

1 You, God, are my God,  
earnestly I seek you;

**I thirst for you,  
my whole being longs for you,  
in a dry and parched land  
where there is no water.**

2 I have seen you in the sanctuary  
and beheld your power and your glory.

**3 Because your love is better than life,  
my lips will glorify you.**

4 I will praise you as long as I live,  
and in your name I will lift up my hands.

**5 I will be fully satisfied as with the richest of foods;  
with singing lips my mouth will praise you.**

6 On my bed I remember you;  
I think of you through the watches of the night.

**7 Because you are my help,  
I sing in the shadow of your wings.**

8 I cling to you;  
your right hand upholds me.

**9 Those who want to kill me will be destroyed;  
they will go down to the depths of the earth.**

**10 They will be given over to the sword  
and become food for jackals.**

**11 But the king will rejoice in God;  
all who swear by God will glory in him,  
while the mouths of liars will be silenced.**

**What is the genre of Genesis 1? How does that inform/shape your reading of it?**

**Is there a God-given hierarchy between men & women before sin entered into the world and the world was put under a curse?**

**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 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.**

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

**This is the account (toledot) of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.**

***Genesis 2:4***

Toledot is a plural noun related to the verb that means to give birth, to beget, or to father a child. The ESV translates 34 out of its 39 occurrences in the OT with generations. This is slightly misleading; we should not think of Gen X or millennials. Rather, what is meant is offspring or descendants.

*[www.wilrens.org](http://www.wilrens.org)*

This is the toledot (descendants) of Terah's family line. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.

*Genesis 11:27*



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Genesis 2:4 (heavens and earth)

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Genesis 11:27 (Terah)

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Genesis 5:1 (Adam)

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Genesis 25:12 (Ishmael)

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Genesis 6:9 (Noah)

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Genesis 25:19 (Isaac)

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Genesis 10:1 (sons of Noah)

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Genesis 36:1, 9 (Esau)

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Genesis 11:10 (Shem)

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Genesis 37:2 (Jacob)

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These are the descendants (toledot) of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

*Genesis 2:4*

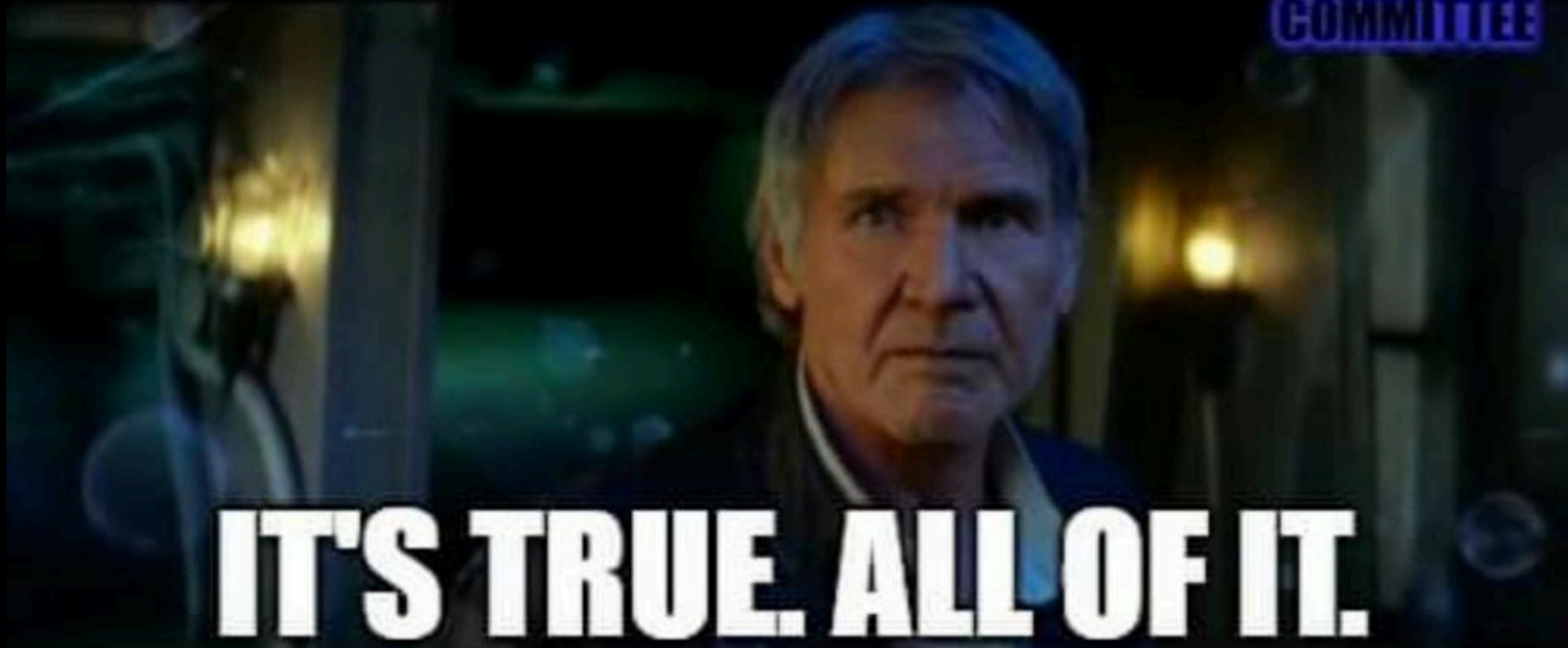
As many commentators point out, Genesis is structured by 10 uses of the word toledot, “generations.” The word means something along the lines of “begotten things,” and the toledot statements head the various sections of Genesis. When Genesis 2:4 announces “these are the begettings of heaven and earth” and then proceeds to recount the creation of Adam and Eve, we are to understand that the first human couple are products of the marriage of heaven and earth.

*Peter Leithart*

After the gods have finished praising him for his great victory and the art of his creation, Marduk consults with the god Ea (the god of wisdom) and decides to create human beings from the remains of whichever of the gods encouraged Tiamat to make war. Quingu is charged as guilty and killed and, from his blood, Ea creates Lullu, the first man, to be a helper to the gods in their eternal task of maintaining order and keeping chaos at bay. As the poem phrases it, "Ea created mankind/On whom he imposed the service of the gods, and set the gods free".

*Joshua Mark,  
"Enuma Elish - The Babylonian Epic of Creation"  
World History Encyclopedia*

CHURCH MEME  
COMMITTEE

A close-up shot of Harrison Ford with a serious expression, looking slightly to the right. The background is dark with some industrial elements and warm lighting.

**IT'S TRUE. ALL OF IT.**

A medium shot of Michael B. Jordan and Ariana DeBose. They are in a futuristic, industrial environment with blue and green lighting. Jordan is on the left, looking forward, and DeBose is on the right, looking slightly to the left.

**BUT THE BIBLE HAS CONTRADICT...**

A close-up shot of Harrison Ford with a serious expression, looking slightly to the right. The background is dark with some industrial elements and warm lighting.

**HERMENEUTICS.**

5 Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no adam to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground (ha-adamah). 7 Then the Lord God formed ha-adam from the dust of the ground (ha-adamah) and breathed into his nostrils the breath of life, and ha-adam became a hayah lenephesh (living being).  
Genesis 2:5-7

# adam/ha-adamah

## Range of meaning

- Humanity/humankind
- A human being (no gender), literally an “earth creature” (!)
- A male human being
- Adam, the first, male human being (1st unambiguous use of this is in Genesis 4)

8 Now the Lord God had planted a garden in the east, in Eden; and there he put ha-adam he had formed. 9 The Lord God made all kinds of trees grow out of ha-adamah—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.

Genesis 2:8-9



26 Then God said, “Let us make adam in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.

”27 So God created ha’adam in his own image, in the image of God he created them; male (zakar) and female (neqebar) he created them.

28 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

*Genesis 1:26-28*

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 Ashur. And the fourth river is the Euphrates.

*Genesis 2:10-14*

15 The Lord God took ha-adam and put him in the Garden of Eden to work it and take care of it. 16 And the Lord God commanded ha-adam, “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 from it you will certainly die.”

*Genesis 2:15-17*

The Lord God said, “It is not good for ha-adam to be alone. I will make a ezer kenigdo for him.”

*Genesis 2:18*

















God created the woman as an ezer. The word ezer occurs twenty-one times in the Old Testament. In two cases it refers to the first woman, Eve, in Genesis 2. Three times it refers to powerful nations Israel called on for help when besieged. In the sixteen remaining cases the word refers to God as our help. He is the one who comes alongside us in our helplessness. That's the meaning of ezer. Because God is not subordinate to his creatures, any idea that an ezer-helper is inferior is untenable. In his book *Man and Woman: One in Christ*, Philip Payne puts it this way: "The noun used here [ezer] throughout the Old Testament does not suggest 'helper' as in 'servant,' but help, savior, rescuer, protector as in 'God is our help.' In no other occurrence in the Old Testament does this refer to an inferior, but always to a superior or an equal... 'help' expresses that the woman is a help/strength who rescues or saves man."

*theologyofwork.org*

19 Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to ha-adam to see what he would name them; and whatever ha-adam called (yiq-ra) each living creature, that was its name (shem). 20 So ha-adam gave names (shem-ot) to all the livestock, the birds in the sky and all the wild animals.

But for ha-adam no ezer kenigdo was found.

*Genesis 2:19-20*

21 So the Lord God caused ha-adam to fall into a deep sleep; and while he was sleeping, he took one of ha-adam ribs and then closed up the place with flesh. 22 Then the Lord God made isshah from the rib he had taken out of ha-adam, and he brought her to ha-adam.

23 Ha-adam said,  
“This is now bone of my bones  
and flesh of my flesh;  
she shall be called (yiqra) isshah,  
for she was taken out of ish.”

*Genesis 2:21-23*

The verb call (yiqar) by itself does not mean naming; only when joined to the noun name (shem) does it become part of a naming formula....The earth creature exclaims, “This shall be called isshah. The noun name (shem) is strikingly absent from the poetry. Hence, in calling the woman, the man is not establishing power over her but rejoicing in the mutuality”

Phyllis Tribble, *God and the Rhetoric of Sexuality*

24 That is why ish leaves his father and mother and is united to his isshah, and they become one flesh.  
25 Ha-adam and his isshah were both naked, and they felt no shame.

*Genesis 2:24-25*



Genesis 2 ends with a situation of harmony, where the woman is the “corresponding companion” to the man, where there is mutual equality between them, and there is no hint of subordination or hierarchy. In Genesis 1, God told both man and woman to fill the earth and to exercise stewardship over it. In a corresponding passage in Genesis 2:15, ha-adam is told to cultivate the earth, and the human being is commanded not to eat of the fruit of the tree of the knowledge of good and evil (vv. 16-17)—the woman does not yet exist, so she cannot receive either command at this point—but nowhere is the man given authority over the woman; nor is he commanded to exercise authority over her or she to obey him. At the end of the passage, the two who had come to exist because God had taken the woman from the man are now “one flesh”. The unity of “one flesh” points to both the equality and completeness. There is no hint of hierarchy of any kind, let alone gender-hierarchy in either Genesis 1 or 2.

*William Witt, Icons of Christ*

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