section, we read details about the creation of the first man, Adam; the planting of a garden, and Adam's role to look after it; the command and warning given to Adam; the naming of the animals; and the creation of the first woman, and thus the first marriage.

This means the first section of the chapter must be focused on finishing the previous section and then leading us up to the details of the creation of man and the roles and instructions God gave him.

God had created the \_\_\_\_\_ on Day Three.

Now, God didn't just plant seeds so the plants could grow. The plants were obviously \_\_\_\_\_, and fruit trees had fruit on them, as God had told man to eat fruit on the sixth day.

But until man was created, no human tilled the ground to grow plants for food, and God had a different \_\_\_\_\_ system in place than the hydrological cycle we see today.

The original hydrologic cycle was drastically different than that of the present day.

The present cycle, which began at the time of the great \_\_\_\_\_, involves global and continental air mass movements, and annual and seasonal temperature changes.

It is summarized quite scientifically in such Scripture passages as Ecclesiastes 1:6-7; Isaiah 55:10-11; Job 28:24-26; Job 36:26-29; and Psalm 135:6-7.

This present cycle centers around the solar \_\_\_\_\_ of ocean waters, transportation to the continents in the atmospheric circulation, condensation and precipitation in the form of rain and snow, and transportation back to the oceans via rivers.

In the original world, however, there was no \_\_\_\_\_ on the earth. As originally created, the earth's daily water supply came primarily from local evaporation and condensation.

There was also, as noted later, a system of spring-fed \_\_\_\_\_.

This is important to understand, because skeptics of the Genesis record want to see a contradiction here between Genesis chapters one and two, specifically in what is said about plant life.



#### *Genesis 2:5*

*5 Now 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.*

Genesis 1:11 records God creating vegetation on the \_\_\_\_\_ day. Now look at Genesis 2:5.

But there is no contradiction here, because Gen. 2:5 does not say how long before man's creation there was no plant life.

In fact, the previous verse mentions the first and second days of creation (at which point there were no plants), so it makes sense that the very next verse (2:5) would mention there were no plants.

Several days of creation occur between Genesis 2:6, describing the \_\_\_\_\_ system, and Genesis 2:7, which details the creation of man on the sixth day.

Verse eight mentions the \_\_\_\_\_ that God created for him. The trees that God makes to grow in verse nine are those in the garden.

So the passages do not contradict.

Genesis 1:11 speaks of God creating vegetation on the third day; Gen. 2:5 speaks of the first and second days when there was no vegetation; and Gen. 2:9 speaks of the \_\_\_\_\_ growth of trees in Eden.

### Man of the Dust



#### *Genesis 2:7*

*7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.*

We are now given more detail in regard to how God created the first man.

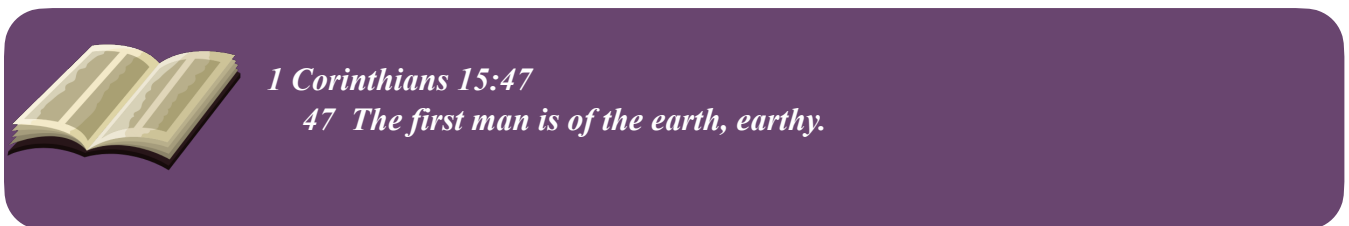
The narrative skips the work of the fourth and fifth days of creation and proceeds immediately to man himself.

This verse tells not of the creation of man (as in Genesis 1:27), but of the \_\_\_\_\_ and energizing of his body.

God said that He created him (Adam) from “dust of the ground.” Remember, Adam comes from the word meaning “\_\_\_\_\_.”

God used the “dust of the ground” to make man’s body, a remarkable phrase conveying the thought that the smallest particles of which the earth was composed (in modern terminology, its basic \_\_\_\_\_ elements—nitrogen, oxygen, calcium, etc.) were also to be the basic building blocks of the human body.

Paul confirmed that in his letter to the Corinthians when he said that



This fact is not at all obvious to superficial examination—rocks seem to all appearances to be composed of totally different substances than human \_\_\_\_\_—but it has nevertheless been verified by modern science.

Next, we read that God “breathed into his nostrils the breath of life.” God didn’t do this for the \_\_\_\_\_, so obviously man was different from the animals.

Also notice, the man did not become a “living being” (nephesh) until God breathed into him.

The animals were created before man and were created as \_\_\_\_\_ creatures.

So God certainly did not take an animal and make it into a human, or as many believe today, take an animal and evolve it into a human.

Then God “breathed into his nostrils the breath of life.”

This statement may seem at first to be “anthropomorphic,” picturing God as puffing up His cheeks and blowing air into the inert figure He had just molded.

Such a notion is quite inadequate, however.

Man's body had been completely formed, equipped with nostrils, lungs, and the entire breathing apparatus, as well as bones and organs and other human features—but it was lifeless.

It must be \_\_\_\_\_.

The breathing mechanism must be activated, the heart must start to pump and circulate the blood, and all the metabolic functions must begin their operations.

But \_\_\_\_\_ can come only from \_\_\_\_\_, and the living God is the only self-existent Being, so it must ultimately come from Him.

Especially to stress the unique relationship of human life to the divine life, this Scripture verse tells us that God Himself directly imparted life and \_\_\_\_\_ to man. The “breath of life” is shared in common with animals (Gen. 7:22).

“Breath” is the same word (Hebrew ruach) as “spirit” or “wind.”

However, it was only to man that God \_\_\_\_\_ (rather than at a distance, as it were, by His spoken Word) “breathed” into man the “breath of life.”

At this point, man became a “living being” or “living soul.”

The “soul” is the Hebrew word nephesh, also shared by animals (Gen. 1:24), and refers to the \_\_\_\_\_ principle, the realm of the mind and emotions.

The soul was created on the fifth day; but just as man's body was tremendously more \_\_\_\_\_ and capable than those of animals, so man's soul was of much higher order than the animal counterpart, requiring God's direct energizing for its activation.

In the New Testament, what we read in first Corinthians 15 confirms the history in Genesis that Adam was the first man and was made from the Earth—from dust:



*1 Corinthians 15:47*

*47 The first man is from the earth, earthy; the second man is from heaven.*

Some people try to claim that the “dust” in Genesis 2:7 represents the so-called “ape-man” that God used to make Adam. But in Genesis 3:19, we read about the judgment of death God placed on the human



*Genesis 3:19*

*19 “...for you are dust, and to dust you shall return.”*

race.

Think about that.

When we die, we don't return to an ape-man, we return to \_\_\_\_\_ dust!



*Job 10:9*

*9 'Remember now, that You have made me as clay; And would You turn me into dust again?'*

## A Special Garden



*Genesis 2:8-14*

*8 The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. 9 Out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.*

*10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. 11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. 12 The gold of that land is good; the bdellium and the onyx stone are there.*

*13 The name of the second river is Gihon; it flows around the whole land of Cush. 14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.*

The whole world had been placed under man's dominion, and it all was good in every way.

However, a particular region was prepared as a special garden spot, in which the first man was to make his own \_\_\_\_\_.

This region was called "Eden," from a word meaning "\_\_\_\_\_."

There God "planted" a beautiful garden of fruit trees of every kind, each already laden with delicious fruits.

This planting was done \_\_\_\_\_ by God, just as He had formed man's body and breathed into his nostrils directly, not merely by an impersonal command as had been the case when plants were first made on the third day.

It seems likely that the man had been created outside of Eden, but was able to \_\_\_\_\_ God in this special work of preparing a beautiful garden for him as his home.

The garden was planted "eastward" (Adam's location at that time being somewhere west of Eden) in the land of Eden, and then God placed Adam there in the garden.

Adam's first knowledge of his Creator thus would be of One Who loved him and carefully and abundantly \_\_\_\_\_ for him.

Verse eight is an initial summary of this completed action of the Lord's; and then verses nine through fourteen go back and give some of the details.

Among all the lovely shrubs and trees of the garden were two especially important and beautiful trees: "the tree of life" and "the tree of the knowledge of good and evil," which was planted right in the \_\_\_\_\_ of the garden (3:3).

According to Genesis chapter 3, "the tree of life" bore fruit that, if eaten, would have enabled even \_\_\_\_\_, dying men to live forever (v. 22).

It is noteworthy that this tree will be growing in abundance in the \_\_\_\_\_ (Rev. 22:2). God also planted another very particular tree in the Garden of Eden, "the tree of the knowledge of good and evil." We are told that the fruit of this tree also was "good for food and . . . pleasant to the eyes" (3:6).

In verses 10-14 more information is given about the geography of Eden and the primeval water supply system.

The luscious garden in Eden would require an abundance of water. This supply of water came from \_\_\_\_\_ flowing through the garden area, which would maintain a sufficiently high water table in the vicinity to amply nourish the roots of the trees and other plants in the garden.

The names of the four rivers are the Pishon, the Gihon, the Hiddekel, and the Euphrates.

The Hiddekel is a name which, in the Assyrian monuments, is also given to the \_\_\_\_\_.

The other two names are not clearly identified with any known rivers, although some writers suggest the Gihon is the Nile and the Pishon either the Ganges or Indus.

These latter identifications seem impossible in view of the other geographical features described, however; and it is more likely that these were rivers of the antediluvian (pre-\_\_\_\_\_) world which do not even exist in the present world.

The Pishon is described as encircling the whole land of Havilah, and the Gihon as encircling the land of \_\_\_\_\_ (or Cush).

The land of Havilah is also of uncertain geography, but Cush is associated later in Scripture with both a region of Arabia and the present land of Ethiopia.

In either case, there is certainly no river encircling it.

Furthermore, the Tigris (Hiddekel) is described as going eastward of Assyria, whereas the Tigris of known history was on the \_\_\_\_\_ side of Assyria.

In general, it is evident that the \_\_\_\_\_ described in these verses does not exist in the present world, nor has it ever existed since the Flood.

The rivers and countries described were antediluvian geographical features, familiar to Adam and Eve and their descendants.

They were all destroyed, and the topography and geography completely changed when “the world that then was, being overflowed with water, perished” (\_\_\_\_\_).

This means that the names which seem to be postdiluvian (Ethiopia, Assyria, Tigris, Euphrates) were originally antediluvian names.

The names were remembered by the \_\_\_\_\_ of the Flood and given to people or places in the postdiluvian world.

Those who have tried to identify the garden of Eden as in the present Tigris-Euphrates region fail to realize that these antediluvian rivers were completely obliterated by the Flood, and have no physical connection with their counterparts in the present world.

The garden of Eden was, of course, also destroyed in the Flood, so that it is quite impossible to locate it now in terms of modern geography.

It is worth noting that the primeval land of Havilah was said to be a land rich in \_\_\_\_\_, precious stones (though the exact nature of the so-translated “onyx stone” is uncertain), and a precious gum called bdellium (likened to the miraculous substance called “manna” in Numbers 11:7).

Havilah later was a name given to a son of Cush (Gen. 10:7) and a son of Joktan (Gen.10:29), the first a descendant of Ham and the other of Shem.

Evidently both these sons were named after the antediluvian Havilah (a name believed to mean “Sandland”); so it seems that this rich primeval land had made a great impression on the sons of Noah.

## The Doctrine of Work



*Genesis 2:15*

*15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it*

Here we have the foundation of the doctrine of \_\_\_\_\_.

Man was created to work even \_\_\_\_\_ sin.

But the work would not have been stressful work.

Adam was to look after the garden. He wouldn't have had to deal with weeds or thorns, as they didn't exist until after sin and the curse. The ground wasn't cursed at this stage, so plants would grow in perfect conditions.

In Genesis chapter three, we will find that because of sin, work changed to being \_\_\_\_\_.

After sin, man would have to deal with weeds, thorns, and a cursed ground. But man has \_\_\_\_\_ been required to do work.

And in the New Testament, in an already fallen world, we are given the following command:



*2 Thessalonians 3:10*

*For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.*

Before explaining to Adam the terms of his "probation," God first assigned him the specific duty of caring for his garden home.

Apparently it was later, after God had formed Eve, that He gave the two of them the much broader commission to exercise \_\_\_\_\_ over the entire creation (Genesis 1:28-29).

At this point, Adam was instructed merely to till the ground in the garden of Eden, to dress it and keep it.

Even though there were as yet no noxious weeds, the ground was so fertile and the plant cover so luxuriant that its growth needed to be \_\_\_\_\_ and controlled. It is noteworthy that, even in the perfect world as God made it, work was necessary for man's \_\_\_\_\_.

The ideal world is not one of idleness and endless entertainment, but one of productive activity and service.

Even in the new earth to come, after sin and the curse have been completely removed, Scripture says that "His servants shall serve Him" (Rev. 22:3).

Adam was told to "keep" the garden. The word means actually to "guard" it.

There is no thought involved of protecting it from external enemies, of which there were none, but rather that of exercising a careful and loving \_\_\_\_\_ over it, keeping it beautiful and orderly.

The charge of certain latter-day evolutionary ecologists that the concept of man's dominion has led to exploitation of earth's resources is patently absurd.

God's command was to \_\_\_\_\_ the ecology, not to destroy it.

## The Moral Choice



*Genesis 2:15-17*

*15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."*

Adam had been created in the image of God and was to be given dominion over the entire physical and biological creation.

Even the \_\_\_\_\_ had been created for a ministry which was in relation to humanity and its destiny.

Furthermore, the world in which Adam was to live, and specially the beautiful garden which would be his headquarters, was a perfect environment in every way.

No physical, mental, or spiritual need that he might have would be withheld.

But "...from everyone who has been given much, much will be required;..." (Luke 12:48). Here the question must be raised as to the \_\_\_\_\_ of man's creation.

The triune God had existed from eternity without man: why would He now create man and a space-time universe in which man would dwell?

It is impossible to answer such a question apart from divine \_\_\_\_\_. We ourselves are a part of this creation and are therefore in no position to judge our Creator.

The fact that He created man is sufficient \_\_\_\_\_ in itself that He had reason to do so. What God does must, by definition, be both right and rational.



*Romans 9:20*

*20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?*

From stem to stern the Bible tells us that God is a God of love (1 John 4:16-19), and that He loves all people (John 3:16).

Man was created at God's \_\_\_\_\_ (Rev. 4:11) and pleasure, and He intends to demonstrate the exceeding riches of His grace on man's behalf through all the ages to come (Eph. 2:7).

Thus there can be no doubt that God's nature of love was central to His purpose in creating men and women.

But love is a reciprocal relationship. One cannot really “love” an inanimate object, though such a term is often carelessly used.

For love to be expressed in all its fulness there must be \_\_\_\_\_ love, each for the other; and a perfect Creator could hardly be satisfied with an imperfect love relationship.

Therefore, if God created people with the purpose of bestowing His love on them, His purpose must also have included a mutual and reciprocated love on their part.

But love, by its very nature, must be \_\_\_\_\_. An automaton cannot love its maker.

If they are really to love God, men and women must be able to \_\_\_\_\_ of their own will to love Him, in response to His love.

On the other hand, if Adam was free to love God on his own initiative, he was obviously free also not to love God. If he was able to make the right moral choice, he was necessarily able also to make a \_\_\_\_\_ moral choice.

God’s creation of morally free spiritual beings, “in his own image,” clearly must run the risk of having them reject Him and His love.

It must involve a \_\_\_\_\_ period, to allow them a free decision—hence the test God placed in the Garden of Eden.



*Genesis 2:15-17*

*15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”*

God then called Adam’s attention to the \_\_\_\_\_ of His provision for his every need. He was free to eat of any tree of the garden (a better word, in context, than “every”), as much as he wanted.

He could also eat of any “herb” he wanted (Gen. 1:29). There was not even any restriction against eating of the fruit of “the tree of life.”

There was only one restraint; but it would be this restraint that would \_\_\_\_\_ man’s love for God, giving him an opportunity to reject God’s Word if he so wished.

True love is based on trust, of course; and it would have been altogether \_\_\_\_\_ and appropriate for man to have been so grateful to God for all He had done for him—giving him life, a beautiful home, an abundance of good food in profuse variety, and everything he could need or want—that his own love for God would cause him gladly to follow His will in all things.

Seeing so much evidence of God's love, Adam should naturally assume that any \_\_\_\_\_ coming from God would likewise evidence His love, and therefore willingly obey it.

Thus the one restriction placed by God on Adam (and, a bit later, on Eve) was singularly appropriate for its purpose.

There was \_\_\_\_\_ reason (based on love, not fear) for man to conform to God's command, and \_\_\_\_\_ reason to disobey. If he did disobey, he would be without excuse.

Yet he did have a choice, and so was truly a "\_\_\_\_\_ moral agent" before God. This was the simplest imaginable test of man's attitude toward his Creator.

Would he "trust and obey" because he loved the One Who had shown such love for him?

Or would he doubt God's goodness and \_\_\_\_\_ His control, rejecting and disobeying His Word on even such an apparently trivial restriction as one forbidden fruit in a whole paradise of abundant provision?

If God had NOT given Adam and Eve the choice, they would have essentially been robots, simply doing what they were programmed to do. God created Adam and Eve to be "free" beings, able to make decisions, able to \_\_\_\_\_ between good and evil.

The one forbidden tree was the tree of the knowledge (or "knowing") of good and evil.

The Biblical text does not suggest that there was some magical or poisonous substance in the fruit which would impart such knowledge to its consumers.

Even less is this phrase intended to be a \_\_\_\_\_ for marital relations, as many commentators, both ancient and modern, have for some reason interpreted it.

Nevertheless, eating of the fruit of this tree after it had been specifically forbidden by God would indeed give man a very real knowledge of \_\_\_\_\_.

After all, "evil" can be cogently defined simply as \_\_\_\_\_ of God's will. Disobedience to His will is therefore participation in, and experimental knowledge of, evil.

Man already had knowledge of "\_\_\_\_\_." All he had seen and experienced was "good." Rejection of God's Word would necessarily convey knowledge of "evil" to him. Adam should have obeyed God merely as an expression of his love.

But God, in grace, provided him still further incentive by giving clear \_\_\_\_\_ of the necessary consequences of disobedience.

Rejecting God's love would necessarily create a chasm between man and God, and would break the sweet \_\_\_\_\_ for which man was created.

Since God is the source of life itself, real life is found only in communion and connection with the divine life.



*Genesis 2:15-17*

*... for in the day that you eat from it you will surely die.*

The essence of death (the opposite of life) is therefore \_\_\_\_\_ from God (the opposite of fellowship with God).

The primary warning is undoubtedly that of spiritual death, or separation from God. But this also entails \_\_\_\_\_ death, since God is the source of physical life as well as spiritual life.

Literally, the warning could be read: “Dying, thou shalt die!”

The moment Adam disobeyed God, the principle of \_\_\_\_\_ and death would begin to operate in his body; and, finally, this would overcome the built-in metabolic processes, and he would go back to the dust from which his body was formed.

Even though he continued functioning biologically for over nine hundred years, he died both spiritually and (in principle) physically the \_\_\_\_\_ day he rejected and disobeyed the Word of God. And this same type of act is the basis and root of all \_\_\_\_\_ from that day to this.

### Not Good to be Alone



*Genesis 2:18*

*18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”*

At the end of the six days of creation, God saw that everything He had made was “very good” (Gen. 1:31).

The last act of creation, however, was that of the woman. I guess you could say that He saved the \_\_\_\_\_ for last! :-) Prior to this final work, the creation was NOT YET complete.

Man, especially, was \_\_\_\_\_ without woman! And God clearly said that this was not good.

Now, this does not mean it was evil, but only that it was not yet complete and therefore \_\_\_\_\_.

God Himself, therefore, said “It is not good that the man should be alone....”

All the animals had been made both male and female (Gen. 6:19) and had been instructed to bring forth after their kinds and to multiply on the earth (Gen. 1:22, 24).

Man alone, of all of God’s creatures, had no such companion.

Therefore, God set about to make “a help meet for man” (literally, “a helper like man”).

As He had personally \_\_\_\_\_ man’s body, so He would set about personally to form woman’s body.

Furthermore, He would do this by a remarkable method rich in \_\_\_\_\_ meaning which neither the man nor the woman would ever forget.

### No Suitable Helper Found



*Genesis 2:19-20*

*19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.*

God brought animals to Adam for him to name.

And one of the purposes of this was so Adam could see that he was \_\_\_\_\_.

Now, God didn’t bring all the land animals to be named. In Genesis 1, we are told that on Day Five God created flying creatures and sea creatures, and on Day Six He created cattle (livestock), the beasts of the earth, and creeping things.

When God brought animals to Adam to name, He brought flying creatures, livestock (cattle), and beasts of the field—not beasts of the earth, nor did He bring the creeping things or the sea creatures.

So God obviously limited the kind of animals He brought to be named.

He brought \_\_\_\_\_ for Adam to name and to understand he was all alone as there was no mate for him to be found.

Being the first man, and with a perfect \_\_\_\_\_, Adam could have named all the animals rather quickly and remembered their names afterwards.

As one after another of the animals passed before him (no doubt in pairs, male and female) Adam could not help but be impressed with his own uniqueness—not only in intelligence and spirituality, but also in \_\_\_\_\_.

Each animal had its mate, “but for Adam there was not found a helper suitable for him” (v. 20).

There was clearly no \_\_\_\_\_ between man and the animals. None was like him; none could provide fellowship or companionship for him.

And from this fact alone, it is abundantly clear and certain that he had not recently evolved from them.

The notion of human evolution contradicts the \_\_\_\_\_ statements of Scripture. In all the animal kingdom, there could not be found a “helper suitable for him.”

He alone, of all creatures, was really alone.

And that was not good!

Before God could declare His creation finished and “very good,” this all-important deficiency must be taken care of. God would provide such a helper and companion for Adam, one “like” him, and yet \_\_\_\_\_, perfectly complementing him and completing God’s work.

## Bone of my Bones



*Genesis 2:21-23*

*21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man 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.”*

Having completed His presentation of the animals to Adam, God quite probably explained to Adam what He was about to do (Adam seemed later to have understood clearly how God had formed Eve).

In any case, God put Adam into a “deep sleep.”

Since this sleep was not necessary to prevent pain (as yet, there was no knowledge of pain or suffering in the world), there must have been some other reason for, or some profound spiritual picture in the action. And while Adam slept, God performed a marvelous surgical operation. He used part of Adam’s \_\_\_\_\_ to make the first woman.

Some people think that this account simply cannot be true as it would mean that men would have one less rib than women—and they don’t.

Thus, the question skeptics often like to pose is “IF this is true, then why don’t men have one fewer rib than women?”

That’s a great question. So, think about it.

If a man had an accident and lost his right arm, and sometime later got married and had kids, would his children have no right arms?

Of course not!

Such things are genetically determined. Adam’s descendants would not have one less rib, and even Adam didn’t have to have one less rib. If a rib is removed, but the tissue around the bone (called periosteum) is left, then the rib can grow again. So Adam was made from \_\_\_\_\_, and the woman was made from Adam.

In the New Testament, the Apostle Paul clearly states in 1 Corinthians 11:8 and 11:12 and 1 Timothy 2:13 that woman came from man.

All other men have been born of woman, but the first woman was made from man. (This also attests to the fact that the Apostle Paul accepted Genesis as \_\_\_\_\_ history.)

Now one would think that God would form the woman in the same way He did Adam—directly out of the earth itself. But instead He built her out of the \_\_\_\_\_ of Adam! Adam’s life would become her life.

It is likely that the word “rib” is a poor translation. The Hebrew word *tsela* appears thirty-five times in the Old Testament, and this is the only time it has been rendered “rib.”

Most of the time (in at least twenty of its occurrences) it means simply “\_\_\_\_\_.”

The thought evidently is to stress that woman was made neither from Adam’s head (suggesting superiority to him) nor from his feet (suggesting inferiority), but from his side, indicating equality and \_\_\_\_\_.

Eve was thus made from Adam’s side to work alongside him in carrying out the divine commission to “fill the earth” and to “subdue” it.

She not only had the same “flesh” (that is, body) and “life” (that is, soul) as did Adam, but she also had an eternal spirit, as he did; but the spirit (or, better, the “image of God”) was directly from \_\_\_\_\_, not mediated through Adam as was her physical life.



*Genesis 1:27*

*27 God created man in His own image, in the image of God He created him; male and female He created them.*

The “image of God” was directly given to \_\_\_\_\_ man and woman.

Similarly, although all the descendants of Adam and Eve have inherited their physical and mental characteristics by genetic transmission, yet each individual has an eternal spirit \_\_\_\_\_ from God, and thus himself is capable of personal fellowship with God.

It is God Who “... forms the spirit of man within him” (Zech. 12:1) and at Whose disposal each man’s spirit “returns” (Eccl. 12:7) when his body returns to dust.

When Adam awoke from his deep sleep, and when God had finished forming Eve, He “brought her to the man,” to be with him from that time forth.

When God brought Eve to Adam, the man exclaimed:



*Genesis 2:23*

*23 ...“This is now bone of my bones, and flesh of my flesh: she shall be called Woman [Hebrew isha], because she was taken out of Man [Hebrew ish].”*

(Earlier the Hebrew word adam had been used exclusively for “man.”)

In like manner, God is now forming a \_\_\_\_\_ for Christ (Acts 15:14; Eph. 5:32), as it were, “building up the body” (Eph. 4:11-16).

When this work is finished, God will bring His bride to the Lord Jesus, and He will go to meet her, and she will be \_\_\_\_\_ joined to the Lord (John 14:2-3; 1 Thess. 4:16-17; Revelation 19:7-9; 21:1-4).

## The Origin of Marriage



*Genesis 2:24*

*24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.*

It is significant that the first human institution established by God was that of \_\_\_\_\_.

The long period of human infancy and helplessness requires careful protection and training of the children by their parents.

And so, in His infinite wisdom, God ordained that the \_\_\_\_\_, built on the mutual love and respect of husband and wife, should be the basic human unit of authority and instruction.

This passage of Genesis portrays the origin of marriage.

In fact, Genesis 2:24 was quoted by Jesus in Matthew 19:5 and Mark 10:7-8 in support of the true meaning of marriage.

Marriage is a God-ordained institution and began when God made the first man from dust and the first woman from his side.

In other words, the only \_\_\_\_\_ marriage is between one biologically born man and one biologically born woman.

In these “last days,” our Western world has seen nations legalize what they call “gay marriage. However, there’s really \_\_\_\_\_ such thing as a “gay marriage,” as marriage is an institution God created and ordained, as seen in Genesis 2:24.

For so-called “gay marriage,” we find people having two men or two women in a relationship.

But why do they even stop there? Why not three, or four, or whatever combination? Why not one man with many wives or one woman with many husbands?

You see, the stipulation of \_\_\_\_\_ in marriage comes from the Bible!

Friend, make no mistake, Satan will do everything he can to pervert what God has made.

The more people abandon God’s \_\_\_\_\_ for their own ideas, the more we will see them abandon marriage. Today we are observing increasing polyamorous relationships—any combination of male and female as people themselves decide.

And now that the door has been flung open to \_\_\_\_\_ marriage from being one man and one woman, we see people pushing the envelope to legalize anything and everything.

They claim that as long as people love each other, it doesn’t matter whether it’s two men or two women or whatever.

However, it’s not \_\_\_\_\_ that determines how marriage is defined; it’s God Who defines marriage, and He defines it very clearly as being between one man and one woman, for life.

God’s Word—not our feelings, not our society, nor its ever changing cultural standards—defines \_\_\_\_\_.

## Naked and Not Ashamed



*Genesis 2:25*

*25 And the man and his wife were both naked and were not ashamed.*

When God created Adam and Eve, they didn't wear clothes. In a perfect world, Adam and Eve weren't affected by sin, so they wouldn't have had any moral \_\_\_\_\_.

They would not have experienced the sin of lust, for instance.

Some people have claimed Adam and Eve must have been covered in light so they wouldn't see each other's bodies. But the Bible states they were "naked."

And we must remember, we live in a world affected by sin; we just cannot comprehend what it was like before the Fall in a perfect world.

God spells it out for us in very simple words— "They were naked and not ashamed."

Adam and Eve experienced as perfect adults the beautiful \_\_\_\_\_ that we see in small children—an utter lack of sinful sexuality.

Their minds and thoughts and desires were all perfectly \_\_\_\_\_.

It was marriage the way God intended it to be, and it was \_\_\_\_\_.

And, until next week, we will leave them there in the garden, enjoying God's perfect creation, enjoying each other, and enjoying perfect fellowship with their Creator.