

The woman was made a fitting helper for the man.

She was opposite to the man – different, and yet still in God’s image.

If you deny the historicity of Genesis, you cannot explain the woman. Did a man and a woman both evolve at the exact time? Did the human ancestor first develop a man and then at a later time evolve a woman? Or vice versa? But then how did the first man procreate? If they evolved by chance together at the same time, then how is procreation possible and how do you explain the unity of the human race?

The only possible scientific explanation (where the observed facts are explained and unified) is that God created man and took from his flesh the woman, and brought her to the man.

- Therefore scripture rejects the argument that man is not naturally monogamous.
 - a. The answer depends on how you define “nature”. Since the fall, our nature is fallen, and we are prone to hate God and our neighbor. But rather than an excuse for sin, our hatred of our spouse leaves us condemned before God.
 - b. God created us monogamous. Jesus said this was how it was “from the beginning”. Our creation was male and female, bound by covenant.
- Therefore, man was to leave his father and mother. Jay Adams writes, “Blood may be thicker than water, but it should not be thicker than covenant”
 - a. The relationship between husband and wife is the closest possible human relationship.
 - b. Marriage is a parting of every other relationship. If the relationship between husband and wife takes precedent over the parent/child relationship, than it certainly takes precedent over every other relationship.
- And he was to cleave to his wife
 - a. “To cleave” (*dabaq*) means to “stick fast”
 - b. Nothing is to come between the husband and the wife. Not children, not work, not recreation, not self – nothing
 - c. Practically, these are the sinful patterns that violate the relationship:
 - i. Tearing each other down; speaking ill of each other to others
 - ii. “Putting me first” – this denies the relationship of one flesh
 - iii. “Staying together for the children”
 - iv. Divorce – divorce always breaks what God has joined together
 - v. Adultery – See Proverbs 6:20-35
- And they would become “one flesh”
 - a. The Hebrew has two words for husband:
 - i. The first, *Ba’al*, refers to the economic and covenantal relationship. Husband, head, lord. It is used whenever the idea of headship is emphasized.
 - ii. The second, *Ish*, refers to masculinity. Its counterpart is “*Ishshah*”, which refers to femininity. These words are always used when the emphasis is on the “One flesh” relationship
 - iii. The sexuality of men and woman was mutual in creation.

- iv. Song of Solomon stresses the mutuality of desire in the sexual relationship.
 - v. The wife doesn't "submit" stoically to the husband's advances, but is a mutual "aggressor". Paul repeats this theme in 1 Corinthians 7:3-5.
 - b. Since the man and the wife are "one flesh" the relationship of headship is organic, not one of dominion. He is the head and she is the body, to use Paul's illustration in Eph. 5
 - c. In a body, the head and the body never carry on arguments as to who is in charge, for the body and the head are one flesh. So also it is in marriage.
 - d. For this reason, both the man and the woman are sexual creatures – created differently, but the same.
 - i. The physical act of sex creates an emotional, physical and spiritual bond in both men and women
 - ii. This bond cannot be ignored, no matter how we pretend that it isn't there
 - iii. There is no such thing as "sex without commitment."
 - iv. There is only broken hearts, broken people, broken promises
 - e. But in marriage, sexuality not only strengthens the bond made by promise, it also is a reflection of the bond outside of the bedroom.
 - f. The wife, particularly, must be cherished and nourished outside of the bedroom as well as in the bedroom. The husband, particularly, must be respected by his wife (given weight and admiration).
 - g. This is especially true after the fall, which we will see as we continue
- Therefore, they were naked and not ashamed.
 - a. In creation, Eve was made and brought to Adam. They had their whole life to communicate with one another
 - b. They were to learn about each other, explore one another
 - c. And there was no shame.
 - d. Shame is the knowledge that there is some measure that you do not add up to.
 - e. Since both man and woman were in fellowship with God, they were exactly the people that God created them to be. Therefore shame was unknown

Since there was no sin, nothing came between them, not even clothes. This kind of openness and vulnerability can only be achieved in marriage. Before the fall, there were no insecurities about body weight. There was no selfish using of one another. Sex was not used as a weapon to achieve individual goals or to punish a spouse. There was perfect harmony and unity, free from the taint of sin, because the man and his wife were covenant keepers, in a perfect relationship to their creator. They heard the voice of God, telling them to eat of every tree of the garden, to enjoy their sexuality to its fullness, to savor the taste of the fruits and marvel at the sounds of the rustling leaves. They were able to rejoice in God's gifts, recognize his goodness and wisdom, marvel at the wonders of the opposite sex and the joys of union, giving thanks to their maker for providing for all of their wants and needs.

But this would not last long.