

Genesis 2:9

Authorized King James Version (KJV)

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.

Analysis

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good f... 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

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?

2. How should this truth about Divine Intimacy shape our daily decisions and priorities?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

וְאֵת	הָיָה	יְהוָה	אֱלֹהִים	מִן	בְּאָדָם	הַ	כָּל	וְעַץ
made	the LORD	God	And out	of the ground			H3605	and the tree
H6779	H3068	H430	H4480	H127				H6086
that is pleasant	to the sight	and good	for food	and the tree				of life
H2530	H4758	H2896	H3978	H6086				H2416
בְּתוּלָה	בְּתַת	וְעַץ	בְּתַת	וְעַץ	וְעַץ	וְעַץ	וְעַץ	בְּתַת
also in the midst	of the garden	and the tree	of knowledge	and good	and good	and evil		
H8432	H1588	H6086	H1847	H2896				H7451

Additional Cross-References

Revelation 22:14 (Parallel theme): Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Revelation 2:7 (References God): He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Genesis 3:22 (Evil): And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Revelation 22:2 (Parallel theme): In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Ezekiel 47:12 (Parallel theme): And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Proverbs 11:30 (Parallel theme): The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Proverbs 3:18 (Parallel theme): She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Genesis 2:17 (Evil): But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:3 (References God): But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Ezekiel 31:16 (Creation): I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.