

It is Not Good for Man to be Alone

Marriage as a Covenant Part 2

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Why is Genesis the paradigm for a marriage?

- Genesis 2:24, Malachi 2:15, Matthew 19:5-6 (Mark 10:8), 1 Corinthians 6:16, Ephesians 5:31

Genesis 2 as an Ancient Near Eastern Suzerainty

- *Preamble*
 - Vs.4 יהוה Elohim
- *Historical Prologue*
 - Vs.5-14
- *Stipulations*
 - Vs.15 Work and Guard (a job)
 - Vs.17a Do not eat...
- *Sanctions*
 - Blessings:
 - Vs.18-22 Woman made for Adam
 - Curses:
 - Vs.17b You will surely die
- *Dynastic Disposition*
 - Vs.24 Leave his mother and father, cleave to wife

“Male and Female created He them” (1:26-28)

(26) And Elohim said, “Let Us make man in **Our image**, according to **Our likeness**, and let **them** rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.”

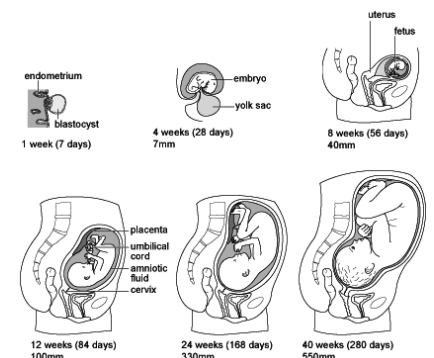
(27) And Elohim created the man in His image, in the image of Elohim He created him – **male and female He created them**.

(28) And Elohim blessed them, and **Elohim said to them**, “Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.”

- Differentiation of the sexes
- King and queen
- Image of Elohim

Principle of the Seed

- Men are the givers, women are the receivers
- Incubation time
- Waiting until the right time



“It is Not Good for Man to be Alone” (2:7-18)

(7) And יהוה Elohim formed the Adam out of dust from the ground, and breathed into his nostrils breath of life. And the Adam became a living being.

(8) And יהוה Elohim planted a garden in Ĕden, to the east, and there He put the Adam whom He had formed.

(9) And out of the ground יהוה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

(10) And a river went out of Ĕden to water the garden, and from there it divided and became four riverheads.

(11) The name of the first is Pishon, it is the one surrounding the entire land of Ḥawilah, where there is gold.

(12) And the gold of that land is good. Bdellium is there, and the shoham stone.

(13) And the name of the second river is Giḥ on, it is the one surrounding the entire land of Kush.

(14) And the name of the third river is Ḥiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.

(15) And יהוה Elohim took the Adam and put him in the garden of Ĕden to work it and to guard it.

(16) **And יהוה Elohim commanded the Adam**, saying, “Eat of every tree of the garden,

(17) but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.”

(18) And יהוה Elohim said, **“It is not good for the Adam to be alone, I am going to make a helper for him, as his counterpart.”**

- Why was Adam created before the woman?
- Why was it "not good" for man to be alone?

“I will make an עֵזֶר (helper) כַּנְגִדִי (opposite) him”

- What does “ezer” (helper) mean?
 - Hosea 13:9, Isaiah 41:10,13, Psalm 33:20, Exodus 18:4
- What does “kenegdo/neged” (opposite) mean?

Principle #1: Your wife is a reflection of you (and an amplification of your reflection)

And he slept. And He took one of his ribs... (2:21-22)

(21) So יהוה Elohim caused a **deep sleep** to fall on the Adam, and he slept. And He took one of his **ribs**, and closed up the flesh in its place.

(22) And the rib which יהוה Elohim had taken from the Adam He made into a **woman (Ishah)**, and He brought her to the Adam.

- Deep sleep = total surrender
- Missing rib, hidden weakness
- Why use a rib?

She is now bone of my bone and flesh of my flesh (2:23-24)

(23) And the man said, “This is now **bone of my bones and flesh of my flesh**. This one is called ‘**woman (Ishah)**,’ because she was taken out of **man (Ish)**.”

(24) For this cause **a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh**.

- Marriage oath - 1 Chronicles 11:1
- *Ish* and *Ishah* - Ecclesiastes 4:9-12
- First compliment

Principle #2: Give your wife compliments even if she knows you feel that way

- Cleave - Deuteronomy 11:22, 30:20, Ruth 1:14
- Why must a man leave his father?
- Why must a man leave his mother?

Principle #3: Make your wife the #1 woman in your life

Both naked and not ashamed... (2:25)

(25) And they were both **naked**, the man and his wife, yet they were **not ashamed**

- arom (H6174) - Partially naked or specially clothed
- erom (H5903) - Shamefully naked

The Fall of Mankind (3:1-6)

(1) And the serpent was more **crafty** than any beast of the field which יהוה Elohim had made, **and he said to the woman**, "Is it true that **Elohim** has said, 'Do not eat of every tree of the garden'?"

(2) And the woman said to the serpent, "We are to eat of the fruit of the trees of the garden,

(3) but of the fruit of the tree which is in the midst of the garden, Elohim has said, 'Do not eat of it, nor touch it, lest you die.' "

(4) And the serpent said to the woman, "You shall certainly not die.

(5) "For Elohim knows that in the day you eat of it your eyes shall be opened, and **you shall be like Elohim, knowing good and evil.**"

(6) And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. **And she also gave to her husband with her, and he ate.**

- Why was the serpent there?
- Why was he "more crafty"?
 - *Arom* (H6174) vs. *Arum* (H6175)
- Serpent = *Nachash* (H5175/5172)
- To whom was the command not to eat given?

And they knew they were naked (3:7-8)

(7) Then the eyes of both of them were opened, and **they knew that they were naked**. And they sewed **fig leaves** together and made loin coverings for themselves.

(8) And they heard the sound of יהוה Elohim walking about in the garden in the cool of the day, and **Adam and his wife hid themselves** from the presence of יהוה Elohim among the trees of the garden.

- Meaning of being made "naked" in the ancient Near East
- What was Adam and *Ishah's* solution?
- What was the real cause of their "nakedness"?

Covenant Lawsuit

Structure

- Historical Prologue
 - Calling of witnesses (sometimes implied)
- Interrogation
- Indictment
 - YHWH's beneficence and generosity noted
 - Unfaithfulness of the people contrasted
 - Warning issued
- Verdict rendered

Historical Prologue and Interrogation

Confrontation (3:9-13)

(9) And יהוה Elohim called unto Adam and said to him, “**Where are you?**”

(10) And he said, “I heard Your voice in the garden, and **I was afraid because I was naked**, so I hid myself.”

(11) And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”

(12) And the man said, “**The woman whom You gave to be with me**, she gave me of the tree and I ate.”

(13) And יהוה Elohim said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

- Whom does Elohim confront first?
- What is Adam's response to accusation? Is this the proper role of a man?

Principle #4: Never, EVER, criticize your wife or blame her

Indictment

And to the serpent He said... (3:14-15)

(14) And יהוה Elohim said to the serpent, “Because you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go, and eat dust all the days of your life.

(15) “And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel.”

And to the woman He said...(3:16)

(16) To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain.

And your desire is for your husband, and he does rule over you.”

- Is the Torah "done away with"? Do women still have pain in childbirth?
- *mashal* (H4910) which means to rule as in being a leader
 - 2 Samuel 23:3, Proverbs 17:2, Zechariah 6:13
 - Different word used in Genesis 1:26)
- Gen 4:7 “If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should rule it.”
 - Desire for leadership, but will usurp in cases of poor leadership
- **HER DESIRE** for her husband; not his desire for her

Principle #5: Do not lust after your wife. Lust turns you into a receiver and not a giver

And to the man He said...(3:17-19)

(17) And to the man He said, “**Because you have listened to the voice of your wife**, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life,

(18) and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.

(19) “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”

- Only man gets an explanation...
- What was Adam's fault? Failure to be a leader in the relationship.
- Why is this both a curse and a blessing?

Restoration of relationship (3:20-21)

(20) And **the man called his wife's name Hāvvaḥ**, because she became the mother of all living.

(21) And יהוה Elohim **made** coats of skin for the man and his wife and **dressed them**.

- Why does man rename *Ishah*?
- Why did YHVH Elohim Himself make garments for *Ish* and *Ishah* and dress them Himself?

Verdict Rendered

Divorce (3:22-24)

(22) And יהוה Elohim said, “See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever...”

(23) so יהוה Elohim **sent him out** of the garden of Ĕḏen to till the ground from which he was taken,

(24) and **He drove the man out**. And He placed kerubim at the east of the garden of Ĕḏen, and a flaming sword which turned every way, to guard the way to the tree of life.

- *Shalach* - (Deuteronomy 24:1-4)
- *Garash* - (Leviticus 21:7)
- Who was driven out? Who bears responsibility in a marriage?

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