

Garden of Eden; Part 3: Returning to the Garden; Adam and Yeshua; Adam's Helper, Marriage (Presented on 6/3/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at:
<https://www.youtube.com/watch?v=6ucD6V12MDk>

***Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

We are going to continue in our series on the Garden of Eden. I want to take you back to last week when we looked at Genesis 2:17 and found that the Lord gives Adam a commandment—you can eat of all the trees of the garden, but there is one tree you cannot eat of: the Tree of the Knowledge of Good and Evil.

What's fascinating about this first commandment ever given in the history of mankind is that it came with a warning. So the first commandment ever given to man comes with the first warning ever given to man. This is God's modus operandi. He warns us: this is the command, but if you don't keep it, if you don't do it, this is what's going to happen. We're told the consequence of not keeping the command will be death.

So, if you think about what just happened in the garden, you will find that it's the storyline for the history of every generation. It is the same story over and over again. The Lord says, "If you keep My commandments, you'll live; if you don't, you'll die." Think about Deuteronomy 11:26-28—**Behold, I set before you today a blessing and a curse: the blessing, if you obey the commandments of the LORD your God which I command you today; and the curse, if you do not obey the commandments of the LORD your God.** Death is that curse, and it's not just within the Torah. When we get to the Prophets, they echo the exact same thing.

Then we have the same thing with the ministry of Yeshua: the young rich ruler comes up to Yeshua and says—**what good thing shall I do that I may have eternal life? (Matthew 19:16)** Yeshua responds to him—**if you want to enter into life, keep the commandments.** This is the exact same thing that was spoken in the garden to Adam: If you want to live, keep the commandments.

When you start navigating through Scripture, you see it over and over and over again: Keep the commandments. And if we don't, what does the Apostle Paul say? He says—**the wrath of God comes against the sons of disobedience (Ephesians 5:6 & Colossians 3:6).** This all started in the Garden of Eden.

We can also read Revelation. When we get to the very end of the book, what do we find? The abominable are cast into the Lake of Fire; these are all those who disobeyed the Lord. That is the story line we're living in, and today there is practical application here with a little bit of biblical history.

With that said, I want to continue on. We are going to get into Genesis 2:18, and this is what we read—**And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."** We are not going to get into this yet, because as we get to verse 20 I will discuss this. Moving

on to Genesis 2:19—**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. And whatever Adam called each living creature, that was its name.**

Do you remember what I said last week in regard to how amazing it is to me that Adam is so much like his Creator? Even his actions mimic that of his Creator. What did I mean by that? Look at what just happened here. We know the Lord worked six days. How did he work? He spoke. His Word went forth, and guess what? It was so. He said, “Let there be light.” There was light. Do you see the construct? When He said, “Let there be firmament,” guess what? There was firmament.

There's a particular structure and pattern that we see happening with the Lord in regard to Him speaking and working. He has placed Adam in the garden and brought the animals to him. Interestingly, we find the same structures in that whatever Adam named an animal, that was its name. It is the same exact structure: he spoke their names into existence, and guess what? It was so. There is a real parallel here in what God did with creation and what Adam is commissioned to do in the garden.

When we look at what Adam did and the way he did it, there's something that we need to acknowledge: Adam could not have done what he did without being given power and authority. Think about it. Adam could not speak and call things by their names and have it stick unless he was given authority. The awesome thing to me is that when I read this account and then go to the New Testament and read what's happening there, I find an interesting correlation. This is important because I'm going somewhere with this.

There's a very important correlation between Adam and what I see happening with the apostles of Yeshua. Let me explain it to you by taking you to Luke 10:17-19—**Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." ¹⁸ And He said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I give you the authority.** There's authority being given here to them; and listen to this—**to trample on serpents and Scorpions.** The fact that Yeshua brought up this terminology of serpents is not accidental; it's very intentional. This will mean a lot more to you next week.

So He gives them the power—**to trample on serpents and scorpions and over all the power of the enemy.** So the spiritual hosts of wickedness that we know exist and are actively moving in high places are going out against the Church and Israel. This is what is meant by “the power of the enemy.” These things are real, but He has given the apostles authority over them. Now, listen to this last thing—**nothing shall by any means hurt you.**

Make no mistake: when Adam was in the Garden of Eden, he had complete power and authority. The devil had no power over him; he could not just come in and kill him. Satan hated Adam. He loathed what God created because Adam was created to praise and worship the Creator, which was the very thing that Satan wanted: Satan wanted to be worshiped. This was the very reason why Satan banded the angels together, and a fight broke out in heaven: he was trying to overtake the throne. He wants to be God, and Scripture explicitly says that.

However, Adam, while he is in the garden, cannot be touched by Satan because Adam has total power and authority. This is an amazing correlation.

Let me show you another passage, and then I'll get to my point. Acts 16:16-17—**Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her**

masters much profit by fortune-telling. ¹⁷ This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." This girl is possessed by a demon, but it's not the typical scenario of falling down and frothing at the mouth and all of that stuff. This demon is specific in that it tells the future. So this little girl is going out speaking and walking along with them and says, "These men are servants of the Most High God proclaiming to us the way of truth." This was totally true, but it was presented in a mocking format. Listen to how Paul handles it—**And this she did for many days. But Paul was greatly annoyed (Acts 16:18).** Why was Paul annoyed? He doesn't want demons coming into the ministries. Having had enough, Paul—**turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.**

You need to understand something: when Paul spoke, it happened. That's power. He didn't do it of his own accord: it was the anointing of the Ruach (Holy Spirit) that was upon him. So, this anointing that Paul had is the same anointing that Adam had.

What is my point? My point is this: as we look at the timetable of history in regard to Adam, and then the fall, and then man being cast out of the garden, we find that man was pushed away from the garden and was not even able to touch it. However, something happened with the coming of Yeshua or with the outpouring of the Spirit of God. What happened? History turned. With the coming of Yeshua, mankind had turned back, and we're on our way back to the garden. We are going back to the garden. And proof of this is simple: read Luke 10; read Acts 16. We are returning to the garden.

Let me take this a step further, Paul gives us some amazing commentary in Romans 5:12-14. Listen to what he says; he's going to take this deeper—**Therefore, just as through one man** (he's talking about Adam) **sin entered the world, and death through sin, and thus death spread to all men, because all sinned--** ¹³ **For until the law sin was in the world, but sin is not imputed when there is no law.** ¹⁴ **Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.** What is significant about Moses is the Law. The Law was given to a nation, to a people, but Paul says—**death reigned from Adam (to the Torah) to Moses, even over those who have not sinned according to the likeness of the transgression of Adam.** Now listen to what he says next—**who is the type of Him who is to come.**

That is not the point I am trying to make, but we have to stop because you need to remember what I told you last week and the week before: this story is not just history. There is a deep, prophetic connotation embedded within this story. There are treasure troves of prophecy and mysteries to be unveiled, and here's one glimpse of that. Paul just recognized that Adam is not just Adam, he is a shadow or type of Him who is to come.

That makes me go back to the story and say, "OK, hold on a second. I need to be careful when reading the story. Who do I need to be looking for? Yeshua. That's who I need to be looking for." Yeshua said—**You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me (John 5:39).** Yeshua tells us that we are going to search the Scriptures and discover that He is the star. He's the treasure that we need to be seeking. And Paul brings it to a level and makes it clear that Adam is the type of the One who is to come.

It is interesting that as you go through Matthew's genealogy of Yeshua, and then you go through Luke's, you recognize that they are vastly different on many levels. One is carried through Joseph's lineage; the other one is carried through Miriam's lineage. However, here's the thing I want you to focus on: when

you look at Matthew's genealogy to prove that Yeshua is the Messiah, it only goes back to Abraham. This makes sense because that is where the promise was given. That is where the birth of the Hebrew people, Israel, really happened.

Luke, however, is different. Luke doesn't stop at Abraham. In fact, he traces it all the way back to Adam. He talks about Enoch, the son of Seth, the son of Adam, who is the son of God. He literally calls Adam the son of God. Then we have Paul bringing to our attention that we need to pay attention to Adam because he is a—**type of Him who is to come (Romans 5:14).**

Let's get further into the point I want to make. Romans 5:15—**But the free gift is not like the offense. For if by the one man's offense (Adam's sin in the Garden of Eden) many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.** Moving on to verses 18-19—¹⁸ **Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.** ¹⁹ **For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.**

Do you see a pattern in Romans 5 in which Paul keeps playing this over and over again? There are two figures he brings to the table that are central to this age: Adam and Yeshua. And what do you notice happening every time he mentions Yeshua? Every single time there is a massive paradigm shift. And that paradigm shift is that now there is forgiveness and restoration. Now there is a time to be restored.

So, with the coming of Yeshua, we have made the turn and are journeying back to the Garden of Eden through His sacrifice and grace. Look at what Paul says in 1 Corinthians 15:45—**And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.** Think about that! Paul also says that Adam was of the dust, but the second man is the Lord of Heaven.

There are two Adams: the first Adam and the last Adam. That is why I'm saying that there is a significant paradigm shift with the coming of the last Adam. What does that suggest? We are going back to the garden.

Now moving on in our story in Genesis 2:20—**So 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.** When you look at the word "helper" in the Hebrew, עֲזָרָה, the transliteration is actually `ezer. Its meaning is exactly how it is translated. There's no mystery here. It literally means: help or helper.

What is of interest to us is the context by which the Hebrew Bible utilizes this term. There is a specific context that we see being played out over and over and over again throughout the Bible. Let me give you a couple examples: Psalms 20:2—**May He [God] send you help [עֲזָרָה `ezer] from the sanctuary, and strengthen you out of Zion.** Again in Psalms 33:20—**Our soul waits for the LORD; He is our help [עֲזָרָה `ezer] and our shield.**

Go through Scripture and do a word study on עֲזָרָה `ezer. Over and over again it's used in a particular context, and that is that God is giving help to His people. In fact, you'll notice that Moses named one of his sons Eliezer which means my God is my help.

So, when we look at these passages in Genesis 2:18 and 2:20, we find the Lord saying that it is not good that man should be alone. He says that He will make Adam an `ezer comparable to him because that is what Adam needs. Adam needs help.

Husbands, on a practical level, if you're honest with yourselves you know this to be true. We need serious help. Right? Most of you women already know that we need help. So on a very practical level, we understand that.

What I want to point out is that there's something much deeper going on here. When God looked at mankind, and he saw Adam, He knew Adam needed help because He knows the end from the beginning. It does not matter if you go backward or forward because God knows what's going to happen before it happens.

We're going to jump ahead here just for a minute. Adam sins, and then the Lord brings cursing just as He promised. He starts talking individually to the man; then He talks to the woman; then He talks to the serpent. Look at what He says to the serpent—**And I will put enmity between you and the woman, and between your seed and her Seed (Genesis 3:15)**. The woman and the serpent are at odds. This is interesting! It is this seed that is the key. Continuing—**He shall bruise your head, and you shall bruise His heel**. Isn't that fascinating!

So, after the initial sin, the Lord God is looking at mankind and saying, “You need `ezer. You are going to need help.” And we alternately find through these curses that help is on its way. That way is Messiah Yeshua. He's going to crush the head of Satan. This is what's going to happen. This is ultimately the help that was prophesied. This is the deeper context of what is being conveyed. Yeshua is our `ezer.

Moving on to Genesis 2:21—**And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place**. This is peculiar in the sense that the Lord actually went in and opened up Adam's flesh and grabbed his side, what we would call a rib today, and then He had to close up the flesh. So, there was an actual incision made and then the closing of flesh.

What's really fascinating to me is why He did it this way. The last time I checked the story, the Lord took dust of the earth, breathed life into it, and created a living being: Adam. Would somebody explain to me why He didn't do that with the woman? He could have just made her straight from the dust of the earth. He doesn't do that. He goes to the man, He takes a piece from within the man, and then He creates the woman. I think the answer to that question is actually found in God's design. In other words, this process is part of the relationship that He had ordained to actually be experienced between the man and the woman.

Let me take you to 1 Corinthians 11:11-12 because over and over again there is this special or spiritual unity that came from the mind of God which was the intent from conception—**Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. ¹² For as woman came from man, even so man also comes through woman; but all things are from God**.

So, what we see here is that Paul recognizes this and is conveying this to the Corinthians. It is the deeper truths in regard to who we are as men and women or as husbands and wives. This is how interconnected we are: from the very conception of mankind woman does not exist apart from the man. She was taken out of man. But isn't it interesting that the only way the population continues to grow, and the only way males can be born, is through the woman. You want to talk about unity!

We were given that picture of how unified we were supposed to be all the way back in the garden. The fact that the Lord did not just make her out of dust but took her from Adam was the intent of the Lord God. This was His intent for marriage. I'm talking about our physical marriages. This is the mindset that we need to have: that oneness.

Moving on to Genesis 2:22—**Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.** Super fascinating! Notice that Adam is not the one who goes out and finds her and brings her to himself. He doesn't go to her and say, "Hey, how're you doing? You know, I might have a lack of options here, but you look good. I'd like to take you as my wife." That is not what happened.

What happened was that the Father brought her to Adam; He brought her to her husband. This really gets me excited because when I read John 6:44 I find the following—**No one can come to Me unless the Father who sent Me draws him.** The bride is being drawn in by the Father. And all of this was seen all the way back in the garden. It is prophetic in that it shows how it was supposed to happen.

Moving to Genesis 2:23—**And Adam said: "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."** Woman in Hebrew is אִשָּׁה or *'ishshah*. Male is אִישׁ or *'iysh*. She is called אִשָּׁה, *'ishshah*, because she was taken out of the man.

We even get this in the English. It translates beautifully because what's the root of woman? Man. So we have man, and then we have woman which is the root of man. It is the very same thing in the Hebrew: we have אִישׁ, *'iysh*, and then we have אִשָּׁה, *'ishshah*.

I want to point something out here, and it is significant as everything in Scripture is: the words spoken here are the very first words recorded of Adam. Now we know that he had already named the animals, but there is no record of what he called them. The first recorded words of Adam are right here. Notice in Genesis 2:23 that he confesses that he and the woman are one. This is powerful because he goes to the woman and tells her that she is one with him. He tells her that she is— **bone of my bones and flesh of my flesh.** This is what she was told as this marriage came to ensue.

Why is that interesting? Let me take you to Zechariah 14:9—**And the Lord shall be King over all the earth. In that day it shall be—"The Lord is one," And His name one.** We sing it every week: His name will be one; His name is one. This is talking about the last day. This is talking about this revelation where the husband gets his bride, and what is being declared is that we are one. You cannot make this stuff up!

Look at John 14:20—**At that day you will know that I am in My Father, and you in Me, and I in you.** You are bone of my bone and flesh of my flesh. Think about this oneness. It was all prophesied of in the Garden of Eden.

Not just that, but did you notice who said this in Genesis 2:23—**she shall be called Woman?** These are the words of Adam. What did he just do? He named her. He is the one responsible for naming her; he calls her by name.

Look at Revelation 3:5—**He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.** Adam confessed the name of Eve, אִשָּׁה *'ishshah*, before his Father. This is prophetic to the core.

Something else that is interesting is what happens at this moment. Let me take this back to Genesis 2:24 because I want to show you something—**Therefore a man shall leave his father and mother and be joined to his wife.** This is the proclamation he made in that she was bone of my bone and flesh of my flesh; he then confesses her name—**and they shall become one flesh.** That's the oneness that has been brought in. They become *echad*, one. Go back to Zachariah; go back to John 10. It is powerful!

The only way you're going to understand what's going on in the garden is through the flesh. It is spiritual. They are spiritual connotations. **No one can understand the things of God except by the Spirit of God (1 Corinthians 12:3).** Amen?

I want to take you to the New Testament because I want to tie the physical reality with the spiritual reality. There's some amazing commentary by Yeshua and by the Apostle Paul which we will also look at in regard to marriage. So let's take a peek at this in Matthew 19:3—**The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"**

Those of you who went through my study on Galatians remember that one of the things I talked about was the fact that this question was in regard to Deuteronomy 24. In the first century, there was a rabbinic dispute over Deuteronomy 24 in regard to what would constitute the legal right to give your wife a divorce. There were two major schools that existed in those days. There was the School of Shammai and the School of Hillel. The School of Shammai took the very conservative approach, an approach which you're going to see that Yeshua took here by saying, "Only under the terms of unchastity or immorality has a man the right to divorce his wife."

Hillel was different. Hillel said, "Even if she screws up his dinner, she's done. The man has the right to divorce her no matter what happens because he's found an indecent thing in her. She did not fulfill her duty." This is how the School of Hillel interpreted the passage in Deuteronomy 24. That is why they're bringing this up.

It gets even crazier. Rabbi Akiva, who was born in the first century and professed that Bar Kokhba was the Messiah, says that even if a man finds a wife or a potential candidate that's prettier than his wife, now he has grounds for divorce. So when Yeshua is asked this question, you have to understand that this is a matter of dispute in the first century.

Now look at how Yeshua answers this—⁴ **And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female?'"** (Matthew 19:4) What's he doing? He goes back to the Garden of Eden. He goes back to Genesis 1, and He goes back to Genesis 2 and quotes Genesis 2:24, which is what we just read—**For this reason a man shall leave his father and mother and be joined to his wife.** And if you look at the Hebrew equivalent of the Greek in this verse in regard to the word "joined," it is קָבַד, *dabaq*. It means to cleave. So He's taking them back to the garden and saying that the man is going to—**be joined [cleave] to his wife, and the two shall become one flesh.** He goes on—⁶ **So then, they are no longer two but one flesh (Matthew 19:6).**

This commentary of Yeshua's in regard to how He is dealing with divorce and the atrocities of divorce is fascinating to me. He is reminding them that they do not understand spiritually what marriage really is.

They were looking at it through eyes of flesh. And that is what the people of this country are doing right now. The way they interpret marriage is only through the eyes of flesh and the dictates of the heart. The attitude in marriage today is, "If I feel like I love you, then guess what? I'll love you, and we'll get married. But if once we are married and I don't feel that emotion and that connection anymore, I am out of here." We have made it so easy to get a divorce.

Listen to how Yeshua ends the verse in Matthew 19:6—**Therefore what God has joined together, let not man separate.** In the Greek, the word "together" literally means yoked. It means putting one yoke on two people; He has yoked them together and made them one. Therefore—**let not man separate.**

So, this really takes on a whole new dimension in regard to looking at marriage: this is not a fleshly thing. If you see it simply as a fleshly thing, you are blind. It is a spiritual thing in the eyes of our Creator.

So when two people join into covenant with one another, they make that covenant. You can look with your own eyes of flesh, and you will see two people, but there is only one person in the eyes of God. Therefore, there is a massive tearing and destroying of flesh, if you will, in the spiritual realm when divorce happens.

When you read Malachi, you find that the Lord hates divorce. And He hates it when people deal treacherously with the wife of their youth. You don't find that type of language too often in Scripture where the Lord comes out so vehemently against something as He does against divorce. This is very serious. We have lost that concept.

Listen to what Paul says in Ephesians 5:22-23 as he ties and weaves this together—**Wives, submit to your own husbands, as to the Lord. ²³ For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.**

So right off the bat he speaks to wives in the physical realm and in their positions telling them to submit to their husbands, but more specifically submit—**as to the Lord.** Then he states that the husband is the head of the household and the head of the wife as Christ is the head of the Church. He just brought marriage into proper view in regard to the way the Lord sees it, which is totally spiritual.

So then you need to look at the relationship between the Church and Yeshua to understand your role in marriage. Do you want the secret to marriage? Listen to those words. Do you want the secret to a successful marriage? Read Ephesians 5. If you want to have success, you should be looking to the Lord. Look at how Yeshua behaved with His disciples. What kind of master was He to his flock? Honorable, compassionate, merciful, loving, and giving.

This is our template husbands. The bar has been set. And women, you look at all the parts in Scripture where you see the Church and their role and responsibility they have to the Messiah Yeshua and that will help you fulfill your role as a wife.

Now, neither of these things is easy. If this were easy, everyone would be getting into the Kingdom. There would be no narrow path, and difficult would not be the way (Matthew 7:14). But this is the secret, and this is this dimension of how spiritual it is, and we have just seen how Paul weaves the two together. Now, continuing on in Ephesians 5:24—**Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.** This is like cross-pollination in the sense that I need

to look to the relationship of the Church in Christ. I need to implement those spiritual truths into my marriage. Whereas the flip side of it is that I need to look at marriage itself and understand that there are aspects to my marriage that I can glean from in seeing this cross-pollination of going back and forth. They go together beautifully.

Moving on to Ephesians 5:25-29—**Husbands, love your wives, just as Christ also loved the church and gave Himself for her,**²⁶ **that He might sanctify and cleanse her with the washing of water by the word,**²⁷ **that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.**²⁸ **So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.**²⁹ **For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.**

As we move on, it's going to get really interesting. Ephesians 5:30—**For we are members of His body, of His flesh and of His bones.** Where do you think Paul is getting that statement from? It comes directly from Adam when he proclaimed to Eve—**this is now bone of my bone and flesh of my flesh (Genesis 2:23).** Paul is doing this intentionally to bring us to a place—³¹ **"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."**³² **This is a great mystery, but I speak concerning Christ and the church (Ephesians 5:31-32).**

So again, going back to this cross-pollination, on the one hand we are to be looking at the spiritual relationship of the Church and Christ, patterning our physical marriages after the ordained relationship and reversing that role and looking literally at God's physical institution of marriage as a deeper way to understand the mysterious nature of this relationship between the Church and Christ. This is how we're doing it. If we really analyze that, it will open up doors that you can't believe.

Let me give you an example: I actually had a talk with a gentleman this week who is two years divorced. He was talking about the unbearable pain and suffering that he has experienced and how he has not recovered to this day. He was shedding tears trying to express how much pain and betrayal he had experienced. He is angry that the courts have made it so easy to divorce. His wife just went down and filed for divorce, and that was it. He told the attorneys that he wanted to stop the divorce and get help, but he was told, "No. This is done; it is over."

So, he was sharing with me the pains and the woes of that, to which I responded, "This is interesting. This is where we get into the cross-pollination where we are now going to look at physical marriage and the interaction of the two to understand this relationship between Christ and the Church." And what I meant by that is that the pain that he was feeling is an inkling of how God feels when we walk away from His commandments. God actually calls it adultery. That's the term He utilizes intentionally to help us understand what we are doing to Him and the pain that we've caused Him.

It is the same for wives when a husband just up and leaves. The pain and suffering the wife experiences is comparable to what God feels. Anyone going through this type of experience is supposed to learn that that is how the Lord feels.

Now hopefully you have never experienced that pain, but you probably know someone who has. Many of you have probably been that shoulder to cry on. You better take that pain to heart because these things are real. Amen?

So going back to Genesis 2:24, I want to make this point: the institution of marriage is about God creating this deeper understanding of our relationship with Him. It is actually likened to being able to give a perspective in a realm that would normally be elusive. We would not be able to fully relate to this realm, and that's the beauty of this.

Moving on to Genesis 2:25—**And they were both naked, the man and his wife, and were not ashamed.** So here we are at this part of the story where they are naked yet not ashamed. This kind of goes back to week one where we found that Adam was covered in what? He was covered in light. We find the same with the Lord—**The Lord covers himself with a garment of light (Psalm 104:2).**

So, in regard to Adam: though being naked he wasn't naked, and he had no shame. You'll notice that the term naked and nakedness are used in a very negative connotation throughout the Torah. In fact, you will find that the priests in Exodus 28:42 were actually commanded to make linen trousers because their nakedness was not to be seen as they went up to the altar. They had to put linen trousers on because of the shame that had come to us through the fall. There is shame in nakedness. The same with Noah's sons: they had to go in backwards to put a blanket over Noah in order to not look upon their father's nakedness. There's a reality to this.

Look at what Revelation 19:7—**Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come.** We are talking about a marriage, interestingly the enough. **And His wife has made herself ready." ⁸And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.**

So, you just look at this: Adam and Eve were in the garden and were clothed with honor. They were clothed with light; there was no shame. And the very same thing is going to happen to us as we return to the Garden of Eden. We are going to be clothed in righteousness. Our shame will be covered. This is a powerful thing!

Note Revelation 16:15—**Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.**

So this all goes back to what we started with today. God said in Genesis 2:17—**Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.** And that's the reality. If we walk away from Him in disobedience, on that day we will not be clothed; we will be shamed. Amen.