

The Bible Ark Bible Study Program

Genesis – Verses 2:1 – 2:25, The Garden of Eden

Shall we look to God in prayer now.

Heavenly father, thank you for the way that you blessed us with your marvelous Word and the teaching of your Word. Thank you for showing us about your amazing creation and about our beautiful creator Jesus Christ, as well as, the forgiveness of sin that we have in His death, burial, and resurrection. Bless us Father as we study your Word, that we would learn and understand the truth of your Word, your creation, and more about Jesus Christ our creator and redeemer.

In Jesus name we pray. Amen!

I recognize that my interpretation of the word “day” in the Genesis account may not be very popular among my fundamental brethren. However, please understand I also recognize that I simply do not know with any certainty that my interpretation is accurate. All that I am trying to say is that, in Genesis 1:2, the reference that we use to establish a 24-hour Earth day did not yet exist. According to the record that has been given to us, the sun was not created until verse 16. I feel that it is more fitting to be literal about the existence and the creation of the sun than it is about our present definition of the word “day.” I think that we would all do well to acknowledge that the word “day” is a translation of the Hebrew word derived from the manuscripts, and that the Hebrew manuscripts that we use to base our translations on were written 2,000+ years after Moses originally wrote the first chapter of Genesis (with the exception of only a couple of older manuscripts of Genesis). Moreover, we have a foggy understanding of what the meaning of that Hebrew word was at the time of the writing of those manuscripts.

What this means is that we really do not have a very good idea of what word Moses actually used in his original writings nor what he intended that word to mean in the context of these passages in the Genesis account. Nonetheless, it seems much more logical and probable that the words used to describe the existence and creation the sun were much less prone to misinterpretation since Moses first wrote them. This is why I now believe that the meaning of the word “day” is actually an “age.” Albeit I could be wrong, or maybe I am correct in my belief, yet these “Genesis days” ... perhaps they are essentially the same length of a 24-hour Earth day, regardless of the existence of the sun? How could any of us ever know the answer to that riddle? Maybe these days are 23.9999 hours long or 24.0001 hours long? Yet what I am suggesting is that they could also be one million years long or they could be as short as a nano second. We simply do not know. God does not give us enough information. Mathematically and statistically, when we consider these passages in view of the likelihood that the sun did not yet exist, then probability of those days having a time frame of 24 hours is every bit as unlikely as any other length of time that I have suggested thus far.

When I say that these “Genesis days” were not 24 hours long, what I am really saying is that you are more likely to be struck by lightning than winning the debate against me. Yet I also am more likely to be struck by lightning than giving you a figure that is correct. My whole purpose is to help you understand that our attempts to try to comprehend how God created His creation, is ultimately pointless, unless it leads us to a better grasp of why God created His creation. Why did He do it? That is what is important!

So please do not fall out with me, just because I say that they are not 24-hour days. I really do not care if I am correct or not, nor am I concerned about how you think that word should be translated.

Do you love Jesus? Do you believe in Jesus? Do you believe in the Word of God? These are the things that are important. We spend so much time and energy debating and beating each other over the head over matters like this, and we ought not to. Can I rejoice in the fact that you love Jesus and that you lift up His holy and precious name? Can you and I meet around the person of Jesus Christ? Can you and I work together to get out the message of the saving grace of Jesus Christ to those that need to hear it? These are the things that you and I need to focus our time and energy upon.

This is why I make the claim that my difference of opinion with Dr. Scofield and Dr. McGee is without consequence. I really do not care how long that they purport the days of the Genesis account to be. It is not important to me and based on many things that I have heard Dr. McGee say over the years, I know that such details are not crucial to his willingness to fellowship with any other teacher or preacher of the Word God. After all, Dr. McGee (being as fundamental in his beliefs as he was) rejoiced greatly in his friendships and relationships with his Pentecostal brethren, and it was all because they both had a great love for Jesus. Moreover, I have no reason to think that Dr. Scofield would react any differently than Dr. McGee towards myself. I am disappointed that either of them does not give more glory to Jesus for the creation of all that is included in the Genesis account, but that is nothing to cause me to fall out with them. The Lord only knows that I have plenty of my own hang-ups. It is a wonder that anyone finds me or my messages the least bit appealing or edifying. It is only by the grace of God that there are a few people that do. Praise be to God!

With that said, let us get on with our study today. We will do as we did in our last study. We will go through Dr. Scofield's comments on the verses in chapter two of Genesis. In the process I will make my own comments and review. Then we will read it again, without comments.

Genesis, Chapter 1, verses 26 through 31, Scofield's Comments (+Dale's)

The sabbath rest of God: type of and the believer's rest in the finished work of redemption (Hebrews, Chapters 3 & 4).

If you have a copy of the Old Scofield Bible that you are looking at you will see that the scripture reference reads as "Heb. 3.-4." I am fairly certain that this is supposed to mean all of chapter three and all of chapter four. If he actually means chapter three verse four, then I fail to see the connection. However, if he is referring to all of chapters three and four, that makes a lot more sense to me. What is interesting is that in the New Scofield Bible, they have removed this scripture reference entirely. I would love to read this to you right now, but we certainly do not have the time. However, this topic will come up again before too long. Moreover, Dr. McGee touches on this subject repeatedly during his 5-year program.

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

2 And on the seventh day God ended his work which he had made; and he ^arested on the seventh day from all his work which he had made.

a Compare Hebrews 4:4.

“For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.” – Hebrews 4:4

3 And God blessed the ^bseventh day, and ^{1c}sanctified it: because that in it he had rested from all his work which God created and made.

b Sabbath. Exodus 16:22-25. (Genesis 2:3; Matthew 12:1).

c Sanctify, holy (Old Testament). Exodus 19:23. (Genesis 2:3; Zechariah 8:3).

On both of these references we have seen this before. These are both reference chains. They both begin in Genesis 2:3. The first chain ends in Matthew 12:1 and the second chain end in Zechariah 8:3.

1 In the Old Testament the same Hebrew word (qodesh) is translated sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God. See references following “Sanctify,” Genesis 2:3.

Definition according to Strong’s:

“שָׁדַשׁ” qâdash (kaw-dash’); a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):—appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), × wholly.

To be holy or to be sanctified is to consecrate, to prepare, to dedicate, to hallow, or to separate something or someone unto God.

If we had the time, it would be a good exercise to follow all of the references in this reference chain to see how this word is used in the Bible, but it is a word that we will run into often. Therefore, the meaning and usage of the word will become more clear to us as we continue with our studies. Furthermore, Dr. McGee does an excellent job of explaining the meaning and usage of this word throughout his 5-year program.

Summary of the creation work of Chapter 1

4 These are the generations of the heavens and of the earth when they were created, in the day that the ^{2d}LORD God made the earth and the heavens,

d Deity (names of). Verse 4:7; Genesis 14:18. (Genesis 1:1; Malachi 3:18, *note*).

The following explanation is very long. It is one of the longest explanations in the Scofield Bible. It is much too much material to cover in one study. Consequently, what I am going to do is read to you the entire explanation right now, but we are only going to look at the first few scripture references. Hopefully, in our next study we can come back and look at the remaining scripture references; however, we may have to revisit this section a third or even a fourth time before we get through it all.

2 LORD (Hebrew: *Jehovah*).

(1) The primary meaning of the name LORD (Jehovah) is "the self-existent One." Literally (as in Exodus 3:14), “He that is who He is, therefore the eternal I AM.” But *Havah*, from which

Jehovah, or *Yahwe*, is formed, signifies also “to become,” that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of *Havah*, we arrive at the meaning of the name Jehovah. He is “the self-existent One who reveals Himself.” The name is, in itself, an advance upon the name “God” (*El, Elah, Elohim*), which suggests certain *attributes* of Deity, as strength, etc., rather than His essential being.

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” – Exodus 3:14

(2) It is significant that the first appearance of the name Jehovah in Scripture follows the creation of man. It was God (*Elohim*) who said, “Let us make man in our image” (Genesis 1:26); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the LORD God (*Jehovah Elohim*) who acts. This clearly indicates a special relation of Deity, in His Jehovah character, to man, and all Scripture emphasizes this.

(3) Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones (Genesis 3:9-13) and clothed them with “coats of skins” (Genesis 3:21), a beautiful type of a righteousness provided by the LORD God through sacrifice (Romans 3:21 & 22). The first distinct *revelation* of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt (Exodus 3:13–17).

“²¹But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²²Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³For all have sinned, and come short of the glory of God; ²⁴Being justified freely by his grace through the redemption that is in Christ Jesus: ²⁵Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” – Romans 3:21-25

“¹³And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ¹⁴And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ¹⁵And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. ¹⁶Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: ¹⁷And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.” – Exodus 3: 13–17

From here to the end of this section, that is explaining about the name of Jehovah, there are very many scripture references. But, as I said, I am not going to refer to or read any of those to you today, save only a few.

As Redeemer, emphasis is laid upon those attributes of Jehovah which the sin and salvation of man bring into exercise. These are: (a) His holiness; (b) His hatred and judgment of sin; (c) His love for and redemption of sinners, but always righteously. Salvation by Jehovah apart from sacrifice is unknown to Scripture.

(4) In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh*, "the LORD will provide," i. e. will provide a sacrifice; (b) *Jehovah-rapha*, "the LORD that healeth." That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi*, "the LORD our banner." The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Galatians 5:17 – the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-Shalom*, "the LORD our peace," or "the LORD send peace." Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin (vs. 1-5); Jehovah loves and saves sinners (vs. 7-18), but only through sacrifice (vs. 19-21). (e) *Jehovah-rā-ah*, "the LORD my shepherd" (Psalm 23.). In Psalm 22 Jehovah makes peace by the blood of the cross; in Psalm 23 Jehovah is shepherding His own who are in the world. (f) *Jehovah-tsidkenu*, "the LORD our righteousness." This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. *Then* Israel will hail Him as Jehovah-tsidkenu— "the LORD our righteousness." (g) *Jehovah-shammah*, "the LORD is present." This name signifies Jehovah's abiding presence with His people.

(5) LORD (Jehovah) is also the distinctive name of Deity as in covenant with Israel.

(6) LORD God (Hebrew: *Jehovah Elohim*) is the first of the *compound* names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man (a) as Creator (Genesis 2:7-15) : (b) as morally in authority over man (Genesis 2:16 & 17); (c) as creating and governing the earthly relationships of man (Genesis 2:18-24; 3:16-19, 22-24); and (d) as redeeming man (Genesis 3:8-15 & 21); (2) of the relation of Deity to Israel.

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

6 But there went up a mist from the earth, and watered the whole face of the ground.

The creative act of Genesis 1:27 described.

7 And the LORD God ^aformed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a ^aliving soul.

a 1st Corinthians 15:45; Matthew 19:4; Mark 10:6.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." – 1st Corinthians 15:45

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female," – Matthew 19:4

"But from the beginning of the creation God made them male and female." – Mark 10:6

The habitation of unfallen man, and the Edenic Covenant. (Add Genesis 1:28-30.)

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD 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 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: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is ^fHiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

^f Hiddekel – ancient name of the Tigris.

15 ^bAnd the LORD God took the ^cman, and put him into the garden of Eden to dress it and to keep it.

^b The Eight Covenants (1; Edenic). vs. 15-17; Genesis 3:14. (Genesis 1-28; Hebrews 8:10.)

^c Or, *Adam*.

16 And the LORD 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: ^dfor in the ^eday that thou eatest thereof thou shalt surely die.

^d Compare Romans 5:12; 1st Corinthians 15:21 & 22.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” – Romans 5:12

“²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive.” – 1st Corinthians 15:21 & 22

^e Death (spiritual) Matthew 8:22. (Genesis 2:17; Ephesians 2:5).

18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD 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.

The method of the creation of woman (Genesis 1:27).

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

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

Eve, type of the church as bride of Christ (Ephesians 5:28-32).

23 And Adam said, ¹This is now bone of my bones, and flesh of my flesh: she shall be called ^aWoman, because she was taken out of Man.

a Isha, "because she was taken out of man (Ish) (Hosea 2:16).

"And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali." – Hosea 2:16

I would very much like to explain this to you right now, but I doubt that I have the time. We shall see how much time we have left at the end of the program. If we do not have time to cover it today it may have to wait until we get to the Prophecy of Hosea.

1 Eve, type of the Church as bride of Christ (John 3:28 & 29; 2nd Corinthians 11:2; Ephesians 5:25–32; Revelation 19:7 & 8).

"²⁷John answered and said, A man can receive nothing, except it be given him from heaven. ²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰He must increase, but I must decrease. ³¹He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." – John 3:27-31

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." – 2nd Corinthians 11:2

"²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶That he might sanctify and cleanse it with the washing of water by the word, ²⁷That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰For we are members of his body, of his flesh, and of his bones. ³¹For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³²This is a great mystery: but I speak concerning Christ and the church. ³³Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." – Ephesians 5:25–33

It is well to understand that this passage that I just read to you only applies to a pair of Spirit-filled believers in Christ, including the verses just prior to this where Paul is

telling the women to be subject (that is respond) to your husbands. This is made very clear in Ephesians 4:21, where Paul states. *“If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:”* From that point Paul gives the Ephesians a bunch of lessons to live by, as one that has heard and been taught by Jesus. If you have not heard and been taught by Jesus, then these lessons are not for you. These things are all lessons that premature for a babe in Christ or a non-believer.

If your wife is not a Spirit-filled believer then it makes it very difficult if not impossible to love her as your own body. Likewise, if your husband is not a Spirit-filled believer it is equally difficult to reverence him and subject yourself to him. How can you subject yourself to someone that is not being led by Christ? Only the Spirit of God can give you the love and the conviction to dedicate yourself and to love an immature believer as your own body. Keep in mind that a Spirit-filled believer is not the same thing as someone who has trusted in Christ for their salvation. There is no shortage of baby Christians in our day and age that have salvation in Christ, but are bearing no fruit in their lives; because, they are far too caught up in the cares and lusts of this present age.

“⁷Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. ⁸And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. ⁹And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. ...” – Revelation 19:7-9

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.

Closing Remarks

In light of the things that we have talked about in the last few studies, I hope and pray that you are now beginning to understand how Jesus is so intimately involved with every last detail of His creation and how boundlessly he has and continues to pour out His love upon you and I.

God has impressed upon my heart to read to you the following passage from Colossians. I trust that it will help us keep things in perspective.

“¹²Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵Who is the image of the invisible God, the firstborn of every creature: ¹⁶For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist. ¹⁸And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” – Colossians 1:12-18

Notice how Paul makes mention of thrones, dominions, principalities, and powers all as things that Jesus has created. Let me give you just a sampling of things that fall under those four categories: armies, governments (local, state, and national), global corporations, religious denominations (including, non-Christian religious organizations), spiritual armies (from the lowest of the ministering spirits to the greatest and most awesomely powerful of the ark angels, world systems (such as our global financial systems: banking, stock trading, and insurance ... even medical insurance and healthcare); and chain gangs ... that's right chain gangs (prisoners chained together in the rock quarry hewing out stones for their own prison walls). Think about this for a moment. Satan is a created being. Lucifer is a creation of Jesus, and so are all of the Devil's fallen angels and all of Satan's armies. The great army that will one day march upon Israel in the valley of Armageddon is a creation of Jesus Christ. This does not mean that Jesus created evil, but Jesus did create that which was made evil of itself and by the influence of other evil in the world.

"⁶Are not five sparrows sold for two farthings, and not one of them is forgotten before God? ⁷But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." – Luke 12:6 & 7

How much does Jesus love even the prisoners in the chain gang? He has numbered the hairs of their head, each and every one of them. It may not seem like there is that much love in God's creation, but that is only because of the effect that the Devil has had on our world. He has tainted everything. But believe me my dear friend. Jesus loves His creation. He paid His own life for it.

Dale Trussell, April 26th, 2021