

**Second Baptist Church of Doylestown
Bible Study Notes
6-5-19**

Genesis 2

The Story of Creation - Verses 1-3

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.

2:2-3 We live in an action-oriented world! There always seems to be something to do and no time to rest. Yet God demonstrated that rest is appropriate and right. If God himself rested from his work, we should not be surprised that we also need rest. Jesus demonstrated this principle when he and his disciples left in a boat to get away from the crowds (see Mark 6:31-32). Our times of rest refresh us for times of service.

2:3 That God blessed the seventh day means that he set it apart for holy use. The Ten Commandments emphasize this distinction by commanding the observance of the Sabbath (Exodus 20:1-17).

Adam and Eve - Verses 4-17

⁴ This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.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 one to work the ground,⁶ but streams came up from the earth and watered the whole surface of the ground.⁷ Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.⁸ Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.⁹ The LORD God made all kinds of trees grow out of the ground—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.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^[d] 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.¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it.¹⁶ And the LORD God commanded the man, "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."

2:7 "From the dust of the ground" implies that there is nothing fancy about the chemical elements making up our bodies. The body is a lifeless shell until God brings it alive with his "breath of life." When God removes his life-giving breath, our bodies once again return to dust. Our lives and worth, therefore, come from God's Spirit. Many boast of their achievements and abilities as though they were the originator of their own strengths. Others feel worthless because their abilities do not stand out. In reality, our worth comes not from our achievements but from the God of the universe, who chooses to give us the mysterious and miraculous gift of life. Value life, as he does.

2:9 The name of the tree of the knowledge of good and evil implies that evil had already occurred, if not in the garden, then at the time of Satan's fall.

2:9, 16-17 Were the tree of life and the tree of the knowledge of good and evil real trees? Two views are often expressed: (1) The trees were real, but symbolic. Eternal life with God was pictured as eating from the tree of life. (2) The trees were real, possessing special properties. By eating the fruit from the tree of life, Adam and Eve could have had eternal life, enjoying a permanent relationship as God's children. In either case, Adam and Eve's sin separated them from the tree of life and thus kept them from obtaining eternal life. Interestingly, the tree of life again appears in a description in Revelation 22 of people enjoying eternal life with God. **2:15-17** God gave Adam responsibility for the garden and told him not to eat from the tree of the knowledge of good and evil. Rather than physically preventing him from eating, God gave Adam a choice, and thus the possibility of choosing wrongly. God still gives us choices, and we, too, often choose wrongly. These wrong choices may cause us pain, but they can help us learn and grow and make better choices in the future. Living with the consequences of our choices teaches us to think and choose more carefully.

2:16-17 Why would God place a tree in the garden and then forbid Adam to eat from it? God wanted Adam to obey, but God gave Adam the freedom to choose. Without choice, Adam would have been like a prisoner, and his obedience would have been hollow. The two trees provided an exercise in choice, with rewards for choosing to obey and sad consequences for choosing to disobey. When you are faced with the choice, always choose to obey God.

Adam and Eve - Verses 18-25

18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him." **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 the man to see what he would name them; and whatever the man called each living creature, that was its name. **20** So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. **21** So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. **22** Then the LORD God made a woman from the rib he had taken out of the man, and he 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,' for she was taken out of man." **24** That is why a man leaves his father

and mother and is united to his wife, and they become one flesh.²⁵ Adam and his wife were both naked, and they felt no shame.

2:18-24 God's creative work was not complete until he made woman. He could have made her from the dust of the ground, as he made man. God chose, however, to make her from the man's flesh and bone. In so doing, he illustrated for us that in marriage man and woman symbolically become one flesh. This is a mystical union of the couple's hearts and lives. Throughout the Bible, God treats this special partnership seriously. If you are married or planning to be married, are you willing to keep the commitment that makes the two of you one? The goal in marriage should be more than friendship; it should be oneness.

2:21-23 God forms and equips men and women for various tasks, but all these tasks lead to the same goal—honoring God. Man gives life to woman; woman gives life to the world. Each role carries exclusive privileges; there is no room for thinking that one sex is superior to the other.

2:24 God gave marriage as a gift to Adam and Eve. They were created perfect for each other. Marriage was not just for convenience, nor was it brought about by any culture. It was instituted by God and has three basic aspects: (1) The man leaves his parents and, in a public act, promises himself to his wife; (2) the man and woman are joined together by taking responsibility for each other's welfare and by loving the mate above all others; (3) the two become one flesh in the intimacy and commitment of sexual union, which is reserved for marriage. Strong marriages include all three of these aspects.

2:25 Have you ever noticed how a little child can run naked through a room full of strangers without embarrassment? He is not aware of his nakedness, just as Adam and Eve were not embarrassed in their innocence. But after Adam and Eve sinned, shame and awkwardness followed, creating barriers between themselves and God. We often experience these same barriers in marriage. Ideally a husband and wife have no barriers, feeling no embarrassment in exposing themselves to each other or to God. But, like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don't want our spouse, or God, to know about. Then we hide, just as Adam and Eve hid from God. In marriage, lack of spiritual, emotional, and intellectual intimacy usually precedes a breakdown of physical intimacy. In the same way, when we fail to expose our secret thoughts to God, we break our lines of communication with him.