GENESIS CHAPTER TWO

Translated Directly from the Leningrad Codex

Codex Leningradensis (1008/9 CE) — Base Text of the Biblia Hebraica Stuttgartensia (BHS)

The Completion of Creation and the Second Account

Genesis 2 opens with the completion formula of the first creation account (2:1-3) before pivoting at verse 4 to an entirely different narrative perspective. The transition is marked by the **toledot formula** (*elleh toledot*, 'these are the generations/account of') — the structural seam that the Leningrad Codex's own section divisions (*parashot*) recognize as a major boundary.

The divine name shifts from **Elohim** alone (chapters 1–2:3) to **YHWH Elohim** (the LORD God) — combining the cosmic creator title with the personal covenant name of Israel's God. This shift is the primary datum of the documentary hypothesis (attributing chapters 1–2:3 to the Priestly source and 2:4–25 to the Yahwist), though many scholars today read both accounts as deliberately juxtaposed from their earliest written form.

Where Genesis 1 presents creation from the cosmic perspective downward — sky, sea, land, life, humanity — Genesis 2 narrows the lens to a close-up of the human creature: formed from the soil, placed in a garden, given a vocation, and brought into the first human community. The chapter ends in the innocence of verse 25, which 3:1 immediately begins to undermine.

The Sabbath: Verses 1–3

Verses 1–3, while numbered as Genesis 2 in the chapter-and-verse division (introduced by Stephen Langton, c. 1227 CE, and not present in the Leningrad Codex itself), belong narratively and theologically to the first creation account. They are the seventh-day crown of the six-day creation week. The Leningrad Codex marks a major structural division (parashah petuchah, open section) immediately after verse 3, confirming the ancient Jewish understanding that 2:1-3 closes the first account rather than opening a new one.

Translation Principles for This Chapter

Divine Names: YHWH is rendered LORD (following the Masoretic pointing *Adonai* substituted for the Tetragrammaton in oral reading). The double name YHWH Elohim is rendered 'the LORD God' throughout.

Verbal Aspect: Hebrew does not use tense in the Indo-European sense. The wayyiqtol (waw-consecutive imperfect) chain that drives the narrative is rendered in English simple past, which most naturally captures the sequential sense of completed narrative action.

Wordplay: Where the Hebrew wordplay is essential to meaning (adam/adamah, ish/ishah, arummim/arum), the note for that verse explains the Hebrew since English cannot reproduce it directly.

Ezer Kenegdo: Rendered 'suitable helper' (v.18,20) — the word 'suitable' is the best English rendering of kenegdo (corresponding to / facing / equal to). The word ezer (helper) carries no implication of subordination in Hebrew; it is frequently used of God.

2:1	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם
	way-ykhullu ha-shamayim we-ha-arets we-khal-tseva'am
	So the heavens and the earth were completed, along with everything in them.
•	*Tsava (host/army) denotes the ordered totality of creation — the cosmos fully deployed. Way-ykhullu uses the Pual form, stressing completion as a finished state, not merely the ending of an action.*

2:2	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
	way-ykal Elohim ba-yom ha-shvi'i mel'akhto asher asah way-yishbot ba-yom ha-shvi'i mi-kol-mel'akhto asher asah
	By the seventh day God had finished all the work he had been doing, and on that day he rested from all of it.
•	*The Samaritan Pentateuch and LXX read 'sixth day' to avoid the implication that God worked on the Sabbath. The MT 'seventh day' is the harder reading and almost certainly original. Shavat (rested) is the verbal root of Shabbat — the day takes its name from this act of divine cessation.*

2:3	וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת
	way-yvarekh Elohim et-yom ha-shvi'i way-yqaddesh oto ki vo shavat mi-kol-mel'akhto asher bara Elohim la'asot
	God blessed the seventh day and set it apart as holy, because on that day he rested from all the work of creating that he had done.
•	*Qiddesh (sanctified/set apart) — the Sabbath is the first thing in all of Scripture declared holy. Not a mountain, not a person, not a temple — a span of time. The phrase bara Elohim la'asot (God created to make) is the distinctive closure of the creation account, tying both verbs together.*

2:4	אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם
	elleh toledot ha-shamayim we-ha-arets be-hibbare'am be-yom asot YHWH Elohim erets we-shamayim
	This is the account of the heavens and the earth when they were created — when the LORD God made earth and sky.
•	*The toledot (account/generations) formula marks a structural seam: a major section boundary in the Leningrad Codex. The divine name now shifts from Elohim alone to YHWH Elohim — combining the universal creator title with the personal covenant name. This shift is a primary datum in source-critical analysis (Priestly vs. Yahwist traditions) and in theological reflection on God's dual nature as both cosmic sovereign and personal redeemer.*

2:5	וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר

	יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה
	we-khol siyach ha-sadeh terem yihyeh va-arets we-khal-esev ha-sadeh terem yitsmach ki lo himtir YHWH Elohim al-ha-arets we-adam ayin la'avod et-ha-adamah
	No shrub of the field had yet appeared on the earth and no plant had yet sprouted, because the LORD God had not yet sent rain on the earth and there was no one to work the ground.
•	*The second creation account opens with what is absent — a literary device focusing attention on human vocation. Siach (shrub) and esev (plant) refer to cultivated vegetation dependent on human labor and rainfall, not wild plants generally. The world awaits both divine provision (rain) and human partnership (work). Adamah (ground/soil) introduced here becomes the central term of the chapter, wordplaying throughout with adam (human/man).*

2:6	וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה
	we-ed ya'aleh min-ha-arets we-hishqah et-khal-pene ha-adamah
	But streams rose up from the earth and watered the whole surface of the ground.
•	*Ed is a rare word; meaning uncertain — possibly mist, flood, or subterranean spring. The Akkadian cognate edu (underground water) supports the reading 'stream from below.' Before rain descends from above, moisture rises from beneath — God's provision from the depths precedes the human cultivation that will follow.*

2:7	וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה
	way-yitser YHWH Elohim et-ha-adam afar min-ha-adamah way-yipach be-apav nishmat chayyim way-yhi ha-adam le-nefesh chayyah
	Then the LORD God formed the man from the dust of the ground and breathed the breath of life into his nostrils, and the man became a living being.
•	*Yatsar (formed) is the potter's verb — used of a craftsman shaping clay with his hands (Jer 18:2-4). Afar (dust) from adamah (ground): adam is formed from adamah — the triple wordplay (adam / afar / adamah) is one of the great literary features of the Hebrew Bible. Nishmat chayyim (breath of life) is an intimate, direct act — God breathes personally into the creature's nostrils. Nefesh chayyah (living being) — the same phrase applied to animals in 1:20,24; humanity shares creaturely vitality while receiving something additional: the divine breath.*

2:8	וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר
	way-yitta YHWH Elohim gan-be'Eden miqedem way-yasem sham et-ha-adam asher yatsar
	Now the LORD God planted a garden in the east, in Eden, and there he placed the man he had formed.
•	*Nata (planted) — God acts as a gardener, cultivating a specific place. Eden is a geographic proper noun (delight/pleasure in Hebrew, possibly from a Sumerian root meaning 'plain'). Miqedem means both 'in the east' and 'of old / from ancient times' — both senses may be intended, placing Eden at once geographically and temporally at the origin of things.*

2:9	וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע

way-yatsmach YHWH Elohim min-ha-adamah khal-ets nekhmad le-mar'eh we-tov le-ma'akhal we-ets ha-chayyim be-tokh ha-gan we-ets ha-da'at tov wa-ra

The LORD God made all kinds of trees grow out of the ground — trees that were beautiful to look at and good for food. The tree of life was in the middle of the garden, and also the tree of the knowledge of good and evil.

- *Two special trees are named: ets ha-chayyim (tree of life) and ets ha-da'at tov wa-ra (tree of the knowledge of good and evil). Da'at in Hebrew is experiential knowledge — knowledge gained through engagement, not mere intellectual awareness. Tov wa-ra (good and evil) is likely a merism meaning the full range of moral experience — knowledge of everything. The tree of life reappears at the end of Revelation (22:2), framing all of Scripture between two gardens.*

2:10 וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים

we-nahar yotse me-Eden le-hashqot et-ha-gan u-misham yipapeð we-hayah le-arba'ah rashim

A river flowed out of Eden to water the garden, and from there it divided into four branches.

- *The single river from Eden splits into four heads (rashim) — Eden as the fountainhead of the world's entire hydrological system. Four rivers suggests the four corners of the known world; Eden stands at the center and source of all creation's water.*

2:11 שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם הַזָּהָב

shem ha-echad Pishon hu ha-sovev et khal-erets ha-Chavilah asher sham ha-zahav

The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.

- *Pishon and Havilah are unidentified by modern scholarship. Some satellite-imaging studies (Farouk El-Baz, Boston University) have proposed a now-dry riverbed in the Arabian Peninsula as a candidate. The mention of gold and precious stones signals the abundance and goodness of the pre-Fall geography.*

2:12 וְזָהָב הָאָרֶץ הַהִיא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם

we-zahav ha-arets ha-hi tov sham ha-bdolach we-even ha-shoham

The gold of that land is of the finest quality; aromatic resin and onyx stone are also found there.

- *Bdolach is bdellium, a fragrant pale resin from Arabia and India — mentioned again in Numbers 11:7 to describe the color of manna. Shoham (onyx or carnelian) is a gemstone used later in the high priest's ephod (Exod 28:9). Precious materials from Eden recur in the description of the Temple and the New Jerusalem (Rev 21:18-21).*

2:13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ כּוּשׁ

we-shem ha-nahar ha-sheni Gichon hu ha-sovev et khal-erets Khush

The name of the second river is the Gihon; it winds through the entire land of Cush.

- *Cush ordinarily refers to the region south of Egypt (modern Sudan/Ethiopia). Locating it near the Tigris and Euphrates is geographically difficult, leading some scholars to propose that the four-river geography is cosmological rather than cartographic — a symbolic map of the known world with Eden at its center.*

2:14 וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת

we-shem ha-nahar ha-shelishi Chideqel hu ha-holelekh qidmat Ashshur we-ha-nahar ha-rvi'i hu Ferat

The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

- *Chideqel is the Tigris (Akkadian: Idiqlat; Sumerian: Idigna). Ashur is the ancient Assyrian heartland. The Euphrates (Perat, Akkadian: Puratu) needs no geographic qualification — it was so well known to the original audience that its location was self-evident. These two great Mesopotamian rivers anchor the Eden narrative in the ancient Near Eastern world.*

2:15 וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ

way-yiqqach YHWH Elohim et-ha-adam way-yannichehu ve-gan-Eden le-avdah u-leshomrah

The LORD God took the man and placed him in the Garden of Eden to work it and take care of it.

- *Le-avdah u-leshomrah — to work (abad) and to keep/guard (shamar). Abad is the verb for both agricultural labor and priestly service; shamar is used for guarding the sanctuary and keeping the commandments. The human vocation in the garden is priestly stewardship — not exploitation. John Walton (The Lost World of Genesis One, 2009) notes this language parallels the duties of priests in their temple: humanity is placed in the sacred space to serve and preserve it.*

2:16 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל

way-ytsav YHWH Elohim al-ha-adam lemor mi-khal ets-ha-gan akhol tokhel

And the LORD God commanded the man, saying: 'From any tree of the garden you may freely eat;'

- *The first divine command in Scripture. Note the gracious structure: permission is stated first and broadly — any tree, freely (akhol tokhel, an emphatic infinitive absolute: 'eating you may eat') — before a single limit is named. God's character in Eden is abundance before restriction, gift before law.*

2:17 וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת

u-me-ets ha-da'at tov wa-ra lo tokhhal mimmennu ki be-yom akholkha mimmennu mot tamut

'but from the tree of the knowledge of good and evil you must not eat, because on the day you eat from it, you will certainly die.'

- *Mot tamut (dying you will die) — the emphatic infinitive absolute construction signals absolute certainty of consequence. The nature of this death — physical, spiritual, relational, or all three — has been debated throughout the history of biblical interpretation. Since Adam did not die physically on the day he ate (he lived 930 years), many interpreters (Augustine, Calvin, Hamilton) understand the immediate death as spiritual rupture — the severing of the creature's living relationship with God.*

2:18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ

way-yomer YHWH Elohim lo-tov heyot ha-adam levaddo e'eseh-lo ezer kenegdo

Then the LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

- *Lo-tov (not good) — the first thing in all of creation declared not good. In chapter 1 God saw that*

everything was good (tov) repeatedly; this is the single exception. Ezer kenegdo (helper corresponding to/facing him) — ezer is a word of strength, not subordination. It is used of God himself as Israel's helper in Psalms 121:2 and 124:8. Kenegdo means one who stands over against, face to face — a complement, a counterpart, an equal.

2:19

וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ

way-yitser YHWH Elohim min-ha-adamah khal-chayyat ha-sadeh we-et khal-of ha-shamayim way-yave el-ha-adam lir'ot mah-yiqra-lo

Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

- *The naming of animals is an act of authority and discernment — exercising the dominion mandate of 1:26-28. In the ancient Near East, giving a name was giving an identity and establishing a relationship. That no ezer kenegdo was found among all the creatures establishes by dramatic contrast the uniqueness of what God will create next.*

2:20

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ

way-yiqra ha-adam shemot le-khal-ha-behemah u-le-of ha-shamayim u-le-khal chayyat ha-sadeh u-le-adam lo-matsa ezer kenegdo

The man gave names to all the livestock, the birds in the sky, and all the wild animals. But for the man himself no suitable helper was found.

- *The systematic survey of all creation produces no companion for the man. The search is not God's failure of foresight — it is a narrative device to make the man aware of his own solitude, preparing him to receive and recognize the woman. The emptiness felt before the gift makes the gift more fully understood.*

2:21

וַיַּפֶּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּשָׁן וַיִּקַּח אַחַת מִצַּלְעוֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה

way-yapel YHWH Elohim tardemah al-ha-adam way-yishan way-yiqqach achat mi-tsalotav way-yisgor basar tachtenah

So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh.

- *Tardemah (deep sleep) — a divinely induced trance, used also when Abram receives the covenant vision (Gen 15:12) and when Saul's camp is supernaturally stilled (1 Sam 26:12). Tsela (translated 'rib') can also mean side — leading many interpreters to read: God took one side of the man, creating two beings from one. The woman is not made from his head (to rule over him) or his feet (to be trampled by him) but from his side, to stand beside him.*

2:22

וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם

way-yiven YHWH Elohim et-ha-tsela asher laqach min-ha-adam le-ishah way-yvieha el-ha-adam

Then the LORD God built the rib he had taken from the man into a woman, and he brought her to the man.

- *Banah (built) — the word used for constructing a house, a city, or a fortress. The woman is architecturally fashioned with the same intentionality as a great structure — a statement of dignity and intentional design. God acts as the first bridegroom, bringing the woman to the man just as a father presents a bride.*

2:23 וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת

way-yomer ha-adam zot ha-pa'am etsem me-atsamay u-vasar mi-besari le-zot yiqare ishah ki me-ish luqacha-zot

The man said: 'This one at last is bone of my bones and flesh of my flesh! She shall be called Woman, because she was taken out of Man.'

- *The first human speech in all of Scripture is a poem of recognition and delight — two short, parallel lines breaking into song. Zot ha-pa'am (this one at last / this time!) — the exhaustion of the search and the joy of its ending. Ishah (woman) from ish (man): the Hebrew wordplay expresses essential kinship and shared humanity. This is not a statement of hierarchy but of identity and belonging. The man names her not to exercise authority over her but to celebrate what she is.*

2:24 עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד

al-ken ya'azov ish et-aviv we-et-immo we-davaq be-ishto we-hayu le-vasar echad

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

- *The narrator's commentary, not Adam's words and not a divine command — a foundational statement about marriage embedded in the creation account. Ya'azov (leaves/abandons) — a strong verb meaning to forsake or depart, the same used when Israel forsakes God. Davaq (clings/cleaves) — the covenant-loyalty term used of Ruth clinging to Naomi (Ruth 1:14) and of Israel's devotion to God (Deut 10:20; 11:22). Basar echad (one flesh) — a comprehensive union of persons. Jesus quotes this verse explicitly when teaching on divorce (Matt 19:5; Mark 10:7-8).*

2:25 וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ

way-yihyu sheneyhem arummim ha-adam we-ishto we-lo yitboshashu

The man and his wife were both naked, and they felt no shame.

- *Arummim (naked) — the same consonants as arum (cunning/crafty) used of the serpent in 3:1, a deliberate and unmistakable wordplay signaling the transition to come. Innocence is the absence of self-consciousness before God and each other. Lo yitboshashu (they were not ashamed) — shame is not merely guilt but the collapse of the open, trusting relationship between persons that transparency requires. Chapter 2 ends in perfect openness; chapter 3 will close it.*

Closing Note: Genesis 2 in Scholarly Perspective

Genesis 2:4–25 is one of the most analyzed passages in the history of biblical scholarship. Its relationship to Genesis 1 has been debated since antiquity. The Talmud (*Sanhedrin* 38a) harmonizes

the two accounts by reading the events of chapter 2 as occurring within the sixth day of chapter 1. Augustine (*De Genesi ad Litteram*) proposed that chapter 2 is a recapitulation and elaboration of Day Six. Modern critical scholars since Wellhausen have generally treated the two accounts as originally independent compositions brought together by an editor (redactor).

What is not in dispute is the literary and theological sophistication of the chapter. The adam/adamah (man/ground) wordplay, the naming of the woman as ishah from ish, the ezer kenegdo formulation, the one-flesh statement of verse 24, and the innocence of verse 25 are all recognized as among the most carefully crafted pieces of biblical Hebrew prose. Gordon Wenham (*Word Biblical Commentary: Genesis 1–15*, 1987) calls verses 23–25 'the climax of the whole creation story' — the first human community as the answer to the single 'not good' of verse 18.

Primary Sources: Biblia Hebraica Stuttgartensia (Deutsche Bibelgesellschaft, 1977); Biblia Hebraica Quinta, Genesis fascicle (2015); Westminster Leningrad Codex (WLC) electronic edition.

Key Secondary Sources: Gordon Wenham, *Genesis 1–15*, Word Biblical Commentary (Thomas Nelson, 1987); Victor Hamilton, *The Book of Genesis, Chapters 1–17*, NICOT (Eerdmans, 1990); Claus Westermann, *Genesis 1–11: A Commentary* (Augsburg, 1984); Umberto Cassuto, *A Commentary on the Book of Genesis, Part One* (Magnes Press, 1961); John Walton, *The Lost World of Genesis One* (IVP Academic, 2009); E.A. Speiser, *Genesis*, Anchor Bible (Doubleday, 1964); Francis Brown, S.R. Driver, C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (BDB); Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (HALOT).