

Genesis 1 & 2  
Harmonization  
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- I The general idea of Genesis two<sup>1</sup>
- 1 It is an integral part of Genesis one, e.g. continuation of the theme of “likeness” between man and creator.
    - A What the author had stated as a simple fact in chapter 1 (man, male and female, was created in God's image and likeness) is explained and developed throughout the narrative of chapter 2
      - (A) Though man is a special creation, he is still creaturely
        - a Man came from dust, and in sin he will return to the dust 3:19
          - (a) Thus the contrast of the work of God and the work of man.
    - B “Man did not begin as a "heavenly creature"; he was made of the "dust [ `apar] of the ground." In light of the special treatment given to man's creation in chapter 1, the emphasis in chapter 2 on man's "creatureliness" is not without its importance. The notion that man's origin might somehow be connected with that of the divine is deliberately excluded by this narrative. Man's origin was the dust of the ground. One can also see in this picture of man's origin an anticipation of his destiny in the Fall, when he would again return to the "dust" ( `apar 3:19). In Creation man arose out of the dust, but in the Fall he returned to the dust. Thus the author graphically pictures the contrast between the work of God and the work of man.”<sup>2</sup>
  - 2 Genesis 1:2 and 2:1 resemble each other as they are both describing the condition of the land before creation of man—in other words, the effects of man’s rebellion not felt yet on earth, not happened yet.
  - 3 It connects Genesis 1& 3, and moves the narrative forward to the fall, flood....
    - A The “"shrub of the field" (*siah hassadeh*) and "plant of the field" ( `eseb *hassadeh*) are not references to the "vegetation" of chapter 1 but rather anticipate the "thorns and thistles" (*qos wedardar*) and "plants of the field" ( `eseb *hassadeh*) that were to come (in 3:18) as a result of the curse (Cassuto). Similarly, when the narrative states that the Lord God had not yet "sent rain on the earth" (*himtir ... `al-ha'ares* v. 5), we can sense the allusion to the Flood narratives, at which time the Lord explicitly stated, "I will send rain on the earth [*mamtir `al-ha'ares*]" (7:4). The reference to "no man to work the ground [*la`abod 'eth -ha'adamah*]" (v. 5) points to the time when the man and the woman were to be cast from the garden "to work the ground [*la`abod 'eth -ha'adamah*]" (3:23)”<sup>3</sup>
    - B “The contrast between human life inside and outside the garden depends on the pivotal episode in Eden, where sin makes its first appearance; disobedience impacted three areas of human experience: (1) the relationship of man to God, (2) the relationship of man to the environment, and (3) interpersonal relationships within the human family. Before the ruinous entry of sin, these three relationships were intact. (1) The man and woman enjoy the presence of God without shame, as evidenced by their nakedness (2:25). Eden’s garden, graciously provided by God, is the meeting place where God

and mankind interact in fellowship and trust. (2) Human life derives sustenance from the garden and exercises dominion over Eden, and the garden flourishes since a man is present to till and care for it. All life benefits mutually from this harmonious relationship. There is no threat and discord between man and nature. .”<sup>4</sup>

C In Chapter 3 we are introduced to a significant and yet new and unforeseen character, the serpent; in the simplest and clearest fashion, God reveals how and why the harmony of creation was shattered.

(A) If Genesis went from chapter 1 to chapter 3, minimally, it would appear that tranquility, God’s blessing... never existed, and the consequences of chapter 3 would seem unduly harsh and perplexing since there was no warning and the loss from sin would appear to be far less than it was.

## II Differences between 1 & 2

- 1 These differences can be attributed to reasons other than two original, competing creation stories. At 2:4 the author has joined the account of universal creation (1:1–2:3) and the singular story of human history (2:5–4:26).
- 2 Studies in the rhetorical features of 1:1–2:3 and 2:4–25 have shown that they are two complementary descriptions that present a congruent narrative, the second picking up on the skeletal telling of the former.
- 3 Chapters 1 and 2 are not a repetition of the same matters that in places are at odds with one another, but rather Chapter 2 is a thematic elaboration of the key features found in 1:1–2:3.
- 4 It has long been recognized that the normal use of the formulation “these are the generations of” refers to the progeny that follows as opposed to the progenitor himself. In Gen 5:1 and Num 3:1 the content of the “when” clause refers to former prominent information, so as to bring it to the attention of the reader for understanding the conditions under which the following *tōlēdōt* section occurs.
- 5 The first indication that the narrative of chapters 1 & 2 shifts focus from the broad to the specific is the inversion of “the heavens and the earth” (1:1; 2:4a) to “the earth and the heavens” in 2:4b, which shows a change in attention and prepares for a different narrative arrangement... are best explained as a transition in the narrative, carefully integrating the creation account and the narrative of the garden to follow.
- 6 The genealogical framework, “these are the generations of,” in chapters 1–11 is designed to move the narration forward, indicating the progressive movement of God’s program for achieving the promissory blessings despite the setbacks of personal sin and societal wickedness. Chapter 2 picks up the thesis of blessing for mankind already introduced (1:26–28) and carries it thematically forward by recounting the first man’s family and environment.
- 7 Chapter 2, however, presents a topical order in the formation of the man and the animals (2:7, 19), giving priority to the man’s role as master over Eden (see 2:19 note). Also in chapter 2’s narrative hierarchy, the making of the animals is subservient to the larger concern of the woman’s creation (vv. 18–25). The animals are paraded before the man to establish the suitability of the woman as his companion. Chapter 1, on the other hand, presents the creation of the birds and beasts before the creation of humanity to indicate a line of ascendancy in creation,

from the lesser creatures to the superior mankind. Such differences can be attributed to the purpose of the present arrangement of chapters 1 and 2.<sup>5</sup>

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<sup>1</sup> This paper has relied heavily upon the Expositor's Bible Commentary Vol. 1 in loc. And K. A. Mathews, vol. 1A, *Genesis 1-11:26*, electronic ed., Logos Library System; The New American Commentary, 187 (Nashville: Broadman & Holman Publishers, 2001, c1995).

<sup>2</sup> Expositor's Bible Commentary Vol. 1 in loc.

<sup>3</sup> Expositor's Bible Commentary, in loc

<sup>4</sup> K. A. Mathews, vol. 1A, *Genesis 1-11:26*, electronic ed., Logos Library System; The New American Commentary, 187 (Nashville: Broadman & Holman Publishers, 2001, c1995).

<sup>5</sup> Section II, 1-7 is from, K. A. Mathews, vol. 1A, *Genesis 1-11:26*, electronic ed., Logos Library System; The New American Commentary, 187 (Nashville: Broadman & Holman Publishers, 2001, c1995).