Genesis 2:22a-25 – God Establishes Marriage	
[18] And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."	1. God declares that it is not good that man should be alone. 2. God declares that He will make him a comparable helper.
[19] Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. [20] So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.	3. God brings all the animals and birds by for Adam to name. 4. No comparable helper was found for Adam among the animals and birds.
[21] And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. [22] Then the rib which the LORD God had taken from man He made into a woman,	5. God causes Adam to sleep. 6. God takes one of Adam's ribs and closes him up. 7. God makes a woman from Adam's rib.
and He brought her to the man. [23] And Adam said: "This *is* now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." [24] Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. [25] And they were both naked, the man and his wife, and were not ashamed.	8. God brings the woman to the man, initiating the design of marriage. 9. Adam calls the woman "woman" because she was taken out of man. 10. God clarifies His purpose to make marriage between 1 man and 1 woman.
Genesis 1:26-28	
[26] Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." [27] So God created man in His [*own*] image; in the image of God He created him; male and female He created them. [28] Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."	26 – God's design for man required the propagation of mankind. Man cannot have full dominion over the fish, birds, cattle over all the earth without becoming many. 27 – God's design for mankind included 1 male and 1 female. The first couple was one of each, in order that they might be able to have children. 28 – Once He created the male/female couple, God blessed them with five commands – all of which concern or require having children. God's plan and purpose of marriage involves the bearing of children, and multiplying in number.
Luke 20:27-36	
[27] Then some of the Sadducees, who deny that there is a resurrection, came to [Him] and asked Him, [28] saying: "Teacher, Moses wrote to us [that] if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. [29] "Now there were seven brothers. And the first took a wife, and died without children. [30] "And the second took her as wife, and he died childless. [31] "Then the third took her, and in like manner the seven also; and they left no children, and died. [32] "Last of all the woman died also. [33] "Therefore, in the resurrection, whose wife does she become? For all seven had her as wife." [34] And Jesus answered and said to them, "The sons of this age marry and are given in marriage. [35] "But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; [36] "nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.	Marriage is just for this life (34) There is no marriage afterwards (35-36) – Apparently no gender, as no need for reproducing then.

The <u>Purpose</u> of Marriage
- To bear children (Gen 1:26-27)
- To be a team working toward one goal, the wife helping husband accomplish his calling (Gen 2:18)

The <u>Plan</u> of Marriage (Gen 1:26-28: Gen 2:23)
- Marriage = 1 man + 1 woman
- Marriage = bearing children together
- Marriage is not designed for just men or just women
- Marriage is not designed for children to marry (only adults)
- God designed marriage – Man did not design it (so man cannot change it)
- God created a woman who was the perfect "comparable helper" for Adam, both to (1) bear children, and (2) help him succeed. (Gen 2:23)

The <u>Process</u> of Marriage (notice the order)
- Man finds a place (home) – Gen
- Man finds a life purpose (job)
- Man understands his spiritual responsibility
- God brings a woman into his life (woman becomes part of the man)
    - Interesting that God did not create several women to choose from
    - God created only ONE woman (marriage = 1 man + 1 woman)

The <u>Permanence</u> of Marriage
"and the two shall become one flesh"
- The man leaves his father and mother, and he and his wife become **one**.
- The man and woman are not to be seen as two any longer, but **one**.
- Matt 19:6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

The <u>Purity</u> of Marriage (Gen 2:25)
"And they were both naked, the man and his wife, and were not ashamed. "
- It's OK for *married people* to be naked together (but not before marriage).
- Ex 20:14 "You shall not commit adultery."
- Heb 13:4 "Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge."

OTHER THOUGHTS:
"be fruitful, and multiply, fill the earth…"
- *The norm for marriage is to bear children (not just to provide companionship): Malachi 2:14-15; Gen 1:26-28; Psalm 127:3-5; Psalm 128:1-4*
- *The norm, then, for womanhood, is to bear and raise these children: above verses, as well as 1 Tim 2:15; 1 Tim 5:9-10; 1 Tim 5:14; Titus 2:3-5.*
"not good for man to be alone"
- *God's "normal" for men is for them to be married and to father children!*
- *Would this be true for women as well? (Yes, at least as a first choice: 1 Tim 5:14)*
- *What does this all say about how we train our children?*
    - *We need to point them toward marriage*
    - *We need to prepare them for marriage roles (husband/father; wife/mother)*

POEM (first two lines complete – need to find the last two lines… - I'll get it Thursday)

- God Himself created marriage according to His good plan.
- God made marriage for only two – one woman and one man.
- God created marriage

MEMORY VERSE – Gen 2:24

SUGGESTED SONG (among others): Be Fruitful

Genesis 2:18-25		
NKJ	**ESV**	**NAU**
18 And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him."	18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."	18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."
19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.	19 Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.	19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.
20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.	20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.	20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.
21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.	21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.	21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.
22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.	22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.	22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
23 And Adam said: "This *is* now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."	23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."	23 The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."
24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.	24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.	24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.	25 And the man and his wife were both naked and were not ashamed.	25 And the man and his wife were both naked and were not ashamed.

Gen 1:26-28

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."
27 So God created man in His *own* image; in the image of God He created him; male and female He created them.
28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (NKJ)

[26] Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."
[27] So God created man in his own image, in the image of God he created him; male and female he created them.
[28] And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." (ESV)

In what sense was the woman created to be a "helper"? Augustine suggested that she was to help in the task of bringing forth children (Delitzsch, p. 140). According to Delitzsch, she was to help "till and keep" the garden (ibid.). Westermann seeks a more comprehensive interpretation: the woman is to provide "support in a wide sense" (p. 309). Although each of these approaches to the question has validity, in light of the importance of the blessing ("Be fruitful and increase") in the creation of the man and the woman in 1:28, it appears most likely that the "help" envisioned is tied to the bearing of children. Further support for such an interpretation comes from the narrative of the next chapter. Not only does the woman's judgment relate specifically to her role in bearing children (3:16), but also in the promise of the "offspring" (*zeraʿ* lit., "seed," 3:15) there is an apparent wordplay on the woman's role as a "helper" (*ʿēzer kᵉnegdô*).[1]

God did not create man an unsocial being. He, knowing better than man the social nature of man, voices it in a word spoken for man's guidance. In every way the normal thing for man is to go through life in fellowship with a wife. Man needs her. Her position in reference to man is defined as first "a helper," literally, "a help," *'ézer*, abstract for concrete (K. S. 243 b). If a man is to achieve his objectives in life, he needs the help of his mate in every way, from the propagating of his kind down through the scale of his varied activities. Her position is further defined by the expression "like him," *keneghdô*, literally, "as agreeing to him," or "his counterpart." She is the kind of help man needs, agreeing with him mentally, physically, spiritually. She is not an inferior being.[2]

The bringing of these creatures before man to have them named is a pedagogic device on God's part to arouse man to the awareness of his not having a mate as the other creatures had. Such an awareness makes him appreciate God's gift the more. However, that there is a limitation of the number of creatures brought before man is made apparent by two things. In the first place, the beasts are described as beasts *of the field* (*hassadheh*) not beasts *of the earth*, as in 1:24. Though there is difficulty about determining the exact limits of the term "field" in this instance, there is great likelihood (cf. also v. 5) that it may refer to the garden only. In the second place, the fish of the sea are left out, also in v. 20, as being less near to man. To this we are inclined to add a third consideration, the fact, namely, that the garden could hardly have been a garden if all creatures could have overrun it unimpeded. Since then, very likely, only a limited number of creatures are named, the other difficulty falls away, namely that man could hardly have named all creatures in the course of a day.[3]

At once we are made aware of the high intelligence level of the father of the human race. For the expression to give *names*, in the Hebrew usage of the word "name," involves giving a designation expressive of the nature or character of the one named.[4]

"Man," *'îsh*, according to a parallel Arabic root, may have the basic idea of "exercising power." Similarly, "woman," *'ishshah*, must, because of the double consonant, be derived from a root with original *nun*, which

---

[1] Sailhamer, J. H. (1990). Genesis. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary, Volume 2: Genesis, Exodus, Leviticus, Numbers* (F. E. Gaebelein, Ed.) (46). Grand Rapids, MI: Zondervan Publishing House.
K. S. Kœnig's *Syntax*.
[2] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (129–130). Grand Rapids, MI: Baker Book House.
[3] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (130–131). Grand Rapids, MI: Baker Book House.
[4] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (131). Grand Rapids, MI: Baker Book House.

according to an Arabic parallel, would mean "to be soft." But the writer is not studying etymology. He is expressing a fundamental similarity by the use of the best terms available.[5]

This verse might at first glance appear as the conclusion of Adam's first remark, and it is usually construed as such. However, the major difficulty in this interpretation is the fact that it must impute to the first man, in addition to all the other gifts that he possesses, also a kind of prophetic insight; for as yet man has had no experience of the fact of propagation whereby persons become father and mother. To attribute so much of foresight and insight to him is hardly feasible. But all of this difficulty is obviated if the explanation be adopted that here we have nothing other than a parenthetical remark of the author, who seeks to account for the deep and almost unaccountable attachment which man has for his wife. Several other parenthetical observations of the author are found in Genesis. See 10:9; 26:33; 32:32. The imperfect *ya'azobh* expresses the customary thing (G. K. 107 g): "man leaves." "Forsake" (A. V.) is too strong a verb. Meek renders *'al-ken* very well as "that is why." "Becoming one flesh" involves the complete identification of one personality with the other in a community of interests and pursuits, a union consummated in intercourse.[6]

In this brief statement one more feature is added to the picture of the primeval state of perfection: nothing had transpired to rouse in man a sense of guilt. For to feel no shame is in a perfect state due to having no occasion to feel shame. Everything was at harmony, and man was in complete harmony with himself and with his God.[7]

2:18 The Hebrew construction of v. 18 accentuates the negative phrase "not good" by placing it at the head of the sentence. God has made the man and provided a beautiful environment with honorable work, a setting men may sometimes consider idyllic, but God announces that more is to be done to achieve the ideal for the man. God's concern is that man is "alone." Whether the man felt his aloneness at first is not stated; only the divine viewpoint is given. God has created human life to have fellowship with him but also to be a social entity, building relationships with other human beings. [8]

There is no sense derived from the word linguistically or from the context of the garden narrative that the woman is a lesser person because her role differs (see more at 2:23). In the case of the biblical model, the "helper" is an indispensable "partner" (REB) required to achieve the divine commission. "Helper," as we have seen from its Old Testament usage, means the woman will play an integral part, in this case, in human survival and success. What the man lacks, the woman accomplishes. As Paul said concisely, the man was not made for the woman "but the woman for the man" (cf. 1 Cor 11:9). The woman makes it possible for the man to achieve the blessing that he otherwise could not do "alone." And, obviously, the woman cannot achieve it apart from the man.[9]

1 Cor 11:9

The point is that the man was looking for a human match, but he "found" none. The woman therefore is distinguished from the animals. She is not of the order of the animals over whom the man is to dominate (see 2:23 discussion); she will share in the responsibility of dominating the created order (1:26–28). The fact that the man is expressing his rule over the animal world in the search for an appropriate helper caused him to realize his inadequacy to the task if he continues in the impotent condition of "alone." In this way God is preparing the man to value his mate. Just as the man was uniquely made, receiving from God the divine

---

[5] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (136–137). Grand Rapids, MI: Baker Book House.

[6] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (137). Grand Rapids, MI: Baker Book House.

[7] Leupold, H. C. (1942). *Exposition of Genesis*. H. C. Leupold Commentary Collection (137–138). Grand Rapids, MI: Baker Book House.

[8] Mathews, K. A. (2001). *Vol. 1A*: *Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (213). Nashville: Broadman & Holman Publishers.

[9] Mathews, K. A. (2001). *Vol. 1A*: *Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (214). Nashville: Broadman & Holman Publishers.

inbreathing of life, the woman's creation in the narrative was unique. Both the man and the woman are mysteriously made by the hands of God.[10]

The Lord presents his special "project" to the man, suggesting by this that she is a gift from the man's Maker. The language "brought" is reminiscent of God's presentation of the animals to the man (2:19; cf. 7:9, 15). This echo reinforces what the man discovers: the woman is Adam's *human* partner. A significant difference between the two passages is that the first has a stated purpose, the naming of the animals. Here, however, there is no utilitarian purpose prescribed although the man proceeds to name her (v. 23b; 3:20). The garden "Paradise" is now complete with the presence of the woman.[11]

Man speaks for the first time (recorded; he did name the animals)

While the animals were produced either in swarms (as the fishes) or in pairs (as the birds and beasts), man was created as an individual; his partner, by a subsequent operation of creative power, being produced from himself.[12]

his was the chief reason for assembling the creatures. It was meant to reveal his loneliness. The longing for a partner was already deeply seated in his nature, and the survey of the animals, coming to him probably in pairs, could not fail to intensify that secret hunger of his soul, and perhaps evoke it into conscious operation.[13]

sh, the name given by Adam to himself in contradistinction to his spouse, is interpreted as significant of man's authority (Gesenius), or of his social nature (Meier); but its exact etymology is involved in obscurity. Its relation to *Adham* is the same as that of *vir* to *homo* and ἀνήρ to ἄνθρωπος.[14]

There is nothing in the use of such terms as father and mother, or in the fact that the sentiment is prophetic, to prevent the words from being regarded as a continuation of Adam's speech, although, on the other hand, the statement of Christ (Matt 19:5) does not preclude the possibility of Moses being their author; but whether uttered by the first husband (Delitzsch, Macdonald) or by the historian (Calvin, Murphy), they must be viewed as an inspired declaration of the law of marriage. Its *basis* (fundamental reason and predisposing cause) they affirm to be (1) the original relationship of man and woman, on the platform of creation; and (2) the marriage union effected between the first pair. Its *nature* they explain to be (1) a forsaking (on the part of the woman as well as the man) of father and mother—not filially, in respect of duty, but locally, in respect of habitation, and comparatively, in respect of affection; and (2) a cleaving unto his wife, in a *conjugium corporis atque animæ*. Its *result* is stated in the words which follow: **and they shall be one flesh** (literally, into one flesh; εἰς σάρκα μίαν, Matt. 19:5, LXX.). The language points to a unity of persons and not simply to a conjunction of bodies, or a community of interests, or even a reciprocity of affections. Malachi (ch. 2:15) and Christ (Matt. 19:5) explain this verse as teaching the indissoluble character of marriage and condemning the practice of polygamy.[15]

III. THE WEDDED PAIR. 1. *Married by God*. "God is the best maker of marriages" (Shakespeare). Nay, unless God unites there is no real marriage, but only an unhallowed connection, legitimised by man's laws, it may

---

[10] Mathews, K. A. (2001). *Vol. 1A*: *Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (215–216). Nashville: Broadman & Holman Publishers.

[11] Mathews, K. A. (2001). *Vol. 1A*: *Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (218). Nashville: Broadman & Holman Publishers.

[12] *The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (50). Bellingham, WA: Logos Research Systems, Inc.

[13] *The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (51). Bellingham, WA: Logos Research Systems, Inc.

[14] *The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (52). Bellingham, WA: Logos Research Systems, Inc.

[15] *The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (52). Bellingham, WA: Logos Research Systems, Inc.

be, but not sanctioned by God's. As this wedding was of God's arranging, so likewise was it of his celebrating. What celestial benedictions were outbreathed upon the young and innocent pair, as they stood there before their Maker, radiant in beauty, tremulous with joy, full of adoration, we are left to imagine. Happy they whose nuptials are first sanctioned and then celebrated by the living God! 2. *United in love*. This first marriage was certainly something more than a social or a civil contract; something other than a union of convenience or a diplomatic alliance; something vastly different from a legalised connubium. It was the realisation of what our Laureate pictures as the ideal marriage:—[16]

"In Judaism, from the very moment of origins of the Jewish people, marriage was considered to be the ideal state."[153] [17]

This probably means both psychological and physical separation and union under normal conditions. A newly married couple is wise to establish relative independence from both sets of parents emotionally, physically, financially, and in other ways. The couple also needs to establish commitment to one another. Cleaving resembles weaving two threads into one new piece of cloth. The word suggests the ideas of passion and permanence. In marriage a man's priorities change. Before they were primarily to his parents, but now they are primarily to his wife. Marriage also involves physical consummation that unites two individuals as "one flesh." "One flesh" is not the same as marriage (1 Cor. 6:16). For there to be a marriage there must also be a commitment to "leave" parents and "cleave" to one's spouse from then on (cf. Matt. 19:5; et al.).[18]

The naked condition of Adam and Eve does not just describe their unclothed physical appearance. It also refers to the physical and psychological oneness and transparency that existed in their relationship. Physically they were naked; they shared their bodies with each other openly. Psychologically they were not ashamed; they hid nothing from each other. [19]

This is a hinge verse. It looks backward into chapter 2 and forward into chapter 3. The similarity of the Hebrew words for naked (*'arom*) and "crafty" (3:1, *'arum*) points to a word play. This word for nakedness means unclothed whereas the one in 3:7 (*'erom*) and elsewhere describes those under God's judgment (cf. Deut. 28:48; Ezek. 16:39; 23:29).[165] [20]

Verses 18–25 teach us much about marriage.
1. God instituted it.
2. God intended it to be monogamous (not monotonous). One woman completed Adam (cf. Matt. 19:8).
3. God intended it to be heterosexual.
4. It involves both a physical and a spiritual union (2:24; cf. Matt. 9:4–5).
5. The husband was to be the head of the wife. God created Adam before Eve, and He created Eve for Adam (cf. 1 Cor. 11:8–9; 1 Tim. 2:13).
6. A woman can be a complete person without bearing children. Her basic function in marriage is to complement her husband, not to bear children.
7. Normally, a couple, following the lead of their representatives, Adam and Eve, should "be fruitful and multiply" (1:28). God did not specify how early in the marriage and to what extent. He left

[16] *The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (54). Bellingham, WA: Logos Research Systems, Inc.
[153] 153. Blu Greenberg, "Marriage in the Jewish Tradition," *Journal of Ecumenical Studies* 22:1 (Winter 1985):3.
[17] Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge 2:18). Galaxie Software.
[18] Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge 2:24). Galaxie Software.
[19] Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge 2:25). Galaxie Software.
[165] 165. Sailhamer, "Genesis," p. 49.
[20] Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge 2:25). Galaxie Software.

this up to the couple. Couples may choose when and how many children they plan to have, though God may sovereignly overrule their plans.

The Family Ministry organization has summarized these purposes as five. Marriage should mirror God's image, multiply a godly heritage, manage God's realm, mutually complete one another, and model Christ's relationship to the church.[166] [21]

---

[166] 166. *Family Life Conference*, p. 45.

[21] Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge 2:25). Galaxie Software.