

Adam and Eve

by

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I want in this paper to take an in depth look at the creation of Adam and Eve and thereafter I think we may find some interesting features about the study we had not seen before and its future implications for all mankind.

The Creation of Man

The passage begins in Genesis 2 and chapter 5-7 which informs us thus:

“Before any plant of the field was in the earth and before any herb of the field had grown. For the Lord had not caused it to rain on the earth, and there was no man to till the ground.”

This informs us of the still bareness of the earth as there were no plants grown because as yet it had not rained. The Hebrew here infers 'not yet' because no herb of the field had yet sprung up, and this may appear to contradict what is said in Gen 1:9-13. However that is not so, as that passage is speaking about the world in general, where indeed the shrubs of the field had sprung up, but this is speaking specifically about the Garden of Eden which God is only now developing the garden for them to live in. It did not rain until the time of Noah and the flood so it was still barren. It also states that “There was not a man to till the ground” Adam was not told to till the whole earth, he was told to till the Garden of Eden. In verse 6 we read of the watering of the earth;

“But there went up a mist from the earth and watered the whole face of the ground”

The Hebrew word here for mist is 'eid' and it is only found once more in the Hebrew Bible in Job 36:27. Now we come to the actual formation of man in verse 7 which is an act that begins with the creation of the material part of man:

“And Jehovah God formed man of the dust of the ground”

The Hebrew word here is 'Yatzah' meaning to mold or 'to shape by design' God is generally known for making things out of nothing, but here He makes man out of something, but it is still something only God can do. It is the same word used to describe a potter with his clay as in Jeremiah 18:1-17, but man was made of the dust of the ground. The Hebrew word for dust is 'aphar' but the word ground is 'adamah' made from the ground itself. This emphasises something of the humble origin of man, and is a word related to this Hebrew word for ground as his name is Adam and the Hebrew word is 'Adamah'. The rabbinic view was 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 symbolise that the altar would make atonement for mans sins. This deals with the material part of man.

Man is also immaterial and so next we deal with the creating of the immaterial part of man:

“And Jehovah God, breathed into his nostrils the breath of life”

The Hebrew word for breath is 'neshamah' and it is used 25 times in the Old Testament and here it brings animation causing man to be a living soul. The result is moral capacity from God. This word for soul or spirit is 'ruach' this word is used of God, of man, of animals and even of false gods. But this word 'neshamah' is used only of God and of man with one exception when used of animals as with Gen 7:22. It is this neshamah that brings life in man, when he dies his ruach and his neshamah will perish together turning back to dust.

When animals die they are gone, their spirit of which was given to them ceases to function and that is the end. However when man dies his physical body dies also just like the animals, but his spirit goes to be with the Lord because he is an eternal soul, he is made in the image of God and so he is an eternal soul. There are two Hebrew words for living soul 'nephesh' and 'chaya' meaning life. This point is made in 1Cor 15:45 “The first Adam became a living soul”

The Garden of Eden

“The Lord God planted a Garden Eastward in Eden” Eastward from the perspective we are in would be Mesopotamia it is the Eastern part of Eden but Adam was created West of Eden. This garden that God would plant will rectify the previous state in that it will plant shrubs and vegetation and it is now in full bloom. Although we always call it the Garden of Eden, it is not the Garden of Eden its the Garden in Eden. The root meaning of Eden is 'watering' the etymological meaning is 'a place that is well watered' as we see in Gen 13:10.

“And there He put the man who He had formed”V8

This was to be mans abode during his innocence. In v9 Adam is then told about the trees of the garden:

“And out of the ground The Lord God made every tree grow that is pleasant to the sight and good for food”

We may notice that every tree had two requirements; first every tree was pleasant to the sight, and second every tree was good for food or nutritional.

“The tree of Life was also in the Garden and the tree of the knowledge of good and evil”

The tree of life would be responsible for promoting life in a blissful state, and would confirm man in his physical life for all eternity. For man to eat from this tree would make physical death impossible. The second tree is also mentioned, the tree of the knowledge of good and evil The only place this tree is mentioned is here in v 9 and again in Gen 2:17. It has the concept of allowing one to decide what is in ones best interest. In other words to be like God. The concept of good and evil as a fruit has in christian tradition been identified as an apple and the Rabbi's held the tradition it was a fig tree because the leaves were used to cover their nakedness. Another theory says it was the citron or in Hebrew 'etrog' because Eve saw it was good for food.

“Now a river went out of Eden to water the garden, and from there it parted and became four river heads”

V10-14 describe the four rivers of the garden, first we read about the source of the river ;A river went out of Eden to water the garden from there it was parted and became four heads or four rivers. The first was called 'Pishon'; Today this river is unknown although Rabbinic tradition believed it to be the Nile. Then it says;

“It is the one which skirts the whole land of Havilah where there is Gold”

The land of Havilah is now central Arabia East of Israel and is mentioned in Gen 25:18, however we do not know the location of the river. This is a land with Gold, Bdellium, and the onyx stone are there. Bdellium is a sweet smelling aromatic gum from the camfor plant, the onyx stone, this emphasis the wealth of the land in both water and gems.

The second river is Gihon which is also unknown to us today. It compasses the whole land of Cush

which is modern day Ethiopia, however this can not be so because of its location, but there is another place located east of Mesopotamia and east of the Tigris which is the land of the Cosseans or Kassites.

“The third river is Hiddekel it is the one which goes East of Assyria ,the fourth river is Euphrates”

Hiddekel is the name for the Tigris river, and Assyria is modern day Northern Iraq the river is located in Ancient Babylonia or what today is Southern Iraq. There are four river, two of which we know of and two which we do not know of. This is because of the Noahic flood which changed much of the geography. God clearly planted a garden that was well watered and which had well established trees that were good for food. So Adam only had to till the ground and keep this very pleasant land.

The Edenic Covenant

The next thing we see here is the Edenic Covenant and here we see God the Father laying down the rules of engagement for staying in His land of Eden. The text begins in verse 15

“And then the Lord God took the man and put him in the Garden of Eden to tend and keep it.”

Adam here stands as the representative of the human race and is given the power and authority to protect the garden so his decisions are our decisions, and while the word covenant is not used, a look at Hosea 6:7 informs us that this is how God saw the arrangement nevertheless.

There were a number of provisions in the Edenic Covenant in Gen 1:28-30 to populate the earth which shows us that sex was not the first sin as some believe, neither was the fruit of the tree of the knowledge of good and evil was not sexual intercourse because it was commanded before the fall. It is in its matrimonial place blessed of God. The **second** provision is to have authority over the material world. This authority was first given to Satan then after the fall it was given to man. The **third** provision Adam was given authority over the animal kingdom and told to exercise dominion. This was first to the fish in the sea, second the birds of the heavens and every living thing that moves. His first job in this regard is to name the animals.

The **fourth** provision in verses 29-30 is to regulate the diet of both man and the animals:

“And God said see I have given you every herb yielding seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed to you it shall be for food”

Man had to be a vegetarian because eating of animals requires their physical death and physical death did not exist before the fall of Adam. The **fifth** provision was concerning their labour, they were to dress and keep the garden in Eden; “**And The Lord God took the man**”

The Lord took Adam from the place where he was created and put him in the garden of Eden. The Hebrew word put means '**rest**'. So He rested him in the garden just as the promised land was rest in Psalm 95:11. The whole purpose was to '**dress it**' which means to work and to serve as physical activity was part of the original creation, work came not only after the fall but it was there at creation. The service was not for man to be served, but to be a servant. The verse then says '**to keep it**' which is a Hebrew word that means to '**guard**' and as it is used in Genesis 3:24 it means to keep '**obedience**' to God. At this point in history the labour in the garden was easy, it was not toilsome or in anyway sweat labour, that came after the fall.

The **sixth** provision was about the food that was permitted and forbidden to be eaten in the garden.

“Of every tree in the Garden you may eat freely but of the tree of the knowledge of good and evil you shall not eat, for in the day you shall eat of it you shall surely die”

This was the first command in scripture and the first test of Adam to see if he would submit to the will of God. Man was not to assume that because he was given authority that he was independent from God. The question is will man like Satan reject God's rule.

Man was under a probationary trial for a limited period so as yet he was not confirmed in his holiness. Man was given the power of contrary choice, but he had the ability to choose contrary to his nature, so if he had chosen wisely he would have been confirmed in his holiness however if he chose Satan he would be confirmed in his wickedness. Just like us, Adam was put on trial to see if he would be faithful as we are with trials and tribulations to see if we remain faithful in our righteousness, if we do we will be resurrected to live in our promised Land. The seventh provision is the penalty which is spiritual death:

“For in the day that you do you shall surely die”

This informs us that death is to come on the day of violation and this refers to spiritual death because Adam did not die on the day he ate physically, but he did die spiritually which means spiritual separation from God. The Hebrew phrase is 'Mot Tamut' a literal translation would be “Dying you shall surely die” which gives us the Original sin. Judaism does not hold to original sin, so how is this explained? The Rabbis have a series of views, first some say that on the day Adam sinned he did not die he merely became mortal. Another says that Adam would die if he did not repent on that specific day. There are many ways that the Rabbis go down to avoid the concept of original sin.

The Creation of Woman

The last segment is the creation of woman:

“It is not good for man to be alone, I will make him a helpmate” verse 18

This was the only thing that God said was not good, in contrast to all He approved. The word 'good' describes that which is appropriate within the purposes of God. This describes the need for Adam to have a helper; Now this to some people is demeaning, but it is not as God Himself is referred to as 'Eizer' which means helper and is used in the following passages Ex18:4, Deut 33:7, 1Sam 7:12, Psalm 20:2. When He says 'Meet for him' the word 'Kenegdo' is used and it literally means 'a helper in front of him'. So placing all these concepts together the basic meaning is ;A helper like him, a helper fit for him, A helper worthy of him. So whatever man received at creation she would also receive ,she is one who would complete him.

God already knew Adam's need, but he wanted to be sure he knew his own lacks. In v19 God brings the animals to Adam to name them which proves he had a language and that language was Hebrew, this is known for two key reasons, firstly all the names prior to the Tower of Babel were Hebrew names, after the Tower of Babel that is no longer true. Secondly prior to Babel nothing makes sense except in Hebrew. So naming something is an exercise in showing authority and this Adam did. By completing this exercise of naming Adam could see that nothing here would make him complete and was therefore alone. So in verse 21-22 comes the forming of woman:

“And The Lord God caused a deep sleep to fall on Adam, and he slept; And He took one of his ribs, and closed up the flesh in its place.”

The Hebrew for deep sleep is 'tardeimah'. The Rabbis teach here that it was to teach man that he should not fight constantly with his wife, if she does something displeasing, he should ignore it or sleep on it. The text reads 'He took one of his ribs' the Hebrew word here is 'tzeila' and literally this does not mean 'rib' but side referring to Adams side. It is the same word as is used for side of a building in Ex 26:20 and it was used of the side chambers of the Temple in Ezk 41:5-8. It literally does not mean rib God took the side from Adam and closed him up this was the first surgery.

The creation of Eve comes next in v22:

“Then the rib which the Lord God had taken from man He made into a woman and He brought her to the man”

The Rabbis have made these explanations for God using Adam's rib or side. They say that God did not use part of Adam's head so he does not get proud; nor the eye lest she should have a roving eye; not from the ear lest she should want to hear everything; nor from the mouth lest they should talk too much; nor from the heart lest she should become envious; nor from the hand lest she should grasp everything; nor from the foot lest she should be footloose therefore He chose the rib.

Adams response was found in v23

“This is now bone of my bone and flesh of my flesh she shall be called woman because she was taken out of man”

This is a covenantal marriage statement of commitment and hence she is his compliment and he is incomplete without her. We also see here the naming of Eve and its a play on words.

In the Hebrew she shall be called 'ishah because she was taken out of 'ish'. This again shows that the language was Hebrew as this word play does not work in any other language. In Rabbinic tradition the two were created at the age of 20. V24 says:

“Therefore shall a man leave his father and mother and be joined to his wife, and they shall become one flesh.”

This is the foundation of marriage because man moves from subjection to honour that is in his emotions. He must then cleave to his wife. The Hebrew word means 'stick like glue' and is often used to signify the sticking to a covenant. His destiny is now tied to her destiny and not to his parents. The oneness comes through sexual union and in v25 we see they were both naked and were not ashamed and were completely without lust, they were at complete ease with each other.

The Fall

“Now the serpent was more cunning than any beast of the field which the Lord had made. And he said to the woman, Has God indeed said you shall not eat of every tree of the garden? And the woman said to the serpent, “We may eat the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God has said you shall not eat it, nor shall you touch it lest you die” Then the serpent said to the woman, “You will not surely die, for God knows that in the day you eat of it, your eyes will be opened and you will be like God knowing good and evil” So when the woman saw that the tree was good for food, that it was pleasant to the eyes and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her and he ate.

Both the Rabbis and the New Testament agree that this was Satan using the serpent or snake to tempt Eve. Middle Eastern divination practices often include the use of a snake. The Hebrew for

serpent is 'nachash' and the serpent is described as more subtle than any beast of the field. The Hebrew for 'subtle' is 'arum' which is a word play with Gen 2:25. Adam and Eve were 'arumim' but satan was 'arum', the first form is the plural of the second form.

They were naked means they were oblivious to evil, and did not know they were being trapped into sinning. Satan's plan was to gain the authority he had lost to Adam in the first place. The word of God says that the serpent was not only subtle but it was one the Lord God had made, which shows it was a literal serpent. Rabbinic tradition says that it had the power of speech and before the fall it walked upright. What is known is that satan was able to use it for a sinful purpose.

The exact time span between chapters 2:25 and 3:1, is unknown, neither is it known just how long Adam and Eve were in the garden before this happened. This is often portrayed as being mythological, it nevertheless was an actual historic event backed up by John 8:44, Rom5:12 16:20, 1 Cor 15:21, 2 Cor 11:3-4, 1Tim 2:15.

Satan's attack was seen as twofold, first he questioned the woman on what God had actually said. Finding doubt in her mind he then began to reaffirm the statement with her so that in her innocence she could be easily moved from her position; "Did god really say".

Its clear she obviously received this instruction from Adam and that is how she wavered in her understanding. It was always satan's plan to be like the most high (Isaiah 14:12-14) this helped him partly achieve that. Eve was tempted in three areas; the lust of the eyes, the lust of the flesh, and the pride of life as stated in 1 John 2:16. Having succumbed to satan's charm and subtlety she then brought Adam into her sin; "And she gave also to her husband with her"

We see here that Adam was with her all along and failed to prevent this, he did not exercise headship. This marks the actual breaking of the Edenic Covenant which is also stated in Hosea 6:7. The major result of the fall was spiritual death which is seen in Gen 3:7-8:

"And the eyes of them both were opened"

They both had now come to an understanding but it was not what the serpent had led them to believe. Secondly they both now had the knowledge that they were naked thus giving them experiential knowledge of evil. This gave them a sudden recognition with each other which was self consciousness, and ultimately shame. This was now the loss of innocence and the birth of lust, so they sowed fig leaves together to cover themselves. At that time fig leaves were the biggest leaves in the Middle East. In v8-13:

"And they heard the sound of the Lord God walking in the Garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God. Then the Lord God called to Adam Where are you? And he said I heard your voice in the Garden, and I was afraid because I was naked, and I hid myself. Who told you you were naked? Have you eaten of the tree from which I commanded you not to eat? And the man said, The woman who you gave me she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this you have done? And the woman said the serpent beguiled me, and I ate" So the Lord God said to the serpent "Because you have done this you are cursed more than all cattle, and more than every beast of the field. On your belly you shall go, And you shall eat dust, all the days of your life. And I shall put enmity between you and the woman, and between your seed and her seed. He shall bruise your head and you shall bruise his heel.

The problem with this phrase is that most people know that snakes do not eat dust, and some critics have used this to show error in scripture. However those critics have not been familiar with Hebrew

phraseology, for most people in those days knew just what snakes eat. This is a figure of speech meaning being cursed to eat all the low things on the ground such as mice, rats, and various creeping things in the insect world. Also dust for food was a figure for your defeated enemies it was said as we do today 'they have bitten the dust'(Psalm 72:9, Isa 49:23).

To the woman He said “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.

This is talking about a woman’s monthly cycle which she shall have, it did not exist before the fall, but now she shall suffer much pain in this life because of her sin. She had the ability to conceive before the fall, but that process took much longer as man could not die before the fall but that will now increase to once a month as now he can die. It is also noteworthy that before the fall giving birth was painless, but now it will be in pain. In Gen 3:16 she is told that “her desire shall be to her husband”. The word desire in Hebrew is 'teshukah' a word found only twice more in the whole Bible and it means 'to rule' or 'desire to rule' and it indicates that she will desire to rule over her husband but now she is in a subordinate rule she will not, and will rebel but her husband will master her.

Then to Adam He said “Because you have heeded the voice of your wife, and have eaten from the tree of which I told you not to eat of it; “Cursed is the ground for your sake in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you. And you shall eat the herb of the field. In the sweat of the field you shall eat bread till you return to the ground. For out of it you were taken, for dust you are and to dust you shall return.”

The reason for Adam to be under the curse was he broke the covenant he had made with the Lord therefore the judgement on Adam becomes the judgement on all mankind as the representative head. First of all God curses the ground this now becomes a biblical principle for all humanity, when God judges the leader or one in authority He also judges those who are under him. So the first provision is the cursed ground, and the result is you see now in the Adamic Covenant you shall toil for your food; symbolized by 'thorns and thistles'.

Under the Edenic Covenant it was readily found everywhere on the trees, but now Adam and man generally will have to plant and grow his own food. The second provision is the diet: “You shall eat the herb of the field” This means Adam and conversely man, was to remain vegetarian, the diet remains the same broadly speaking only now Adam must grow it. “By the sweat of your face shall you eat bread”

The Result of the Fall

Chap 3:20-24:

“And the man called his wife’s name Eve because she was the mother of all living”

Adam now calls his wife Eve in Hebrew its 'Chavah', before the fall she was just woman or 'isha' but now she is to be called Chavah which means life. Its Adam's first step after the fall and its one in which he took the lordship authority which was expected of him. She was to become the mother of all living humanity. It also shows that even though death entered the world through sin, the Grace of God allowed the continuation of life.

The scripture says in Gen 3:21:

“And the God made for Adam and his wife coats of skins and clothed them”

The use of the divine name shows that God Himself made them clothing, and the clothing was made

of skins which would be animal skins to replace the fig leaves and cover their shame. Now this would have required the shedding of blood to get those skins, and it would have been the first time Adam and his wife had seen the shedding of blood. This was also the first blood sacrifice which would set the precedence for the future, for to make atonement and for to cover sin and shame. This was ultimately fulfilled by Yeshua, who not only fulfilled this precedence and made atonement for mankind, but not only covering but completely took away sin as far as the East is from the West. Only God Himself can do this it could never be completed by man. The Rabbis have a legend about the skins, it is said that when Adam named the animals he found a favorite in the lamb and it was the lamb that was taken to provide the skins. The Adam gave them to Cain; and when Cain was killed they became the property of Nimrod, Esau took them from Nimrod and they were later worn by Jacob at the time of Isaac's blessing.

In Genesis 3:22-24 comes expulsion from the garden:

“Then the Lord God said “Behold the man has become like one of us to know good and evil. And now lest he put out his hand and take also of the tree of life, and eat and live forever” Therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man and He placed cherubim at the east of the garden of Eden and a flaming sword which turned every way to guard the tree of life.”

Man who had once, only knew good, was now capable of evil so the danger was in allowing man access to the tree of life also which would have made him impossible to redeem, as he would be living forever in a state of evil. So God the Father put him out of the garden to continue with making the atonement for mankind. Adam now had to toil by the sweat of his brow to grow food by tilling the ground. The Hebrew word for 'put out' is 'garash' which literally means to 'drive out' is a forceful expulsion. Secondly a spiritual expulsion takes place in the guise of a loss of fellowship with the visible manifestation of the Shekinah Glory, and finally a guard was placed at the entrance of the garden of eden. This was made up of cherubim; also the Lord God put a flaming sword which turned every way to prevent man ever going into the garden again and so it remained until the flood of Noah.