



Two Becoming One for the Glory of God  
Genesis 2:18-25  
February 9, 2020

Marriage is God's good gift to humanity, but it is not ultimate. The two become one for the glory of God and showcase to the world the covenant-keeping love of God in Christ.

### I. DIVINE DECLARATION OF “NOT GOOD” (V.18)

- The beauty of the narrative thus far (Gen. 1:1-2:17) highlights the state of God's declaration of “not good.”
  - Only the eternally blessed Triune God who lives in the eternal fellowship of the Father and the Son and the Holy Spirit could utter such a declaration.
- The divinely declared solution was to create a helper fit for Adam.
  - Helper is the Hebrew word *ezer*, which is most often used to describe the LORD's help on behalf of his people (cf. Ps. 115:9-11; 121:1-2).
    - The word describes one who supplies what is lacking.

### II. DIVINELY PROVOKED DISAPPOINTMENT (VV.19-20)

- Adam exercises dominion over God's good creation, namely the animals, in his naming of them, thus engaging in the creation mandate (cf. Gen. 1:28).
- In naming the animals, though, the “aleness” of v. 18 becomes more and more apparent.
  - Adam is a personal human being, for whom animals could not suffice as a companion... not-like-me is not sufficient for like-me.
  - God's wisdom is showcased in his divine delay in “building” (cf. v. 22) a helper fit for Adam.

### III. DIVINELY PRODUCED DELIGHT (VV.21-24)

- The deep sleep that comes upon Adam points to a gracious work of the LORD God (cf. Gen. 15:12; 1 Sam. 26:12).
- The LORD God brings the woman to Adam, which provokes the first wedding song of the Bible, complete with its own marriage vows.

- “Bone of my bone and flesh of my flesh...” – shared humanity and covenant commitment (cf. Gen. 29:13-14; 2 Sam. 5:1).
- “she shall be called Woman because she was taken out of Man...” – establishment of a new covenant relationship (2 Ki. 23:34; 24:17).
- This marriage is the pattern after which all other marriages are formed (cf. Matt. 19:4-6), which includes leaving of former familial relationship and holding fast to the newly formed covenant (cf. Ruth 1:14-18).

### IV. DIVINE DECLARATION OF “VERY GOOD...” (V.25)

- When read in light of Gen. 1:24-31, after the forming of both man and woman and the establishment of marriage, the divine declaration of “very good,” complete and whole, is proclaimed; although it is short-lived.

#### Suggested Reading:

*This Momentary Marriage*, John Piper  
*The Meaning of Marriage*, Timothy Keller  
*When Sinners Say “I Do”*, Dave Harvey

#### Questions/Discovery Points for Life Groups/Families

##### Please Read Genesis 2:18-25

1. In what ways should we understand the LORD God's declaration, “It is not good...” in v.18? Are there ways in which it would be inappropriate to understand that “not good” state? What are they? Talk through how to address those inappropriate understandings.
2. When you think of the word “helper,” which is used in vv. 18 and 20, what comes to mind? How are we helped by considering the Hebrew word *ezer*, which is translated “helper?”
3. In the naming of the animals, how is the man displaying the reality that he had been created in the image of God? How does this relate to the man exercising dominion over the animals, thus engaging in the creation mandate (cf. Gen. 1:28)?
4. Why was there a delay in God making the woman as a helper fit for the man?
5. What are some of the implications of the LORD God taking a rib from Adam's side to build the woman? How are we to understand the “Song of Adam,” sung when the woman is brought back to the man?
6. How does having a proper view of marriage, the bringing together of one man and one woman together in a life-long covenant for the ultimate purpose of showcasing to the world the covenant-keeping love of God in Christ, impact how you understand and live within your own marriage? If you are engaged or single, how does this impact the way that you prepare for marriage?