

"Bone of My Bones"
Genesis 2:18ff

v. 18a God makes the first negative pronouncement regarding his created world. What is it?

A. ¹⁸ The LORD God said, "It is _____ for the man to be alone." (Gen. 2:18a NIV)

Q. Why was this not good? Why would this matter to God? Cf. 1:27

A. Man was _____. Technically, there was no one else created like him. And if he was made in the _____ of God where God is in eternal relationship/_____ as Trinity, then man was, at that moment, less than God's image in this area.

v. 18b. What was God's solution?

A. "I will make:

1. a helper – lit. = one who is opposite of; E.g. picking up a log

Rashi, "If he is worthy, she shall be a help to him; if he is unworthy, she shall oppose him; fight against him."

Note: In the LXX, the word is "Boatheo" and means,

"_____ " or "someone who comes to the _____ of another." Cp. Psalm 52:7 (Psalm 53:6 GK).

2. suitable for – lit. = "...according to what is in front of him..."; fit for; corresponding to; equal and adequate for.

Note: This can mean "in the same likeness as him," or "according to his needs" as the subsequent pronoun will indicate. Some translations (CEB) render it, "perfectly suited for him."

3. him." (Gen. 2:18 NIV)

Note: The creation of a woman was to solve the relational _____ of the initial creation of man (real or potential).

Note 1st Corinthians 11:7-9; 11-12.

Note: _____ (being first in order) does not mean inequality just as divine _____ does not mean inequality before the Lord. It means equal but distinct. And as 1st Corinthians teaches, there is now a mutual _____ upon one another for the fulfillment of God's procreative will.

vv. 19-20 What did God do next?

A. Summation: He gave Adam the _____ of naming all the animals and birds.

Q. Why bring up the creative substance (v. 19a)?

A. It intimately connects man, who was made in the image of God, with the lesser creation. He is like _____, but also like _____.

Q. What is involved in naming something?

A. Creativity; a sense of _____ to something's uniqueness; ownership/personal responsibility for/relational connection to; relational ordering for distinction.

Q. What was the end result? (v. 20b) Notice the tie to verse 18.

A. "But for Adam no _____ helper was found." (Gen. 2:20 NIV)

Q. Knowing what is to come (the creation of wo-man), why do you think God gave him this assignment?"

A. God gave Adam the assignment so there would be no doubt in Adam's mind that in all of creation only the _____ to come would be that suitable helper.

v. 21 Describe the first surgical procedure.

A. ²¹ 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 _____ and then closed up the place with flesh. (Gen. 2:21 NIV)

Q. Why did God choose to do this? Why didn't he just grab another hand full of dirt and make another human being? Why a rib?

A. "Not made out of his _____ to top him, not out of his _____ to be trampled upon by him, but out of his side to be _____ with him, under his arm to be _____ by him, and near his heart to be _____ by him." Matthew Henry

"She would always find her _____ in her husband, and he would always _____ for her as he does his own body."
Anonymous

v. 22 Notice the language. Q. What did God do?

A.
1. He made a woman from Adam.

Lit. = He _____ as a structure

Ex. - "Gideon made the gold into an ephod..." (Jdg. 8:27 NIV)(Rashi)

2. He presented her to him in the sense of a _____. He did not have to go looking for her.

v. 23 Q. What was the man's response?

A.

1. A _____ that she is part of him.
2. She will be called "_____" – a form of the word, "man" for she comes from him. (Heb. = "ish" and "ishsha")

Note the phrase, "She shall be called..." forms a dual identification.

1. First, it is the present _____ that she is given by Adam. The name "Eve" (Chavvah) is not given until the end of the third chapter.
2. Second, it is what humanity will call all subsequent _____ humans (representational) just as humanity will often use "Adam" to represent (males or all of humanity).

v. 24 Q. What is the principle coming from this account?

A.

1. There is a "_____" of the parental primary connection and responsibility.

Note that this is primarily directed to the _____. Culturally, the woman left her home to live with the man's family. Ex. Rebekah leaving to marry Isaac. Bad example = Jacob staying with Rachel and Leah.

2. There is a "_____" to one's spouse in forming a new family unit.
3. There is a "oneness" in the sense of:
 - a. Having no _____ or independent rights, but mutual concern for each other's best interest.
 - b. Having an agreed upon willingness to grow _____ toward a deeper relationship with one's Creator.

c. Symbolized _____ for procreation and pleasure.

Q. How is this understood to be the foundation of marriage?

A. Marriage is not a social construct, invented by man who determined its purpose; it was given to us by our Creator.

1. The divine design of a helpmate suitable for a man. Cp. 2:18
2. The divine design of same yet different anatomy for procreation – male and female. Sexual compatibility to bear children. Cp. 1:28
3. The divine design of covenant – mutually expressed love and commitment (oneness). Cp. 2:23-24; Note Malachi 2:14. (Berith)
4. The divine design of one man and one woman for a lifetime (original intent before Genesis 3; sin and death). Cp. 2:24.

Q. Define the institution of marriage from these verses.

A. Marriage is a lifelong _____ made between _____ and _____ who _____ their parents for the purpose of _____ and godly _____.

Q. If a man and a woman, believers, decide that they will covenant with each other for life, outside of that agreement, do they need to do anything else, e.g. have a wedding, a preacher, a license, etc...

A. From Genesis 1 and 2, " _____," in the sense that all the examples are social constructs. This does not mean that they are wrong or that they don't have social _____. Cp. John 2 – Jesus and the wedding at Cana. Often those social constructs are meant to _____ and strengthen the original design, e.g. taking vows before _____ as a legal and societal binding.

Q. What did Jesus teach about marriage?

A.

1. Matthew 19:3-9 ~

2. Mark 10:2-9 ~

Q. What did Paul teach about marriage?

A.

1. Ephesians 5:22-33

2. 1st Corinthians 7 (summation)

- a. Vv. 1-9 ~ Sexual desire finds its _____ in the marriage relationship.
- b. Vv. 10-11 ~ Separation is not _____ but if a couple does, then they should remain single or get remarried. Deut. 24:1-4 forbids divorcing one's spouse, remarrying another, divorcing that spouse and remarrying the first spouse. It is an abomination unto the Lord.
- c. Vv. 12-24 ~ If you are married to an unbeliever, if they want to stay in the marriage – fine; if they want to leave – you are not under any _____ obligation to remain in the marriage.
- d. Vv. 25-31 ~ It's good to remain _____ because it allows one to serve the Lord unhindered. Not everyone is called to a marriage relationship.
- e. Vv. 32-38 ~ Marriage is a _____ act of serving the Lord and serving one's spouse (and children).
- f. Vv. 39-40 ~ Marriage is for life. If _____ separates, one is free to remarry but only to another _____.

3. 1 Corinthians 6:12-20

- a. When we receive Jesus as our Savior, we are _____ to him through the Spirit given to us. We are joined to the eternal God through the living presence of the Holy Spirit within us.
- b. When we sin sexually, we sin against _____ our heavenly bride groom.
- c. When we sin sexually, we sin against the _____ who joins us to him in spirit.
- d. When we sin sexually, we sin against our _____ or future spouse by being joined in an ungodly way with another.
- e. When we sin sexually, we sin against _____. We miss our blessing by putting sex in its proper marital boundaries.
- f. We have _____ with a high price – the blood of Jesus. As in a physical marriage, our bodies are not our own but belong to someone else – so with Jesus.
- g. “Marriage should be _____ by all, and the marriage bed kept pure, for God will judge the adulterer and the sexually immoral.
- h. There is _____ in Christ.

v. 25 Q. What is the point of this verse? What is it trying to teach us about the first couple in their original context?

A. ²⁵ “Adam and his wife were both naked, and they felt no shame.” (Gen. 2:25-3:1 NIV)

1. They were naked. No physical clothing.

Note: The Eastern Orthodox Church teaches that the first couple was clothed with the _____ of God; a literal radiance like that of Moses' face when in the presence of God (Cp. Exodus 34:30-35). Paul speaks of something similar in 2 Corinthians 5:2 ("clothed with our heavenly dwelling...we will not be found naked")

Note: The Chinese word for light or glory (pictured)

2. There was no shame.

Note: This is not the same as _____. The Middle east is a "shame/honor" society. It is not a guilt/not-guilty society like the West. This means that Adam and Eve were living _____ toward each other and before God, i.e., in a blessed state.