

Genesis 2:14

Authorized King James Version (KJV)

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

Analysis

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And ... This passage continues the detailed account of Eden, human creation, and God's design for human flourishing. Genesis 2 complements chapter 1 by providing intimate details about human origins, the garden setting, marriage institution, and humanity's vocation as priest-kings in God's sanctuary-garden.

The narrative emphasizes God's personal involvement, careful preparation of human habitation, clear communication of covenant requirements, and provision for human needs including work, rest, relationship, and worship. The garden of Eden represents perfect environment where heaven and earth intersect, God dwells with humanity, and everything needed for life and blessing exists.

Key theological themes include human dignity as divine image-bearers, work as divine calling (not curse), marriage as covenant partnership, moral freedom with accountability, and the necessity of obedience for blessing. The detailed geography and placement of Eden in historical space-time (rivers, lands) presents this as real history, not mythology. These foundational truths establish the pattern for understanding humanity's purpose, relationships, and destiny throughout Scripture.

Historical Context

Genesis 2 provides a detailed account of human creation and Eden's establishment, using different literary style than chapter 1. Ancient Near Eastern parallels include the Sumerian Paradise myth and the Gilgamesh Epic's plant of life, but Genesis transforms these motifs within strict monotheism. The garden sanctuary with its rivers, trees, and divine presence parallels ancient temple theology where gods dwelt in sacred spaces.

The geographical references (Pishon, Gihon, Hiddekel/Tigris, Euphrates) ground the narrative in historical space-time rather than mythological timelessness. While the exact location of Eden remains debated, the inclusion of identifiable rivers presents this as real geography, not allegory. The Mesopotamian setting connects to humanity's ancient origins in that region, confirmed by archaeology.

Ancient audiences would have recognized marriage's divine institution as countercultural, elevating women beyond their typical status as property. The intimate account of woman's creation from man's side presented revolutionary equality and partnership. The garden-temple imagery established patterns for Israel's tabernacle and temple, where God would again dwell with His people in sacred space requiring holiness and obedience.

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?

3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

וְשֵׁם	וְהַנָּהָר	הַשְּׁלִישִׁי	חֹדֶשׁ קָל	הָוָא	
And the name	river	of the third	is Hiddekel	H1931	
H8034	H5104	H7992	H2313		
קָהֵל	קִדְמָת	אֲשֶׁר	וְהַנָּהָר	קְרִבֵּי	
that is it which goeth toward	the east	of Assyria	river	And the fourth	
H1980	H6926	H804	H5104	H7243	
הָוָא	פָּרַת:				
H1931	is Euphrates				
	H6578				

Additional Cross-References

Daniel 10:4 (Parallel theme): And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

Genesis 15:18 (Parallel theme): In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: