

Genesis 2 – There is unrest in the orchard, there is trouble with the trees

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Genesis Chapter 2 ^{Gen 2:1-25 A}

¹ Thus the heavens and the earth were finished, and all the host of them.

See note on verse 3.

² And on the seventh ^{sheveey H7637} day God ended his work which he had made; and he **rested** ^{shabath H7673 root to sit, to cease} on the seventh ^{sheveey H7637} day from all his work which he had made.

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Why is there a chapter break right here?

⁴ These *are* the generations of the heavens and of the earth when they were created, in the day that YHVH ^B God made the earth and the heavens,

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for YHVH God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

The garden needs fixing *Tikkun olam b'malkhut Shaddai*

⁶ But there went up a mist from the earth, and watered the whole face of the ground. ⁷ And YHVH God formed (^{yatsar H3355}) man *of* the dust ^{aphar 1st occurrence} of the ground, and breathed into his nostrils ^{Joh 20:22} the breath of life; and man became a living soul.

⁸ And YHVH God planted a garden eastward in Eden ^{H5731}; and there he put אָדָם the man whom he had formed.

H5731: The same as ^{H5730} (masculine); Eden, LXX: ^{G3857} *paradeisos*; Ayin + Den = Eye of Judgement.

⁹ And out of the ground made YHVH God 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 knowledge of good and evil**.

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

¹¹ The name of the first *is* Pison: that *is* it which compasseth אֲרָץ the whole land of Havilah, where *there is* gold;

¹² And the gold of that land *is* good: there *is* bdellium and the onyx stone. ¹³ And the name of the second river *is* Gihon: ^{H1521} the same *is* it that compasseth אֲרָץ the whole land of Ethiopia. ¹⁴ And the name of the third river *is* Hiddekel: that *is* it which goeth (*halak* ^{H1980}) toward the east of Assyria. And the fourth river *is* Euphrates.

^A Notes from <http://torahtogether.com/portions/PO1L.pdf>

^B - First reference of YHVH. The order of heaven and earth are switched. Generation *Toldot tet-vav-lamed-dalet-vav-tet* (has two vav's, when the generation is used to describe Adam's generations until the book of Ruth. Small Hey alternative; = 5 = Torah = YHVH Breathed Life into the creation

End of an apparent sidebar Gen 2:10-15

¹⁵ And YHVH God took the man, and put (*nuach*^{H5117}) him into the garden (*gan*^{H1588})^C of Eden to dress (*abad*^{H5647}) it and to keep it (*shamar*^{H8104} 1st use).

The First Two Commandments Dress and Keep

¹⁶ And YHVH God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (*mut mut*^{H4191} twice).

The 3rd and 4th Commandments Given (Gen 2:16-17)

Could it be thought of as “the tree that enables man's freewill” i.e. an essential part of contracts.

¹⁸ And YHVH God said, *It is* not good that the man should be alone; I will make him an help meet (*'ezer*^{H5828} *keNeGeDo*^{H5048}). for him.

¹⁹ And out of the ground YHVH God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. ²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Offer and Acceptance

YHVH: "Oh, you want to have a help meet? Sounds like a great idea. Come by my office tomorrow and I, the great physician/surgeon will resolve this issue for you by performing a rib-ectomy". ^{Gen 2:20.5 (JKM version)}

²¹ And YHVH God caused a deep sleep *tardemah*^{H8639} ^D to fall *vai•yap•Pel*^{H5307} upon Adam, and he slept (*vai•yi•Shan*^{H3462}): and he took one of his ribs ^{tseleh} ^{H6763} ^E, and closed up the flesh instead thereof;

Quid Pro Quo - (Accept for Value Return for Value)

By sacrificing his rib, Adam got in return, with the help of YHVH, woman (*ishah*). This sounds like to me a fundamental element for a contract i.e. something for something (lat. *quid pro quo*).

²² And the rib, which YHVH God had taken from man, made he a woman, and brought her unto the man.

Offer... and Acceptance

After YHVH does his righteous and awesome handiwork with the rib of Adam, he presents it to him. Note, look up PRESENTMENT (2) in Bouvier's 1856 Law Dictionary.

²³ And Adam 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.

... and Acceptance

Does not Adam, by his acts and actions, accepts *ishah* from YHVH ^{Gen 2:22} thereby completing yet another Offer/Acceptance. ^{Ishah} is the presentment of YHVH. “...because she was taken out of Man (Adom)”

^C H1588, from H1598; a garden (as fenced). *GeDeR*^{H1443} is a fence, a protective GRID or GRATE, and a GARDEN is a fenced off. *Gader*^{H1447} From H1443; a circumvallation; by implication an inclosure: - fence, hedge, wall.

^D Is this two words, and is the last part *mah* grammatically similar to *met* i.e. death.

^E Far more frequently translated as side.

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵ And they were both naked, the man and his wife, and were not ashamed. ^F

Gen 2:1-25 HSB5 G

ve· ha· 'A· retz and the **וְהָאָרֶץ** hash· sha· Ma· yim Thus the heavens **הַשָּׁמַיִם** vay· chul· Lu were finished **וַיִּכְלֶן**¹
 tze· va· 'Am. and all the host of them **צְבָאָם** ve· chol and all **וְכָל** earth

hash· she· vi· 'I, And on the **הַשְּׁבִיעִי** bai· Yom day **בַּיּוֹם** E· lo· Him God **אֱלֹהִים** vay· Chal ended **וַיִּכְלֶן**²
 a· Sah; which he had made' **עָשָׂה** a· Sher which' **אֲשֶׁר** me· lach· To his work **מֵלֵאכְתּוֹ** seventh
 mik· kol all **מְכֹל** hash· she· vi· 'I, on the seventh **הַשְּׁבִיעִי** bai· Yom day **בַּיּוֹם** vai· yish· Bot and he rested
 a· Sah. which he had made' **עָשָׂה** a· Sher which' **אֲשֶׁר** me· lach· To from all his work **מֵלֵאכְתּוֹ**

hash· she· vi· 'I, **הַשְּׁבִיעִי** Yom day **יוֹם** -et' **אֶת־** E· lo· Him And God **אֱלֹהִים** vay· Va· rech blessed **וַיְבָרֵךְ**³
 sha· Vat that in **שֶׁבַת** vo **בּוֹ** ki it because **כִּי** ;o· To **אֶתּוֹ** vay· kad· Desh and sanctified **וַיְקַדְּשׁ** the seventh
 a· Sher- which' **אֲשֶׁר־** me· lach· To, from all his work **מֵלֵאכְתּוֹ** mik· kol all **מְכֹל** it he had rested
 Peh **פ** la· 'a· Sot. and made **לַעֲשׂוֹת** : E· lo· Him which God **אֱלֹהִים** ba· Ra created

וְהָאָרֶץ hash· sha· Ma· yim of the heavens **הַשָּׁמַיִם** tol· Dot [are] the generations **תּוֹלְדוֹת** El· leh These' **אֵלֶּה**⁴
 be· Yom, in the day **בַּיּוֹם** be· hib· ba· re· 'Am; when they were created **בְּהִבְרָאָם** ve· ha· 'A· retz and of the earth
 E· retz the earth **אֶרֶץ** E· lo· Him God **אֱלֹהִים** Yah· weh that the LORD **יְהוָה** a· Sot made **עָשׂוֹת**
 ve· sha· Ma· yim. and the heavens **וְשָׁמַיִם** :

Te· rem before **טָרַם** has· sa· Deh, of the field **הַשָּׂדֶה** Si· ach And every plant **שִׁיחַ** ve· Chol and every **וְכָל**⁵
 E· sev and every ' **עֵשֶׂב** ve· chol and every **וְכָל־** va· 'A· retz, it was in the earth **בְּאֶרֶץ** yih· Yeh become **יְהִי־**
 lo had **לֹא** ki for **כִּי** yitz· Mach; it grew **יִצְמַח** Te· rem before **טָרַם** has· sa· Deh of the field **הַשָּׂדֶה** herb
 al- upon' **עַל־** E· lo· Him God **אֱלֹהִים** Yah· weh the LORD **יְהוָה** him· Tir caused it to rain **הִמְטִיר** not
 la· 'a· Vod **לְעֵבֶד** A· yin, and [there was] not' **אֵין** ve· 'a· Dam a man **וְאָדָם** ha· 'A· retz, upon the earth **הָאָרֶץ**
 Ha· 'a· da· Mah. the ground **הָאֲדָמָה** -et' **אֶת־** to till

^F See Word-Study-H954-bush-ashamed-shame-confounded-delayed, article #755.

^G From the desk of John Marsing - www.MyHebrewBible.Com

gi· Chon; [is] גִּיתוֹן hash· she· Ni of the second הַשְּׁנִי han· na· Har river הַנְּהַר ve· shem- And the name וְשֵׁם־ 13
 kol- the whole כָּל et' אֵת has· so· Vev, the same [is] it that compasseth הַסּוֹבֵב hu he הוא Gihon
 אֶרֶץ Kush. of Ethiopia כּוּשׁ : E· retz the whole land'

hash· she· li· Shi of the third הַשְּׁלִישִׁי han· na· Har river הַנְּהַר ve· Shem And the name וְשֵׁם־ 14
 kid· Mat the קִדְמַת ha· ho· Lech that [is] it which goeth toward הַהֹלֵךְ hu it תּוֹא chid· De· kel, [is] Hiddekel
 hu תּוֹא ha· re· vi· 'I And the fourth הַרְבִּיעִי ve· han· na· Har river וְהַנְּהַר ash· Shur; of Assyria' אֲשׁוּר east
 fe· Rat. [is] Euphrates פְּרַת : he

E· lo· Him God אֱלֹהִים Yah· weh And the LORD יְהוָה vai· yik· Kach took וַיִּקַּח 15
 E· den, of' עֵדֶן ve· gan- into the garden בָּגַר vai· yan· ni· Che· hu and put him וַיִּנְתְּהוּ ha· 'a· Dam; the man
 u· le· sha· me· Rah. it and to keep וּלְשָׁמְרָה : le· 'a· ve· Dah to dress לְעִבְדָּה Eden

E· lo· Him, God אֱלֹהִים Yah· weh And the LORD יְהוָה vay· Tzav commanded וַיִּצַו 16
 al- and' עַל hag· Gan of the הָעֵץ etz- Of every tree' עַץ mik· Kol any מִכָּל le· Mor; saying לְאָמַר ha· 'a· Dam the man
 to· Chel. eat תֹּאכַל a· Chol thou mayest freely' אָכַל garden

va· Ra', and evil וְרָע Tov of good טוֹב had· Da· 'at of the knowledge הַדְּעִת u· me· 'Etz, But of the tree וּמֵעֵץ 17
 be· Yom of it for in בְּיוֹם Ki, in כִּי mi· Men· nu; at מִמָּנוּ to· Chal thou shalt not eat תֹּאכַל lo shall not לֹא
 Mot thereof thou shalt surely מוֹת mi· Men· nu at מִמָּנוּ a· chal· Cha that thou eatest' אָכַלְתָּ the day
 תִּמּוֹת : ta· Mut. die

Tov טוֹב lo- is not לֹא E· lo· Him, God אֱלֹהִים Yah· weh And the LORD יְהוָה vai· Yo· mer said וַיֹּאמֶר 18
 le· vad· Do; to be alone לְבַדּוֹ ha· 'a· Dam that the man הָאָדָם he· Yot should be הָיִיתָ [It is] not good
 ke· neg· Do. suitable כִּנְגִדּוֹ : E· zer him an help meet' לוֹ עֹזַר lo לוֹ e· 'e· seh- alone I will make' אֶעֱשֶׂה

min- Out מִן- E· lo· Him God אֱלֹהִים Yah· weh the LORD יְהוָה vai· yi· Tzer formed וַיִּצַר 19
 has· sa· Deh of the הַשָּׂדֶה chai· Yat every beast כָּל- every כָּל- ha· 'a· da· Mah, And out of the ground
 hash· sha· Ma· yim, of the air הַשָּׁמַיִם of and every fowl עוֹף kol- and every כָּל- ve· 'Et' וְאֵת field
 mah- לִיר' ot to see לְרִאוֹת ha· 'a· Dam, [them] unto Adam הָאָדָם El- to אֶל- vai· ya· Ve and brought
 yik· ra- יִקְרָא a· Sher after' אֲשֶׁר ve· Chol every וְכָל ; lo לוֹ yik· ra- what he would call יִקְרָא what
 chai· Yah every תַּיִחַ Ne· fesh creature נֶפֶשׁ ha· 'a· Dam them and whatsoever Adam הָאָדָם lo לוֹ called
 she· Mo. [was] the name thereof שְׁמוֹ : hu that תּוֹא living

le· chol to all לְכֹל she· Mot, names שְׁמוֹת ha· 'a· Dam And Adam הָאָדָם vai· yik· Ra gave וַיִּקְרָא ²⁰
 hash· sha· Ma· yim, of the air הַשָּׁמַיִם u· le· 'of and to the fowl וְלַעֲוֹן hab· be· he· Mah to all cattle הַבְּהֵמָה
 and to every beast חַיַּת u· le· Chol every וְלִכְלֹל
 E· zer an help meet' עֵזֶר ma· Tza there was not found מְצָא lo· not לא u· le· 'a· Dam but for Adam
 כְּנִגְדּוֹ : ke· neg· Do. suitable

tar· de· Mah a תִּרְדָּמָה E· lo· Him God אֱלֹהִים | Yah· weh And the LORD יְהוָה vai· yap· Pel to fall וַיִּפֹּל ²¹
 vai· yik· Kach, וַיִּקַּח vai· yi· Shan; and he slept וַיִּישָׁן ha· 'a· Dam the man הָאָדָם al· upon' על deep sleep
 vai· yis· Gor and closed up וַיִּסְגֵר mitz· tzal· 'o· Tav, of his ribs מִצְלַעְתָּיו a· Chat one' אחת and he took
 tach· Ten· nah. place : תַּחְתָּנָה ba· Sar the flesh בָּשָׂר

ha· 'a· Dam הָאָדָם min· from מִן la· Kach had taken לָקַח a· Sher· which' אֲשֶׁר- vai· yi· Ven made וַיַּבֵּן ²²
 E· lo· Him God אֱלֹהִים | Yah· weh which the LORD יְהוָה hatz· tze· La' And the rib
 el· to' אל and brought וַיְבִיֵאָה le· 'ish· Shah; he a woman לְאִשָּׁה from man
 Ha· 'a· Dam. her unto the man

hap· Pa· 'am, [is] now הַפֵּעַם zot This זאת ha· 'a· Dam And Adam הָאָדָם vai· yo· Mer said' וַיֹּאמֶר ²³
 mib· be· sa· Ri; of my מִבְּשָׂרִי u· va· Sar and flesh וּבָשָׂר me· 'a· tza· Mai, of my bones מֵעַצְמוֹי E· tzem bone'
 ki Because כִּי ish· Shah, Woman' אִשָּׁה yik· ka· Re shall be called וַיִּקְרָא le· zoT she' לְזֹאת flesh
 Zot. because she : זאת lu· ko· chah- was taken לָקַחְהָ me· 'Ish out of Man

a· Viv his' אָבִיו -et' את- Ish, shall a man' אִישׁ ya· 'a· zov- leave יַעֲזֹב ken Therefore' כֵּן al· For' על ²⁴
 be· 'ish· To, בְּאִשְׁתּוֹ ve· da· Vak and shall cleave וְדָבַק im· Mo; and his mother אִמּוֹ ve· 'Et father
 e· Chad. and they shall be one' : אֶחָד le· va· Sar flesh לְבָשָׂר ve· ha· Yu shall become וְהָיוּ unto his wife

הָאָדָם a· rum· Mim, naked' עָרוּמִים she· nei· Hem And they were both שְׁנֵיהֶם vai· yih· Yu become וַיְהִיוּ ²⁵
 yit· bo· Sha· shu. : יִתְבַּשְׁשׁוּ ve· Lo and were not ולא ve· 'ish· To; and his wife וְאִשְׁתּוֹ ha· 'a· Dam the man
 and were not ashamed