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This is the Account of the Heavens and the Earth When They Were Created

2: 4

This is the account of the heavens and the earth when they were created DIG: How does this account of creation compare to the first one (1:1 to 2:3)? What differences do you see? What similarities? Why two accounts?



This is the written account of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens (NKJ). The word for **day** (*yom*) is used without a number attached to it. Thus, it can be used for a period of time, in this case all seven days of the creation week. However, with a number, it would mean a twenty-four hour day (**to read more about this click - [here](#)**).

Here we have the first use of the compound name **ADONAI, God** instead of merely **God** in the first chapter. In **Chapters 2 and 3** the name **Lord God** occurs 19 times, except in the story of the temptation where only the name **Elohim** appears. **Adonai, God** appears only one more time (**Exodus 9:30**) in the entire Torah. In fact, it appears only 20 more times in the entire TaNaKh, mostly in the books of **Samuel, Kings, and Chronicles**. Whenever **God** wanted to make a special revelation of **Himself, He** used the tetragrammaton **YHWH**, which actually means *the name*. Today, Jews around the world use either **Ha'Shem**, a more formal name like *father* used by the ultra-orthodox, or the more intimate name

ADONAI, something like *daddy*. It comes from the Hebrew verb *havah*, meaning *to be* or *being*. Throughout this commentary I have chosen to use **ADONAI**. This word is almost exactly like the Hebrew verb, *chavah*, meaning *to live* or *life*. The word **Elohim** may be said to express the general idea of greatness and creative power.⁴¹

Therefore, in these next several chapters the compound name **ADONAI, God** is especially appropriate. For **He** will make a special revelation of **Himself** and show **His** creative power as **He** fashions the garden of Eden, creates Adam and Eve, deals with the issue of sin and death in the world, and foreshadows an acceptable covering for that sin.