



*Deborah's Messianic Ministries*

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## **Genesis 2 - Creation: An Image-Bearer**

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The environment detailed in PEREK BET/Chapter 2, although described in physical terms, is of a more spiritual nature - for God has created everything specifically for man. However, in return he must obey God in order to enjoy this special relationship. In this environment, the fate of man is a direct function of his deeds.

**So which story of Creation is 'correct', PEREK ALEPH or PEREK BET? As you probably have guessed - both, for in daily life man finds himself involved in both a physical and spiritual environment.**

Man, definitely exists in a physical world in which he must confront nature and find his purpose within its framework (PEREK ALEPH). There, he must struggle with nature in order to survive; **yet he must realize that God Himself is the master over all of these Creations. However, at the same time, man also exists in a spiritual environment that allows him to develop a relationship with his Creator (PEREK BET). In it, he can find spiritual life by following God's commandments while striving towards perfection. Should he not recognize the existence of this potential, he defaults to 'spiritual death' - man's greatest punishment.**

Why does the Torah begin with this 'double' story of Creation? We need only to quote the Ramban (in response to this question, which is raised by the first Rashi of Chumash):

**"There is a great need to begin the Torah with the story of Creation, for it is the "shoresh ha'emunah", the very root of our belief in God."**

Understanding man's potential to develop a relationship with God on the spiritual level, while recognizing the purpose of his placement in a physical world as well, should be the first topic of Sefer Breishit, for it will emerge as a primary theme of the entire Torah. Rabbi Menachem Leibtag

**In this Torah Portion (Chapter 2 -3) we have the first Commands/Mitzvot and Sins**

### **Commands:**

1. Blessed the 7th day and sanctified it
2. To Tend and Keep the Garden
3. Do not eat from the Tree of the Knowledge of Good and Evil for in that day you shall die
4. Man to leave father and mother and cling to wife
5. First offerings spoken of – YHWH uses animal skins to cloth Adam & Eve. Animal had to be sacrificed in order to cover them.

### **Sins:**

1. Ate of the fruit – Disobeyed YHWH's command
2. Unacceptable offering
3. First murder – Cain kills Abel
4. First Martyr – Abel

**Chumash – “Let Us make Man”** This preamble indicates that man was created with great deliberation and wisdom. God did not say “let the earth bring forth” as He did with other creatures; instead man was brought into being with the deepest involvement of Divine Providence and wisdom.

“In our Image” In our mold (Rashi) meaning that God had prepared the mold with which He would now shape man “After our Likeness” with the power of understanding and intellect. Adam was created to be a son. Man is the focal point of the entire creation process in Chapter 2 as almost every act taken by God is for the sake of Man.

- **2:5 – No vegetation can grow before man is created**
- **2:8 – God plants a special garden for man to live in**
- **2:15- God employs man to work in His garden**
- **2:19- God creates the animals**
- **2:21-23-God creates a wife for man**

Man enters into a relationship with God that contains REWARD and PUNISHMENT, his is now responsible for his actions via his free will, ie. Choice.

**For the first time in the Torah we find God commands a man**

**R.A. Morrey, Death and the Afterlife:** The biblical teaching on creation explains the noble side of man. Man is not a part of the cosmic machine, because he is a special creation of Elohim. Thus he is not a dog or a Elohim, but man was made in “the image of Elohim.”

**Then Elohim said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky, and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And Elohim created man in His own image, in the image of Elohim He created him; male and female He created them. (Gen. 1:26, 27)**

As the image-bearer of Elohim, man was created with true free will and was not mechanistically determined by internal or external factors, because he was created to reflect Elohim’s free and sovereign will in subduing the world.

**And Elohim blessed them; and Elohim said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.” (Gen. 1:28)**

Thus the world was not made to control man in some mechanistic or deterministic way, but man was made to control the world in a personal and rational way.

**What is the “image of Elohim” in which man was created?** Despite all the elaborate attempts to read highly technical, theological, and philosophical concepts into the biblical words “the image of Elohim,” we should take them in their simplest meaning as they would have been understood by the people to whom Moses wrote. In this sense, “the image of Elohim” simply meant that man was created to be and do on a finite level what Elohim was and did on an infinite level.

**The “image of Elohim” simply means that man reflects his creator in those capacities and capabilities which separate him from the rest of the creation.** The nobility, uniqueness, meaning, worth and significance of man all rest on his being made in the image of Elohim and being placed over the world as Elohim’s prophet, priest, and king (Gen. 1:26, 27). This is why the Apostle Paul could refer to Jesus as the messianic image-bearer of Elohim (Col. 1:15). As the

second Adam, Christ was the full and complete image-bearer. This is why Christ could say that to see Him was to see the Father (John 14:9).

In terms of our self-image, we must view ourselves as uniquely wonderful, intrinsically valuable and richly invested with meaning, significance and purpose. Man was created to glorify Elohim and to enjoy Him and His creation. Man is not worthless. Psalm 139

In the light of the dignity and worth of man as the unique image-bearer of Elohim, we cannot accept, therefore, the idea of the conditional immortalists that man's death can be reduced to the death of brute beasts. What they fail to realize is that man is far too wonderful to die like a dog. A conscious afterlife is exactly what we would expect of such a wonderful creation as man.<sup>1</sup>

**Dr. Arnold Fructenbaum: The image of Elohim in man includes certain facets of the outward image, as well as the inward image, and four things should be noted:**

first, it refers to those features of Elohim which are also true of man;

secondly, there is one feature that no longer exists, and that is unconfirmed creaturely holiness which was lost in the Fall; thirdly, there are still other features that Elohim and man share, so man still has the image of Elohim in him, but it is marred; and fourthly, although it is marred, there is still enough of it left that men are commanded to respect their fellow man accordingly.

**The content of the image of Elohim in man is not a physical likeness, but it is a personal likeness, a spiritual likeness, a moral likeness, a social likeness, and an authoritative likeness.**<sup>2</sup>

**(Gen 2:4 TLV) These are the genealogical records of the heavens and the earth when they were created, at the time when Adonai Elohim made land and sky.**

(Gen 2:5 TLV) Now no shrub of the field was in the land yet, and no green plants of the field had sprouted yet. **For Adonai Elohim had not caused it to rain upon the land, and there was no one to work the ground.**

(Gen 2:6 TLV) **But a mist came up from the land** and watered the whole surface of the ground.

(Gen 2:7 TLV) **Then Adonai Elohim formed the man out of the dust from the ground and He breathed into his nostrils a breath of life—so the man became a living being.**

## **B. The Formation of Man—Genesis 2:7**

### **1. The Material Part of Man—Genesis 2:7a**

*And YHVH Elohim formed man of the dust of the ground.*

The actual formation of man begins with the creation of the material part of man in verse 7a: *And YHVH Elohim formed man*. The Hebrew word here for *formed* is *yatzar* and means “to mold” or “to shape by design.” Genesis 1:26–27 uses the Hebrew word *bara*, meaning “He created.” This refers to a work only Elohim can do: creation out of nothing. In the case of Adam's creation, the word *yatzar* is not emphasizing a work out of nothing, but a work out of something. Although it is a work out of something, it is also a work that only Elohim can do. The Hebrew word means “to form” or “to shape out of a particular substance.” It is used, for example, of a potter shaping pottery in **2 Samuel 17:28; Isaiah 29:16; and Jeremiah 18:1–17**. It is also used of a goldsmith making idols in **Isaiah 44:9 and**

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<sup>1</sup> Morey, R. A. (1984). [\*Death and the afterlife\*](#) (pp. 36–38). Minneapolis, MN: Bethany House.

<sup>2</sup> Fruchtenbaum, A. G. (1983). [\*The Messianic Bible Study Collection\*](#) (Vol. 88, p. 4). Tustin, CA: Ariel Ministries.

**Habakkuk 2:18. In Isaiah 49:5, it is used of the shaping of the Messiah's body in the womb.** Indeed, we are told that Elohim does fashion things:

- Psalm 33:15 speaks of Elohim's fashioning the hearts;
- in Psalm 94:9, Elohim formed the eye;
- in Psalm 119:73, Elohim formed man. Thus, Elohim fashioned the human body.

**Furthermore, man was formed out of *the dust of the ground*. The Hebrew word used is not *aphar*, which means *dust*, but *adamah*, which means *ground*.** Man was created from the *ground* itself. The picture is that of something made out of clay, and this is reaffirmed elsewhere:

- in **Job 4:19**, humanity *dwells in works of clay whose foundation is the dust*;
- in **Job 10:8–9**, Elohim's hands *formed man out of clay* and can return him to dust;
- in **Job 33:6**, man was *formed out of clay*;
- in **Isaiah 45:9**, man was made of clay. This emphasizes the humble origin of man, and, in fact, the name of the first man, Adam, is related to the Hebrew word for ground. In Hebrew, his name is *Adam* and the ground is *adamah*. The best way to translate this figure of speech is, "Elohim formed the earthling from the earth," which reflects beautifully that Elohim created *Adam* from the *adamah*.

The fact that this emphasizes the humble origins of man is seen in three ways the words are used elsewhere.

**Sometimes the word is used as a symbol of little worth:**

- Genesis 18:27: *who am I but dust*;
- Joshua 7:6: *they put dust upon their heads*;
- 1 Samuel 2:8: *He raises up the poor out of the dust*;
- 1 Kings 16:2: *I exalted them out of the dust*;
- 2 Kings 13:7: *made them like the dust in threshing*;
- Job 2:12: *sprinkled dust upon their heads toward heaven*;
- Job 16:15: *have laid my horn [head] in the dust*;
- Job 42:6: *and repent in dust*;
- Psalm 18:42: *I beat them small as the dust ... as the mire [dirt] of the streets*;
- Psalm 72:9: *his enemies shall lick the dust*;
- Psalm 103:14: *He remembers that we are dust*;
- Psalm 119:25: *my soul cleaves unto the dust*; Lamentations 2:10: *they have cast up dust upon their heads*;
- Lamentations 3:29: *let him put his mouth in the dust*;
- Ezekiel 27:30: *cast up dust upon their heads*;
- Micah 1:10: *rolled myself in the dust*;
- Revelation 18:19: *they cast dust on their heads*.

**A second way it is used is as a symbol of judgment:**

for the serpent in

- Genesis 3:14: *dust shall you eat all the days of your life*;
- Isaiah 65:25: *dust shall be the serpent's food*.

**The third way it is used is as a symbol of death:**

- Genesis 3:19: *dust you are, and unto dust shall you return*;
- Job 7:21: *For now will I lie down in the dust; ... but I shall not be*;

- Job 17:16: *It shall go down to the bars of Sheol, when once there is rest in the dust;*
- Job 20:11: *His bones are full of his youth, but it shall lie down with him in the dust;*
- Job 21:26: *They lie down alike in the dust, and the worm covers them;*
- Psalm 22:15: *And you have brought me into the dust of death;*
- Psalm 22:29: *All they that go down to the dust ... even he that cannot keep his soul alive;*
- Isaiah 26:19: *you that dwell in the dust; and*
- Daniel 12:2: *them that sleep in the dust.*

In rabbinic tradition, the rabbis taught that the dust was gathered from all parts of the world to make Adam, and dust was also collected from the future site of the Altar to symbolize that the Altar would make atonement for man's sins. This, therefore, deals with the creation of the material part of man.

## 2. The Immaterial Part of Man—Genesis 2:7b

*and breathed into his nostrils the breath of life; and man became a living soul.*

The creation of the immaterial part of man is in the first part of verse 7b: *and breathed into his nostrils the breath of life.* **The Hebrew word for *breath* is *neshamah*, and is used twenty-five times in the Tenach.** Here it brings animation, causing man to become *a living soul*. It is used to bring spiritual understanding in Job 32:8: *the breath of the Almighty gives them understanding.* **The result of this *neshamah Elohim*, this *neshamah* of Elohim, is that it gives man a moral capacity.**

Verse 7 goes on to say: *and man became a living soul* [or spirit]. **The Hebrew word for *soul* or *spirit* is *ruach*.** This word is used of Elohim, of man, of animals, even of false gods/elohims. **The word *neshamah* is used only of Elohim and of man with one exception, Genesis 7:22, when it is used vaguely of animals. It is this *neshamah* that produces life in man.** If Elohim were to take back His spirit, His *ruach*, and His breath, His *neshamah*,

- Job 34:14–15 states: *all flesh shall perish together, and man shall turn again unto dust;*
- Psalm 104:29: *You take away their breath [neshamah], they die, and return to their dust;*
- Isaiah 2:22: *whose breath [neshamah] is in his nostrils; for wherein is he to be accounted of?*  
It is this principle that produces the life in man.

**But what about man in relationship to animals? The word *neshamah* is used of life just once in connection with animals (Gen. 7:22), but only to man is this *neshamah* given directly.** The point is that, while both man and animals have the spirit of life in them, only man is eternal because it is uniquely given to man. Animals, when they die, have no further existence, **but the immaterial part of man continues to exist after death, even though the material part of man has died. All of this means that the man is spirit. The result is that *man became a living soul.***

There are two Hebrew words for *living soul*: **first, *nephesh*, meaning “soul”; and secondly, *chayah*, meaning “life” or “living.” Although *nephesh chayah* is found in man, it is also found in animals.** The mention of *nephesh chayah* in relationship to animals is found in Genesis 1:24, 30; and 2:19. Again, the difference is that the living soul of animals is connected with the temporary life of the body; so that when the body dies, there is no continuation of the principle of life or the spirit of life. **Not so with man. His soul is an eternal soul, an ongoing living spirit.** When the physical or material part of man finally dies, the immaterial part of man continues to exist. Like the body, the soul spirit of man is far more complex. It is eternal, which would not be true of the animal principle of life, the animal soul or animal spirit. This point is reaffirmed in **1 Corinthians 15:45: *The first man Adam became a living soul.***

Again, you have these terms or combination of terms that are used for both man and animal. The difference is that it is temporary with the animal and dies with the body. With man, it is eternal; the body will die but the immaterial part of man will continue to exist. As both have this principle of soul

spirit, what then is the real difference? The chief difference that makes man eternal and animals non eternal is that man's uniqueness lies in the fact that he has the image of Elohim. Animals were not created in Elohim's image. This key distinction, therefore, renders man eternal. Furthermore, both man and animal have material substances, both of which die.

Another fundamental difference, however, is that the bodies of animals will never be resurrected because they have no eternal souls. Because they lack eternal souls, it is permissible to have animals slaughtered and to be eaten as meat for man, something that will come up later in the Noachic Covenant of Genesis 9. **Both believers and unbelievers of humanity will some day undergo resurrection, to two different destinies, to be sure, but both will experience resurrection from the dead. Again, whatever similarities there are in the material and immaterial parts of man and animal, there is the distinction of man existing eternally, because man alone was made in the image of Elohim.**<sup>3</sup>

(Gen 2:8 TLV) Then **Adonai Elohim planted a garden in Eden in the east, and there He put the man whom He had formed.**

(Gen 2:9 TLV) Then Adonai Elohim caused to sprout from the ground every tree that was desirable to look at and good for food. **Now the Tree of Life** was in the middle of the garden, and also the **Tree of Knowledge of Good and Evil.**

(Gen 2:10 TLV) A river flowed out of Eden to water the garden. From there it divided and became four riverheads.

(Gen 2:11 TLV) The name of the first is Pishon, the one that winds around the whole land of the Havilah, where there is gold.

(Gen 2:12 TLV) The gold of that land is good—bdellium and lapis lazuli stones are also there.

(Gen 2:13 TLV) The name of the second river is Gihon—it winds around the whole land of Cush.

(Gen 2:14 TLV) The name of the third river is Tigris—it runs east of Assyria. And the fourth river is Euphrates.

#### **A. The Planting of the Garden—Genesis 2:8–9**

*And YHVH Elohim planted a garden eastward, in Eden; and there he put the man whom he had formed.*

From this perspective, *eastward* would mean Mesopotamia, the eastern part of Eden. Adam was created west of Eden and now Elohim makes *a garden eastward, in Eden* in verse 8a. *YHVH Elohim planted a garden*, which rectified the previous state in which there was no vegetation in the garden of verse 5. By His act, vegetation is now in full bloom. Although we call it the “Garden of Eden,” it **is actually a garden in Eden**, referring to a specific place. **The root meaning of Eden is “watering.”** You can see the implication of the root in Psalm 36:9. In its singular form, it is found thirteen times in the Tenach; in its plural form, it is found three times. **The etymological meaning is “a place that is well watered”** as is seen in Genesis 13:10. Three times, we are clearly told that the garden itself is distinguished from Eden (Gen. 2:8, 10; 4:16). **Again, it is not the Garden of Eden, but the garden in Eden.**

The text continues in verse 8b: *and there he put the man whom he had formed*. Man was placed there as his abode; this was to be his abode during his state of innocence. Some other names for Eden and the garden include: the Garden of YHVH (Gen. 13:10; Is. 51:3) and the Garden of Elohim (Ezek. 28:13; 31:9). Keep in mind that it is never called the Garden of Eden, but it is a garden *in Eden*.

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<sup>3</sup> Fruchtenbaum, A. G. (1983). [\*The Messianic Bible Study Collection\*](#) (Vol. 187, pp. 5–7). Tustin, CA: Ariel Ministries.

Adam is then told about the trees of the garden in verse 9: *And out of the ground made YHVH Elohim 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 the knowledge of good and evil.*

**Every tree had two requirements.** First, every tree was to be *pleasant to the sight*, having aesthetic value; and, secondly, *every tree* was to be *good for food*, having nutritional value.

**The first tree, called *the tree of life*, was also in the midst of the garden.** This tree would be the means of preserving and promoting life in a blissful state. It would confirm man in his physical life for all eternity. Eating from this tree would render physical death impossible. It was placed in the center of the garden in Eden. **Other references to the same tree are found in Genesis 3:22, 24; Proverbs 3:18; 11:30; 13:12; 15:4; Revelation 2:7; 22:2, 14, and 19.**

**A second tree is then mentioned: *the tree of the knowledge of good and evil.*** The only place this tree is mentioned is here and again in Genesis 2:17. It carries the concept of having the power to decide for oneself what is in one's best interests and what is not, such as whether to be like Elohim. Deuteronomy 1:39 uses this concept in regard to young ones, but those who are old enough to make responsible decisions; 1 Kings 3:9 applies it in regard to making responsible decisions. The concept of *good and evil* emphasizes the power of making decisions for one's welfare, one way or the other. In Christian tradition, it is often portrayed as an apple tree, but the text does not say that the fruit is an apple.

**What are the rabbinic views of the tree?** Among the rabbis, there were different views. Some felt this was the vine, because no other fruit causes so much misery and distress. Other rabbis thought it was wheat, because it was thought at that time that wheat grew on trees. Since wheat represents knowledge, a child begins to learn only when he is old enough to eat wheat. A third rabbinic view was that it was a fig tree because the leaves were used to cover their nakedness. Another view was that it was the citron or, in Hebrew, the *etrog*, because Eve saw that it was *good for food* (Gen. 3:6); this refers to the part that has taste which, in rabbinic tradition, is the *etrog*.

## **B. The Rivers of the Garden—Genesis 2:10–14**

This section contains details of the specific rivers of the garden. First, we read about the source of the four rivers in verse 10: *And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.*

From the land of Eden, a single river entered into the garden. Upon entering the garden, it split into four rivers, and the text then describes each river.

The first river is named in verses 11–12: *The name of the first is Pishon: that is it which compasses the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone.*

Today this river is unknown, though rabbinic tradition believed it to be the Nile River. The *land of Havilah*, mentioned in Genesis 25:18, is now Central Arabia, east of Israel. We know where *the land of Havilah* is, but we do not know the location of the river in the land. Verses 11b–12 state that this is a place *where there is gold; and the gold of that land is good*. In that place is *bdellium*, a sweet smelling aromatic gum from the camphor plants. It also mentions the existence of *onyx stone*, thereby emphasizing the wealth of the land in both water and gems. These gems are the remains of the pre Satanic fall. Prior to Satan's fall, this earth was covered by various precious stones, as mentioned in Ezekiel 28:13.

The second river is named in verse 13: *And the name of the second river is Gihon: the same is it that compasses the whole land of Cush.*

This river is also unknown to us today. *It compasses the whole land of Cush.* The word *Cush* is often used of the land of Ethiopia, but this would create a geographical problem in this context. Another place that also goes by the name of *Cush* is the land of the Cassites, sometimes spelled Kassites, and also known as the Cosseans. This is located east of Mesopotamia and east of the Tigris River. This particular *Cush* is the one intended, as it fits the geography rather well.

The third river is named in verse 14: *And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates.*

This river is known today as the Tigris River. It is that *which goes in front of Assyria*; the Tigris River is in Assyria, which is modern day northern Iraq.

*And the fourth river is the Euphrates* in verse 14b. This river is well known today; it is located in ancient Babylonia or what is modern day southern Iraq. These are the four rivers, two of which are known to us and two of which are not. The geographical differences, in all likelihood, are due to the effects of the Noahic Flood, which changed the geography at that time.

To summarize the description of the garden in Eden, it was a very well watered garden. Because Adam would till the ground, he would not need to go very far to find water. Furthermore, trees were already planted there, which were pleasant to the eyes and good for food. What is learned of the trees of the garden is that Elohim deliberately created a place for both sustenance and for beauty to be enjoyed.<sup>4</sup>

(Gen 2:15 TLV) **Then Adonai Elohim took the man and gave him rest in the Garden of Eden in order to cultivate and watch over it.**

(Gen 2:16 TLV) Then Adonai Elohim commanded the man saying, “From all the trees of the garden you are most welcome to eat.

(Gen 2:17 TLV) **But of the Tree of the Knowledge of Good and Evil you must not eat. For when you eat from it, you most assuredly will die!”**

## **THE EDENIC COVENANT—GENESIS 2:15–17**

There are two parts to the Edenic Covenant. **The first part is found in Genesis 1:28–30 and covers the first four provisions: first, to populate the earth; secondly, to have authority over the material world; thirdly, to have authority over the animal kingdom; and fourthly, to have a vegetarian diet.** The second part of the Edenic Covenant and the remaining three provisions: the physical labor in the garden; the permitted foods and forbidden foods in the garden; and the penalty for disobedience.<sup>5</sup>

### **Physical Labor in the Garden—Genesis 2:15**

*And YHVH Elohim took the man, and put him into the garden of Eden to dress it and to keep it.*

**The fifth provision of the Edenic Covenant concerns physical labor in the garden:** *to dress it and to keep it.* The action was: *And YHVH Elohim took the man* from the actual place where his creation occurred, *and put him into the Garden of Eden*; Adam was created outside the garden and then placed

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<sup>4</sup> Fruchtenbaum, A. G. (1983). [The Messianic Bible Study Collection](#) (Vol. 187, pp. 7–10). Tustin, CA: Ariel Ministries.

<sup>5</sup> Fruchtenbaum, A. G. (1983). [The Messianic Bible Study Collection](#) (Vol. 187, p. 10). Tustin, CA: Ariel Ministries.



inside. The Hebrew word for put literally means “to rest.” Elohim “rested” him in the garden in Eden, for the garden was a rest just as the Promised Land is a rest in Psalm 95:11.

The purpose was twofold: *to dress it*, meaning “to work” and “to serve.” Notice that physical activity was part of the original creation. Work did not come only after the Fall of man, it was already there before the Fall. **Physical activity was spiritual service to Elohim. Man is there, not to be served, but to be a servant.** Then the verse states: *to keep it*. This is a Hebrew word that means “to guard” as it is used in Genesis 3:24. It means, “to keep obedience,” “to exercise great care over to the point of guarding.” **Keeping the garden would be an act of obedience to Elohim.**

Again, labor was very much a part of the perfect state. At this point, however, the labor was easy, and the land produced easily. It was not toilsome labor, not sweat producing labor. This would come only after the Fall.<sup>6</sup>

### Keep/Guard H8104

שמר

**šāmar:** A verb meaning to watch, to keep, to preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard. The verb means to watch, to guard, to care for. Adam and Eve were to watch over and care for the Garden of Eden where the Lord had placed them (Gen 2:15); cultic and holy things were to be taken care of dutifully by priests (2Ki 22:14). The word can suggest the idea of protecting: David gave orders to keep Absalom safe (1Sa 26:15; 2Sa 18:12); the Lord keeps those who look to Him (Psa 121:7). The word can mean to simply save or to preserve certain items; objects could be delivered to another person for safekeeping (Gen 41:35; Exo 22:7 [6]). The word also means to pay close attention to: Eli the priest continued to observe Hannah's lips closely as she prayed (1Sa 1:12; Isa 42:20). Closely related to this meaning is the connotation to continue to do something, as when Joab maintained his siege of the city of Rabbah (2Sa 11:16). The verb also indicates caring for sheep (1Sa 17:20).

**The Hebrew word means to maintain or to observe something for a purpose and is followed by another verb indicating the purpose or manner, as in the following examples: Israel was to observe the laws of the Lord, so as to do them (Deu 4:6; Deu 5:1); Balaam had to observe accurately what he had been charged with (Num 23:12); and Israel was responsible to keep the way of the Lord and walk in it (Gen 17:9; Gen 18:19).**

**keep.** Heb. keep diligently, watch, guard, keep safe, protect, preserve. used at \*Gen 3:24, Exo 16:28; Exo 22:7; Exo 22:10; Exo 23:20, Num 8:26, Deu 4:2; Deu 5:12; Deu 5:29; Deu 6:2; Deu 6:17; Deu 7:8; \*Jos 10:18; Jos 22:5; Jos 23:6, \*1Sa 7:1, 2Sa 15:16; 2Sa 16:21; 2Sa 20:3, 1Ki 2:3; 1Ki 3:14; 1Ki 8:58; 1Ki 8:61; 1Ki 11:38, 2Ki 23:3, 1Ch 22:12; 1Ch 29:19, 2Ch 34:31, Psa 19:11; \*Psa 91:11; \*Psa 119:4; Psa 119:5; Psa 119:57; Psa 119:60; Psa 119:106, Pro 6:24; Pro 7:5, Ecc 3:6, Eze 17:14,

### Permitted Food and Forbidden Food in the Garden—Genesis 2:16–17a

*And YHVH Elohim commanded the man, saying, Of every tree of the garden you may freely eat.*

**The sixth provision contained in the Edenic Covenant is the food that was permitted and forbidden.** The first actual command is in Scripture in verse 16a: *And YHVH Elohim commanded the man, saying.* First, He deals with that which is permitted in verse 16b: *Of every tree of the garden you mayest freely eat.* Man was still to be strictly vegetarian; he could eat of any of the vegetables.

Then, there is the one prohibition in verse 17a: *but of the tree of the knowledge of good and evil, you shall not eat of it.*

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<sup>6</sup> Fruchtenbaum, A. G. (1983). [\*The Messianic Bible Study Collection\*](#) (Vol. 187, p. 10). Tustin, CA: Ariel Ministries.

**This prohibition was the one test to see how man would respond to the will of Elohim. It was a test of the recognition of and submission to the will of Elohim. Man was not to assume that, just because he was given authority over the earth, he was independent of Elohim and exempt from Elohim's law.**

**The question is, "Will man, like Satan, reject Elohim's right to rule, by declaring himself to be independent of Elohim?" This test was only for a probationary period of time. Man was created in a state of unconfirmed, creaturely holiness, meaning he was created holy but, at this point, that holiness was unconfirmed. Man was given the power of contrary choice: the ability to choose contrary to his nature. He was perfect and holy, but he had the ability to make an unholy and imperfect choice. On his own, man must choose to love Elohim and to obey Elohim. **Had man passed this test, his holiness would have eventually been confirmed without the ability to commit sin.****

**A similar thing happened with the angels. At the rebellion of Satan, the angels were given a choice. They had the power of contrary choice, so those who followed Satan became confirmed in their wickedness and now cannot help but sin.**

**The angels who did not choose Satan became confirmed in their holiness and now no longer have the ability to choose to sin. Their holiness is confirmed.** After a period of probation, had man passed the test, he, too, would have been confirmed in his holiness. Instead, he became confirmed in his unholiness; he has a sin nature; he cannot help but sin. Man will remain in that condition until Elohim initiates a change. Those of us who are believers will have our resurrection bodies; then, with our righteousness confirmed, we will no longer have the capacity to sin.<sup>7</sup>

### **The Penalty for Disobedience—Genesis 2:17b**

*for in the day that you eat thereof you shall surely die.*

**The seventh provision of the Edenic Covenant is the penalty: spiritual death.** Death was to come on the same day as the violation: *in the day that you eat thereof*. Obviously, this refers to spiritual death because **Adam did not die physically the day he ate. He did die spiritually, which means separation from Elohim. The Hebrew phrase is *mot tamut*, using the same Hebrew root together twice to render it very emphatic; a literal translation would be, "dying you shall surely die."** This form is found fourteen times: Genesis 2:17; 3:4; 20:7; 1 Samuel 14:44; 22:16; 1 Kings 2:37, 42; 2 Kings 1:4, 6, 16; Jeremiah 26:8; Ezekiel 3:18; 33:8 and 14. It implies an announcement of a death sentence either by divine or royal decree. In the context of the Book of Genesis, it is a divine decree, thus, we have here the concept of original sin.<sup>8</sup>

**You shall surely die.** Materialists in theology (like the ancient Arians and their modern day counterpart the Jehovah's Witnesses, among others) misconstrue [Gen 2:17](#), where God threatened death for eating of the forbidden tree. They take the "death" threatened to be physical death. This interpretation is flawed because

- (1) Adam and Eve did not physically die immediately on the very day that they ate from the forbidden tree;
- (2) That they did immediately die spiritually is most evident because they
  - (a) became conscious of shame and nakedness;

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<sup>7</sup> Fruchtenbaum, A. G. (1983). [The Messianic Bible Study Collection](#) (Vol. 187, pp. 10–11). Tustin, CA: Ariel Ministries.

<sup>8</sup> Fruchtenbaum, A. G. (1983). [The Messianic Bible Study Collection](#) (Vol. 187, pp. 11–12). Tustin, CA: Ariel Ministries.

(b) feared meeting YHVH Elohim in the garden, whose presence they once welcomed and enjoyed.

(c) attempted to hide from YHVH Elohim, all indicating a change in spiritual status and relationship;

(3) This relationship was not restored until God

(a) made specific provision for them when He clothed them with animal skins (representing the need for blood sacrifice in the atonement) which in type reflect the later animal sacrifices under the Mosaic law which prefigured the priestly-sacrificial atonement of our Savior, Yeshua HaMashiach; and

(b) promised a coming Redeemer ([Gen 3:15](#));

(4) in [Gen 3:15](#) God presented to Adam and Eve the first promise of the Divine Redeemer who would ultimately atone for their sins, making their salvation possible;

(5) if one traces the term "death" through the pages of Scripture it becomes clear that it is used in at least two senses: physical death (which is NOT in view here in [Gen 2:17](#)) and spiritual death, which is undoubtedly the meaning to be given here, as proven by the context and such usage found in [Eph 2:1-6](#); [1Ti 5:6](#); +\*\*[1Pe 4:6](#); [1Jn 5:16](#), and numerous other passages, including texts in the Hebrew Scriptures ([Eze 18:4](#) note, \*[Eze 18:21](#) note);

(6) Scripture shows the threatened death was not physical, but spiritual, though assuredly physical death was also a consequence ([Rom 5:12](#)), but not immediately.

(Gen 2:18 TLV) Then Adonai Elohim said, **“It is not good for the man to be alone. Let Me make a well-matched helper for him.”**

(Gen 2:19 TLV) Adonai Elohim had formed from the ground every animal of the field and every flying creature of the sky, so He brought them to the man to see what he would call them.

**Whatever the man called them—each living creature—that was its name.**

(Gen 2:20 TLV) **So the man gave names to all** of the livestock, and to the flying creatures of the sky, and to all the animals of the field; but for the man He did not find a well-matched helper for him.

(Gen 2:21 TLV) **Adonai Elohim caused a deep sleep to fall on the man and he slept; and He took one of his ribs and closed up the flesh in its place.**

(Gen 2:22 TLV) **Adonai Elohim built the rib, which He had taken from the man, into a woman. Then He brought her to the man.**

### **The Provision of a Mate (Gn 2:21–22a)**

1. **The time of her creation.** The summary account of Genesis 1 gives the impression that man and woman were created simultaneously. Genesis 2 makes clear that an interval separated the two events. Woman was the last of Elohim’s creative works. She was the crown of the creation. She made her appearance only after everything was in the highest state of readiness for her reception: a home, provision for her maintenance, a husband who longed for her coming, who appreciated her worth.

2. **The manner of her creation. Elohim literally built (*banah*) the woman.** This term is used nowhere else in the creation narrative. The verb is frequently used in the Tenach for completing an unfinished structure. Man was incomplete without his mate.

3. **The substance from which she was formed. She was formed from man's rib (*tsela*).** This indicates that woman was made of more precious material, dust doubled refined. Woman is one with man for she came from him. She had a claim upon man for protection and affection."<sup>49</sup>

**“The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.” Talmud and Matthew Henry**

**18–24: Man's fulfillment requires companionship.** As a talmudic rabbi observes about v. 18, “Even though a man has several sons, it is forbidden to him to be without a wife” (*b. Yebam.* 61b). The LORD's creation of woman from man emphasizes the close connection between them and lays the groundwork for the understanding of marriage (and its association with procreation) in v. 24.

The creation of the woman after the man and from a part of his body need not imply the subordination of women to men. According to Ramban (Nahmanides, a great 13th-century Spanish rabbi), the point of v. 24 is that men are to be different from the males of the animal world, who mate and move on to the next partner: **A man “wishes [his wife] to be with him always.” Promiscuity is thus a degradation of God's intentions in creating human being's male and female. It is interesting that although polygamy is amply attested in the Tanakh, v. 24 indicates that the ideal, Edenic condition is monogamy (see also Mal. 2:14–16; Prov. 5:15–23).**<sup>10</sup>

(Gen 2:23 TLV) **Then the man said, “This one, at last, is bone of my bones and flesh from my flesh. This one is called woman, for from man was taken this one.”**

(Gen 2:24 TLV) This is why a man leaves his father and his mother and clings to his wife; and they become one flesh.

(Gen 2:25 TLV) Now both of them were naked, the man and his wife, and they were not ashamed.

### **The Union with the Mate (Gen 2:22b–25)**

Woman was created to be the perfect supplement to Adam's incompleteness physically, intellectually, and socially. In man's need, and woman's power to satisfy that need, is laid the foundation for the divine institution of marriage. Three basic ingredients of marriage are present in Genesis 2: (1) the Father's consent—he brought her to Adam (2:22); (2) the woman's consent—she willingly came to her husband; and (3) the man's consent—Adam received her as his bride.

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<sup>4</sup> Matthew Henry, *Commentary on the Whole Bible* (Old Tappan: N.J.: Revell, n.d.), I, 19f.

<sup>9</sup> Smith, J. E. (1993). [The Pentateuch](#) (2nd ed., p. 61). Joplin, MO: College Press Pub. Co.

*b.* Babylonian Talmud

*Yebam.* *Yebamot* (Talmudic Tractate)

see Frequently used in place of *cf.*, but usually intended to begin a note attached to another passage in the Bible.

<sup>10</sup> Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). [The Jewish Study Bible](#) (p. 16). New York: Oxford University Press.

1. **The intimacy of the union.** The excitement of Adam upon viewing his bride is clearly indicated in the Hebrew text. Adam did not need to be instructed by divine revelation regarding the true nature of his bride: “She is bone of my bone, and flesh of my flesh” (2:23). He thereby accepted her as an equal, as one to be loved and cherished. But this is more than an affirmation of kinship with the woman. A study of similar expressions in the Tenach (e.g., Gn 29:14; Judg 9:2) suggests that this is also a declaration of loyalty. Adam thus composed the first marriage vows in which he declared his fidelity to this mate regardless of the circumstances.

**The inspired lawgiver (Moses) reflects on the observation of Adam and sets forth three basic laws of marriage: the laws of (1) leaving, (2) cleaving, and (3) weaving.** So strong is the marriage bond that it supersedes the ties between parents and children. **He who would marry must leave ('azabh) father and mother—physically, psychologically and economically.** The Hebrew verb suggests the termination of a loyalty. He must thereafter cleave (*dabhaq*) to his wife. The word elsewhere is used to describe a covenantal commitment to Elohim (cf. Dt 10:20). Thus by using this word the lawgiver is suggesting that marriage is a covenant between a man and woman. The lives of husband and wife are woven together in marriage—they become one flesh. Their union is celebrated and reaffirmed in sexual intercourse. Messiah (Matt 19:5) explained this verse as teaching the indissoluble character of marriage.

The intimacy and innocence of the first marriage is beautifully set forth in the words, “The man and his wife were both naked, and they were not ashamed” (2:25).

2. The structure of the union. Fundamentally, the man and his mate were equals. This is indicated in the following facts:

- (1) she was a “helper” corresponding to him (2:18);
- (2) she received the creation mandate as much as he (1:28–30);
- (3) Adam recognized her as “bone of my bone”—as fundamentally like him;
- (4) she was the special handiwork of Elohim as much as he; and
- (5) both the man and the woman were made in the image of Elohim.

In that first marriage, however, the man was the first among equals, i.e., he was the leader in the relationship. He was created first and therefore had a certain priority for that reason (cf. 1 Cor. 11:3, 8, 12). Adam asserted (and Eve accepted) his leadership when he gave his bride a name (2:23): “She shall be called Woman (*'ishshah*) because she was taken from man (*'ish*). A woman who chooses to marry chooses to subordinate herself in some measure to the leadership of the man of her choice. Adam was the head; Eve was the helper.<sup>11</sup>

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Adam named her gender **Ishah (woman)** because she was taken for **Ish (Man)**.

Vs. 23 Left unanswered, however, is **why man is called Ish**. That name comes from **Eish (fire)** because man is unique among all living beings in the **characteristic symbolized by fire**; verve and enthusiasm, lust and initiative. These characteristics enable man to achieve dominance, attain wisdom and develop culture. But the same fire can cause mass destruction that has marred humanity almost since the beginning of time. The presence of Godliness in human beings as expressed by the letters that are added to their names, a **Yod in the name if Ish and a Hey in the name Ishah. Those 2 letters spell the Divine Name Yah- because God must be present in the union of a man and wife.** If they allow Him in, their union is Godly; if not they are left with Eish (fire), that will not only harm their relationship but may well unleash a conflagration that will harem all around them. (See below)

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<sup>11</sup> Smith, J. E. (1993). [The Pentateuch](#) (2nd ed., pp. 61–63). Joplin, MO: College Press Pub. Co.

אש = *eish*  
fire

איש = *ish*  
(man as the male  
gender)

אשה = *ishah*  
(woman as the female  
gender)

יהוה = The four-letter  
Name of God  
*Yaweh, Jehovah*  
He was, He is, He will be

God added yod (י) to אש to make איש (*ish*)

God added hey (ה) to אש to make אשה (*isha*)

יה = *Yah*

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Vs. 18 – **A helper corresponding to him** (Lit. a helper against him). If the man is worthy, the woman will be a helper; if the man is unworthy, she will be against him (yevamos 63a Rashi). Many have noted that the ideal marriage is not necessarily one of the total agreements in all matters. Often it is the wife's responsibility to oppose her husband and prevent him from acting rashly, or to help him achieve a common course by questioning, criticizing, and discussing. **Thus the verse means literally that there are times a wife can best be a helper by being against him.** (Ref. Genesis 21:10-12)

(Gen 21:9 TLV) But Sarah saw the son of Hagar the Egyptian whom she had born to Abraham—making fun.

(Gen 21:10 TLV) **So she said to Abraham, “Drive out this female slave and her son, for the son of this female slave will not be an heir with my son—with Isaac.”**

(Gen 21:11 TLV) Now the matter was very displeasing in Abraham's eyes on account of his son.

(Gen 21:12 TLV) But God said to Abraham, “Do not be displeased about the boy and your slave woman. **Whatever Sarah says to you, listen to her voice. For through Isaac shall your seed be called.**

## **References to Adam in Tenach and Apostolic Scriptures**

### **Tree of Life Version**

Psa 62:10 Sons of Adam are a vapor, sons of man are an illusion. In balanced scales they go up—altogether they are less than a breath.

Psa 66:5 Come and see the works of God. How awesome His deeds for the children of Adam!

Psa 90:3 You turn mankind back to dust, saying, “Return, children of Adam!”

Hos 6:7 But like Adam, they transgressed a covenant. There they dealt treacherously with Me.

Luk 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

Rom 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come.

1Co 15:22 For as in Adam all die, so also in Messiah will all be made alive.

1Co 15:45 So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.

1Ti 2:13 For Adam was formed first, then Eve.

1Ti 2:14 Also Adam was not deceived but the woman—being deceived, she fell into transgression.

Jud 1:14 It was also about these people that Enoch, the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with myriads of His kedoshim,

### **New American Standard Bible Translation**

Hos 6:7 But like Adam they have transgressed the covenant; There they have dealt treacherously against Me.

Luk 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

Rom 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

1Co 15:22 For as in Adam all die, so also in Christ all will be made alive.

1Co 15:45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit.

1Ti 2:13 For it was Adam who was first created, and then Eve.

1Ti 2:14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

Jud 1:14 It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

### **Amplified Bible Translation**

Hos 6:7 But they, like Adam, have transgressed the covenant; There they have dealt treacherously against Me.

Rom 5:14 Yet death ruled [over mankind] from Adam to Moses [the Lawgiver], even over those who had not sinned as Adam did. Adam is a type of Him (Christ) who was to come [but in reverse--Adam brought destruction, Christ brought salvation]. [Gen 5:5; Gen 7:22; Deu 34:5]

Rom 5:15 But the free gift [of God] is not like the trespass [because the gift of grace overwhelms the fall of man]. For if many died by one man's trespass [Adam's sin], much more [abundantly] did

God's grace and the gift [*that comes*] by the grace of the one Man, Jesus Christ, overflow to [*benefit*] the many.

Rom 5:17 For if by the trespass of the one (Adam), death reigned through the one (Adam), much more *surely* will those who receive the abundance of grace and the free gift of righteousness reign in [*eternal*] life through the One, Jesus Christ.

Rom 5:18 So then as through one trespass [*Adam's sin*] there resulted condemnation for all men, even so through one act of righteousness there resulted justification of life to all men.

1Co 15:22 For just as in Adam all die, so also in Christ all will be made alive.

1Co 15:45 So it is written [*in Scripture*], "The first MAN, Adam, BECAME A LIVING SOUL (an individual);" the last Adam (Christ) *became* a life-giving spirit [*restoring the dead to life*].

[Gen 2:7]

1Co 15:47 The first man [Adam] is from the earth, earthy [*made of dust*]; the second Man [*Christ, the Lord*] is from heaven. [Gen 2:7]

1Ti 2:13 For Adam was formed first [*by God from the earth*], then Eve; [Gen 2:7, Gen 2:21-22]

1Ti 2:14 and it was not Adam who was deceived, but the woman who was led astray and fell into sin. [Gen 3:1-6]

Jud 1:14 It was about these people that Enoch, in the seventh *generation* from Adam, prophesied, when he said, "Look, the Lord came with myriads of His holy ones