

## GENESIS 2

### Day 7

<sup>1</sup> Thus, Elohim finished<sup>i</sup> the heavens and the earth, along with everything that was in them. <sup>2</sup> He finished His creative work<sup>ii</sup> which He had made by the seventh day.<sup>iii</sup> On the seventh day, He ceased<sup>iv</sup> all the creative work which He had been doing.<sup>v</sup> <sup>3</sup> Now Elohim blessed the seventh day — Yeshua's day<sup>vi</sup> — and made it holy.<sup>vii</sup> After all, it was the day that He ceased all the work which He created and made.

### Flashback to Day 6

<sup>4</sup> This is the record<sup>viii</sup> of how Yahweh Elohim<sup>ix</sup> made the heavens and the earth. In the day when Yahweh Elohim made the heavens and earth, <sup>5</sup> No plant had yet grown on the earth, and no herb had yet sprung up in the field. This was because Yahweh Elohim had not yet caused it to rain on the earth and there was no one yet to till the ground.<sup>x</sup> <sup>6</sup> But a mist<sup>xi</sup> went up from the earth and watered the whole face of the ground.

<sup>7</sup> After Yahweh Elohim formed<sup>xii</sup> a man from the dust of the ground, He breathed the breath of lives<sup>xiii</sup> into his nostrils. The man became a living being.<sup>xiv</sup>

<sup>8</sup> Yahweh Elohim also planted a garden<sup>xv</sup> east of Eden.<sup>xvi</sup> Then He put the man, whom He had formed, in the garden. <sup>9</sup> Yahweh Elohim made all kinds of trees grow out of the ground — trees that are pleasant to the sight and good for food grow. He also planted the “Tree of Life” and the “Tree of Perceiving<sup>xvii</sup> Good and Evil” in the middle of the garden.

<sup>10</sup> A river went out of Eden<sup>xviii</sup> to water the garden. As it left the garden, it split into four rivers. <sup>11</sup> The name of the first river was Pison. It goes around the whole land of Havilah, where there is gold. <sup>12</sup> And the gold of that land was very good. Bdellium and the onyx stone were also there. <sup>13</sup> The name of the second river was Gihon. It went around the whole land of Ethiopia. <sup>14</sup> The name of the third river was Hiddekel. It went toward the east of Assyria. And the fourth river was the Euphrates.

<sup>15</sup> Then Yahweh Elohim took the man<sup>xix</sup> and put him in the Garden of Eden to cultivate it and take care of it.

<sup>16</sup> Then Yahweh Elohim told<sup>xx</sup> the man, “You can freely eat of every tree of the garden. <sup>17</sup> But do not eat of the Tree of Perceiving<sup>xxi</sup> Good and Evil. For in the day<sup>xxii</sup> that you do, you will surely die.”<sup>xxiii</sup>

<sup>18</sup> Then Yahweh Elohim said, “It is not good for the man to be alone. I<sup>xxiv</sup> will make a suitable companion<sup>xxv</sup> for him.”

<sup>19</sup> And out of the ground, Yahweh Elohim formed every beast of the field, and every bird of the air. Then He brought them to Adam<sup>xxvi</sup> to see what he would call them. Whatever Adam called the living creature, that was its name from then on. <sup>20</sup> Adam gave names to all the cattle, to<sup>xxvii</sup> the birds of the air, and to every beast of the field. But none of these was a suitable companion for him.

<sup>21</sup> So Yahweh Elohim caused a deep sleep to fall on Adam. While he slept, Yahweh Elohim took one<sup>xxviii</sup> of his sides, and closed up the flesh. <sup>22</sup> Then Yahweh Elohim made a woman<sup>xxix</sup> from the side<sup>xxx</sup> that He had taken from the man. Then He brought her to the man. <sup>23</sup> So Adam said, “She<sup>xxxi</sup> is now bone of my bones, and flesh of my flesh. I will call her ‘Woman’<sup>xxxii</sup> because Elohim cut<sup>xxxiii</sup> her out of man.”

<sup>24</sup> This is why a man will leave his father and his mother and unite with his wife. They will become one flesh.<sup>xxxiv</sup> <sup>25</sup> Even though they were both naked,<sup>xxxv</sup> the man and his wife, they were not ashamed.<sup>xxxvi</sup>

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- i The Hebrew verb **כָּלַח** (*kah-lah*) implies that the process of creation was brought to completion. It reflects the completed state.
- ii The Hebrew is **מְלָאָכָה**. The root means occupation and work. Synonyms include business, property, and service. This is a formal public work.
- iii Note that there is no “evening followed by morning” for Day 7. There is no creation going on for Day 7. There is no addition to the order. Elohim (the plural God) saw everything and it was “good.”
- iv Elohim (the plural God) is NOT exhausted. He is NOT resting as we understand that word. He has ceased only in the sense that His work of Creation was complete.
- v Hebrews 4:4.
- vi The Hebrew is **וְה**. This is the normal third-person masculine pronoun “he/she/it.” Many translations simply skip the word because they understand it in the flow of the context. But this is no ordinary context. This context deals with Elohim’s covenant with Jesus. The word is **Aleph-Tav**-Holom Vav. The Bible emphatically teaches that God established all covenants through His Son Jesus. The OT name for Jesus forms the first two letters of the word. The letters literally scream for His name. (William Sanford, *Aleph Tav with Single Hebrew Letter SUFFIXES*, available at alephtavscriptures.com). While all Sabbath days are special, we remember that Jesus rose from the grave on Sabbath morning. It is His Day!
- vii The Hebrew is **וְה**. This Hebrew word is usually translated as “him” over 400 times in the Tanakh. Sanford says Adam who was created on the 6<sup>th</sup> day, was actually sanctified and set apart, at this time, as with all creation through covenant on the 7<sup>th</sup> day Sabbath. Since humans are created in the image of Elohim and Jesus (the **Aleph-Tav**), the **Aleph-Tav** can also represent humanity.
- viii The Hebrew is **תּוֹלְדוֹת**. The root means generations. But it can also be a genealogical account (a record) of humans and their descendants.
- ix In Hebrew, the divine title is **יְהֹוָה אֱלֹהִים**. (“Yahweh Elohim” = “God Jesus”). We are familiar with Elohim as the plural Creator God. The word Yahweh (**יְהֹוָה**) is the unpronounceable name of God. We call it the Tetragrammaton. God uses this name when He is talking about a covenant relationship with the people. See the article “Names of God.”
- x The Hebrew is **מֶאֱמָנָה אָדָם**. A maqqeph joins the **Aleph-Tav** with “the ground.” It unmistakably points to Jesus. Reasonable options are “Yeshua’s ground” or “the ground belonging to Jesus.” See the article “The **Aleph-Tav**.”
- xi The Hebrew **אֲד** (*ade*) means mist or vapor. But some have used a cognate Assyrian word to link it to underground springs. But this is forced and out of place. There is no evidence — biblical or geological — that enough underground water sources ever existed to support such a fanciful world-wide view. It does not fit the text, and it does not fit reality.
- xii The Hebrew is **וְצִיר** (“and formed”). The word has the idea of forming. Psalm 2:9 uses it with the potter’s vessel.
- xiii The Hebrew word is plural. We are alive in body, soul, and spirit. Maybe even more dimensions!
- xiv The Hebrew root **נְפָשָׁה** (*nefesh*) has a wide range of meanings. Its #1 definition in the KJV is “soul.” It refers to one’s life force or breath. Sometimes, it refers to a person as a living being. It can refer to a person’s emotions or desires. See 1 Cor 15:45. God’s gift of life is the relationship which invests us with special value. Outside of God’s relationship, we are only vain, worthless dust.
- xv God has encoded 25 trees in the text beginning with chapter 2 verse 8. See the article “Twenty-Five Trees in Gen 2.”
- xvi Eden means “pleasure.” The Garden was east of God’s focal point. Eden was God’s focal point. If the Garden of Eden is east of Eden and near the Tigris and Euphrates, then what is to the west? Israel! God has His name on this tiny piece of ground. Eden is Israel. It is one of God’s focal points.
- xvii The Hebrew word **דָּעַת** (*da’at*) comes from the root *yada*, meaning “to know.” It can refer to many kinds of knowledge — factual, moral, relational, or experiential — depending on the context. In this passage, it carries more than just abstract information. It hints at a kind of moral awareness, especially the knowledge of good and evil (Gen 3:5). However, it does not automatically include discernment or wisdom, which are expressed by other Hebrew words. This makes context essential: knowing something does not always mean understanding it or living by it.
- xviii From the footnote to verse 8, we know that the river started in Israel.
- xix The red underlined words inform the reader that a maqqeph joins the **Aleph-Tav** and the man into one idea. Jesus is the Second Adam. He is both God and human. The **Aleph-Tav** is continuing the work to answer working to highlight Ephesians 2:7. Rabbi Akiva suggests that “every occurrence of the **Aleph-Tav** is meant to indicate the presence of the Divine Hand.”

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xx The Hebrew root **נִגְזַּח** means to command. Synonyms include appoint, charge, forbid, order, and send a message. This word occurs 494 times in the OT.

xxi The Hebrew root **דִּבְרָה** (*da'at*) means knowledge, drawn from the root *yada'*, “to know.” Its meaning varies with context. It can refer to factual knowledge, practical skill, or relational awareness — especially knowledge shaped by experience or revelation.

xxii Or “as soon as you do.”

xxiii The Hebrew construct is an infinite absolute plus imperfect. A literal translation of the Hebrew would be something like “dying you shall die.” There are 49 variants of this in the OT. <https://www.ministrymagazine.org/archive/2011/12/dying-you-shall-die#note3>. This is very common in Hebrew for emphasis. It is like an underline, bold font, or increasing the font size. See Gen 22:8 and Gen 22:14.

xxiv The Hebrew word is singular. Sometimes, a singular noun can stand for a collection of things that are as one. A bunch of coins is a single collection. Many bound pages is a book.

xxv The Hebrew is **רָאַיָּה**. The root means help. Synonyms include one who helps. The Hebrew is weak here. We know from the NT that man and wife are to be companions for each other. Both are to submit to each other as they submit to God. Both are to love each other as they love God. They are both heirs of the grace of life (1 Pet 3:7).

xxvi The Hebrew is **מְדֹנָה** (human, Adam). Adam means man, mankind, or humanity.

xxvii The literary technique of Polysyndeton uses multiple “to’s” (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.

xxviii The Hebrew is **תְּבִנָה**. This is an **Aleph-Het-Tav**. Most translations translate it as one, first, or once. It represents putting the **Aleph-Tav** first.

xxix The Hebrew is **תְּבִנָה**. It has the Hebrew letter Lamed attached at the beginning. Most translations simply ignore this letter and translate it as “woman.” It is virtually impossible NOT to do this in a translation.  
But the knowledge of the underlying meanings of the Hebrew alphabet from the Paleo-Babylonian period is crucial. The Lamed means staff or authority. When it is in front of the Zayin-**Aleph-Tav** word, it implies that when God created the woman, He gave her EQUAL AUTHORITY with Adam. You can only see this if you understand the Hebrew letters.

xxx First, a maqqeph joins the **Aleph-Tav** with “side.” Eve belongs to Yahweh as much as does Adam. Second, the Hebrew root **עַלְמָה** means beam, plank, rib, or side or half. Eve did not come from Adam’s head so that she was superior to him. Eve did not come from Adam’s feet so that she was inferior to him. Eve came from Adam’s side so that she was his equal.

xxxi The Hebrew is **תְּבִנָה**. Most translations opt for “this.” The context dictates that the word refers to Eve. However, the word is a Zayin-**Aleph-Tav**. This word by itself has no red underline because it is not the 2-letter **Aleph-Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. A reasonable options is “This covenant blessing is now bone of my bones.” See the article “The **Aleph-Tav**.”

xxxii The Hebrew for “man” and “woman” have the same root.

xxxiii The Hebrew root is **תְּבִנָה** (Zayin-**Aleph-Tav**). This word by itself has no red underline because it is not the 2-letter **Aleph-Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. See the article “The **Aleph-Tav**.”

xxxiv Matthew 19:5, Mark 10:7-8, 1 Corinthians 6:16, and Ephesians 5:31 quote this verse.

xxxv We humans automatically think only of clothing here. But at the Transfiguration, Jesus showed us what an unfallen human really looked like. One of Jesus’ titles is “The Last Adam.” Jesus was dazzling in glory. Before the Fall, this glory also clothed Adam and Eve. They didn’t need clothing! We so badly miss this point.

xxxvi The Hebrew root **שִׁבְעָה** operates in the emotional, psychological domain. It refers to inward shame, personal disgrace, false hope, misplaced trust, disillusionment, shattered expectations, and emotional collapse.