



(Genesis 2: 18-25)

E. The Spouse in Creation

[Genesis 2:18-25](#)

This section tells us how Eve came to be. It tells of the origin and creation of woman. Heretofore, man was the only human. Now we have a woman. God did not make transexuals.

1. The Need of a Spouse ([Genesis 2:18-20](#))

Women are needed by man to help men. It is not the woman's career but the man's career that has the priority.

- ***The association in the need.*** *"It is not good that man should be alone. I will make him a help meet for him"* ([Genesis 2:18](#)). The first need of man mentioned was his need of a companion. God did not give Adam another man for a companion but a woman. That exalts woman and indicts man for lack of companionship with his wife and his spending more time with "the boys".

• **The assistance in the need.** "I will make him a help meet for him... brought them unto Adam to see what he would call them... Adam gave names to all" ([Genesis 2:18,19,20](#)). Adam had work to do and the tasks were greater than he alone could do them, therefore, he needed assistance. So God gave him a woman to be his "help meet." The giving of all the names emphasizes the work load of Adam and also the intelligence of man in his innocent state. Today we struggle in biology class to remember of few names. Adam knew them all!

2. The Nap for the Spouse ([Genesis 2:22](#))

"The LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs... made he a woman." God operated on Adam to make a woman. Like operations today, God put Adam to sleep in order to do the operation. The "nap for the spouse" was the nap Adam had to accommodate the making of the spouse.

3. The Nature for the Spouse ([Genesis 2:22,23](#))

"The rib, which the LORD God had taken from man, made he a woman" ([Genesis 2:22](#)). The rib was the part taken to make woman. Thus she has same nature as man; for Adam said, *"This is now bone of my bones, and flesh of my flesh" ([Genesis 2:23](#)).* She is not an inferior being. Her status is subservient to man. But that does not make her an inferior being anymore than rank in the military makes one person a superior human to a person of lower rank. Woman was made from the ribs not the head (to be over man) or the foot (to be trampled on by man). But she was made from the ribs to be loved and honored by man. *"Husbands, love your wives" ([Colossians 3:19](#)).* *"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel [not inferior vessel], as being heirs together of the grace of life" ([1 Peter 3:7](#)).*

4. The Naming of the Spouse ([Genesis 2:23](#))

"She shall be called Woman." The term "Woman" expresses "a fundamental similarity by the use of the best terms available." They are similar (both of the human race) but different, for they are male and female. Unisex Bibles are fraudulent. God made both male and female. Later the name of this first woman became "Eve" ([Genesis 3:20](#)).

5. The Nuptials for the Spouse ([Genesis 2:24](#))

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Beginning with the first man and woman, God established high morals. When man does not follow these morals, society rots. "'Becoming one flesh' involves the complete identification of one personality with the other in a community of interests and pursuits, a union consummated in intercourse."

Note that the creation of woman is discussed in detail in the present passage. Why? The primary reason seems to be this: to establish and set the relationship between man and woman forever.

⇒ Man and woman are related to each other—intimately so. They are bound together, and they are totally dependent upon each other. One cannot exist without the other. Man and woman need each other, desperately need each other. God needed to reveal this fact for all generations.

⇒ Man and woman are different persons—distinct individuals. Each has a distinctive role upon earth; each was created for a different purpose. Each must fulfill his or her role in order to survive and to have a full and complete life. God also needed to reveal this fact for all generations.

The primary reason God planned the creation of woman was "for him"—for man (Genesis 2:18). Man was incomplete—incomplete in an absolute sense—without woman. He was totally deficient. Creation was not finished with just man upon earth. Man needed woman, desperately needed her. Therefore, woman was created first and foremost for man. Woman was created to be the helper, the companion, the partner of man. Companionship—being the partner of man—is woman's primary function upon earth. This function exceeds all other purposes.

God created the first two humans to be the parents of the human race. They were to be companions, to live and work together as partners, helping each other every way they could. As the parents of the human race, they were to picture just what God wants the race to be: one family. This is one of the major points or revelations God is making in this passage. Man and woman are to be companions to each other, true companions, living and working together as one family, as God's family. The human race is to live together in peace—in the love, joy, and peace of a family.

(2:21-22) Woman— Eve— Creation: woman's creation by God. Woman's creation is a picture of the closeness—the great companionship—that God wants between husband and wife as they live and work together upon earth. The closeness and intimacy—the bond between man and woman—is immediately seen in the facts given.

1. God put Adam to sleep and took a rib from him. God did not create woman like He did man and the animal kingdom, independent of each other. Just like a surgeon, God carefully put Adam to sleep and Adam slept. The Hebrew word slept (*tardemah*) means a deep, deep sleep. God tenderly and meticulously operated upon Adam and removed a rib from his body.

(2:22-24) Marriage— Woman— Man: man and woman were brought together by God. This passage is both dramatic and informative. The New Testament bases most of its teachings on the relationship between man and woman upon the experience recorded here (cp. 1 Cor. 11:2, 7-9, 11-12; 1 Tim. 2:12-15). Remember: before this, Adam had no companion, no human being with whom to share his life. It was while he was researching and studying the animals that his great need for companionship struck him. The animals had mates and companions of their own kind, but not Adam. Adam was all alone: there was no creature who had his flesh and nature, no one with whom he could share life.

Man was created and formed first, sometime before woman (Genesis 2:23; cp. Genesis 2:18; cp. 1 Tim. 2:13; cp. 1 Cor. 11:8-9). This does not mean superiority and inferiority, but order and priority. Neither man nor woman is superior or inferior to the other, not in being or person. As persons, man and woman are equal in God's eyes, and they are to be equal in each other's eyes.

What Scripture is saying is this: God created in an orderly fashion. He structured order within the family and within society. He arranged for man to be first in the order of the family and society, then the woman, and then the child. If there is to be order within any structure or organization, someone has to be first—someone has to be the head or leader of the structure or organization.

However, the Bible is clear in its instructions to the head: true order and priority are not found in domination, but in voluntary submissiveness and love. (See outline—• 1 Cor. 11:3, note—• 1 Cor. 11:3; outline—• 1 Cor. 11:7-10, note—• 1 Cor. 11:7-10; outline—• Ephes. 5:22-24, note—• Ephes. 5:22-24; outline—• 1 Tim. 2:12-14, and note—• 1 Tim. 2:12-14.)

The order and relationship between man and woman are clearly shown in this Scripture: woman...

- was created for man
- was created out of man
- was presented to man

Marriage is established as the first institution upon earth, the first institution established for society. Note three laws or rules of the marriage bond.

a. There is to be a leaving of parents, a permanent separation from parents by the man and woman. The union between husband and wife is to be the primary and strongest relationship between persons. It is to be so strong that the man and woman will leave their parents, be married, and build a family of their own. (Matthew 19:5 for more discussion.)

b. There is to be a cleaving to each other. The union is to be intimate and permanent—as lasting as "one flesh." The marriage bond is to endure as long as the flesh lives. (See note 7—• Matthew 19:5 for more discussion.)

c. There is to be "one flesh." Man and woman—husband and wife—are to become one flesh. He is to be hers and she is to be his—so much so that they are as one flesh, as one person. Simply stated, there is to be a physical intimacy and a spiritual union so binding that they become as "one flesh"—as one person in body, mind, and spirit. (See note 6—• Matthew 19:5 for more discussion.)

6. The Nakedness with the Spouse ([Genesis 2:25](#))

"And they were both naked, the man and his wife, and were not ashamed." Eden was not a nudist colony as wicked men have developed today. "They were naked, but yet they were not so. Their bodies were the clothing of their internal glory; and their internal glory was the clothing of their nakedness." They were not ashamed because they were not sinning. Husband and wife are permitted intimacy that others are not permitted contrary to our playboy morals today.

(2:25) Man— Woman: man and woman were created perfect, innocent, and without shame. This verse is laying the groundwork for what is to follow in the next passage: the fall of man.

Note that man and woman were naked, yet they were not embarrassed or ashamed. Why? Because they had nothing about which to be ashamed. They were perfect beings, completely innocent. They had done nothing wrong. They sensed no guilt or shame whatsoever. They belonged to one another: their bodies belonged to the other, and together they belonged to God. They stood before God and before each other in perfection—perfectly innocent and free of any sense of shame, guilt, wrong, or failure. They were perfect beings in a perfect world, being everything they should be to each other and to God. There was no sin, guilt, or shame—nothing whatsoever to hide from each other nor from God.