

Genesis 2:4-25

Welder's Wife's Notes: In Hebrew the first line in a paragraph is a statement. Then everything about the statement is 'hooked on' with a **W**. This is called a 'vav' & it means 'and', but in English it gets translated into other 'conjunction words', depending upon the translators! Genesis chapter 1 actually ends at Genesis 2:3 and the next 'paragraph' begins with Genesis 2:4.

Genesis 2:4 'Turns up the focus in the microscope' to a higher intensity and focuses on a specific portion of the 'previous paragraph'. Genesis 2:4 is 'the statement' and the verses that follow are 'hooked on' to that statement. [Then the next 'paragraph/new conversation' begins at Genesis 5:1!]

baram he b' ärëtz hä vî shämîyîm hä toldot aylah
 ~arB(hi B. #ra' h' W>~ymV' h; tAdIAt hLae2`4
 creations the in earth the & 2-heavens the to-bring-forth these
 [generations]

[KJV] These are the generations of the heavens and of the earth when they were created,

shämîyîm vî ärëtz **Ëlohëm** YHVH asot bi- yôm
 `~ymV' W>#ra, ~yh0 a hwhy>tAf[] ~AyB.
 heavens & earth Elohim **YAHVEH** He-makes in-day

[KJV] in the day that the LORD God made the earth and the heavens

ärëtz ba yihyeh terem sadeh hu siyach kol v'
 #ra' b' hyky) ~rj, hdF' h; xyfi I kow>2`5
 earth in he-is not-yet cultivated-field the plant all &
 plural

[KJV reads] And every plant of the field before it was in the earth

ärëtz hä äI **Ëlohëm** YHVH mtiyr hi lo kiy yitmach terem sadeh hä eisev kol v'
 #ra' h' I[]; ~yh0 a/hwhy>ryj m. hi a0 yki xmcyl ~rj, hdF' h bf,[e I k' W>
 earth the on Elohim **YAHVEH** rain the not because he-grows not-yet cultivated-field the green-vegetation all &
 on account of plural

[KJV reads] and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth,

ädämäh hä ët avod lä ayin ädäm v'
 `hmd'a] h' ta dbq; I; !ya; ~d'a' W>
 {Genesis 3:23 explains this} ground the /Yeshua **work** to doesn't man &
 When spoken of the ground it means 'to cultivate/till' **noun-masc-sing**

[KJV reads] and there was not a man to till the ground.

ädämäh hä pēnāy kol /Yeshua shkah hi v ärëtz ha min yaaleh ed v'
 `hmd'a] h' ynP. I K' ta, hqv. hi W> #ra' h' !mi hI[]; daeW>2`6
 ground the face/surface all /Yeshua waters (plural) the & earth the from he-goes-up mist &
 (fresh drinking water)

[KJV reads] But there went up a mist from the earth, and watered the whole face of the ground

ädämäh hä min afar ädäm hä ët **Ëlohëm** YHVH yiytzer va
 hmd'a] h' !mi rp[]' ~d'a' h' ta, ~yh0 a/hwhy>rcyl W. 2`7
 ground/dirt the from dust man the /Yeshua Elohim **YAHVEH** He-forms &
 /reddish-brown **noun-masc-sing**

[KJV reads] And the LORD God formed man of the dust of the ground,

chayah nefesh l' ädäm hä y'hē va chayiyim nishmat payv ba yipach va
 ḥyḥ; vpr̥k l. ~dā' h' yhy>w; ~yḥk; tmynl wyP'a; B. xPyl w;
 living [adj.] soul to man the he-is & [plural. adj. absolute state] [dual sing. masc]
 [KJV reads] and breathed into his nostrils the breath of life; and man became a living soul.
 [*YAHVEH Elohim through-Yeshua breathes His own breath into the man]

pronounced 'Ayden'
 kedem me Aden ba gan Elohim YHVH yita va
 ~dē, mi !dēe B. !G: ~yh̄ a/ hwhy> [Jyl w: 2`8
 on-[the]-east Eden in garden Elohim YAHVEH He-plants &
 [the front of something] 'Delight, Pleasure' (fenced in area that is protected)
 [KJV reads] And the LORD God planted a garden eastward in Eden;

yetzar äshēr ädäm hä ēt sham yasem vī
 ḥcy" rva] ~dā' h' ta, ~v' ~fy" w;
 He-forms that man the /Yeshua there He-places &
 noun-masc-sing
 [KJV reads] and there He put the man whom He had formed

mareh le nechmad etz kol ädämäh hä min Elohim YHVH yatzmach vī
 hary; l. dm̄xn<#[e l K' hmdā] h' !mi ~yh̄ a/ hwhy>xmcY: w: 2`9
 sight to pleasing tree every ground the from Elohim YAHVEH He-grows &
 [KJV reads] And out of the ground made the LORD God to grow every tree that is pleasant to the site,

gan hä b'toch chayiyim hä etz v' maachal le tov vī
 !G" h; %AtB. ~yḥk; h; # [e w> l kām; l. bAj w>
 garden the in-midst life the tree & food to/for good &
 adj. plural. absolute state. [Yeshua was nailed to a tree to give us life]
 [KJV reads] and good for food; the tree of life also in the midst of the garden,

ra va tov daat hä etz vī
 ḥ" r" w" bAj t[D: h; # [e w>
 evil & good knowledge the tree &
 [KJV reads] and the tree of knowledge of good and evil.

gan hä ēt shkot hä lay pronounced 'Ayden'
 !G" h; ta, tAqv. h; l. !dēe me acō rhh" w>2`10
 garden the /Yeshua waters (plural) the to Eden from goes-out sparkling-river &
 (fresh drinking water) 'Delight, Pleasure' goes-forth [root meaning]

rashiyim arbaah l' hi-yah vī yepared sham me oo
 ~yvar" h[Bra; l. hyh' w>drPyl ~v' mi w
 heads/beginnings 4 to becomes & it-divides there from &
 [KJV reads] and from thence it was parted, and became into four heads

zahav hă sham äshër chaveelah ha äřetz kol ët soveiv ha hu Peashown echad hă shem
 `bhZ" h; ~v' rva] hI [ywx] h; #ra, I K' tae bbSo h; aWw !AvyPi dx'a, h' ~ve 2`11
 gold the there that C'Havilah the land whole /Yeshua encircles the it Pishon one the name
 'A Living Multitude' surrounds 'Spreading-Overflowing'
 (Prophetic: involves pain & struggle) Growing-Fat, Altering, Changing
 [possible interpretation]

[Havilah is the name of a district in Southern Arabia [Davidson] It's inland near Medina where they used to mine for gold.] **SEE UPDATED RESEARCH BELOW**

[KJV reads] The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

We have some Australian gold that was found in the middle of Australia just lying in the dirt somewhere in the Outback. It was probably washed out during the Flood, & then landed somewhere. It's a nugget, & it's porous. You can tell that it's never been under intense heat. It wasn't found where Mountains were pushed up at the end of the flood. [The mountains that were pushed up at the end of the Flood on the Australian Hydroplate are the mountain range that goes across the island of New Guinea that's above Australia.]

shoham hă ehven vī bdolach hă sham tov hiv hă äřetz hă zahav oo
 `~hVo h; !ba, W>xI dB. h; ~v' bAj awhi h; #ra' h' bhZ} W 2`12
 onyx the stone & bdellium the there good that-one the land the gold &

[KJV reads] And the gold of that land is good: there is bdellium and the onyx stone.

koosh äřetz kol ët soveiv hă hu Giy'chon sheiniy hă nahar hă shem vī
 `vWk #ra, I K' tae bbAS h; aWw !AxyGI ynVe h; rhN" h; ~ve W> 2`13
 Cush land whole /Yeshua encircles the it Gihon 2nd the river the name &
 'like-a-burnt-man!' surrounds 'Breaking-Forth'

[possible interpretation] Bursting, Rushing Forth {See comment below}
 [KJV reads] And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

ashoor kidmat holeich hă hu C'hi-de-kel shliyshiy hă nahar hă shem vī
 rWw; tmdqi %I ho h; aWw I qDxi yvjI V. h; rhN" h; ~ve W> 2`14
 Asshur east-of that-goes the it Tigris 3rd the river the name &
 'to go straight on' Fierce, Lightweight, Swift

[KJV reads] And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.

UPDATED: At the time when this description was given, after The Flood, during the lifetime of Shem, the earth was still rolling, so East of Asshur would probably be the part of the Tigris that begins in the area of Nineveh.

Fairat hu rviyiy hă nahar hă vī
 `trp. aWw y [ybir>h' rhN" h; W>
 Euphrates it-is 4th the river the &

[KJV reads] And the fourth river is Euphrates.
 'Sweet-Water'[Davidson]; 'Fruit. Bearing'; Swift & Disappears

Based on the Hydroplate Theory, my own personal opinion right now is that it is talking about the rivers at the time that they were first created, & then tells where they were located right after the Flood, **during the lifetime of Noah's 3 sons**. During that time **the Middle East had a lot more water, & the deserts were almost non existent**. [We tend to think that what we see in 2010 was exactly how it was in the days of Moses, but logically that can't be the case because how would you feed a very large population of grazing critters that belonged to approximately two million people?] The African Hydroplate went right over the top of the Mid-Ocean ridge, & then snagged into the European Hydroplate, & then the section that is now the Middle East broke off. [The scriptures say that the Garden of Eden is buried under Northern Israel & Lebanon: **Ezekiel 31 & 28:11-13**] Although the rivers were no longer being fed by the waters that came out of Eden, the 8 that got off the Ark would have known their general location & would have passed the information on. The Gihon River may have flowed where the Red Sea is now located. Right after the Flood, the ocean water level was lower by hundreds of feet. **Updated:** see #5 at <http://www.creationscience.com/onlinebook/FAQ217.html#wp2930791> See also **GARDEN OF EDEN LOCATION** in this section of this web site.

UPDATED 6/21/2010: For several months I have been researching Genesis 10. In Genesis 10 **they named their sons according to whatever was going on at the time**, most of which were geological events, including volcanic activity! At that time the word 'Havilah' was used to describe 'a cone shaped volcano' both in 10: 7 & 10: 29. On Bible Maps 'Havilah' is located in Saudi Arabia, inland from Medina towards the center of the land mass. If you go to 'Google Earth' www.earth.google.com you will find that all along the side of Saudi Arabia that faces the Red Sea there are volcanoes, many of which are cone shaped. It extends inwards towards Havilah (close to modern Buraydah). If you study out the ancient drainage systems you will find that they skirt the area and then drain towards the Persian Gulf. Keep in mind that in the days of Shem, that whole area was not a desert. Shem lived to be 600 years old, and therefore he and his 2 brothers would have lived long enough to have explored the whole area and compared it with maps of the pre-flood world, and recorded their post-flood location, even though the original rivers were buried in the earth layers below.

Apparently God's Garden was huge! And it was encompassed by the land of Eden, and located in the East side of Eden. Apparently, when the Fountains of the Great Deep broke open, they eroded away a large portion of the Western part of Eden and possibly part of the river system that flowed into the garden. The Garden itself could have extended from Georgia to Northern Israel. It may have been laid out with it's borders of equal distance (square shape) because both God's city in Heaven and the Holy of Holies are square in shape. It's also possible that the East gate (Genesis 3:24) was in the locality of Jerusalem. Why? Before The Flood, that may have been where they presented their offerings. Also, that's where we find Melchizedek (Genesis 14). Another thing to consider is that there is a place called 'Adam' where the Jabbok enters the Jordan.

^{ādām} ḥā ^{ēt} **Ēlōhēm** **YHVH** ^{yekach} vī
 ~dā' h' ta, ~yhō a/ hwhy> xQYI v. 2`15
 (noun-masc-sing) man the /Yeshua Elohim **YAHVEH** He-takes &

[KJV reads} And the LORD God took the man,

^{shamrah}
 ḥrḥmṽ'
 pay-attention-to-&-guard-her
^{lā} oo ^{avdah} lā ^{Aden} gan ^{va} yanicheihu ^{vī}
 I. W Hdb.[' I. !d[e !g: b. VhXN: W:
 to & work-her to Eden garden in He-put-him &
 till/cultivate 'He-rested-him'
 [the prim. root means 'to rest'.
 It's where Noah's name comes from.]

[KJV reads} and put him into the garden of Eden to dress it and to keep it.

God is practical. There were some things about that garden that needed the man's help. The soil had to be cultivated in order for the plants to grow to their best potential. The garden was an enclosed area. It needed protection from hungry critters & their hoofs & body weight. For some reason the snakes could still get in there. The garden had to be in a zone where fruit trees of every description could be grown, from bananas, mangoes, & coconuts to apples, plumbs & grapes...so there must have been a variety of mini-environmental systems within the garden, with the help of the water. **It was a place on the surface of the earth in the land of Eden...It wasn't located in Heaven, as some have thought.**

^{toekol} ^{akol} gan ^{ḥā} etz ^{mikol} moor ^{lā} ^{ādām} ḥā ^{āl} **Ēlōhēm** **YHVH** ^{ytzar} vī
 `I kəT I kə' !G: h; # [e I kmi rōa I e ~dā' h' I [; ~yhō a/ hwhy> wcy> v. 2`16
 you-can-eat eating garden the tree from-all declaring to man the upon Elohim **YAHVEH** He-commands &
 [KJV reads} And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

[KJV reads} But of the tree of the knowledge of good and evil,

^{rah} va ^{tov} daat ^{ḥā} etz ^{me} oo
 [r" w" bAj t [D: h; # [e me W 2`17
 evil & good knowledge the tree from &

^{tomut} ^{mot} ^{mimenu} ^{akol} ^{yōm} bay ^{key} ^{mimenu} ^{toekol} ^{lo}
 `tWmT' tAm WmMi & I k'a] ~Ayl B. yKi WmMi I kəT a
 you-will-die dying of you-eat day in because of you-can-eat no
 [KJV reads} thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

lavadoe **ădăm** hă hayyot tov lo **Ēlōhēm** YHVH yōmer vī
ADb:l. ~d'a' h' t'Ah/ bAji a0 ~yh0 a/ hwhy> rma0 vr. 2`18
by-himself man the he-being good no Elohim **YAHVEH** declares &
solitary/alone

[KJV reads] And the LORD God said, It is not good that the man should be alone;

keneggdoe eizer low ayesah
`ADgqK. rzξe AL Hf,[a,
corresponding-to-him helper belonging-to-him I-make

[KJV reads] I will make him a help meet for him.

The first man was named 'Man'. In Hebrew 'Adam' always means 'Man'.

'Adamah' means 'dirt' & it's a redish-brown color!

There is also another Hebrew word for man or adult-male-human & that word is 'eesh'. It also means 'husband'.
The word for woman or adult-female-human is 'eeshah', & that word also means 'wife'.

sadeh hă chiyat kol **ădămăh** hă min **Ēlōhēm** YHVH yitzer vī
hdF' h; t'Yx; I K' hmd'a] h' !mi ~yh0 a/ hwhy> rcYl vr. 2`19
field the living all ground the from Elohim **YAHVEH** He-forms &

[KJV reads] And out of the ground the LORD God formed every beast of the field,

low yeekra mah rot li **ădăm** hă el yavei vī shămīyīm hă of kol ēt vī
Al arqyl hm; tAar>li ~d'a' h' Ia, abE" vr. ~ymV' h; עוף I K' tae>
to-it he-calls what see to man the to He-brings & 2-heavens the birds all /Yeshua &

[KJV reads] and every fowl of the air; and brought them unto Adam to see what he would call them:

shmo hu chiyah nefesh **ădăm** hă low yeekra ăshēr kol v'
`Amv. alh hYx; vpi<~d'a' h' Al arqyl rva] I & >
name-his that living creatures man the to-it he-calls that all &

[KJV reads] and whatsoever Adam called every living creature, that was the name thereof.

shămīyīm hă of l' oo mah he be hă kol l' shemot **ădăm** hă yē-krāh va
~ymV' h; עוף ל' ו' hm' heB. h; I k' l. tAmve ~d'a' h' arqyl vr. 2`20
2-heavens the birds to & everywhere the in the all to names man the he-calls &

[KJV reads] And Adam gave names to all cattle, and to the fowl of the air,

kenegdow ezer matza lo **ădăm** l oo sadeh hă chiyat chol l oo
`ADgqK. rzξe ach' a0 ~d'a' l. W hdF' h; t'Yx; I & l. W
corresponding-to-him helper found no 'Man' to & field the living all to &
(obtained, sufficient)

[KJV reads] and to every beast of the field; but for Adam there was not found a help meet for him.

ădăm hă ăl tardamah **Ēlōhēm** YHVH yapel vī
~d'a' h' I [:; hmDFr; ~yh0 a/ hwhy> I Pē: vr. 2`21
man the upon deep-sleep Elohim **YAHVEH** He-cast &
(to cause to fall down)

[KJV reads] And the LORD God caused a deep sleep to fall upon Adam,

tachtenah basar yisgor vī tzalotayv mi achat yeekach va yeeshan va
 `hNTx.T; rfb' r0sYl v: wytQ I C; mi txā; xQYl v: !vyYl v:
 in-her-place flesh He-closes-up & his-ribs from one (fem) He-takes & he-sleeps &
 (what-is-below/underneath (to close a door/breach)
 :- hence 'place')

[See 'The Rib Thing' in 'The Wife Thing' in 'Your Grandmas in God's Word--Eve' section]
 [KJV reads} and he slept: and He took one of his ribs, and closed up the flesh instead thereof;

Adam was made outside the Garden. Eve was made inside the Garden.

eeshah lay ādām hă min kach la āshēr tzayla hă ēt Ēlōhēm YHVH yeeven vī
 hV'ai I. ~dā' h' !mi xq; I' rva] [I'Ce h; ta, ~yh a/ hwhy> !bYl v: 2`22
 a-woman into man the from take to that rib the /Yeshua Elohim YAHVEH He-builds/constructs &
 (..takes..)

[KJV reads} And the rib, which the LORD God had taken from man, made He a woman,

ādām hă ēt yaveeyah vī
 ~dā' h' ta, h'abj> v:
 man the /Yeshua He-brings-her-to &

[KJV reads} and brought her unto the man.

ādām hă yōmer vī
 ~dā' h' rmaYo v: 2`23
 man the he-says &

[KJV reads} And Adam said,

paam hă zot
 ~[P; h; tazo
 time the this

[KJV reads} This is now

atzamay may etzem
 ymc'[] me ~c[,
 bones-mine from bone

[KJV reads} bone of my bones,

bsaree me vasar oo
 yrifB. mi rfb' W
 flesh-mine from flesh &

[KJV reads} and flesh of my flesh:

eeshah yē-krāh zot I'
 hV'ai arQYl tazo I.
 woman he-calls this to

[KJV reads} she shall be called Woman,

zot loo-kaw-chah eesh may key
 `tazo hxq'u vyai me yki
 this is-taken man from because
 (feminine-singular) (feminine-singular)

[KJV reads} because she was taken out of Man

eemow AMA ta, v' v' aveev vybia' ta, eesh vyvai bz[!y: !KeI [; 2`24
his-mother /Yeshua & his-father /Yeshua man leaves therefore

[KJV reads} Therefore shall a man leave his father and his mother,

echad vasar l' hiyou v' eeshToe bay davak va
`dx'a, rfb' l. Wjh' v' ATvai B. qbd" v'
one flesh to they-become & his-wife to cleave/adheres &
(The word is also used for soldering of metals)

[KJV reads} and shall cleave unto his wife: and they shall be one flesh.

yitbshashu lo vi eeshToe v' adäm hä ahrumiyim shnayhem yihu vi
`WvBtyl a0 o v' ATvai v' ~d'a' h' ~yMv [] ~hynv. Wjh'vI vI 2`25
are-ashamed not & his-wife & man the naked both-of-them they-are &
(two-of-them)

[KJV reads} And they were both naked, the man and his wife, and were not ashamed.