

INTRODUCTION

1. Please take your Bibles and turn to Genesis chapter two.
2. Today we are looking at verses 18-25 and we complete our look at the details of the sixth day of creation.
3. If you remember chapter two is a detailed account of day 6 of the creation of man and woman not a second account of

creation.

4. Read Genesis 2:18-25.
5. In our last study together, we saw the garden of Eden that God planted.
6. It was toward the east of Israel, in Eden, and where God placed the man.
7. It was a huge garden with every tree that was pleasing to the eye and good for good.

8. It was also well watered with a river running through it that branch off into four rivers.

9. We also learned last time that God put man in His garden for 3 reasons:
 - a. To serve Him
 - b. To keep, tend, oversee the garden
 - c. To obey Him

10. Now as we look at verses 18-25, we will see three things:

- a. Man being alone was not good (v.18)
- b. Man naming the animals (vv.19-20)
- c. God creating woman (vv.21-25)

Notice first:

LESSON

I. Man Being Alone was Not Good (v.18)

Verse 18 says, “Then the LORD God said, ‘It is not good for the man to be alone; I will make him a helper suitable for him.’”

Again we see the holy and sacred name for God (YHWH) used with Elohim that dominated the first chapter of Genesis.

The self-sufficient triune I AM said.

This is the second thing we see that is not good.

It was not good for man to eat of the tree of the knowledge of good and evil because if he did he would die.

Now we see that it's not good for man to be alone.

Throughout chapter one we kept hearing that everything God created was good.

Now we hear something that is not good...for man to be alone, without his kind, without a helper.

The words of this verse emphasize man's need for a companion, a helper, and an equal.

He was incomplete without someone to compliment him in fulfilling the task of filling, multiplying, and taking dominion over the earth.¹

Henry Morris said, “All the animals had been made both male and female (Genesis 6:19) and had been instructed to bring forth after their kinds and to multiply on the earth (Genesis 1:22, 24). Man alone, of all God’s creatures, had no such companion.”²

Remember this is day 6 of the creation so God was not finished creating until He

¹ MacArthur, John, Jr., ed. [The MacArthur Study Bible](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.

² Morris, Henry M. [The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings](#). Grand Rapids, MI: Baker Books, 1976. Print.

created the woman for man. Then He pronounces it “good.”

God says in verse 18, “I will make a helper suitable for him.”

“A helper” is *‘ēzer k^eneghdō* [literally, ‘a helper as in front of him’] /—a helper like him, suited to him, worthy of him, corresponding to him.³

K. A. Matthew says, “God’s concern is that man is “alone.” Whether the man felt his aloneness at first is not stated; only the

³ Cassuto, U. [*A Commentary on the Book of Genesis: Part I, From Adam to Noah \(Genesis I–VI 8\)*](#). Trans. Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1998. Print.

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.

“[Man] will not live until he loves, giving himself away to another on his own level.”

Isolation is not the divine norm for human beings; community is the creation of God.

The commissioning of man and woman to reign over the good land (1:28) involves procreation, and only together can they achieve their destiny. This unity, however, is not merely sexual; it involves sharing spiritual, intellectual, and emotional dimensions as well. Jewish sentiment noted

this: “Whoever has no wife exists without goodness, without a helpmate, without joy, without blessing, without atonement ... without well-being, without a full life; ... indeed, such a one reduces the representation of the divine image [on earth].”⁴

The idea of “suitable” means “corresponding to.”

This indicates a *correspondence* between the man and the woman.

⁴ Mathews, K. A. [Genesis 1-11:26](#). Vol. 1A. Nashville: Broadman & Holman Publishers, 1996. Print. The New American Commentary.

The focus is on the equality of the two in terms of their essential constitution.

Man and woman share in the “human” sameness that cannot be found elsewhere in creation among the beasts.

In every way the woman shares in the same features of personhood as does the man.⁵

Adam needed a companion, [a] partner, [a] mate, to work with him.⁶

⁵ Ibid., K.A. Matthews.

⁶ Reyburn, William David, and Euan McG. Fry. [A Handbook on Genesis](#). New York: United Bible Societies, 1998. Print. UBS Handbook Series.

Elyse Fitzpatrick, in her book *Helper By Design* writes, Adam needed a woman “with whom he could share his calling to rule, related, reproduce, reflect, rejoice, and rest. He was incomplete without someone who could understand what this calling meant and who would encourage him and work with him in it. God intended that Adam learn the joys of dependence, fellowship, diversity, and unity together with someone who complimented or corresponded to him.

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⁷ Elyse Fitzpatrick. *Helper By Design*. Moody Press. p.36.

God illustrates what He means in the next verse with giving Adam the task of...

II. Man Naming the Animals (vv.19-20)

Verse 19 says, “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 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.”

In these verses the man is given the opportunity to search for such a companion among the animals, but according to verse 20 he fails to find one.⁸

Now at this particular point in the creation, all reproducing creation was both male and female. And man alone did not yet have that compliment.⁹

Verse 19 refers back to day 5 and 6 of creation where we hear how God created the flying and land creatures:

⁸ Ibid., Reyburn.

⁹ <https://www.gty.org/library/sermons-library/90-228/the-creation-of-woman>

It says, “Out of the ground”

In verse 9, a similar phrase is used when referring to the creation of man.

He was formed of dust “from the ground.”

In Genesis 3:23 it says, “God sent him out of the garden to cultivate the ground from which he was taken.”

“Out of the ground” and “from the ground”

Both phrases show both animal and man came from the same substance of the earth and shows their earthiness.

1 Corinthians 15:47 (NASB) The first man is from the earth, earthy; the second man is from heaven.

God brought “every beast of the field and every bird of the sky...to the man to see what he would call them; and whatever the man called a living creature, that was its name.”

God literally “caused them to go,” that is, to where the man was.¹⁰

By man naming the animals it signified his rule over them.

¹⁰ Ibid., Reyburn.

One commentator says, “Naming is an act of discerning something about the creature so as to appropriately identify it and also an act of leadership or authority over that which was named.”¹¹

Psalms 8:4-8 (NASB) What is man that You take thought of him, and the son of man that You care for him? 5 Yet You have made him a little lower than God, and You crown him with glory and majesty! 6 You make him to rule over the works of Your hands; You have put all things under his feet, 7 All sheep and oxen, and also the beasts of the field, 8 The birds of the

¹¹ MacArthur, John, Jr., ed. [The MacArthur Study Bible](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.

heavens and the fish of the sea, whatever passes through the paths of the seas.

After the Flood, God told Noah in Genesis 9:2 (NASB) The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

Also by naming the animals it shows man in the image of God.

He had the intelligence for such a task.

So God brought the animals to Adam to illustrate his dominion over them, his intelligence in bearing the image of his Creator, and also for him to see that he would not be compatible with the animals.

John Phillips adds a third idea when he says, “The Lord, it would seem, not only wanted to exercise Adam intellectually, but also wanted to energize him emotionally.”

As Adam named the beasts he made the simple observation that each creature had its mate. He had none. God deliberately awakened in Adam a sense of need, an awareness that he hungered for human

companionship, and above all that he needed and wanted a wife.”¹²

Verse 20 states Adam naming the animals “but for Adam there was not found a helper suitable for him.”

This, again, shows the stark contrast between man and animal.

Man had the capacity for relationships and animals didn’t.

¹² Phillips, John. [*Exploring Genesis: An Expository Commentary*](#). Kregel Publications; WORDsearch Corp., 2009. Print. The John Phillips Commentary Series.

Man was self-conscious, animals are conscious.

Man needed one of his kind.

So...

III. God Creates Woman (vv.21-25)

So God puts man to sleep.

This is the first record of anesthesia.

Verse 21 says, “So the LORD God caused a deep sleep to fall upon the man, and he slept.”

The “deep sleep” (*tardēmâ*) that Adam experiences and the procedure that follows is initiated and carried out exclusively by God.

The man is not even a conscious spectator.

“Deep sleep” is commonly used of a night’s sleep (Job 4:13; 33:15; Prov 19:15), but here it is the special work of God as with

Abraham's slumber (15:12; cf. 1 Sam 26:12 and fig. use Isa 29:10 with Rom 11:8).

The verbal root from which this noun is derived (*rādam*) describes Jonah's sleep, which was not disturbed even by the roaring seas battering his Tarshish-bound ship (1:5–6).¹³

Verse 21-22 continues, “Then He [God] took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.”

¹³ Ibid., K.A. Matthews.

Two times it says God “took one of” man’s “ribs” and He “fashioned into a woman the rib which He had taken from the man.”

We need to understand that God did not take the bone alone.

The hard bone would not have been suitable material for the fashioning of the tender and delicate body of the woman.

The meaning of the text is that the Creator took together with the bone also the flesh attached to it, and from the flesh He formed

the woman's flesh, and from the bone her bones.

Proof of this we find in the words of the man (v. 23): *This at last is bone of my bones and flesh of my flesh.*¹⁴

Henry Morris suggests that It is likely that the word “rib” is a poor translation. The Hebrew word *tsela* appears thirty-five times in the Old Testament and this is the only time it has been rendered “rib.” Most of the time (in at least twenty of its occurrences) it means simply “side.”¹⁵

¹⁴ Ibid., Cassuto.

¹⁵ Ibid., Morris.

Someone once said, “Woman was taken not from Adam’s head to dominate him, nor from his feet to be trodden down, but from under his arm to be protected, and from near his heart to be loved.”¹⁶

Cassuto said, “Just as the rib is found at the side of the man and is attached to him, even so the good wife, the *rib* of her husband, stands at his side to be his helper-counterpart, and her soul is bound up with his.”¹⁷

¹⁶ MacDonald, William. [Believer’s Bible Commentary: Old and New Testaments](#). Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.

¹⁷ Ibid., Cassuto.

The end of verse 22 says God “brought her to the man.”

What is his response?

Genesis 2:23 (NASB) 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.”

“This is now” or [at last], is in truth a helper corresponding to me!¹⁸

“Bone of my bones, and flesh of my flesh” means “formed from the same parents or

¹⁸ Ibid., Cassuto.

from the same family; the source of the bones and the flesh is the same.¹⁹

Then he names her: “She shall be called Woman”

Man in Hebrew is ish and woman is isha

He restates his own name (embedded in hers)²⁰

The root word for woman is “soft”.²¹

¹⁹ Ibid., Cassuto.

²⁰ Ibid., Matthews.

²¹ Ibid., MacArthur

One of the main morphological differences between men and women is the greater amount of fat that women carry; this softens the outline of the muscles.²²

It's as if Adam says, "I have given names to all living beings, but I have not succeeded in finding one among them fit to be called by a name resembling mine, thus indicating its kinship with me. She, at last, deserves to be given a name corresponding to my own."

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²² <http://www.humankinetics.com/excerpts/excerpts/learn-why-women-carry-more-fat-than-men>

²³ Ibid., Cassuto.

The English words man/woman sustain the same relationship as the Hebrew words, hinting at that original creation.²⁴

So God creates woman who is intellectually, morally, spiritually equal to man.

She is unique, her role is to come however under the leadership protection and care of man and she is to be a helper suitable for him.²⁵

²⁴ Ibid., MacArthur.

²⁵ <https://www.gty.org/library/sermons-library/90-228/the-creation-of-woman>

Now verse 24 is not the continuation of Adam's words, but a comment made by the Torah (see Rashi), in a kind of bracketed aside.²⁶

Verse 24 also gives us God's view of marriage.

Moses says, "For this reason a man shall leave his father and his mother, [this is future since Adam and Eve were the first parents] and be joined to his wife; and they shall become one flesh."

²⁶ Ibid., Cassuto

“Leave” and “be joined” or “cleave” to his wife.

“They shall become one flesh”

This is a monogamous relationship between a man and a woman.

They “leave” their parents and are “joined” or literally “glued” to each other and the offspring they produce makes them “one flesh.”

God’s standard has always been one man and one woman for life.

That's marriage.

Jesus reiterated this is in Matthew 19:4-6 (NASB) And He answered and said, "Have you not read that He who created them from the beginning made them male and female, 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

Verse 25 concludes: “And the man and his wife were both naked and were not ashamed.”

With no knowledge of evil before the Fall, even nakedness was shameless and innocent.

They found their complete gratification in the joy of their one union and their service to God.

With no inward principle of evil to work on, the solicitation to sin had to come from without, and it did.²⁷

²⁷ Ibid., MacArthur.

CONCLUSION

God creates the perfect companion for the man...a woman.

Ish (man) and Isha (woman).

Bone of bone and flesh of flesh joined together for life...one flesh.

That's God's design.

Divorce was never his will even though He allowed it under certain conditions: sexual immorality (or adultery) or an unbeliever spouse leaves.

Other than that “death” would be the only thing that would separate the union.

Our world has diminished the marital relationship with couples living together and ignoring what God created as “good.”

1 Thessalonians 4:1-8 (NASB) Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and

please God (just as you actually do walk), that you excel still more. 2 For you know what commandments we gave you by the authority of the Lord Jesus. 3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. 7 For God has not called us for the purpose of impurity, but in sanctification. 8 So,

he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.

God's call is for purity!

A saving relationship with Jesus Christ produces purity in life and relationships.

Do you know Him?

Has He saved you from your sin and its penalty?

If not, call on Him right now as we pray.

Let's pray.