

# The Family Time

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**Genesis 2:18** *And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.*

The above text describes the beginning of the family. It explains the original intention of the Creator, and the structure that God ordained.

***An help meet for him***: Appropriate, that is, to his needs; to complement him. Animals had been created in swarms or in groups, but man as a solitary individual. However, it was not God's purpose for him to be alone for long. Loneliness would be detrimental to man's well-being, and God would therefore make a companion for him. *The Seventh-day Adventist Bible Commentary (Vol. 1, pp. 225–226)*

Notice here that the concept of loneliness is an issue that is not for the betterment of man. Even though God was pleased with all the creative work done, notice the following:

The Lord was pleased with this last and noblest of all His creatures, (***Man***), and designed that he should be the perfect inhabitant of a perfect world. But it was not His purpose that man should live in solitude. He said: "It is not good that the man should be alone; I will make him an help meet for him." ***{AH 25.2}***

God did not leave the home to happenstance.

The Eden home of our first parents was prepared for them by God Himself. When He had furnished it with everything that man could desire, He said: "Let Us make man in Our image, after Our likeness." . . . ***{AH 25.1}***

The family, however, is not just any structure. Notice what *Adventist Home*, page 18, paragraph 5 says:

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities. ***{AH 18.5}***

In order for the family to be successful in its union, there are certain prerequisites.

Every home should be a place of love, a place where the angels of God abide, working with softening, subduing influence upon the hearts of parents and children. ***{AH 18.6}***

The choice of a companion was also proven to be of great importance. Although it might appear simple, because God simply took a rib, the implications are serious.

God Himself gave Adam a companion. He provided "an help meet for him"--a helper corresponding to him--one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by



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his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, **she was his second self**; showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one." *{AH 25.3}*

The idea that Eve was Adam's "second self" reveals the care that should be taken in choosing "an help meet." There is a certain perpetuity to the idea of a "second self." It does indeed suggest the idea "till death do us part." The permanence of the institution of marriage is immediately established, with all the attendant promises of joy and happiness, linking it with the prospect of eternal life.

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable"; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. *{AH 25.4}*