

THE BIBLICAL DESIGN FOR MARRIAGE

Part 2

The Participants of Marriage

(A Woman)

Gen. 2:22-23

INTRODUCTION

The people of the world are consumed with change. Most change is for the sake of change. Some other change may occur for financial gain. No matter the reason, it is often to reduplicate an original product or idea, without perverting its core tenants. A writer from an online publication complained about the high standard of reproducing an original that many often fall short of.

“Change can be good, but when it comes to certain things, you just can’t beat the original. Any time something is good enough to be remade, visionaries, designers, and whatnot need to realize they’ve got some pretty big shoes to fill. We’ve seen our fair share of horrible remakes and flops” -- Yagana Shah, Huffington Post

Many are attempting to reproduce the institution of marriage, today. However, the characters they are using just doesn’t fit the original design. Over the next couple of weeks, we will find that God provided for two participants (one man and one woman) in marriage. Any attempt to produce a marriage without both participants, alone, results in both “horrible remakes, flops” and perversion of the original design.

- I. THERE ARE TWO SPECIES THAT GOD CREATED TO EXECUTE HIS PLAN AND PURPOSES FOR THE POPULATION OF HUMANITY UPON THE EARTH.
 - A. Scripture records that God created male and female.
 1. The word for “male” is zakar
 2. Neqebah -- is used of a “female” versus a “male” is used 22 times in the Old Testament. Cf. Gen. 1:27; 5:2; 6:19; 7:3,9
 3. The Greek word used to note “female” is thelus. Cf. Matt. 19:4; Gal. 3:28
 - B. The phrase male and female is used in Scripture to definitively show God’s design for His plan and purposes upon the earth.
 1. Male and Female is used of those humans that God created for marriage. Gen. 1:27; 5:2; Matt. 19:4
 2. Male and female is used of the animals that were brought into the ark. Gen. 6:19; cf. 7:16 (of all flesh)
 - C. The terms male and female are also used to note two kinds from the category of people. Cf. Est. 4:11 (of those who could approach the king); 2 Chronicles 15:13

(of whosoever would not seek Jehovah); Deut. 17:2 (of those who transgress the covenant of God)

II. A WOMAN IS SEEN IN SCRIPTURE AS DISTINCT FROM A MAN.

A. There are several words used of the "woman" in Scripture.

1. The Hebrew word for "woman" is ishshah.
 - a) The articular use of ishshah is used 97 times in the Old Testament for a particular woman.
 - b) Ishshah is used eight times for Eve in the 3rd chapter of Genesis. Gen. 3:1,2,4,6,12,13,15,16
2. The first use of the word occurs in Genesis. Gen. 2:22-23
 - a) God made (banah) a woman.
 - b) The use of the verb "qara" indicates the purpose of the name "woman".
 - (1) Qara is similar to noma in the Greek -- **to be characterized as -- the name corresponds to some characteristic or point.** Cf. Gen. 17:5 (the name Abraham means to be a father of many nations); Gen. 35:10 (of Jacob's name changed to Israel)
 - (2) The woman was so named because she was "taken" (laqach -- which is used in the Hebrew of taking something for the purpose of possessing it) cf. Gen. 31:34 (of Rachel taking images); Est. 2:7 (of Mordecai taking Esther to be his daughter)
3. There are Hebrew words related to "woman" that describes various roles of a woman.
 - a) A woman can be a wife" is the use of ishshah.
 - (1) Solomon noted that one who is "prudent" (sakal -- **to be circumspect and hence intelligent; to have insight, wise; with understanding**) was a necessary trait in a woman under law. Prov. 19:14 cf. 1st Sam. 25:3; (of Abigail, the wife of Nabal)
 - (2) A wife and a husband can be "one flesh". Gen. 2:24
 - b) A woman can be a "mother" is "em" which is used in Scripture of one who is an originator; one who gives birth to. Cf. Gen. 3:20 (Eve mother of all living)
 - c) A woman can be a "mother-in-law" is chathan -- Deut. 27:23; Ruth 1:8, 14
 - d) A woman can be a "daughter-in-law" -- is kallah cf. Gen. 11:31; 38:11,16
 - e) A woman can be a "grandmother" -- is mamme in the Greek. 2 Tim. 1:5

- B. The apostle Paul explains the unique relationship between a woman and a man. 1st Co. 11:11-9
1. The woman in marriage has one who is a head. 1st Co. 11:3
 2. The woman is expression of glory of the man. Vs. 7
 - a) The word for “man” is aner -- a male of mature age. Cf. Eph. 4:13 (of one who is mature)
 - b) “Glory” is doxa the expression of an opinion of a mature man -- one who is like him versus animals. Cf. Gen. 2:20
 3. Man was not created for the woman, but the woman for the man. Gen. 2:20 (she was to be a helpmate for the man -- Adam)
 4. The man is not apart from the woman nor the woman apart from the man in the Lord. 1st Co. 11:11 (The positional relationship is different)
 5. The man exist through the woman. 1st Co. 11:12; cf. Gal. 4:4 (Christ came through a woman)
- C. Only women are seen in Scripture as having a husband. Rom. 7:2; 1st Co. 7:2, 13, 34

III. GOD MADE WOMEN WITH CAPABILITIES THAT ARE UNIQUE TO MARRIAGE.

- A. Only a woman can conceive and bare children. Job. 14:1; 15:14; 25:4; Lev. 12:2 (special provisions for such under law); Cf. Ex. 2:2 (Of Moses' mom); 2 Sam. 11:5 (of Bathsheba); Is. 26:17 (seen as pregnant); Jer. 4:31; Mic. 4:9 (of a woman giving birth); Lk. 11:27 (a womb is necessary for baring); Gal. 4:4 (through whom Christ came)
- B. Only a woman can accurately govern a home.
1. A woman under law was appreciated for:
 - a) For her wisdom to build her house. Prov. 14:1
 - b) For her stoutness to provide for her house. Prov. 31:10
 - c) For her fear of Jehovah. Prov. 31:30
 2. A woman in the dispensation of Grace is appreciated for:
 - a) Her good works. 1st Tim. 2:9-10; 5:10
 - b) Her house guidance. 1st Tim. 5:14

CONCLUSION