2

Gen 2:1 **So the heavens and the earth were completed, and all their hosts.**

**So the heavens and the earth were completed,**

“So {it was that} the heavens and the earth were completed/finished {by God},” or “That is how {God} finished {creating/making} the heavens and the earth,” Verse one is a summary statement that looks back at what God did in chapter one. Make sure that is clear in your language. Also consider whether it is better in your language to use an active or passive clause here, and see how you translated “heavens and earth” in Gen 1:1. (See: figs-activepassive)

**and all their hosts.**

“including all the many things that are in them.” or “along with everything in them.” This phrase refers to everything in the heavens and on the earth that God had created, as described in chapter one.

Gen 2:2 **And by the seventh day God had completed his work that he had done, so he rested on the seventh day from all his work that he had done.**

**And by the seventh day**

“By the seventh day” or “By day seven”. Make sure it is clear in your translation that God had completed his work by the seventh day and did not work on that day. Also consider again how you translated ordinal numbers in Gen 1:5, 8, 13, 19, 23, 31; 2:2. (See: translate-ordinal)

**God had completed**

“God/he had completed/finished” or “God/he was finished with”. Decide whether it is better in your language to refer to God with a title (“God”) or a pronoun (“he”) in this context. (See: writing-pronouns)

**his work that he had done,**

“his/the work he had been doing,”

**so he rested on the seventh day from all**

“so he rested/ceased on that day from all” or “so on the seventh day he no longer did”. God “rested” in the sense that he stopped his work and did not work on that day. It does not mean he was tired or had lost his strength. Rest is an important theme in the Bible, so you should try to be consistent in how you translate this term here and in other passages such as Exodus 23:12, 31:17 and Hebrews 4:4, 10. Part of this theme includes the Hebrew word for “Sabbath” which has the same root word as the verb for “rest” and is often translated “resting day”.

**his work that he had done.**

“the work that he had been doing.” or “that work.”

Gen 2:3 **And God blessed the seventh day and sanctified it, because on it he rested from all his work of creating that God had done.**

**And God**

“Then God/he” or “God/He”. For some languages it is more natural to begin verse 3 without a conjunction. Other languages use a conjunction here like Hebrew does. Do what is natural in your language.” (See: grammar-connect-words-phrases)

**blessed the seventh day**

“established/designated the seventh day {as a day} to bless {people}” or “honored the seventh day”

**and sanctified it,**

“and made it a holy/sacred day,” or “and set it apart as a day especially devoted/dedicated to him,” or “by setting it apart as a special day/time {for people/them} {to rest and worship him},” (See: translate-key-terms)

**because on it**

“because on/during that day” or “{He did that} because on/during that day”. Consider whether or not it is better in your language to begin a new sentence here.

**he rested from all his work**

“he ceased from all his/the work” or “he did not do any more work” or “he no longer did the work”. See how you translated a similar clause in verse 2.

**of creating that God had done.**

“of creating that he had been doing.” or “that he had been doing, creating {everything}.” (See: writing-pronouns)

*2:4-24* **Adam And Eve And The Garden Of Eden**

Gen 2:4 **These {are} the generations of the heavens and the earth when they were created, in the day when Yahweh God made the earth and the heavens,**

**These {are}**

“These {are more details about}” or “This {is more about}” or “What follows {gives/tells more details about}”. This phrase refers forward to Gen 2:5-24 and begins a new section. Chapter one of Genesis gives an overview of what God did each day of creation week, including that he created human beings on day six. Chapter two gives more details about how God created Adam and Eve, who were his most important creations. Each chapter emphasizes different parts of the same history; they are not two different histories. Make sure that is clear in your translation.

**the generations of the heavens and the earth when they were created,**

“the history of the heavens and the earth when they were created {by God},” or “what happened when {God} created the heavens and the earth.” or “the history of what {God} did when he created the heavens and the earth:” The Hebrew text uses a passive construction here to emphasize the heavens and the earth. Decide the best way to do that in your language. (See: figs-activepassive)

**in the day when**

“during the days/time when” or “During the days/time when”. Consider whether or not it is clearer or more natural in your language to begin a new sentence here that continues into verse 5.

**Yahweh God**

“Yahweh {who is} God” or “God {whose name is} Yahweh”. This phrase is a combination of God’s personal name “Yahweh” with his title “God”. Both are used together when he is especially in focus. This pattern of using a personal name and a title together is also used for people in the Old Testament when they are being emphasized, for example, “Ahab king of Israel” and “Ruth the Moabite”. Many translations have “LORD God” in place of “Yahweh God” throughout the Old Testament. This follows the Jewish custom of substituting the Hebrew title “Adonai” (which means “my Lord”) for “Yahweh” (which means “he is”) when they read the Scriptures aloud. More recently, translation teams are putting “Yahweh” back in the Bible text (especially in the Old Testament, but also in the New Testament), and they include a footnote to explain the term. (Some translation teams consider using “Jehovah” instead of “Yahweh”. However that is not a name from the Bible, but is formed by taking the consonants from “Yahweh” and combining them with the vowels from “Adonai”.) (See: translate-key-terms)

**made the earth and the heavens,**

“made/created the earth and the heavens”. This clause forms a chiasm with “the heavens and the earth...created” in the first part of this verse. Try to keep the same phrase order in your translation. See how you translated “the heavens” and “the earth” in Gen 1:1 and 2:1. (See: figs-chiasm)

Gen 2:5 **and every shrub of the field had not yet appeared on the earth, and every plant of the field had not yet sprung up, because Yahweh God had not caused it to rain on the earth, and there was no man to work the ground.**

**and**

“And/Now {for a while,}” or “{For a while,}” or “{for a while,}” Consider whether it is better in your translation to begin a new sentence here or continue the sentence from the end of verse 4. Verses 5-6 give background information about what things were like before God created mankind (verse 7). Some languages use a conjunction like “Now” to introduce background information, while other languages do not use a conjunction. Do what is best in your language. (See: grammar-connect-time-background)

**every shrub of the field had not yet appeared on the earth,**

“there were not yet any shrubs/bushes {growing} in the fields on the earth,” or “no wild shrubs/bushes had started growing on the earth yet,”

**and every plant of the field had not yet sprung up,**

“nor had any {other} plants started growing yet,” or “and there were not any {other} plants that had sprouted yet,” See how you translated “plants” in Gen 1:11-12, 29-30.

**because Yahweh God**

“because Yahweh/he” or “{That was} because God”. The Hebrew text repeats “Yahweh God” frequently in chapter 2 (starting in verse 4) to emphasize God. For some languages, it is not natural to repeat “Yahweh God” so often in the same paragraph, and it could even give the wrong meaning that there was more than one Yahweh God. For languages like that, it may be best to use “Yahweh God” only once at the beginning of a section or paragraph, then use “Yahweh”, “God”, or “he” in the rest of the section, depending on the context. Consider what is the most accurate and natural way to refer to Yahweh God at each point in your translation. (See: writing-pronouns)

**had not caused it to rain on the earth,**

“had not {yet} caused it to rain on the earth,” or “had not {yet} sent/caused rain to water the earth,” See how you translated “earth” in Gen 1:1 and 2:1.

**and there was no man**

“and there were no human beings {yet}” or “and mankind/humans did not exist {yet}”

**to work the ground.**

“to cultivate/farm the land/soil.” Working the ground includes tasks such as clearing the ground, preparing the soil, planting seeds, and watering the plants. See how you translated “ground” in Gen 1:25. It may be necessary to translate this term in different ways, depending on the context.

Gen 2:6 **But mist came up from the earth and watered all of the surface of the ground.**

**But mist**

“But {during/at that time} mist/water/groundwater” or “{During/At that time} mist/springs”. The Hebrew word for “mist” refers to water in some form, such as water vapor, springs, or streams of water. Also, some translations begin verse 6 without “But”. Do what is best in your language. (See: grammar-connect-phrases-words)

**came up**

“seeped up” or “kept coming/seeping up” or “would come/seep up”. This verb describes a repeated or continuous action.

**from the earth**

“from the ground” or “from underground”

**and watered**

“and irrigated” or “and spread over” or “supplied water to”

**all of the surface of the ground.**

“the entire/whole surface of the land/earth.” or “the ground everywhere.”

Gen 2:7 **Then Yahweh God formed the man {out of} dust from the ground, and he breathed into his nostrils the breath of life, and the man became a living being.**

**Then Yahweh God**

“Then Yahweh {who is} God”. The phrase “Yahweh God” is used here to emphasize that he is the one who created mankind. So it is best to keep that here in your translation, unless that would communicate wrong meaning. See how you translated this phrase in Gen 2:4-5.

**formed**

“shaped” or “crafted”. This word describes what an expert craftsmen would do, and implies artistic skills and design.

**the man**

“a man” or “the {first} man”. The definite article “the” is used here because this refers to a specific man, the first male human. For many languages it is more natural to use an indefinite article (“a”) to introduce him here, or to not use an article at all. Do what is best in your language.

**{out of} dust**

“{out of} dirt/mud/clay”. The word used here in the Hebrew text is usually translated “dust” (as in Gen 13:16, 28:14), but it can also be translated “dirt” (as in Gen 26:15) or “mortar/mud/clay” (as in Leviticus 14:42). The dirt would have been damp enough to be formed or shaped.

**from the ground,**

“from the earth,” See how you translated “ground” in Gen 1:25 and 2:5-6. You may need to translate this term in different ways, depending on the context.

**and he breathed**

“and he/Yahweh blew/exhaled” or “Then he/Yahweh blew/exhaled”. For some languages, it is more natural to begin a new sentence here. Do what is best in your language.

**into his nostrils the breath of life,**

“into the man’s nostrils/nose the/his breath that would make him live,” or “his breath into the man’s nostrils/nose to make him live,” This refers to God’s breath. As you translate the pronouns “he” and “his” in this verse, make sure it is clear in your language who is being referred to. (See: writing-pronouns)

**and the man**

“so that he” or “and then the man”. Consider what is the most natural way in your language to refer to the man throughout verse 7. (See: writing-pronouns)

**became a living being.**

“became a living person.” or “became alive.” or “came to life.” or “started to live.”

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Gen 2:8 **Now Yahweh God had planted a garden in Eden, in the east, and there he put the man whom he had formed**.

**Now Yahweh God had planted**

The Hebrew text is ambiguous here. It could mean (1) “Now Yahweh God had {previously/already} planted” or “{Before that,} Yahweh God had planted”. This interpretation fits the context of chapter one, which says that God had made all the trees and plants on day three (Gen 1:11-12), three days before he created man (Gen 1:26-27; 2:7). Following this view, verses 8-14 give background information for what happens in verses 15-24. (2) “Then Yahweh God planted”. According to this interpretation, God made the Garden of Eden on day six after he created man. (See: writing-background)

**a garden**

“a {large} garden” or “a {large} farm/park”. The man lived in this garden and there were animals and many trees and other plants in it too, so it was fairly large. Make sure your translation of this term does not refer to something that is too small.

**in Eden, in the east,**

“in {the land/region of/called} Eden, {which was} in/to the east,” or “in the eastern part of {the land/region of/called} Eden,” In this context, “in the east” can refer to (1) the eastern part of the region of Eden (2) a region east of where Moses lived when he wrote this. It is best, if possible, to keep your translation of this phrase general here (like the Hebrew text).

**and there he put the man**

“and that is where he put the man” or “and in that garden he put the man” or “That is where he put the man”. Consider whether it is better in your language to begin a new sentence here.

**whom he had formed.**

“whom he had shaped/crafted.” or “whom he had created/made.” See how you translated “formed” in verse 7.

Gen 2:9 **And Yahweh God had made to grow from the ground every tree {that} is pleasant to the sight and good for food, and the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.**

**And Yahweh God**

“{There} Yahweh/he”. See how you translated “Yahweh God” in verse 5, and see the note about that there. (See: writing-pronouns)

**had made to grow from the ground every tree {that} is pleasant**

“had made/caused to grow from the ground every {kind/type of} tree that is pleasant/beautiful/delightful” or “had made/caused all {kinds/types of} trees to grow from the ground that are pleasant/beautiful”. See how you translated “every tree” in Gen 1:29.

**to the sight**

“to the eyes” or “to look at” or “in appearance”

**and good**

“and {that produce/have/grow fruit that is} good” or “and {whose fruit is} good

**for food,**

“for eating,” or “to eat,”

**and the tree of life in the middle of the garden,**

“including the tree whose fruit gives people {eternal} life, {which was} in the middle of the garden,” or “In the middle of the garden was the tree whose fruit makes people live {forever},” Consider whether or not it is better in your language to begin a new sentence here.

**and the tree**

“along with the tree” or “as well as the tree”

**of the knowledge of good and evil.**

“whose fruit enables people to know/discern {what is} good/right and {what is} evil/wrong.” The word “good” refers here to all that is morally right and pleasing to God, and “evil” refers to what is morally wrong and against his will. Keep that in mind as you translate these terms. (See: translate-key-terms)

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Gen 2:10 **And a river was going out from Eden to water the garden, and from there it divided and became four head{water}s.**

**And a river was going out**

“Now a river was flowing” or “A river was flowing” or “There was a river flowing”. Verse 10 gives more background information that began in verse 8. Many translations omit the conjunction “And” or “Now” here. Do what is best in your language. (See: grammar-connect-words-phrases)

**from Eden**

“from/through {the land/region of} Eden”. The garden was inside the land of Eden, so as the river flowed through Eden, it watered the garden.

**to water**

”to irrigate” or “to provide water for” or “that watered/irrigated” or “that provided water for”. See how you translated “watered” in verse 6.

**the garden,**

“the farm/park,” See how you translated this phrase in verse 8.

**and from there**

“and from the garden” or “From there/Eden”. For some languages it is better to begin a new sentence here. Do what is best in your language.

i**t divided and became four head{water}s.**

Verse 10 is ambiguous in the Hebrew text. It could mean (1) “the/that river divided into four {smaller} waters/rivers.” This interpretation means that the river in Eden was the source river that watered the garden and then divided downstream into the four smaller rivers. (2) “there were four {smaller} source rivers that joined together and formed the larger river.” This interpretation means that the four rivers were source headwaters that flowed downstream and joined to form the larger river in Eden. If possible, leave your translation ambiguous here (like the Hebrew text does), so that either interpretation is possible.

Gen 2:11 **The name of the first {is} Pishon. It winds through all of the land of Havilah, where gold {is}.**

**The name of the first {is}**

“The name of the first {river} {is/was}” or “The first {river} is/was named/called” or “The first {river} is/was”. Most translations use past tense in verse 10, but then use present tense throughout verses 11-14. It may be best to use past tense throughout verses 10-14, especially since the rivers and places that are named in these verses no longer existed when Genesis was written, because the Flood completely changed the entire surface of the earth; after the Flood, the names of some of those rivers and places were given to new rivers and places.

**Pishon.**

“the Pishon {River}.” Consider whether or not it is natural in your language to use the article (“the”) with the name of a river. (See: translate-names)

**It winds through**

“It meanders/meandered through” or “which flows/flowed around through”. The word “winds” or “meanders” means that the river changed direction from time to time. Consider whether it is better in your language to begin a new sentence here, or to continue the previous sentence.

**all of the land of Havilah,**

“the entire/whole region of/called Havilah,” Be consistent in how you translate “land of” throughout this section. (See: translate-names)

**where gold {is}.**

“{a place} where {there is/was} {much} gold.” or “which has/had {a lot of} gold.”

Gen 2:12 **And the gold of that land {is} good. Bdellium and onyx stone {are} there.**

**And the gold of that land**

“In fact, the gold from that land/region” or “Indeed, the gold {that is found} in that land/region”. This sentence emphasizes the previous statement about the gold, and gives more information about it.

**{is} good.**

“{is/was} {very} pure.” or “{is/was} {very} high quality.”

**Bdellium**

“{A kind/type of fragrant/sweet-smelling resin called} bdellium” or “A {kind/type of} fragrant/sweet-smelling resin/perfume”. The meaning of this Hebrew word is not certain. In many translations it is transliterated, that is, spelled the way the Hebrew word is pronounced. It may refer to (1) a fragrant/sweet-smelling tree resin that was used to make perfume; (2) a type of stone or crystal, or possibly pearl. (See: translate-unknown)

**and onyx stone**

“and {valuable} onyx gemstones” or “and {valuable} stones/gemstones called onyx” or “and {valuable} gemstones”. It is not certain what kind of stone this was, but most Bible scholars think it was onyx, which is a kind of quartz that is often black, but also occurs in many other colors, and can have stripes or bands of white (or other colors) running through it. (See: translate-unknown)

**{are} there.**

“{are/were} {also} {found} there.” or “{are/were} {also} in that land/region.” Make sure the verb tense you choose here fits with the way you translated verse 11.

Gen 2:13 **And the name of the second river {is} Gihon. It winds through all of the land of Cush.**

**And the name of the second river {is}**

“The name of the second river {is/was}” or “The second river is/was named/called” or “The second river is/was” . See how you translated a similar phrase in verse 11.

**Gihon.**

“the Gihon {River}.”

**It winds through**

“It meanders/meandered through” or “which flows/flowed around through”. Consider whether it is better here in your language to begin a new sentence or to continue the previous sentence. See how you translated this phrase in verse 11.

**all of the land of Cush.**

“the entire/whole region of/called Cush.” See how you translated a similar phrase in verse 11.

Gen 2:14 **And the name of the third river {is} Tigris. It goes east of Asshur. And the fourth river {is} Euphrates.**

**And the name of the third river {is}**

“The name of the third river {is/was}” or “The third river is/was named/called” or “The third river is/was”

**Tigris.**

“the Tigris {River}.”

**It goes east of**

“It flows/flowed {in an area} east of” or “which flows/flowed {in an area} east of “ or “which was located east of”. The word “east” refers to where the river was located, not the direction it was flowing.

**Asshur.**

“{the land/region of/called} Asshur/Assyria.” This Hebrew name is pronounced “ash-shur” and is spelled “Asshur”, “Ashur”, or “Assyria” in English, depending on the context. This was a region of land, because at that time there were no cities. Most translations have “Assyria” here. Consider again how you translated “the land of” in verses 11 and 13. (See: translate-names)

**And the fourth river {is}**

“{The name of} the fourth river {is/was}” or “The fourth river {is/was named/called}” or “and the fourth river {is/was}”. See how you translated a similar phrase in verses 11, 13-14. Also consider again whether it is best in your language to use present tense or past tense in verses 10-14.

**Euphrates.**

“the Euphrates {River}.” Consider again how you translated the names of rivers in verses 11, 13-14.

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Gen 2:15 **And Yahweh God took the man and put him in the Garden of Eden to work it and tend it.**

**And Yahweh God took the man and put him**

“Now Yahweh God had {already} put the man” or “After Yahweh God put the man”. In verse 8 it says that God had already put the man in the garden, so the way you translate verse 15 should not sound like he did it again. This information is repeated here to continue the story from verse 8. (See: writing-background)

**in the Garden of Eden**

“in the garden in {the land/region of/called} Eden” or “in Eden Garden”. Notice that “Garden” is capitalized when it is part of a name. (See: translate-names)

**to work it**

“to cultivate/farm it” or “so that he would cultivate/farm it”. See how you translated “work” in verse 5.

**and tend it.**

“and maintain it.” or “and take care of it.”

Gen 2:16 **Then Yahweh God commanded the man, saying, “From every tree of the garden you may freely eat,**

**Then Yahweh God**

“Then Yahweh/he” or “he”. Consider whether it is better in your language here to begin a new sentence or to continue the sentence from verse 15. Also consider what is the best way to refer to “Yahweh God” here. (See: writing-pronouns)

**commanded the man, saying,**

“commanded the man,” or “commanded him,” Consider what is the best way to translate this quote margin in your language. (See: writing-quotations)

**“From every tree of the garden you may freely eat,**

“You may eat as much {fruit} as you want {to eat} from every/any tree in the garden,” or “You are permitted to eat whatever fruit that you want {to eat} from every/any tree in the garden,”

Gen 2:17 **but you must not eat from the tree of the knowledge of good and evil, because on the day you eat from it you will surely die.”**

**but you must not eat**

“except you must not eat” or “except for one: you must not eat” or “Except I forbid you to eat”. Make sure it is clear in your translation that God is not contradicting himself here, but rather he is giving an exception to what he said in verse 16. Also consider whether it is better here in your language to continue the sentence from verse 16 or to begin a new sentence. (See: grammar-connect-exceptions)

**from the tree**

“{any fruit} from the tree” or “{the fruit that grows} on the tree”

**of the knowledge of good and evil,**

“whose fruit enables people to know/discern {what is} good/right and {what is} evil/wrong,” See how you translated this phrase in verse 9.

**because on the day you eat from it**

“because on the {same} day you eat {fruit} from that tree” or “because if you eat {any fruit} from that tree, on that {same} day” or “because as soon as you eat {fruit} from that tree”

**you will surely die.”**

“you will certainly/definitely die.”

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Gen 2:18 **Then Yahweh God said, “{It is} not good for the man to be alone. I will make a suitable helper for him.”**

**Then Yahweh God said,**

“Then/Next Yahweh {who is} God declared,”

**“{It is} not good for the man to be alone.**

“It is not good for the man to live alone.” or “It is not good that the man is alone.” or “It is not good for the man to live by himself.”

**I will make**

“{So} I will make/create”

**a suitable helper for him.”**

“a helper/companion who is {just/exactly} right for him.” or “someone who is suitable/right for him and will help him.” or “a suitable companion to help him.”

Gen 2:19 **Now Yahweh God had formed from the ground every living thing of the field and every bird of the sky. So he brought them to the man to see what he would call them, and whatever the man called a living creature, that {was} its name**.

**Now**

“Now {previously,}” or “Now {before that,}” or “{Before that,}” The first sentence of verse 19 is a flashback of what happened before the events in verses 15-18 (which were first recorded in Gen 1:20-21, 24-25). Consider the best way to begin this sentence in your language. (See: grammar-connect-time-background)

**Yahweh God**

“Yahweh“ or “he”. Consider whether it is better in your language to use a noun phrase (“Yahweh God” or “Yahweh”) or a pronoun (“he”) here. (See: writing-pronouns)

**had formed from the ground**

“had formed/shaped {out of some dust/dirt} from the ground” or “had used {dust/dirt} from the ground to form/shape”. Translate this phrase in a way that makes it clear that this is background information that had already happened. Also see how you translated “formed” in verses 7-8 and “dust from the ground” in verse 7. (See: writing-background)

**every living thing of the field**

“every {kind/type of} creature/animal that lives in the fields/wild” or “all {the different kinds/types of} animals that live in the fields” or “all {the different kinds/types of} wild animals”. Consider how you translated a similar phrase (“every living creature of the earth”) in Gen 1:24, 30.

**and every bird of the sky.**

“and every {kind/type of} bird {that flies} in the sky.” or “and all {the different kinds/types of} birds {that fly} in the sky.” See how you translated this phrase in Gen 1:30.

**So he brought them**

“So/Then he brought/took them {all}”. This sentence continues the storyline. Consider how your language continues a story after giving background information. Also consider whether “brought” or “took” fits best here in your language. (See: figs-go)

**to the man**

“to Adam”. Every translation team needs to decide when to use Adam’s name for the first time in the book of Genesis. The Hebrew word “adam” means “man” and is also Adam’s name; the choice that is not followed here in your translation could be put in a footnote. Some translations first use Adam’s name here in verse 19, when he is naming the animals. Many translations start using his name at the end of verse 20. Still other translations wait until 3:20 when he names Eve, and a few other translations begin in 3:9, 17 or 21. (See: translate-names)

**to see**

“to watch/hear” or “to find out”

**what he would call them,**

“what he would name each one,” or “what names he would give/assign to them,” These names were labels for what kind of animals they were, such as “dog” or “horse”, not personal names like “David” or “Mary”.

**and whatever the man called**

“and whatever Adam called/named” or “Whatever name the man gave/assigned to”. Consider whether or not it is better in your language to begin a new sentence here.

**a living creature,**

“each {kind/type of} living creature,” or “each {kind/type of} animal,”

**that {was} its name**.

“that {became} its name.” or “that {became} the name of/for that kind/type of animal.”

Gen 2:20 **And the man gave names to all the livestock and to the bird{s} of the sky and to all the living creature{s} of the field{s}, but for the man a suitable helper was not found.**

**And the man**

“So the man” or “The man” or “Adam”. For a note about when to first use Adam’s name, see verse 19.

**gave names to**

“assigned names to” or “named”

**all the livestock**

“all the {different kinds/types of} livestock” or “all the {different kinds/types of} domestic/tame animals”. See how you translated “livestock” in Gen 1:24-26.

**and to the bird{s} of the sky**

“and to {all} the {different kinds/types of} birds {that fly} in the sky”

**and to all the living creature{s} of the field{s},**

“and to all the {other} {different kinds/types of} creatures/animals that live in the fields/wild,” or “and to all the wild animals,” See how you translated a similar phrase in verse 19.

**but for the man a suitable helper was not found.**

“but he did/could not find a suitable helper for himself {among them}.” or “but none of them was a helper/companion who was {just/exactly) right for him.” or “but none of them was a suitable companion to help him.” Consider whether it is more natural in your language to use an active or passive construction here. Also see how you translated “a suitable helper” in verse 18. (See: figs-activepassive)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 2:21 **So Yahweh God caused a deep sleep to fall on the man. And {while} he was sleeping, then he took one of his ribs and closed up its place {with} flesh.**

**So Yahweh God caused a deep sleep to fall on the man.**

“So/Then Yahweh God caused the man to fall/go into a deep/sound sleep.” or “So/Then Yahweh God caused the man to sleep {very} deeply/soundly.” Many languages have a similar idiom for “caused a deep sleep to fall on” that works well here. Consider what is best in your language. (See: figs-idiom)

**And {while} he was sleeping,**

“Then {while} the man was sleeping/asleep,” Consider whether it is best in your language to use a pronoun or a noun here to refer to the man. (See: writing-pronouns)

**then he took**

“he/God took {out}”. Consider whether to use a pronoun or noun here to refer to God. Make sure it is clear in your translation who is being referred to at each point in this verse. (See: writing-pronouns)

**one of his ribs**

This phrase is ambiguous in the Hebrew text. It could mean (1) “one of the man’s ribs {from his body/side}” or “a rib {from the man’s body/side}” (2} “part of the man’s side {from his body}”

**and closed up its place {with} flesh.**

“and filled in the place/hole where it had been with flesh {and healed it}.” or “and replaced it with flesh {and healed him}.” In this context, the term “flesh” probably includes muscles and skin.

Gen 2:22 **Then Yahweh God built the rib which he had taken from the man into a woman, and he brought her to the man.**

**Then Yahweh God**

“Next he” or “After that he”. For many languages it is more natural here to use a pronoun to refer to Yahweh God. Do what is best in your language. After you finish translating a chapter or section, it is a good practice to read that section aloud and listen for what is the best way to refer to God and others at each place in the text. (See: writing-pronouns)

**built the rib which he had taken from the man into a woman,**

“made/constructed a woman from the rib which he had taken out of the man{’s body},” or “used the rib which he taken from the man to make/construct a woman from it,” See how you translated “rib” in verse 21 and see the note about that there.

**and he brought her to the man.**

“and he took her to the man.” or “Then he brought/took her to the man.” See how you translated “brought” in verse 19. (See: figs-go)

Gen 2:23 **And the man said, “This {one} now {is} bone from my bones and flesh from my flesh! She will be called ‘woman,’ because {it was} from a man {that} she was taken.”**

**And the man said,**

“Then the man said/exclaimed,” or “{When the man saw her,} he said/exclaimed,” or “{When the man woke up and saw the woman,} he said/exclaimed,” Remember to only make implied information explicit in your translation if it helps people understand the text better, or if it is necessary to prevent wrong meaning or bad grammar in your language. (See: figs-explicit)

**“This {one} now**

“Now there is a person who” or “At last here is a person {like me} who” or “Finally/Ahh! Here is someone {like me} who”

**{is} bone from my bones and flesh from my flesh!**

“{has} bones and flesh from me!” or “was made out of my own bones and flesh!”

**She will be called ‘woman,’**

“I will call her ‘woman,’ ” There is a play-on-words here because the Hebrew word for woman (“ishsha”) is similar to the Hebrew word for man (“ish”). You could put that information in a footnote.

**because {it was} from a man {that} she was taken.”**

“because she was taken {by God} from {the body of} a man.” or “because {it was} from {the body of} a man {that} {God} took her.” Consider what is the best way to translate this passive clause in your language. (See: figs-activepassive)

Gen 2:24 **For that {reason} a man will leave his father and his mother, and he will cling to his wife, and they will become one flesh.**

**For that {reason}**

“Because of that,” or “That is why” or “Since the woman was created from the man’s body,”

**a man will leave**

“a/every man {who marries} will/must leave” or “{when a man gets married,} he must move away from”

**his father and his mother,**

“{the home of} his father and mother,”

**and he will cling to his wife,**

“and he must unite/join with his wife,” or “and he must live in close relationship with his wife,” This idiom means that the man is committed to his wife and has a close physical relationship with her, too. Consider the best way to translate this in your language. (See: figs-idiom)

**and they**

“so that they”. Some languages have a special dual pronoun for “they” that fits well here. (See: figs-youdual)

**will become one flesh.**

“become completely one/united.” or “they will become united in body {and spirit}.” or “will become united like one person.” The phrase “one flesh” is an idiom that emphasizes the close physical and spiritual unity between a husband and wife. Other languages may have a similar idiom. Consider how to best communicate this in your language. (See: figs-idiom)

*2:25-3:24* **The First Sin And God’s Judgment**

Gen 2:25 **And the man and his wife were both naked, but they were not ashamed.**

**And the man and his wife were both naked,**

“Now {at/during that time} both the man and his wife were naked,” or “{At/During that time} the man and his wife did not wear any clothes,”

**but they were not ashamed.**

“but {yet} they were not ashamed {about it}.” or “but {yet} they did not feel ashamed/embarrassed {about being naked}.” Some languages have an idiom for this clause that fits well here. Do what is best in your language.