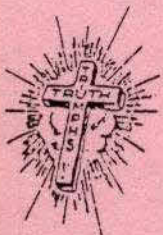
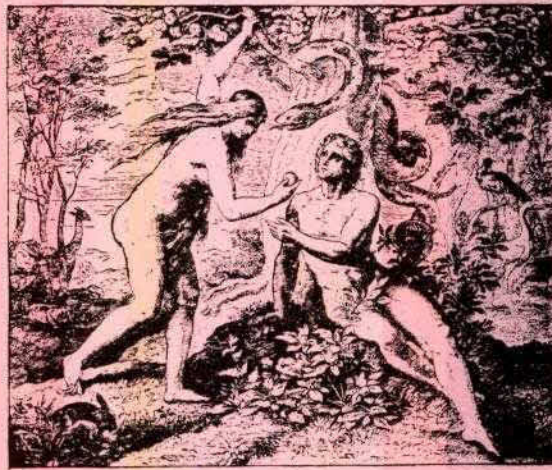


APOLOGETICS 27

MARRIAGE



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Marriage in Scripture

July 1, 1987

First Period.



Gen. 2 KJ

21 And the LORD God caused a ^adeep sleep to fall upon Adam, and he slept: and he took one of his ^bribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, ¹made he a woman, ^aand ^bbrought her unto the man.

23 And Adam said, This is now ^abone of my bones, and flesh of my flesh: she shall be called ¹Woman, because she was ^btaken out of ²Man.

24 ^aTherefore shall a man leave his father and his mother, and shall ^bcleave unto his wife: and they shall be one flesh.

25 ^aAnd they were both naked, the man and his wife, and were not ^bashamed.

Rashi says on Gen. 2:18:
"A HELP MEET FOR HIM,"
(literally; opposite, opposed to him). If he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him."

What we know.

We know that God created Adam and Eve, one woman for one man.
The Pentateuch and Haftorahs (Gen. 2)

21. *a deep sleep.* As in xv, 12, the word implies that something mysterious and awe-inspiring was about to take place.

one of his ribs. Woman was not formed from the dust of the earth, but from man's own body. 'We have here a wonderfully conceived allegory designed to set forth the moral and social relation of the sexes to each other, the dependence of woman upon man, her close relationship to him, and the foundation existing in nature for the attachment springing up between them. The woman is formed out of the man's side; hence it is the wife's natural duty to be at hand, ready at all times to be a "help" to her husband; it is the husband's natural duty ever to cherish and defend his wife, as part of his own self' (Driver).

22. *made.* lit. 'builded'; the Rabbis connected this striking use of רִבֵּן with the noun בִּינָה, 'understanding,' intuition, and remarked, 'This teaches that God has endowed woman with greater intuition than He has man.'

23. *bone of my bones.* The phrase passed into popular speech (xxix, 14).

woman. The Heb. word is *Ishshah*; that for man is *Ish*. The similarity in sound emphasizes the spiritual identity of man and woman.

24. *shall a man leave.* Or, 'therefore doth a man leave his father and his mother, and doth cleave . . . and they become one flesh.' Rashi says: 'These words are by the Holy Spirit (רוּחַ הַקֹּדֶשׁ)'; i.e. this verse is not spoken by Adam, but is the inspired comment of Moses in order to inculcate the Jewish ideal of marriage as a unique tie which binds a man to his wife even closer than to his parents.

The Biblical ideal is the monogamic marriage; a man shall cleave 'to his wife', not to his wives. The sacredness of marriage relations, according to Scripture, thus goes back to the very birth of human society; nay, it is part of the scheme of Creation. The Rabbinic term for marriage is קִדּוּשִׁין, lit. 'the sanctities,' sanctification; the purpose of marriage being to preserve and sanctify that which had been made in the image of God; see *Marriage, Divorce, and the Position of Woman, in Judaism* (Additional Notes, Deut.).

one flesh. One entity, sharing the joys and burdens of life.

