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The Creation Man and Woman, Pt 3

Genesis 2:18-25

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SermonAudio Blurb: In this final part on the creation of man and woman we examine the unique relationship designed by God between a man and woman, specifically a husband and wife. We see the purpose and design of the woman and how she is created by God to complement and help the man, not compete with him. This is a helpful antidote against the incessant attacks on the roles and purposes of both the man and woman.

I. Introduction.

- A. We come again today to Genesis 2:18-25
- B. Background.
 - 1. Chapter 2 is not chronological, but logical or theological. You see this in vs 18 where it speaks of man being alone but then it is explained in the following verses.
 - 2. Fills in key information regarding the creation of Adam and Eve.
 - 3. Prepares us for chapter 3.
 - 4. Read passage.
- C. Reminder of what we know so far:
 - 1. Humans are unique because we are made in God's image. Sin does not remove that reality.
 - 2. Humans are called by God to subdue and care for all of creation.
 - a. God planted a garden in the presence of Adam to function both as a place of rest and worship as well as a pattern for the rest of creation.
 - b. God commands Adam to be a servant to the land to bring out its best. It is a foreign concept to be a despotic and cruel ruler of creation.
 - 3. Two genders, male and female.
 - 4. The normal call of couples is to bear children.

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5. The man, Adam, was created from the dust of the ground and then made alive through the direct act of God. Man functions in a unique role in all of creation due to this link between the creation and God.
 6. There was a clear restriction given to Adam regarding the tree of the knowledge of good and evil. It is noteworthy that this is spoken to Adam prior to Eve's creation.
 7. Adam is alone and it is not good.
- D. That is where we left off, at the crisis: Man is alone, this is stated in vs 18.
1. Vss 19ff then describe how Adam came to see the problem and need.
 - a. Again it is helpful to understand that this is not a chronological account.
 - (1) The creation of the animals took place earlier and now they are brought to Adam.
 - (2) Some think that this was a unique creation of a pair of each of the animals done at a specific time. That is possible as well.
 - b. Naming is an act of dominion. It is a point of authority. It is Adam's first task and it is one that shows him fulfilling immediately the mandate to have dominion.
 - c. It is also worth noting that this is done alone and it has a purpose in doing so, he was alone in all of creation.
 - d. This again emphasizes the difference between humans and the animals. As pleasant as they may be, they are not human.
 2. But it is also important to note that what he became aware of was that he needed a helper.
 - a. Twice this is mentioned.
 - b. Too often perceived as a diminished role, one of subservience, or something of lesser quality. But this is not found in the term itself nor in the text.
 - (1) At its simplest it means to help. It is used to speak of other kings helping fight a war. It was not their war but they helped.

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- (2) But the greatest use of this term is of God Himself. He is described repeatedly in the Old Testament as the God of help. He comes to our aid.
- (3) “. . . we confidently say, ‘THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?’” (Hebrews 13:6)
- c. Adam was given a massive task and to do it required someone to be with him, helping him.
 - (1) He was the one who had the task given, to rule and subdue the whole earth. But he was all by himself and he cannot make babies.
 - (2) The woman was not to have a different task, but was to help him in his task.
- d. This leads to an essential difference in the genders. It is important for you to consider and grasp the different orientations the first man and woman had.
 - (1) Adam was oriented toward the task of subduing the creation. Eve was oriented toward Adam to help him in that task.
 - (2) Even today you see this play itself out in so many different ways. Even with sin in the picture it is still so obvious.
3. Vss 21-22 is the unique creation of the woman, named Eve later.
 - a. Don’t use the argument that women have more ribs than men, they don’t. The genetic material in a person will cause the children born to have the normal number of ribs.
 - b. Also don’t try to spiritualize this about it coming from the side so that means the woman is to be equal and alongside man. The text is sufficient to explain their equality and role. Sounds good but is not solid in the long run.
 - c. More important to see that she was not made from the earth but from Adam. She is inextricably linked to him.

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- d. What is important is to carefully note the way these two are made, when they are made, why they are made and for whom are they made.
 - e. The bible treats this passage as the standard for which mankind is to function. Cultures do not trump this; rather, what is written here defines what God did, why God did it, and how God did it.
4. Vs 23 is Adam's response.
- a. First reaction is song.
 - b. She *ishshah*. "Manness." "Man" is *ish* and that is the point, from or out of man came woman.
 - (1) This is worth noting carefully because of the intense and even violent reaction it gets today in many circles. To say this would be nothing less than "hate speech" on most college campuses.
 - (2) Chapter 3 will explain why this reaction is so strong but it is part of the curse of sin.
 - (3) You will see it with the spelling womxn or womyn.
 - c. And so, *ishshah* is not a name *per se* but a descriptive term to describe her essence. It, at its simplest, means woman but also in proper contexts becomes "wife."
 - d. So when God brings the Woman to Adam he does not name her Eve as we would expect. He identifies her in relationship to himself as Woman because, "she was taken out of man." He realizes that she is part of me!
 - e. For now she is Woman. This is how the serpent and God address her in Genesis 3.
 - f. It is not until the end of Genesis 3 where Adam calls her by the name, Eve, which is the significant point to be made for from her shall come the entire human race.
5. Vs 24 is commentary and application to what occurred.
- a. Moses is giving to us a very practical application to what we just saw.

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- b. The man, not the woman, is to leave his parents to be joined to a woman. This is the standard set by God.
 - (1) A man and woman become more than a man and woman.
 - (2) They are joined together in a unique relationship that makes them husband and wife.
 - (3) It is physically expressed through the sexual union. But that is not the way one is married. That is the fruit and right of marriage.
 - (4) It is through first expressing of fidelity toward the woman. More on this in a moment.
- 6. Vs 25 describes the innocence of the couple and prepares us for chapter 3.
 - a. There is a sense of sadness in this verse for me for it is so foreign to me.
 - b. I get echoes of it when I listen to my grandchildren talk and sometimes the most innocent of things are said with no guile but to my ears they can be a bit shocking because of my lost innocence.
 - c. And what is so grieving is how fast they lose that innocence as well.
 - d. More on this as well in a moment.
- E. New Testament uses of this passage:
 - 1. Paul uses the order of creation to explain and teach the relationship of men and women in 1 Corinthians 11:1-8.
 - a. You can see how this is a passage that puzzles many and offends even more. And again it is an opportunity for us to decide before God what we truly believe.
 - b. To often the discussion centers upon head-coverings, but that is not the actual point of the text. Vs 3 is the point and everything that follows flows from it.
 - c. I won't deal with the passage today. I want us to see how Paul develops his argument. The argument is vs 3. In vss 7-8 he then uses Genesis 2 to prove his point.

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- d. Then, to protect the woman from the natural folly of men he, in vs 12, also reminds them of Genesis 1-3 and that all of them owe their lives to a woman.
2. Jesus uses Genesis 2, specifically vs 24, to make a key point regarding divorce in Mark 10:2-9.
 - a. He makes it clear that Genesis 1-2 is definitive on marriage. God made man and woman.
 - b. He then quotes 2:24 and gives authoritative application to it.
 - c. Marriage is not merely two people making a decision to be together. It is a holy union in which God actually joins them. And therefore it is not to be broken. It is really that simple.
3. 1 Timothy 2:12-14.
 - a. You can get the sermon on this passage from our archives.
 - b. But do notice that Paul is appealing to Genesis 2 and 3 for his argument. This makes it NOT cultural. It is NOT limited to certain women. But it is for the Church, not outside the Church.
 - c. Two prohibitions, though many try to make it only one. Do not teach men and do not have authority over men. Easy to understand, offensive to consider for many.
 - d. Two reasons given. This is a chiasmus. Very common way of writing in the bible.
 - (1) Prohibition to teach is connected to the woman, Eve, being deceived by Satan.
 - (2) Prohibition to have authority over men is connected to Adam being created first.
 - (3) Vs 15 then simply reminds women to pursue their God-given callings rather than seeking to usurp the way God has made His creation.

II. Applications.

- A. First, marriage is not something created by man, but by God.

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1. It is properly done when it is one man and one woman. And no amount of examples in the bible of multiple wives changes what is shown to us here in chapters 1 and 2.
 2. Man was alone and God made for him one woman. And out of that relationship was to come children.
 3. Marriage is the place given by God where sexual intimacy is to be shown and only there.
 4. The term in verse 24 for “joined” or “cleave” is translated in the LXX with a term that means “faithfully devoted to” and it properly captures what is going on.
 - a. Marriage is first a commitment, a covenant, of the man to the woman. That woman and no other is to be present.
 - b. It then brings out of that heart covenant a physical joining in which they become what the bible describes as “one flesh.” And again it speaks of the fitness of the male and female to be together as only those two genders can.
 - c. The biblical model of marriage is one man and one woman who make a covenant to be committed to one another and finally, they consummate that covenantal vow.
 - d. It has nothing to do with government.
- B. Second, men are called to leave their parents to find a wife.
1. This means we must raise our young men to think this way, especially now in the incredibly toxic thinking of our culture.
 2. They should be taught early what a wife should be. How they are to be preparing for a wife. And how to look for one.
 3. Men should pursue, but not to chalk up marks on his bedpost, but with a single-minded goal to marry and be devoted to one woman.
 4. Men need to be men and create a separation between them and their parents. Not in rebellion but in a biblical understanding that they have created a new household in which they are the head. (Cut the camel’s nose off every time it sticks it into that tent.)

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5. Third, parents of boys should encourage this as they grow of age and wise parents do everything in their power to equip the boy to do it well.
 - a. They should make leaving something to be desired and praise him when he does.
 - b. They should teach him what it looks like to be married well.
 - c. They should train him to manage his household.
 - d. Each of them should endeavor to model their respective roles.
 - e. But if you had parents who failed to do this it is no excuse. It just means you must set the standard from this time forward. You don't keep perpetuating unbiblical roles.
- C. Fourth, clothing is a product not of creation but of sin.
 1. There is nothing wrong with clothing in any way, but it was brought into existence by God due to sin.
 2. Modesty did not exist prior to sin. Everything was modest because it was covered fully in the glory of innocence.
 3. But because of sin, modesty is something a Christian should value and strive after. It is done because of the loss of innocence. It is wisdom in action knowing the hearts of both ourselves and those looking.
 4. Clothing is not to promote sexuality but to cover it.
 5. And in chapter 3 we will see that the attempts of Adam and Eve to cover themselves did not meet with the standards that the Lord had.
- D. Fifth, there is nothing closer in human relationships than marriage.
 1. This is why it is huge for you to decide if Genesis is true and if it occurred as written. If so, then marriage is defined by God and it is one man and one woman.
 2. If not, then everything and anything goes and you have no basis to complain about any of it. There is no middle ground other than what your inconsistent mind insists upon.
 3. Adam can't marry himself because it is not good for man to be alone. He can't marry an animal for no animal is a fit helper for him. He can't marry multiple wives for God said he needed a singular helper. He can't marry

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another man because God said the only helper suitable for him is a woman. It is that simple.

III. Conclusion.

- A. When we look at our culture we ought to weep. But then we should wipe our tears, roll up our sleeves and get to work.
- B. This is even more true when we look at the scattered opinions within the church in America. It should know better for it has the Word of God but it has lost its way in so many areas of life.
- C. I started this whole series in Genesis to challenge you regarding what you really believe about the bible. And the roles and calling of both men and women is one huge area where we need biblical clarity.
- D. We ought never be shocked by the choices of rebellion displayed by those who reject and ignore God. It is the reality of living under the shadow of Adam's sin.
- E. But we must always fight vigorously against the unbiblical stances taken by those within the Church who seek to make the appearance of Christianity a bit more open-minded and a bit more loving.
- F. A simple way to open up discussion and opportunities to speak about Jesus Christ and the gospel is by first becoming a faithful follower of Him, learning to obey all that He commanded us.

Small Group Questions

- How were you challenged in this sermon and can you explain what is at the core of being challenged?
- How does chapter 2 of Genesis affect how we are to raise our sons and daughters? What are ways this might look?
- How does sin mess all of this up?
- How does becoming a Christian change things related to gender and roles?