GENESIS 2

Day 7

1 Thus, Elohim finished[i] the heavens and the earth, along with everything that was in them. **2** He finished
His creative work[ii] which He had made before the seventh day.[iii] On the seventh day, He ceased[iv] all the
creative work which He had been doing.[v] **3** Then Elohim blessed the seventh day — Yeshua's day[vi] —
and made it[vii] holy.[viii] This was the day after He finished[ix] all His work of creation.

Flashback to Day 6

4 This is the record[x] of how Yahveh Elohim[xi] made the heavens and the earth, in the day when Yahveh
Elohim made the heavens and earth.[xii] **5** No plant had yet grown on the earth, and no herb had yet sprung
up in the field. This was because Yahveh Elohim had not yet caused it to rain on the earth and there was
no one yet to till the ground.[xiii] **6** But a mist[xiv] went up from the earth and watered the whole surface of
the land.

7 After Yahveh Elohim formed[xv] a man from the dust of the ground, He breathed the breath of lives[xvi] into
his nostrils. The man became a living being.[xvii]

8 Yahveh Elohim also planted a garden[xviii] east of Eden.[xix] Then He put the man, whom He had formed,
in the garden. **9** Yahveh Elohim made all kinds of trees grow out of the ground. He made trees that are
pleasant to the sight and good for food. He also planted the "Tree of Life" and the "Tree of the
Knowledge[xx] of Good and Evil" in the middle of the garden.

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

15 Then Yahveh Elohim took the man[xxii] and put him in the Garden of Eden to cultivate it and take care of
it.

16 Then Yahveh Elohim told[xxiii] the man, "You can freely eat of every tree of the garden. **17** But do not eat
of the Tree of the Knowledge[xxiv] of Good and Evil. For on the day[xxv] that you eat from it, you will surely
die."[xxvi]

18 Then Yahveh Elohim said, "It is not good for the man to be alone. I[xxvii] will make a suitable
companion[xxviii] for him."

19 And out of the ground, Yahveh Elohim formed every beast of the field, and every bird of the air. Then
He brought them to Adam[xxix] to see what he would call them. Whatever Adam called the living creature,
that was its name. **20** Adam gave names to all the cattle, to[xxx] the birds of the air, and to every beast of the
field. But none of these was a suitable companion for him.

21 So Yahveh Elohim caused a deep sleep to fall on Adam. While he slept, Yahveh Elohim took one[xxxi] of
his sides,[xxxii] and closed up the flesh. **22** Then Yahveh Elohim made a woman[xxxiii] from the side[xxxiv] that He
had taken from the man. Then He brought her to the man. **23** So Adam said, "She[xxxv] is now bone of my
bones, and flesh of my flesh. I will call her 'Woman'[xxxvi] because Elohim cut[xxxvii] her out of man."

24 This is why a man will leave his father and his mother and unite with his wife. They will become one
flesh.[xxxviii] **25** Even though they were both naked,[xxxix] the man and his wife, they were not ashamed.[xl]

[i] The Hebrew כָּלָה (*kaw-lawh*) implies that the process of creation was brought to completion. It reflects the completed state.

[ii] The Hebrew מְלָאכָה 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 finished and complete. He is still **ACTIVELY** involved in His creatin.

[v] Hebrews 4:4.

[vi] This phrase redundantly relates directly with the red underlined "day" (יוֹם, *yom*). All Sabbath and Feast days are special — they point to Jesus. It is His Day!

[vii] The Hebrew is וְאֹתוֹ is the normal third-person masculine pronoun "he/she/it." But this is no ordinary context. This context deals with Elohim's covenant with Jesus in creation. The word is **Aleph-Tav**-Holom Vav. (The letter Vav (ו) originally pictured a tent peg. A peg holds the structure together; it fastens one thing securely to another. In the Tabernacle, the hooks and pegs (Vavs) literally held God's dwelling together. Thus, when a Vav is added to the **Aleph-Tav**, it signifies something joined, fastened, or firmly established by the **Aleph-Tav**. It can also indicate something the **Aleph-Tav** intends to "nail down" or make permanent. In this context, the Vav shows that God's cessation from His creative work is not detached or passive. It is covenantally joined to the **Aleph-Tav** —Jesus! — who is the One through whom creation holds together and through whom God's purposes are established.) 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. (adapted from William Sanford, *Aleph Tav with Single Hebrew Letter SUFFIXES*, available at alephtavscriptures.com). This is yet another reason to include the phrase "Yeshua's day!"

[viii] The Hebrew אֹתוֹ is usually translated as "him" over 400 times in the Tanakh. Sanford says Adam, who was created on the 6th day, was actually sanctified and set apart at this time, as with all creation, through covenant on the 7th day Sabbath. Since humans are created in the image of Elohim and Jesus (the **Aleph-Tav)**, the **Aleph-Tav** can also represent humanity.

[ix] The Hebrew שָׁבַת (*shaw-vaht*) means cease, desist, rest, or stop. The word "Sabbath" comes from this same root. It is the day set apart for ceasing from ordinary labor and **ACTIVELY** turning to worship of God. Genesis 2:3 presents God's cessation of creative work as the pattern for later Sabbath observance.

[x] The Hebrew תּוֹלְדוֹת means generations. But it can also be a genealogical account (a record) of humans and their descendants.

[xi] In Hebrew, the divine title is יְהוָה אֱלֹהִים. ("Yahveh Elohim" = "God Jesus"). We are familiar with Elohim as the plural Creator God. The word Yahveh (יְהוָה) 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."

[xii] The chiastic structure of this verse is one of the strongest reasons why Genesis 1 and Genesis 2 are not two separate creation accounts. The first part of the verse summarizes the overview given in Gen 1:2-2:3. The second part of the verse introduces the details of creation given in Gen 2:5-25. This literary structure is known as recapitulation. See Michael Thompson, "Humans before plant? Why Genesis does not contradict itself," Creation 48(3): 18-20, 2026; https://www.creationmagazine.com/creation/2026_volume_48_issue_3/MobilePagedReplica.action?pm=2&folio=18#pg18.

[xiii] The Hebrew is אֶת־הָאֲדָמָה. A maqqeph joins the **Aleph-Tav** with "the ground." It unmistakably points to Jesus (See footnote to Rev 1:8). Reasonable options are "Yeshua's ground" or "the ground belonging to Jesus." See the article "The **Aleph-Tav**."

[xiv] The Hebrew אֵד (*eyd*) 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.

[xv] The Hebrew וַיִּיצֶר ("and formed") has the idea of forming. Psalm 2:9 uses it with the potter's vessel.

[xvi] The Hebrew חַיִּים (*chah-yeem*) is plural. We are alive in body, soul, and spirit. Maybe even more dimensions!

[xvii] The Hebrew נֶפֶשׁ (*neh-fehsh*) 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.

xviii God has encoded 25 trees in the text beginning with chapter 2 verse 8. See the article "Twenty-Five Trees in Gen 2."

xix 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.

xx The Hebrew הַדַּעַת (*hah-dah-aht*) means "the knowledge." The root דַּעַת (*dah-aht*) 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.

xxi From the footnote to verse 8, we know that the river started in Israel.

xxii 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 highlight Ephesians 2:7. Rabbi Akiva suggests that "every occurrence of the **Aleph**-**Tav** is meant to indicate the presence of the Divine Hand."

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

xxiv The Hebrew הַדַּעַת (*hah-dah-aht*) "the knowledge." The root דַּעַת (*dah-aht*) means knowledge. Its meaning varies with context. It can refer to factual knowledge, practical skill, or relational awareness — especially knowledge shaped by experience or revelation.

xxv Or "as soon as you do."

xxvi 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.

xxvii 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.

xxviii The Hebrew עֵזֶר (*ey-zehr*) means help or 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).

xxix The Hebrew אָדָם (*aw-dawm*) means man, mankind, or humanity.

xxx 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.

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

xxxii The Hebrew צֶלַע (*tsey-lawh*) means beam, plank, rib, side, or half.

xxxiii The Hebrew is לְ**אִשָּׁה**. 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 see this only if you understand the Hebrew letters.

xxxiv First, the Hebrew is **אֶת**־הַצֶּלַע. A maqqeph joins the **Aleph**-**Tav** with "side." Eve belongs to Yahveh as much as does Adam. Second, the Hebrew צֶלַע (*tsey-lawh*) means beam, plank, rib, 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.

xxxv The Hebrew is **זאת**. 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 renders this 3-letter word in terms of covenant. A reasonable option is "This covenant blessing is now bone of my bones." See the article "The **Aleph**-**Tav**."

xxxvi The Hebrew for "man" and "woman" has the same root.

xxxvii The Hebrew **זאת** 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. Since cutting is also a part of a covenant ritual, we

should see the kernel of a deep covenant relationship among Adam, Eve, and Yahveh Elohim. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph-Tav**."

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

[xxxix] We fallen humans automatically think only of clothing here. That is all that we know. 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 dazzling glory also clothed Adam and Eve. They didn't need clothing! We so badly miss this point.

[xl] The Hebrew בּוֹשׁ operates in the emotional, psychological domain. It refers to inward shame, personal disgrace, false hope, misplaced trust, disillusionment, shattered expectations, and emotional collapse.