

Genesis 2B

[Gen. 2:7](#) 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.

- God fashioned a man carefully from the ground
 - The rest of creation having been made (from nothing)
 - Man is thus prepared from what existed to inherit what had been prepared
 - The work done by loving hands not by the sterile manner of earlier
 - “Hands” suggest the care
- God breathed life into man
 - Completely different experience than was applied earlier
 - God gives a physical life and then a spiritual life

[Is. 42:5](#) ¶ Thus says God the LORD,
 Who created the heavens and stretched them out,
 Who spread out the earth and its offspring,
 Who gives breath to the people on it
 And spirit to those who walk in it,

[Job 34:14](#) “If He should determine to do so,
 If He should gather to Himself His spirit and His breath,
[Job 34:15](#) All flesh would perish together,
 And man would return to dust.

- It was God’s Spirit that gave this life to man

[Job 33:4](#) “The Spirit of God has made me,
 And the breath of the Almighty gives me life.

[Job 33:5](#) “Refute me if you can;
 Array yourselves before me, take your stand.

[Job 33:6](#) “Behold, I belong to God like you;
 I too have been formed out of the clay.

- Once a perfect body with a innocent spirit
 - Now were born a disobedient spirit in a corrupted body
 - Then upon faith, we are given a new spirit (born again)

[John 20:21](#) So Jesus said to them again, “Peace *be* with you; as the Father has sent Me, I also send you.”

[John 20:22](#) And when He had said this, He breathed on them and *said to them, “Receive the Holy Spirit.

- Finally a new body

[1Cor. 15:51](#) Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

[1Cor. 15:52](#) in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

[1Cor. 15:53](#) For this perishable must put on the imperishable, and this mortal must put on immortality.

[1Cor. 15:54](#) But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory.

[1Cor. 15:55](#) “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?”

[1Cor. 15:56](#) The sting of death is sin, and the power of sin is the law;

- We have a different kind of life from any other creature
 - Plant vs Animal vs Man [Ven diagram]
 - Implications
 - Animals can die but cannot be murdered

[Gen. 9:1](#) ¶ And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.

[Gen. 9:2](#) “The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

[Gen. 9:3](#) “Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant.

[Gen. 9:4](#) “Only you shall not eat flesh with its life, *that is*, its blood.

[Gen. 9:5](#) “Surely I will require your lifeblood; from every beast I will require it. And from *every* man, from every man’s brother I will require the life of man.

[Gen. 9:6](#) “Whoever sheds man’s blood,
By man his blood shall be shed,
For in the image of God
He made man.

- The penalty of taking a man’s life should be to lose a life
 - The stiffest penalty possible
 - Reflects an important principle of scripture virtually lost in modern culture
 - We have a spiritual obligation to treat other men with love and respect regardless of how they treat us because they are made in the image of God

[James 3:9](#) With it we bless *our* Lord and Father, and with it we curse men, who have been made in the likeness of God;

[James 3:10](#) from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way.

- Can men ever take another man’s life then?

[Gen. 2:8](#) The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

[Gen. 2:9](#) 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.

[Gen. 2:10](#) ¶ Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

[Gen. 2:11](#) The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

[Gen. 2:12](#) The gold of that land is good; the bdellium and the onyx stone are there.

[Gen. 2:13](#) The name of the second river is Gihon; it flows around the whole land of Cush.

[Gen. 2:14](#) The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

[Gen. 2:15](#) ¶ Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

- Begin with a summary statement for verses 9-14
 - What are the rest of the verses covering?
 - This is a detailed description of the garden
 - Perhaps God sets up this garden in a separate act apart from the earlier day
 - But in the sense of cultivating a new garden to grow from existing material rather than creating something all new
 - It was “East” – from man’s perspective
 - All this implies that God intended that man would be an audience for this separate act
 - Man is “placed” in the garden (assigned, set)
 - Why does God want man to witness this process?
 - Communicates God’s loving intention to provide for man

- More Eden details...
 - The garden was filled with trees (every tree that was pleasing to look at and good for food)
 - Two unique trees (also with fruit)
 - What do we know of this tree?
 - Gen 3:22; Rev 22:2, 7, 14
 - Is this tree the source of man’s life?
 - Man’s life came before the tree
 - God is the source of all life
 - Yet it might have the power to sustain life
 - To ensure immortality in physical terms
 - Why create a tree to provide eternal life? Why not just do it without a tree?

- Tree of Knowledge
 - Real tree – Eve eats from it
 - Also pleasing food
 - Probably didn't look much different from any other tree
- Knowledge of good and evil?
 - What does good and evil mean? (Address in a minute)
- Remaining description of the garden
 - The rest of the description deals with rivers
 - Interesting details, especially because the verb tense changes mid-description
 - In verse 10, the description from within the Garden is in past tense
 - In the following verses, the rivers are described in present tense
 - Maybe the initial description was handed down to Moses from Adam (or God)
 - But only God, Adam and woman knew what it looked like
 - Adam lived the rest of his life with that memory
 - The garden was destroyed in the flood, so no other man could have ever seen it
 - Interestingly, the garden stood for 700 years after Adam's death (930)
 - The other rivers are modern (to Moses' Day)
 - The place name references are post-flood

[Gen. 2:15](#) ¶ Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

- The word for cultivate actually means most commonly “serve”
 - Adam is told to serve by keeping the garden, or securing it, preserving it
 - Basically, Adam gets his first job
 - Yep, like most young men, the his first job was taking care of the yard for Dad
 - The oldest profession is actually gardening
 - We were created to serve God – even from the beginning
- Adam’s work differed from ours
 - In a perfect setting, without difficulty
 - In fact, it’s hard to imagine what tending a perfect garden really looked like
 - Trimmed the bushes to look like Gabriel and Michael
- Nevertheless, we should know that work is not bad, nor does it ever end
 - But work here is made unpleasant by sin and God’s curse on the earth
 - Won’t be that way forever
 - Scripture teaches that we will work in farming and building in the Millennial kingdom and again that we will serve God before His throne in the new heaven and earth
 - In fact, you could make the argument that a retirement (in the way we see it) is not Biblical
 - No man of God is ever portrayed in the Bible as retiring
 - Never supposed to cease work and serve only ourselves

[2Th. 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.

[2Th. 3:11](#) For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

[2Th. 3:12](#) Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

- People who only appear busy, but rather are only serving themselves without contributing real value in their work
- Rather, all we do , we do for God

[Eph. 6:7](#) With good will render service, as to the Lord, and not to men,
[Eph. 6:8](#) knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

[Gen. 2:16](#) The LORD God commanded the man, saying, “From any tree of the garden you may eat freely;
[Gen. 2:17](#) 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.”

- Consider first the freedom Adam had in the garden
 - As far as we know, this is the only prohibition Adam had
 - The only rule He could break
- Knowledge of good and evil?
 - What does good and evil mean? (Address in a minute)
 - What does it mean to know good? Evil?
 - Only by contrast can you know them
 - One by itself leaves one with no appreciation of the other
 - Adam and woman were good, but they couldn't appreciate it
 - The fruit of that tree would open their eyes to the reality of both good and evil
 - Why put such a tree in the garden?
 - Without such a tree, what would be different?
 - A man with no knowledge of good and evil
 - And why does God create the world? And why create man? And why does He want a relationship with man?

- To express His nature and character to His creation
- That we might know Him in His fullness
 - Without the possibility of understanding evil, we can't hope to understand good and appreciate it
- Without the tree, Adam would never had been faced with any choice to follow God
 - No choice to appeal to His goodness, no sense of grace when rescued from his own demise
 - No appreciation of God's love when He sent His son to save us from that sin

[1John 4:9](#) By this the love of God was manifested in us, that God has sent His only begotten Son into the world so **that we might** live through Him.

- God's love was made manifest to us
- The death of Christ on the cross wasn't some unfortunate detour off God's plan
 - If only Adam hadn't done what he did, God would never had needed to sacrifice His Son – wrong

[Eph. 1:3](#) ¶ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,
[Eph. 1:4](#) just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love
[Eph. 1:5](#) He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,
[Eph. 1:6](#) to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

- God the father chose us in Christ before the foundation of the world
 - Before this creation story started, He had a plan to redeem men through the death of His Son
 - Why did He do this? Verse 4, because of love

- God predetermined that He would adopt sons to Himself...
 - Notice that He intended this plan would require that the adoption be made through His Son
 - Again, why? Verse 6, to elicit praise to His glory of His grace
 - No fall, no sin, no sin, no redemption, no redemption, no praise for His grace and love
- Are we saying that this tree is nothing but a big trap for Adam?
 - Far from it...look at verses 16&17 – God warns Adam in no uncertain terms
 - There is no subterfuge here, no attempt to bait Adam
 - Nevertheless, if not Adam, perhaps Cain, perhaps Abel, perhaps Abraham, perhaps you or I
 - Sooner or later some man falls, it happened to be the first man
 - Secondly, men are responsible for their own actions...