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CHRIST

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Worship with us Sunday at 9:15am and Wednesday at 7:00pm (Eastern)



“The Nature of Man”

a study of Genesis 1 & 2

WELCOME! We are grateful you are here,
and we are excited to share God’s word with you!

Friday, April 15, 2021 – 7:00 pm

prepared by Carl D. Ballard (carldbballard@hotmail.com)

← The Nature of Man →

Genesis 1:26-31

The Creation of Man

“...God said, ‘Let *Us* make man in *Our* image...*Our* likeness’” [v26]

- with *whom* is God speaking here? [v26]



**God the Father
was speaking with
Jesus, His Son!!**

Some erroneously teach that God is speaking with the angels or even Satan, but in the New Testament we have a clear answer:

“**All things** were made through **Him**, and without **Him** nothing was made that was made.” [John 1:3; cp Hb 1:2]

“...by Him **all things** were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. **All things** were created through Him and for Him.” [Colossians 1:16]

Genesis 1

← The Nature of Man →

Genesis 1:26-31

The Creation of Man

“...God said, ‘Let *Us* make man in *Our* image...*Our* likeness’” [v26]



- with *whom* is God speaking here? [v26]

? - what is the *image* and *likeness* of God? [v26]



Remember: God is *SPIRIT* [Gn 1:2; John 4:24]; He has no physical body as we do! From the context of Genesis 1, the idea that man is made in the image and likeness of God **cannot** be speaking of some **physical** trait or characteristic...

- This is exactly the **opposite** of what the Bible teaches, and emphasizes the idea of God **in the image of man!!**

Genesis 1

← The Nature of Man →

Genesis 1:26-31

The Creation of Man

“...God said, ‘Let *Us* make man in *Our* image and *likeness*’ [v26]”

In this way, both the man and the woman are made in the “image” and “likeness” of God!
[Genesis 1:27]

- with *whom* is God speaking here? [v26]

? - what is the *image* and *likeness* of God? [v26]

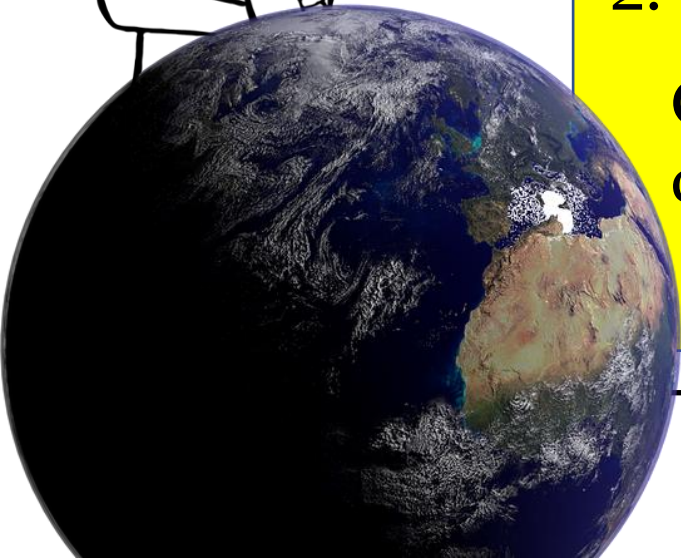
The context here actually reveals *two ways* man is “like” God:

1. “let them *have dominion* over...every living thing” [v26, 28];
2. “*Be fruitful and multiply; fill* the earth...” [v28]

God made man with capacity and purpose for *governing* the creation, and for *procreation* to continue to fill the earth...

These two things we have seen only God do up to this point!

Genesis 1



← The Nature of Man →

Genesis 1:26-31

The Creation of Man

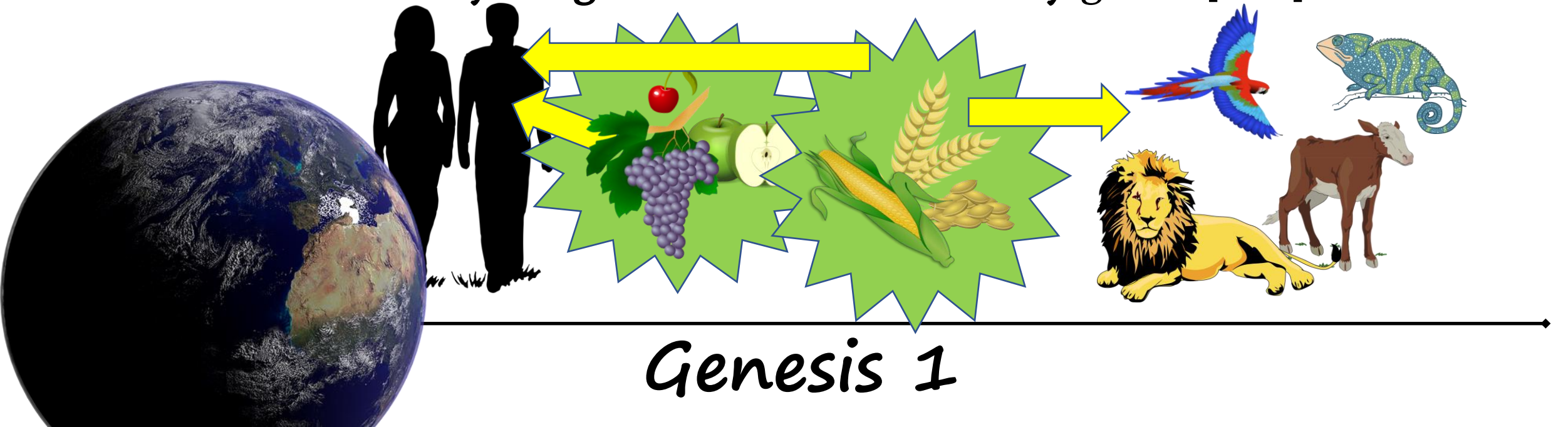
“...God said, ‘Let *Us* make man in *Our* image...*Our* likeness” [v26]

“...God said, ‘See, I have given you every herb...” [v29]

◆ “...to you it shall be for food” [v29]

◆ “Also, to every beast of the earth...every green herb for food” [v30]

◆ “Then God saw everything...and indeed it was very good” [v31]



← The Nature of Man →

Genesis 1:26-31

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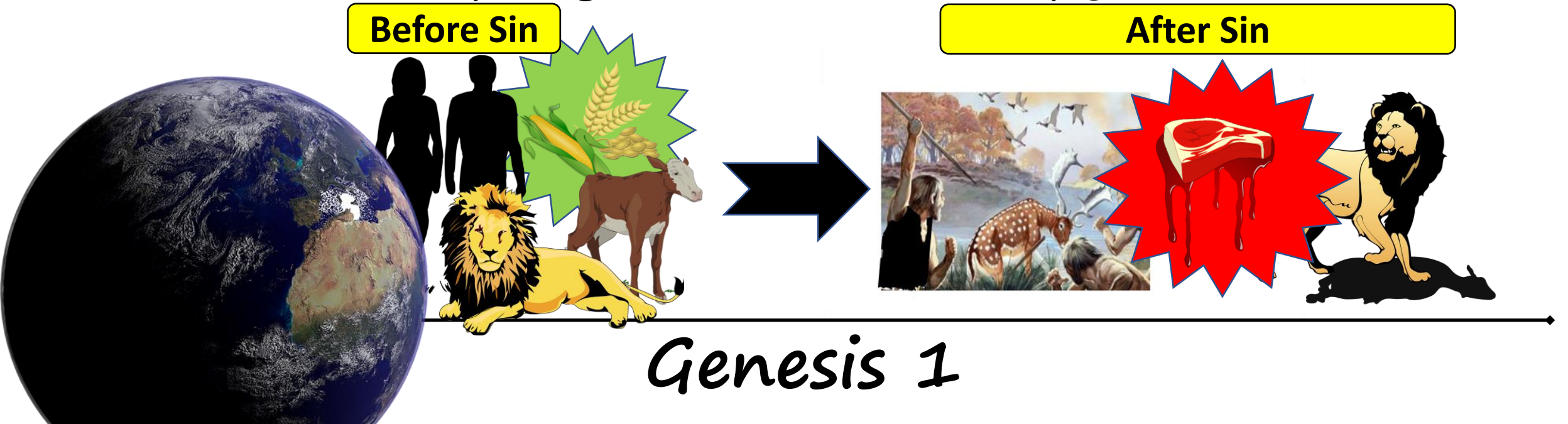
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Before Sin

After Sin



Genesis 1

← The Nature of Man →

Genesis 1:26-31

The Creation of Man

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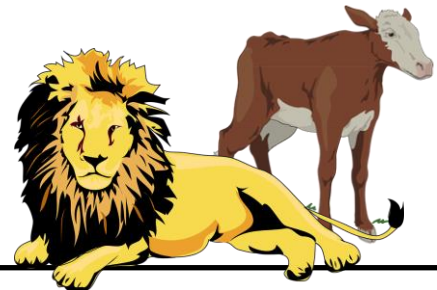
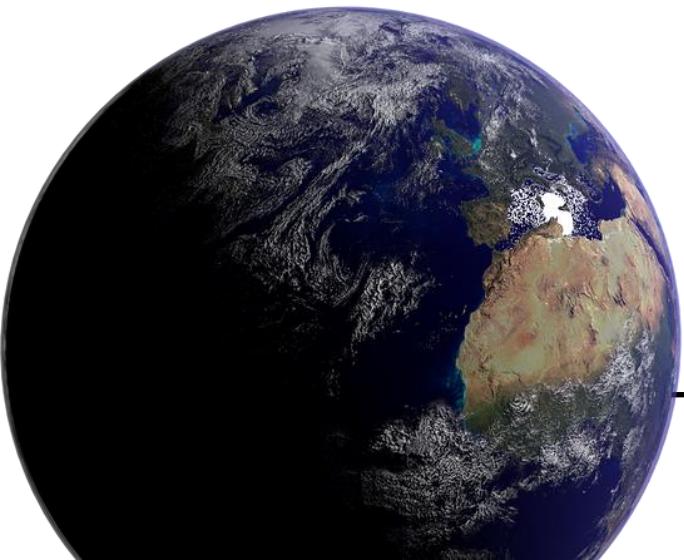
◆ “Also, to every beast of the earth...every green herb for food” [v30]

◆ “Then God saw everything...and indeed it was very good” [v31]

Restoration From Sin in Old Testament Prophetic Vision

“The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together...

The cow and the bear shall graze; their young ones shall lie down together; ...the lion shall eat straw like the ox.”
[Isaiah 11:6-7; cp Isaiah 65:25; etc] This is not meant to be *literal*; it is an image of Eden’s pre-sin paradise.



Genesis 1

← The Nature of God →

- ✓ He is **ETERNAL** (an attribute that is unique to the Divine Nature) [1:1]
- ✓ He is **SPIRIT** (He is not physical, He is not like man) [1:2]
- ✓ His creative power resides in His **WORD** [1:3]
- ✓ He is only **GOOD** (it is impossible for Him to think of or do evil) [1:4]
- ✓ He is **HOLY** ('separate'; it is His nature to "divide", "separate", "sanctify") [1:4]
- ✓ He **NAMES** things, gives them their roles, their purposes [1:5, 8, 10, 16, 27]
- ✓ He **ORDERS** His creation by His word (disobedience leads to disorder) [1:6-10]
- ✓ He **PLANS** (He made the physical creation for man before man ever existed) [1:14; cp Ephesians 1:4; etc ("before the foundation of the world")]
 - ✓ He is **LORD** and governs His creation by fixed laws [1:11, 21, 24]; only He has power to break these laws: we call that a "miracle"
 - ✓ He made man in His own image, so that in a world made to be 'very good' man might share in His good nature [1:26-31]



Genesis 1

←———— The Nature of Man —————→

Genesis 2:1-3

The Creation of Man

“...the heavens and the earth, and *all the host* of them” [v1]

◆ During creation week, God made the heavens and the earth (universe) *and* “all the host of them” – every **type** of created being (i.e. angels, even Satan!)

- The Bible is not an encyclopedia of everything we would like to know: it contains “all things that pertain to life and godliness” [2 Pet 1:3] There is nothing more revealed to us about the creation of the celestial beings because the Bible is concerned with God’s relationship to *man*; the other information is a *curiosity*, but not needed for salvation

[cp Deuteronomy 29:29; many false doctrines have arisen based on myths surrounding the creation of the angels and Satan...]



Genesis 2

←———— The Nature of Man —————→

Genesis 2:1-3

The Creation of Man

“...the heavens and the earth, and *all the host* of them” [v1]

“...on the seventh day God *ended* His work...and He *rested*” [v2]

♦ God *completed* all the work of creation (“finished”, v1); His “rest” is not an *absolute* rest [cp Heb 1:3; John 5:17], but His creative work was definitive: God is not creating new things in His physical universe – only *pro*creation now continues



Genesis 2

← The Nature of Man →

Genesis 2:1-3

The Creation of Man

“...the heavens and the earth, and *all the host* of them” [v1]

“...on the seventh day God *ended* His work...and He *rested*” [v2]

“Then God *blessed* the seventh day and *sanctified* it...” [v3]

♦ What instruction does God give concerning this day?

God’s *instruction* to man regarding this day will only come centuries later, to the Jews once they are in the desert of Sinai! [Dt 5:12-15; Ex 20; cp Neh 9:13-14]

None
whatsoever
HERE!!!



Genesis 2

←———— *The Nature of Man* —————→

Genesis 2:4-7

The Creation of Man

“...the history (lit. ‘genealogy’) of the heavens and the earth” [v4]

- ◆ This is the account of the creation of all that is of the ‘family line’ of heaven and of earth; this historical account has already been told in a generic form in Genesis 1 – we will now be given more details about the most important part of the inspired historical register: *the creation of man!*



Genesis 2

← The Nature of Man →

Genesis 2:4-7

The Creation of Man

“...the history (lit. ‘genealogy’) of the heavens and the earth” [v4]

“...before any plant...before any herb of the field had grown” [v5]

- ◆ This more specific account of a part of the creation follows a similar format to the first, more generic account: there are “issues” God must resolve
 - There had as yet been no “growth” in the plant life (i.e., no generational growth; it is obvious that the plants must have been created with fruit on them, just as Adam and Eve were created in an ‘adult’ state)



There are *two* reasons given for why plants have not grown:

1. “the **Lord God** had not caused it **to rain** on the earth”
2. “there was **no man to till** the ground”

God creates man *from the beginning to work with Him!*

Genesis 2

← The Name →

Genesis 2:4-7

“...the history (lit. ‘genealogy’)”

“...before any plant...before any”

◆ This more specific account of a part of the story
to the first, more generic account: there are

God does ‘His part’, creating a *mist* to water the ground [v6; no rain pre-flood!? cp Hb 11:7]

God creates *man* to take care of the other necessary part: this is a ‘partnership’ [vv7-17]



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Genesis 2

God often uses man in His primary works here on earth. Consider these:
He sent Moses to free Israel [Ex 3:10];
He used nations as judges [Is 45:1-4];
He uses men to preach the gospel!
[Mt 28:18-20; Ac 9:15; 2 Tm 2:1-2]

← The Nature of Man →

“...the Lord God *formed man* of the *dust* of the ground,
and *breathed into his nostrils* the breath of life;
and man *became a living being.*”

- ◆ With the rest of creation, “God said, ‘Let there be...’ ...and it was so”; but for man, God had a conversation with Jesus (and the Spirit?), then *formed* man
- This verb describes the more intimate process by which God ‘designed’ man ‘by hand’



Genesis 2:7

← The Nature of Man →

“...the Lord God *formed man* of the *dust* of the ground, and *breathed into his nostrils* the breath of life; and man *became a living being.*”

- God forms man *from the dust* – the most basic, “dirtiest” material on the earth...
- from the breath (lit. ‘spirit’) of life that is His alone, He breathes into man’s *nostrils*...

“...we are the clay,
and You our potter.”
[Isaiah 64:8]



“He gives to all life,
breath, and all
things.” [Acts 17:25]



Genesis 2:7

← The Nature of Man →

“...the Lord God *formed man* of the *dust* of the ground, and *breathed into his nostrils* the breath of life; and made *him a living being.*”

- God forms man *from the dust* – the earth...
- from the breath (lit. ‘spirit’) of life that comes into man’s *nostrils*...

In this way, man is uniquely the perfect “*marriage*” of heaven and earth, having a body made of dust united with the breath that comes from God

“...we are the clay,
and You are the Potter.”
[Isaiah 64:8]

“...He gives to all life,
and all things.” [Acts 17:25]



Genesis 2:7

← The Nature of Man →

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- God forms man *from the dust* – the most basic, “dirtiest” material on the earth...
- from the breath (lit. ‘spirit’) of life that is His alone, He breathes into man’s *nostrils*...
- this ‘union’ produces a living ‘soul’ which transcends physical life into immortality

“...we are the clay,
and You our potter.”
[Isaiah 64:8]



“He gives to all life,
breath, and all
things.” [Acts 17:25]



[‘dust’, ‘spirit’ return to their places;
the soul lives on (Ec 12:7; Mt 10:28)]



Genesis 2:7

← The Nature of Man →

“Seeking His Face”

Understanding the **intimate** way that God created man gives new meaning to a familiar Old Testament expression:

The Lord told Moses, “Speak to Aaron and his sons, saying, ‘**This** is the way you shall bless the children of Israel. Say to them: “The LORD bless you and keep you; The LORD **make His face to shine upon you**, And be gracious to you; The LORD **lift up His countenance upon you**, and give you peace.’” [Numbers 6:22-26]

Consider these other similar examples:



He shall pray to God, and He will delight in him, he **shall see His face** with joy, For He restores to man His righteousness.

[Job 33:26]

Seek the LORD and His strength; Seek **His face** evermore! [1 Chron 16:11]

...the LORD spoke to Moses **face to face**, as a man speaks to his friend.

[Exodus 33:11]

...the LORD your God is gracious and merciful, and **will not turn His face** from you if you return to Him.

[2 Chronicles 30:9]

Genesis 2:7

← The Nature of Man →

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Now consider **the opposite** of the priestly blessing: Behold, the LORD’s hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. But **your iniquities** have separated you from your God; and **your sins have hidden His face from you**, so that He will not hear. [Isaiah 59:1-2]



However, for the faithful who turn from their sins, a promise: They shall **see His face**, and **His name** shall be on their foreheads. [Revelation 22:4; contrast Exodus 33:18-23]

Genesis 2:7

← The Nature of Man →

Genesis 2:8-14

The Garden Paradise

“The Lord God planted a garden eastward in Eden...” [v8]

- ◆ After making a perfect universe, God yet makes a place that is specially “set apart” (i.e., ‘sanctified’) from the rest of creation; this place is called “Eden” (‘Paradise’) and is where God will come for personal fellowship with man!
 - This garden is, in effect, a “Holy of holies”; its aspect will be reflected in the tabernacle and in the “New Jerusalem” described in John’s Revelation [cp Ex 26; Rev 21-22]



A VAST UNIVERSE

A “SET APART” GARDEN
ON “SET APART” EARTH
(HOLY, HOLY)

A “SET APART” (HOLY) EARTH

Genesis 2

← The Nature of Man →

Genesis 2:8-14

The Garden Paradise

“The Lord God planted a garden eastward in Eden...” [v8]

“...out of the ground the Lord God made every tree grow...” [v9]

- ◆ Two aspects are emphasized: “...pleasant *to the sight* and good *for food*”
 - “good for food” is simple enough; but what purpose does a pleasant-*looking* tree serve?



It is a question of *beauty*, a sign of God’s goodness:

“...worship the Lord in the *beauty* of holiness.”
[1 Chronicles 16:29]

“One thing I have desired of the Lord... That I may dwell in the house of the Lord... To behold the *beauty* of the Lord...”
[Psalm 27:4]

Genesis 2

← The Nature of Man →

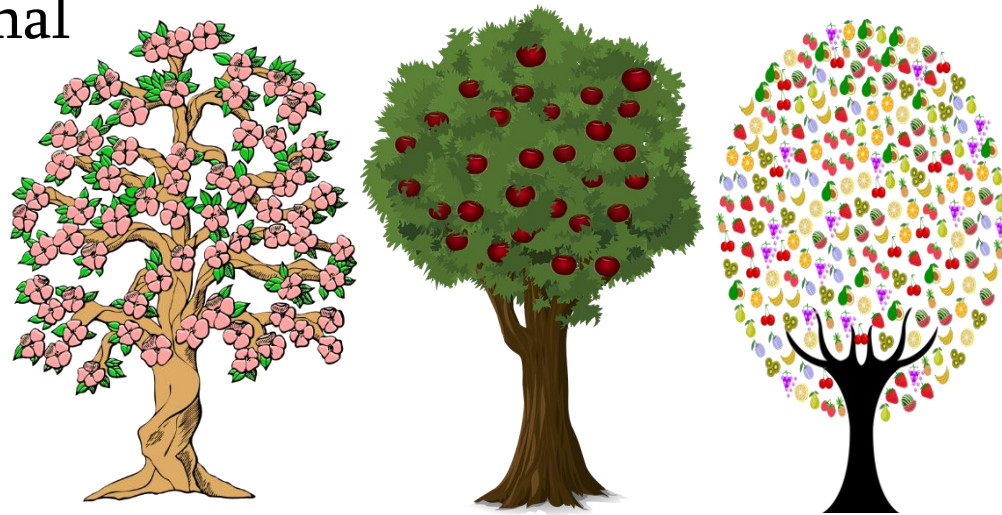
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 - “good for food” is simple enough; but what purpose does a pleasant-*looking* tree serve?
 - “pleasant”, “good for food”, “tree of life”; God prepared for **all** of man’s earthly needs, physical and emotional



Genesis 2

← The Nature of Man →

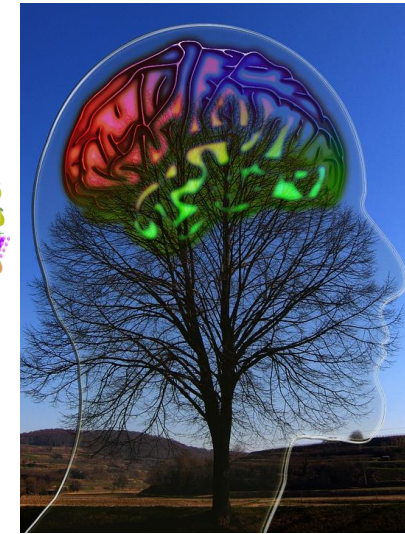
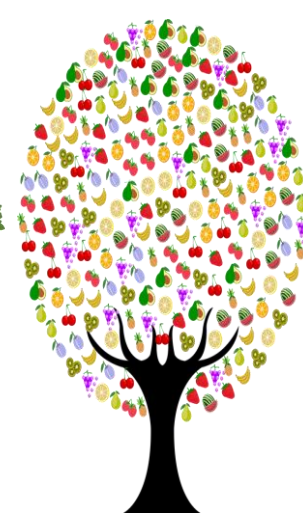
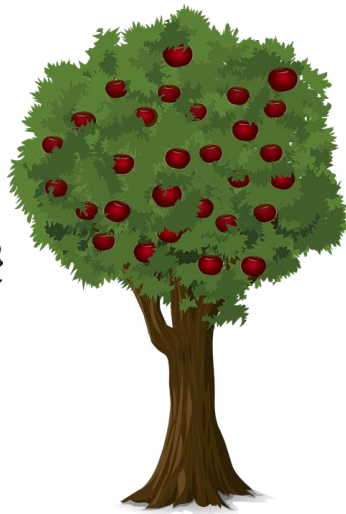
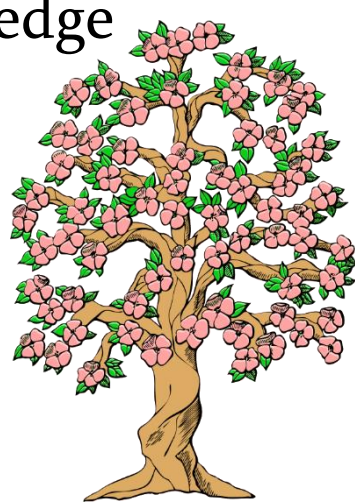
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 - “good for food” is simple enough; but what purpose does a pleasant-*looking* tree serve?
 - “pleasant”, “good for food”, “tree of life”; God prepared for **all** of man’s earthly needs
 - “...tree of the knowledge of good and evil...”



This tree will soon serve as a means to test man’s love and obedience

Genesis 2

← The Nature of Man →

Genesis 2:8-14

The Garden Paradise

“The Lord God planted a garden eastward in Eden...” [v8]

“...out of the ground the Lord God made every tree grow...” [v9]

“Now a river went out of Eden to water the garden...” [v10]

◆ God continues to provide water for the plants – without rain!

◆ “...it parted and became four riverheads...” [vv10-14]

- “Pishon”(?) [vv11-12]

- “Gihon”(?) [v13]

- “Hiddekel” (“Tigris”) [v14]

- “Euphrates” [v14]

God gave verifiable geographical evidence; this is not some *myth*, but *historical fact*!



Genesis 2

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♦ God continues to provide water for the plants – without rain!

♦ “...it parted and became four riverheads...” [vv10-14]

• “Pishon”(?) [vv11-12]

- “...skirts the whole land of Havilah, where there is gold...” [v11]

“Bdellium and the onyx stone are there” [v12]



“And the gold of that

land is **good**.” [v12] “Bdellium” [v12] “onyx stone” [v12]

The next time we see all of these together again? In the tabernacle [see Ex 25:10-40; 28:5-14; Rv 21:18]

Genesis 2

← The Nature of Man →

Genesis 2:15-17

The Garden Paradise

“...the Lord God...put him in the garden...to *tend* and *keep* it” [v15]

♦ “Tend” and “keep” is a much lighter work than “till” [v5] and “plant”; God gave man a prepared paradise that only needs appropriate maintenance

The Garden of Eden is the **absolute standard** for the **rest** that awaits the faithful: Notice how God uses this idea in other places...

The Promised Land: “...beautiful cities...houses full...hewn-out wells...vineyards... olive trees...”; they received all of this from God, but *they did no work!* [Dt 6:10-12; cp also Joshua 24:13]

The Heavenly ‘Mansion’: “In My Father’s house...I go to **prepare a place** for you” [John 14:1-6]

The Heavenly Rest: “he who has entered His rest has himself also ceased from his works...” [Hb 4:10; Rv 14:13]



Genesis 2

← The Nature of Man →

Genesis 2:15-17

The Garden Paradise

“...the Lord God...put him in the garden...to tend and keep it” [v15]

“...God commanded...‘Of every tree...you may freely eat’” [v16]

♦ God begins by giving a very generic law – “freely eat!” [cp John 8:32 “free”]

- God tempers His generic law with a very specific one: “...of the tree of the knowledge of good and evil *you shall not eat...*” [v17]

- *Generic laws* may be fulfilled in any way that does not violate the law itself; however, *specific laws* must be obeyed *exactly* as revealed

– as such, specific laws often contain consequences or punishment in the case that they are not obeyed: “for in the day that you eat of it, *you shall surely die.*” [v17]



Genesis 2

← The Nature of Man →

Genesis 2:15-17

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Are God’s laws here *hard* to *understand*?

Was God testing Adam’s *intelligence*?

No! They’re quite simple !!!

Again, NO!!



Genesis 2

← The Nature of Man →

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God’s word is a test of man’s *love* and *obedience*

- As Creator, He creates and maintains order by means of His word
- Disorder in the world is the result of disobedience to God’s orders
- God’s word was not meant to be difficult for man to comprehend
- In obeying or disobeying we reveal whether we love God or not

“God is testing you to know whether you *love* the Lord” [Dt 13:3]

“If you *love* Me, keep My commandments” [John 14:15; 2 John 6]



Genesis 2

← The Nature of Man →

Genesis 2:18-20

The Creation of Woman

“...the Lord God said, ‘It is *not good* that man should be alone’” [v18]

◆ This “not good” is a shocking declaration in the context of a creation about which God has seen “indeed it was very good” [Gn 1:31]

- First: note that this declaration is not the reaction of God concerning some situation that was poorly resolved during creation; we are still in the context of the sixth day (the creation of man - Gn 1:26-28), after which He declared that all was “very good”

- Second: this is not a case of “loneliness”, but of “aloneness”: God, in His eternal wisdom, determines that it is not good for man to be “alone”, and so creates “a helper comparable to him” [v18]

- *not even God is alone*; cp “Us” in Gn 1:26-27 [cp Eph 5:31-32]
- the woman is God’s answer to this need (not another man, etc)
- the woman was made with a purpose: “a helper comparable”



Genesis 2

←— The Nature of Man —→

Genesis 2:18 Woman: the “*helper* comparable”

From the moment of her creation...

Woman was made, in God’s wisdom, to fulfill the role of *helper*

Unfortunately, man’s “wisdom” ridicules and despizes woman’s God-given role...

- some despize the woman’s role by treating her as a slave or in some way as inferior
- some despize her role by trying to make it “equal” or “superior” to the man’s role



Neither of these
two approaches
pleases God!!



Genesis 2

← The Nature of Man →

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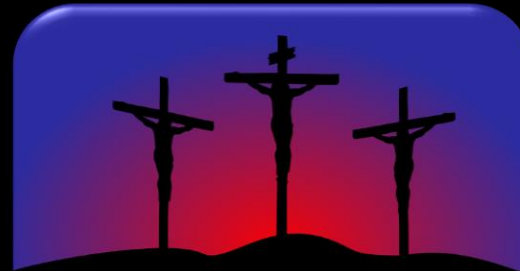
Woman was made, in God’s wisdom, as someone *comparable*

She was made perfectly to fit what the man is and what he needs to fulfill his role

- having a different role does not make someone “ridiculous” or “despicable”...



God designed the universe...



Jesus died on a cross...



The Spirit revealed it all...

Who of these is despicable or worthless...?

Genesis 2

← The Nature of Man →

Genesis 2:18 Woman: the “*helper* comparable”

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Woman was made, in God’s wisdom, to fulfill the role of *helper*

Woman was made, in God’s wisdom, as someone *comparable*

She was made perfectly to fit what the man is and what he needs to fulfill his role

- having a different role does not make someone “ridiculous” or “despicable”...
- being a “helper” or servant does not make someone “ridiculous” or “despicable”...



“You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but *whoever desires to become great among you shall be your servant*. And *whoever of you desires to be first shall be slave of all*. For even *The Son of Man did not come to be served, but to serve*, and to give His life a ransom for many.”

[Mark 10:42-45]

← The Nature of Man →

Genesis 2:18 Woman: the “*helper* comparable”

From the moment of her creation...

Woman was made, in God’s wisdom, to fulfill the role of *helper*

Woman was made, in

She was made perfectly

- having a different role

or se

We must revise how we think about “servants” or “helpers” and not think as the “Gentiles” do! A servant is defined by *service*; a helper is defined by *helping*!

Was Jesus’
role as servant
despicable?
He didn’t
think so!

You know that those who are considered rulers over the Gentiles lord it over them, and their great one exercises authority over them. Yet it shall not be so among you; but *whoever desires to become great among you shall be your servant*. And *whoever of you desires to be first shall be last of all*. For even *The Son of Man did not come to be served, but to serve*, and to give His life a ransom for many.” [Mark 10:42-45]

← The Nature of Man →

Genesis 2:18-20

The Creation of Woman

“...the Lord God said, ‘It is *not good* that man should be alone’” [v18]

God brought the animals to see what Adam “would *call* them” [v19]

- ◆ Note that God is not *creating* the animals in response to Adam’s aloneness; they had already been created on the 5th and 6th days [Gn 1:20-25]
 - God bringing the animals before Adam allows him to exercise a part of his God-given role of “dominion” [Gn 1:26-28; note that “naming” is also another “likeness” to God!]
 - God bringing the animals to Adam impresses upon him the fact that *they* cannot fulfill his need: “there was not found a helper comparable to him” [v20]

- *animals* cannot reason and plan together with Adam to the end of fulfilling God’s will in his life...

- armed with this information, Adam is now ready for a helper



Genesis 2

←———— The Nature of Man —————→

Genesis 2:21-25

The Creation of Woman

“...the Lord God caused a deep sleep to fall on Adam...” [v21]

- ♦ God performs the first ‘surgery’: removing one of Adam’s ribs, closing up “the flesh in its place” [v21], and making that rib “into a woman” [v22]

Why would God have made the woman from **a rib**?

Popular thinking:



Not from the head, so she won’t feel **superior** to the man...

From **a rib**, so that they won’t forget they are equals before God and therefore should walk side by side...

Not from the foot, so the man won’t feel **superior** to her...

Perhaps... however:



Genesis 2

← The Nature of Man →

Genesis 2:21-25

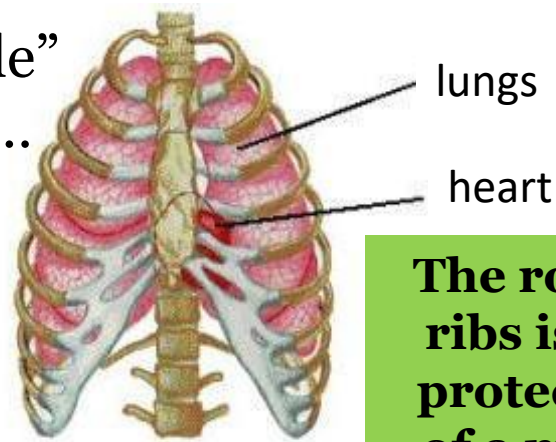
The Creation of Woman

“...the Lord God caused a deep sleep to fall on Adam...” [v21]

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Why would God have made the woman from **a rib**?

Consider the “role” that **ribs** perform...



The role of ribs is the protection of a man’s vital organs!

In this way, the woman who fulfills her role well protects the man’s *vitality*:

“The heart of her husband safely trusts her...”
[Proverb 31:11]

“Her husband is known in the gates, when he sits among the elders of the land.” [Pv 31:23]

“Her husband...praises her: ‘Many daughters have done well, But you excel them all.’”
[Proverb 31:28-29]

Genesis 2

← The Nature of Man →

Genesis 2:21-25

The Creation of Woman

“...the Lord God caused a deep sleep to fall on Adam...” [v21]

“He brought her to the man. And Adam said...” [vv22-23]

♦ God brings the woman before Adam just as He had done with the animals; this time, however, Adam’s reaction would be very different! [v23]

- Adam perceives that the woman is exactly what was lacking; **she** is what he needed!

- having named all the animals, he can now see her great superiority – she is like him!

So...he gives her a name – HIS OWN NAME! [he is “iysh”; he calls her “ishshah”]



Even today, this practice continues in our culture: when we get married, the wife takes *the name of her husband*!

Genesis 2

← The Nature of Man →

Genesis 2:21-25

The Creation of Woman

“...the Lord God caused a deep sleep to fall on Adam...” [v21]

“He brought her to the man. And Adam said...” [vv22-23]

“Therefore, a man shall leave his father and mother...” [v24]



- Who said these words?

When first reading, it looks like **Adam** said this, which would be very strange seeing as he had no father or mother...

In the New Testament, when some Pharisees challenge Jesus regarding divorce, He says: “Have you not read that **He who made them at the beginning** ‘made them male and female,’ **and said**, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?” [Mat 19:4-5]



Genesis 2

← The Nature of Man →

Genesis 2:21-25

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♦ “...and be joined to his wife, and they shall become one flesh.” [v24]

These words are God’s commentary on marriage

- All marriages from this one forward should follow the same pattern
- God’s design for marriage as seen in this example follows this plan:
 - (1) **One** woman and **one** man (**any other** combination is **illicit**);
 - (2) **Leave** father and mother (a new primary family relationship);
 - (3) Become **one** flesh (they should be inseparable except by death)

The plan established in Gen 2 is cited by God in the whole Bible as the law of marriage [Mal 2:13-16; Eph 5:30-32; 1 Cor 6:16-18; etc]



Genesis 2

← The Nature of Man →

Genesis 2:21-25

The Creation of Woman

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♦ “...and be joined to his wife, and *they shall become one flesh*.” [v24]

- “one flesh” describes a perfect union – she **is** just what the man needed!

There are two inherent aspects to this union: (1) **unity of purpose**, which is the real goal of any relationship, and (2) **physical union**, which, in the sinless paradise of Eden was not accompanied by any reason whatsoever for them to sense a shadow of shame. In fact, **shame** at their nudity and **division** are the first visible signs of the effects of sin on their lives in Genesis 3...



Genesis 2

← The Nature of Man →

“and they shall become *one flesh*”

In the perfection of Eden's paradise,
where God had provided for all of man's physical and emotional needs...

God created marriage to illustrate perfectly His intimate desire for us:

These words are God's commentary on marriage:

“Wives, submit to your own husbands, *as to the Lord*... Husbands, love your wives, *just as Christ also loved the church* and gave Himself for her... For no one ever hated *his own flesh*, but nourishes and cherishes it, *just as the Lord does* the church. For we are members of His body, *of His flesh and of His bones*. ‘*For this reason* a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ This is a great mystery, but I speak concerning *Christ and the church*.”

[Ephesians 5:22-32]

