

97-10-12b

Okay, we're back now from our break and we resume in Genesis chapter 2, where we find ourselves seeing the details of day six of creation. We know this, of course, because looking at chapter 1 and the description of day 6, chapter 1 verse 26 and 27, when God says, let us make man in our image according to our likeness. Let them have dominion over the fish of the sea.

You notice the change in number there, where it says, let them have dominion. And so, as soon as God prepares, he's sort of talking to himself here. He says, let us make man.

It's the first time he does that. He doesn't say, let us create light and then speak it into existence, but everything about the creation of mankind is special. And God deliberates.

This is what's called the deliberative activity here, where God is, in a sense, talking to himself for our benefit and saying, let us make man in our image after our likeness. Let them have dominion. So God knows that there's going to be more than just Adam.

God knows that there's going to be a race of humankind, and that it's going to start with both Adam and Eve. Let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth, and over every creeping thing that creeps on the earth. So God created man in his own image.

In the image of God, he created him. Male and female, he created them. So the them here includes Adam and Eve.

And probably in other periods of history, we wouldn't necessarily spend quite as much time as we're going to on Eve's position relative to Adam, but it is an unfortunate thing that a lot of misunderstanding and misapprehension has occurred, especially in our society recently, about the biblical view of women, that somehow the Bible is patriarchal and emphasizes men, and it's all the great figures are men, and the women are assigned a subsidiary and secondary role. They're just the helper, and man's kind of the main thing, and that this denigrates and devalues women and so forth. I don't think any of us who have spent much time in the Word of God find a lot of merit in that argument, but it is easy, if you look in the Scriptures, to see the place that God assigns the woman.

And this is the origin, this is the place. Eve is the mother of all living. It's going to be a woman that is the vehicle by which Jesus Christ enters the world.

And it is no small assignment, it is no small status. Here at the initial stage of creation, it is an equal status, as we'll see. But it tells us that on day six, Genesis 127, that male and female are created.

So everything that we see in Genesis chapter 2, this isn't at some subsequent point. And we sometimes, if we don't think carefully, we sort of assume that, well, Adam probably

spent a lot of time in the garden, must have taken a lot of time to name those animals, and so forth. And after maybe he'd been there several weeks or a couple of months or something, he finally realized that he was alone, and God created the woman.

All of this takes place on day six, because Eve is there in time for the Sabbath day. She is there, along with Adam, in time for the day of rest that God sanctifies and hallows. That very special day that reminds us that there is rest at the end of God's work.

And it is a rest that is still available to us. So after the details of the creation of Adam that we find in verses 7 through 9, and the description of the garden and the river in verses 10 through 14. In verse 15, the Lord God took the man and put him in the garden of Eden to tend and keep it.

Notice that at the outset, God assigns man a purpose. He isn't there just hanging around. He has been given an objective.

He has a task to fulfill. Tending the garden and keeping it solves the problem of verse 5, when the herbs of the field and the plants of the field are not optimal. They need tending.

They need tilling. They need irrigation. They need the gardener to be there.

They need the farmer to be there to cause them to grow. Verse 16, the Lord God commanded the man saying, of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil you shall not eat. It's the first negative thing that we find in this account.

In the day that you eat of it, you shall surely die. Then in verse 18, we see another negative thing. The Lord God said, it is not good.

Lo tov. Good in Hebrew is tov, T-O-V, depending on how German you are. And lo is the negative.

Lo tov, not good, that man should be alone. Now let me ask you something. Has the fall taken place yet? It has not.

There's no sin. Everything is still perfect. Everything is still good in the eyes of God.

Everything except Adam's circumstance. There's something that is incomplete. Something that is not yet good.

Now at the end of the sixth day, doesn't God say that it's good? That's because by the end of the sixth day, this little problem is fixed. But right here it says, it is not good that man should be alone. This is in perfect environment.

So what does that tell us? That the relationship between men and women and the union

between male and female is not something that was an accommodation to the fall. The idea of being paired up as husband and wife is something that God created when things were perfect. Now some of the details of the relationship will change once the fall takes place.

But even in perfection, it's not good for the man to be alone. As a side note, I don't know if this has happened to you or not, but sometimes in the relationship of a husband and wife where they are believers and they get to looking ahead to the future when Christ returns and resurrection and the eternal state of things, you find that the joy and the happiness that you have in your relationship is something that you don't want to lose. The Sadducees ask that question of Jesus, what about this woman who was married to the seven different brothers under the Levirate law? Whose wife will she be in the resurrection? Jesus says, you do err not knowing the scriptures or the power of God.

Very interesting thing. He says that two things should have clued them in on what the status of marriages would be in the eternal future. First of all, the scriptures and second of all, the power of God.

How does the power of God enter into this at all? Why doesn't he just say you're wrong or you err not knowing the scriptures? He says you err not knowing the scriptures or the power of God. Well, what is the power of God? Well, it's here in the garden and God looks at Adam and says, not good that the man should be alone. So God makes provision in that case.

Now we have people in our, throughout human history actually, we have people currently who are not married and marriage is set up to be the norm or the ideal in scripture. Well, what about that? Well, what about the power of God? The power of God addresses that need and if someone is celibate for one reason or another, God's power meets that need. Some people are unmarried for the sake of the kingdom.

Some people are unmarried for other reasons. Whatever the reason may be, the power of God is the answer. If those seven men only had one wife on earth and only one can have her in the resurrection, well, the power of God is the answer to that question.

We may not know the details of it and we don't know the details of how God meets and fills that need in the lives of a lot of people. How does he meet that need when you're still single, when you just haven't reached the point in life where you meet your opposite number and get married? The answer is the power of God. If we know the power of God, we don't have to ask that question.

If the Sadducees had known the power of God, they wouldn't be wondering, well, how is everybody going to match up in the future? The other thing that Jesus says in that context is that in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven. Well, think about that. He doesn't say they are not married, or

he doesn't say that there is not the companionship of one for another.

He says they don't marry or are given in marriage, meaning that there are no new marriages initiated in that state. I find it interesting that many times in scripture, you see angels showing up in pairs. You have a pair of cherubim that accompany the throne.

You have a pair of angels that accompany the theophany of God that meets Abraham in Genesis 17. So it may be that the angels operate in pairs, and it may be that we in the resurrection are going to operate in pairs. We won't marry or be given in marriage.

We'll be like the angels. We'll already be spinning like a binary star there. The one thing that is certain is God looks at Adam in perfection and says it's not good for him to be alone.

What is the great parallel to this in the scripture? This is the first Adam. Who is the last Adam? It's the Lord Jesus Christ. Not good for the man to be alone.

God, in his power, provides the Lord Jesus Christ, the last Adam, a bride. And in perfection, he is going to continue to be accompanied by that bride. And it is us.

It's the church. And there is a lot of wonderful truth about our relationship with Jesus Christ that shows up in this account. Let's read it and watch for the similarities in terms of origin, in terms of relationship, in terms of fulfillment of need and complementary existence that we find in this account.

Now, we know that last time, in verse 18, the Lord God says it's not good that man should be alone. I will make him a helper comparable to him. And after 18, you would expect verse 21.

Right? The Lord God caused a deep sleep to fall, and here's Eve. But instead, we have these two intervening verses. Why is that? God says not good, but God knows that.

But we're not real sure that Adam knows it yet. So God makes sure that Adam comes to the same conclusion that God has drawn. Out of the ground, the Lord God formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them.

Now, this is a great passage in a number of ways, not the least of which is the independent, creative ability that God has given man, mankind. Adam thinks up these names all by himself. And it is a picture of the transfer of authority.

God created them, and by rights, as creator, has ultimate authority. But God delegates that authority to Adam. And it is symbolized in Adam's naming of the animals that he has taken on this authority and this responsibility for the animals.

It also reminds us that God has created us in his image, after his likeness. And one of the

things that we have is choice, free choice. God doesn't plant the names in Adam's mind, and then he assigns them to the animals.

God puts the animals in front of him, and it specifically says God brings the animals to see what Adam would name them. You get the idea that God doesn't know yet what Adam is going to name them. Of course, we understand God's omniscience, but the idea here is to emphasize the independence of Adam's thinking.

Adam gets to look. Adam gets to decide. Adam gets to think up some vowels and consonants, which I think was the old, old form of Hebrew.

I think when the Bible says that God said certain things and Adam said certain things, that all the other languages, besides Hebrew or Proto-Hebrew, were created at the Tower of Babel. And I think that why would God change the chosen people's language? He could change the language for all these pagans. But that's just my opinion.

I have no real scripture to support that. But here, it's a reminder to us. There's a lot of debate about predestination and that, well, you know, you can't do something unless God... And even here, someone would argue, well, this was in the perfect state, and after the fall, then we lose this initiative and this God-given ability to choose and to do that sort of thing.

And it's just not so. God has delegated things. God has created us in his image and after his likeness, and we mirror the independence and the creativity of God in a lot of ways.

So he brings them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. Why is that phrase even in there? Because that authority makes it so.

God gave the authority to Adam and it's so. When Adam says whatever the name is for an ostrich or a giraffe or a zebra or a pelican, that's what it was. That became its name.

God says, okay, the man has made his choice and that's what it's going to be. And the delegated authority from God, when Adam exercises it, that's how it is. That's its name.

So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. Now, remember last time we talked about this phrase of the field in connection with the crops back in the first part of the chapter? Adam didn't necessarily name every single species of flower that grows in the Amazon jungle. He didn't name every insect.

He named the common animals that existed in the garden, the beasts of the field, the birds, the things that God brought to him, he named. Keep in mind, this is all happening on the sixth day. And you can't even read the names of the species in a day.

There are so many of them. And it doesn't say that Adam named every single animal. He

named all the ones that God brought to him, all the ones that he needed names for.

It's going to be a long time before people get over there and see these exotic orchids and so forth and have to think up names for them. But mankind will continue to exert the authority that God granted. And when they encounter these things, they'll give them a name.

But Adam names the common ones, the common ones that he's going to see, including the serpent. When Eve sees the serpent, she doesn't have to think up a name for it. She knows what it is.

Adam has already named it. It is one of these creatures. Adam gave names to all cattle, to the birds of the air, and to every beast of the field.

But for Adam, there was not found a helper comparable to him. Now, God knew this back in verse 18. But Adam, he keeps seeing these.

Well, here's the male zebra and the female zebra. Here's the male peacock and the female peacock. And I keep seeing these things showing up in pairs and be fruitful and multiply.

And Adam, with all of his great intellect, goes through this experience before he realizes, I am in kind of a unique position here. I don't have the other variation on a theme here. I don't have the complementary gender that all of these animals have.

And in Adam's defense, he has a lot to think about. He's just been created. He's looking around.

He's coming to understand God. He's seeing the creation and everything else. And even though he was as smart as any human being ever has been, God puts in his circumstances the things that will bring him to this conclusion.

That's what God does with us. We have a lot going on in our lives. And we have the word of God.

God has already given his word to Adam about the trees, the tree of the knowledge of good and evil, and the tree of life. But God brings about circumstances in Adam's life. God brings him the animals to name so that Adam will stop and think.

And in the course of his thinking, he realizes something about truth, something that God already knows. That's what's supposed to happen in our lives. We have the word of God in our soul.

And as we go through our lives and circumstances come up, it's supposed to make us stop and think. We're supposed to be thinking what principle applies here. What is the divine perspective on this situation? If I am single and everyone around me is married

because I haven't met someone yet or whatever, what is the divine perspective? Well, we have something to think about.

There's the power of God that meets that need. There's the word of God that says there are some occasions where that's God's will. And it doesn't mean there's something wrong with you.

It doesn't mean that you're somehow outside the divine ideal. If anything, many times the exceptions in God's plan are exceptional for a reason. And there is something that you can do in that status that you couldn't do if you were married.

I think there are some men who say, oh, I've always wanted a son. And they wind up having nine daughters. And they keep trying and trying.

They keep coming out daughters. And they might scratch their head and say, I wonder why God hasn't given me a son. Well, there are things that you can do as a man because the raising of daughters, the certain details the mother handles.

It's not hard to figure out which ones. A father has an obligation to spend time with his sons and teach them certain things. Well, God may have allocated that time in his life to something else, to the study of the word of God or to the nurturing of parents or to a particular vocation or particular ministry.

And it is a design of God. It is a circumstance from God that things are that way so that God's greater purpose can be accomplished. And so it isn't that you're outside the norm or outside the design or somehow not a part of God's plan.

If anything, it may be the reverse. There may be something special and unique in those circumstances. Adam here looks at his circumstances and realizes that there's a lack.

And of course, he is going to hear from the Lord, be fruitful and multiply and fill the earth. Well, that's going to be kind of hard to do at present. And he's beginning to discern that God has orchestrated his circumstances to make him think.

And that's a principle for us. God will orchestrate our circumstances to make us think. If we're out of line, if we're neglecting some area of our life, God may orchestrate circumstances.

God may put pressure on us. God may bring discipline into our life to make us think. And we ought to stop and think.

Sometimes we just kind of blow through the days and we crash at night, get up the next day and blow from dawn to dusk and we don't stop and meditate. What does Psalm 1-1 say? The very first verse in the book of Psalms. It's 150 Psalms and they are introduced with the formula for blessing.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Verse 2 says, But his delight is in the law of the Lord, and in that law he meditates day and night. We need to take time to meditate.

It's biblical. It's proper. We ought to crack our Bibles open and just skim, skim passages we've studied before, review books that we've studied before, read the Psalms, read the Proverbs.

It's God's gift to us, his word in written form. And to properly interpret and properly operate within the circumstances that God brings into our lives, we have to stop and think. God makes Adam.

The very first thing God does with Adam is make him think. Put something in his path that forces him to conclude something about God's plan. And he recognizes the need.

This is something that God does in our life on a regular basis. This is the issue in the angelic conflict that we talked about in the first session. There are creatures in God's creation who don't recognize their need.

Who think, why do I need a relationship with God? Why do I need a connection to God? Why do I have to be under his system? Why can't I have an independent system from God? God forces us to recognize our need. And that need is answered in faith. God's power meets our need.

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of in its place. Adam suffers physical violence to bring his bride into being, doesn't he?
God could have gotten another scoop of earth over here and made a woman. He could
have gotten another little patch of dust, molded it and so on, but he doesn't.

Why is it of all of the creation, this is unique, Eve comes about, create all the other animals, the first pairs of animals were all created separately out of the dust of the ground. God didn't say that he created all the male animals, then broke out a rib and made all the female animals. He only does this with Eve.

Adam is put to sleep. What is sleep a consistent picture of in Scripture? Death. It's a metaphor for death.

In the New Testament, the death of believers is consistently referred to as sleep. So you have the seeds, you have the foreshadowing of what's going to happen with the Lord Jesus Christ and with his bride, the church, right here in the garden with Adam. God could have done this a lot of different ways, but he does it this way because it's going to remind us of something.

Our hindsight is going to be great because the mystery which was not revealed beforehand is going to be visible when we look back at the garden and we're going to see that human history is going to end up the way that it began, with Adam united with his bride in perfect environment, drinking from that river that nourishes and provides life. So the Lord God causes a deep sleep to fall on Adam and he slept. You get the idea that this sleep thing is important because it mentions it twice.

He took one of his ribs and closed up the flesh in its place. Then the rib which the Lord God had taken from the man... We've heard this and read it so many times that we miss the repetition. When something's repeated, it's because it's... you saw that movie where the guy's a conductor and he takes a football and he's pounding it on the head of the guy he's trying to teach to play the drums, Mr. Holland's Opus, where he's taking these people that have no musical talent, trying to teach them and there's this football player that he wants... the only thing he can play is the drums, but he can't get the rhythm and so Mr. Holland takes something and just starts banging on his head, bang, bang, bang, to just physically drill the rhythm into his head so that he can play this big drum.

When God repeats things in Scripture, sometimes he's doing the same thing. He's trying to wake us up and say, hey look, this is important. So sleep is repeated twice.

The rib that's taken from Adam is repeated twice because it's important. It makes a difference. He closed up the flesh in its place.

Then the rib which the Lord God had taken from the man, he made into a woman and he brought her to the man. He does the same thing with her that he did with the animals. You get the idea that Adam woke up and kind of comes to himself there and then pretty soon here comes the Lord God in the garden and it's very similar to what he did with the animals.

He would lead up each different kind of animal and Adam would name it. So now the same thing's happening, only what God is leading up this time really just... Adam is thunderstruck because this isn't like anything that he has seen in the garden up to this point. This is something special and he recognizes it right away.

When he sees her, Adam says in verse 23, this is now bone of my bones and flesh of my flesh. And apparently Adam has got a scar, a little operation scar that he can show Seth and the kids, you know, here's where mom came from, here's the scar, because he knows as soon as he sees her, this is bone of my bone. He's got a bone missing and he knows it.

Flesh of my flesh. She shall be called woman because she was taken out of man. Of course the Hebrew word for man is ish and the feminine form is ishah and that's what's used here in verse 23.

She shall be called ishah because she was taken out of ish. Therefore a man shall leave his father and mother and be joined to his wife. If you think about that, doesn't that seem backwards? Verse 24, therefore a man shall leave his father and mother and cleave unto his wife.

Seems like therefore the woman would leave her father and mother and cleave unto her husband because that's what we've had, you know, she's coming to him. But why is it phrased the way it is in verse 24? That therefore goes all the way back to verse 18. It is not good for the man to be alone, therefore, and that aloneness is not something that mom and dad can fill.

Therefore, because it's not good for a man to be alone, a man leaves his father and mother, finds and cleaves to his wife, and they become one flesh. That's when he's no longer alone. That's when he's no longer incomplete.

But I want to focus for a minute on this word helper in verse 18 and verse 20. It's the same word in both places. It's the word etzer, e-t-z-e-r in Hebrew.

You've sung this, if you've ever sung the hymn that talks about here I raise my ebenezer, the name ebenezer, the ebon in Hebrew means stone and etzer is help. It's the stone of help. It's a monument to the fact that God helped at a certain point.

And when we say here I raise my ebezer, here I raise my monument to the fact that God is my help. And God refers to himself as the help of Israel or as the helper of man. The point here being, if someone is an ebezer, if someone is a help, it doesn't mean that they are somehow just a little add-on, that Eve is sort of an add-on to Adam to complete him.

Adam was like 75 percent and Eve was the 25 percent that made him whole. There is nothing indicating lesser quality about being the ebezer. Jesus Christ himself is referred to as the help.

We see this in many passages. It's used of military aid, for example, in Isaiah chapter 30 and verse 5. Also in Ezekiel 12 14 and Hosea 13 9. When you're under siege and you're about to be overrun by the enemy, here comes the cavalry that without whom you would not survive, without whom you could not live. And they're referred to as the ebezer.

They are the help that comes. They're military aid. You can see this in Joshua chapter 1 verse 14.

Joshua spoke to Israel in verse 13. Remember the word which Moses the servant of the Lord commanded you, saying the Lord your God is giving you rest and is giving you this land. Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan.

But you shall pass before your brethren armed, all your mighty men of valor, and help them. So here it's the men of the army who are going to go in and help the wives and the little ones. So who do you think is stronger? Who do you think is standing in the gap here and being used by God to preserve and protect and defend? It's the ebezer.

It's the men of the army. You see it again in Joshua chapter 10 verse 4 and verse 6. Come up to me and help me that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel. This is Adoni Zedek, the king of Jerusalem, sending to Hoham and Piram and Japhia and Debir.

He says come help me. And so the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it. So the men of Gibeon in verse 6 sent to Joshua at the camp of Gilgal saying, Do not forsake your servants.

Come up to us quickly, save us and help us. For all the kings of the Amorites who dwell in the mountains have gathered together against us. So these usages of ebezer tell us that there's no implication that if you're the ebezer you're a lesser thing.

In many cases you're the greater thing. It doesn't have to do with quality or with

relationship in terms of being better or being lesser. It has to do with providing a necessary and vital service to someone in time of need.

That's what the etzer is and that's what God says Adam needs is an etzer, a help. In the Psalms, in Psalm 28 verse 7, this word is used of God himself. Psalm 28 7, The Lord is my strength and my shield.

My heart trusts in him and I am helped. Psalm 40 verse 17, Yet I am poor and needy. May the Lord think of me.

You are my help and my deliverer. Oh my God, do not delay. God himself is our etzer in many cases.

So we don't want to let anybody come in and tell us, oh look how the Bible is all anti-feminine and downgrades women and makes them just be the help instead of being an equal and so forth. It's not true at all. God uses the same word of Eve that he uses of himself.

She is the etzer. She is the help that Adam cannot survive without. There would be no human race without Eve.

Adam calls her the mother of all living later on when she starts having children. So there is no negative connotation in the etzer kenegedo. Now that second word kenegedo in Hebrew, which is translated helper, help meet for him or help comparable to him, is a tricky phrase in Hebrew.

It's a hapoxlogominous, the only place in the Bible where that phrase occurs, and it literally means like opposite him. It's almost an oxymoron because it says a help like him and it also says a help opposite him. She's like but opposite or equal but opposite, and that kenegedo phrase ties her closely to the man.

They are complementary. Neither one is better than the other or more important than the other. They are two sides of the same coin.

They are to be one flesh and one can't exist without the other. This is important when you think about the picture that is given to us here in Genesis chapter 2 of the relationship of Jesus Christ and the church. Where did we come from? What are we called? We came out of, we're a direct result of the death of the Lord Jesus Christ on the cross.

We exist because Christ died. We in essence are a creation that results from the sleep of the second Adam. We are bone of his bone and flesh of his flesh.

That's why the church is called the body of Christ. You read in Ephesians chapter 2 toward the end there when it says that the church is, that he is the head of the body and

that body fulfills Christ. We are an etzer to the Lord Jesus Christ.

We complete and complement him and because of our position in Christ we are equal to him. This is an amazing thing when you realize that Eve is an equal complementary human being to Adam and you think about the positional truth of the church. We have standing before God in Christ.

Before the Father we are the equal of Christ. We have the right to be called the sons of God because we believe on his name. We have the righteousness of Christ.

We share his sonship. We share his inheritance. We share his destiny.

We share his throne. We share everything with the Lord Jesus Christ the same way that Eve shares with Adam. We came about in the same way.

We are bone of his bone and flesh of his flesh and he appreciates us and loves us the same way that Adam loves and appreciates Eve. We are the peculiar gift. How does Eve show up? Does Adam just wake up and there she is laying beside him? I saw a movie once where that's kind of what happens.

Adam wakes up and he looks over and here's Eve laying right beside him. That's not how it happened. God brings the woman to Adam as a gift.

The Lord God brings the church to Jesus Christ as a gift. Read the prayer of Jesus Christ in John chapter 17 where he talks about those whom the Father has given him. We are not part of the same covenant or the same destiny of Old Testament saints.

Church-age believers are a special gift that belong to God that God has given to Jesus Christ. We're unique and special in that regard. The relationship that we bear to Jesus Christ is something that ought to give us great motivation because we share his authority.

We share his dominion the way that Eve shared Adam's. What did God say in Genesis chapter 1? He said, let he bless them and God said to them be fruitful and multiply. Fill the earth and subdue it in verse 28.

You all have dominion. You too have dominion over the fish of the sea, the birds of the air, every living thing that moves on the earth. It's amazing that kingdom truth, millennial truth is already being foreshadowed in the very first chapters of Genesis because the bride of Christ is going to share his rule in the eternal future.

What does all of this mean to us when we leave today, close our Bibles, get in the car and go wherever it is we're going? What does it mean? It ought to make a difference. Think about Psalm 8. God has made us a little lower than the angels but God has crowned us with glory and honor. In this age we have been united with Christ.

Our life makes a difference. Our thinking and our decisions make a difference. We represent Christ.

We are part of Christ. We are his body. We are his bride and we have a calling.

We have delegated authority. We have responsibility just like Adam and Eve had in the garden. And if we do what Eve did and strike out on our own and get our own agenda and try to get the Lord Jesus to come along down our plan, we're going to reap the same results that the first couple reaped in the garden.

We're going to lose everything that God has designed for us. We're going to lose our purpose. We're going to lose the ability to fulfill our call.

We have to be responsive to our man, to our Adam, to the Lord Jesus Christ and our life is to reflect his glory in the same way that the woman is the glory of the man. Paul talks about that extensively over in Corinthians. We are the glory of the Lord Jesus Christ.

Well, does our life reflect that? Does our thinking and our meditation on the Word of God reflect the glory of Christ or not? It's great to find out what happened in the garden but it's even more important to have it make a difference in our thinking and in our lives. It makes a difference now and it's going to make a difference when Christ returns and is united with his bride and goes forward to fulfill the plan of the Father in the Millennial Kingdom and beyond. It is a terrific opportunity for us.

We have been granted a privilege that no angel has ever enjoyed, that no Old Testament saint was ever promised. To be in union with Jesus Christ and to essentially be his Eve, to be that help meet for him, and all we have to do is decide that we want to fulfill that destiny and the power of God in his Word and in his Spirit are ours. Let's close in prayer as we prepare to celebrate our relationship with Christ by observing the Lord's table.

Father, we thank you for the truth of your Word. We thank you for the incredible place that you have assigned us in your plan. We are tempted to say with the psalmist, what is man, that you are mindful of him.

What are we that you come to us, that you visit us and incorporate us into your divine purpose for the ages. But you have and we enjoy this incredible position and relationship with the Lord Jesus Christ. We pray that these truths will be a powerful sword in the hand of the Holy Spirit in our souls to lay bare the thoughts and motivations of our hearts, to purge us and cleanse us and give us the perspective that we should have before you to seize on our calling and fulfill your purpose in our lives.

We ask these things in Jesus' name. Amen.