



Principles on Adam's Rib; Why Ishah Had to be "in Adam"; The Meaning of Ish & Ishah; the Wife Is Placed under Her Husband's Authority

- 46) In contrast to this universal phenomenon we must exclude the biological life of our Lord. Because Mary became pregnant without the assistance of Joseph then there was no inheritance of a genetic sequence to program His DNA with the sinful nature at the point of conception.
- 47) Therefore, when the Virgin Birth occurred, the biological life of our Lord was free of the sinful nature and therefore His perfect body provided no target for the imputation of Adam's original sin.
43. Several principles emerge from our study of Adam's rib:
1. Ishah had the same DNA as did Adam and since she was taken from Adam she is classified as being "in Adam."
 2. In addition, she was placed under Adam's authority and supervision by virtue of the first marriage which formed history's first corporate relationship.
 3. When Lucifer deceived Ishah it resulted in her committing a sin and thus entering into spiritual death from which status she tempted Adam to sin.
 4. When Adam capitulated he sinned and entered into spiritual death.
 5. However, since Adam was the federal head of the corporation he was held responsible for the fall and was given the responsibility of learning how to manage the resultant entropic decline of the environment under the principles of "rulership" and "subjugation."
 6. Eve's curse was childbirth which was the system by which God decreed to provide "in the fullness of time" the Savior Who would provide a solution to the sin problem.

Galatians 4:4 - When the fullness of time came, God sent forth His Son, born of a woman ...

7. This Savior not only had to be "born of a woman" but that woman must have a pure line back to Adam. (See Luke 3:23-37, the maternal line of Christ back to Adam through Nathan, the son of David.)
8. This pure line is made essential by the requirements of several passages:

1 Corinthians 15:21 - For since by a man [**Adam**] came spiritual death, by a Man [**Jesus Christ**] also came the resurrection of the dead.

v. 22 - For as in Adam all die, so also in Christ all shall be made alive.

Romans 5:12 - Just as through one man [**Adam**] sin entered into the world, and spiritual death through sin, and so spiritual death spread to all men, because all sinned—when Adam sinned.

Romans 5:19 - Therefore, as one transgression was imputed to the many [**Adam's original sin to the human race**] producing condemnation [**spiritual death**], so also through one act of obedience [**the work of Christ on the cross**] righteousness was imputed to the many [**divine righteousness imputed at salvation**] resulting in justification.

1 Corinthians 15:45 - So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.



9. These verses strongly imply that Adam was guilty of the original sin and that all who are “in him” die spiritual death.
10. Ishah had to be “in Adam!” This is affirmed by Adam at the moment of her creation expressed by him in the form of poetry:

Genesis 2:22 - The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

Genesis 2:23 - And the man [אָדָם *ha-atham: Adam*] said, “At last! Bone out from my bones, / and flesh out from my flesh; / This one shall be called Woman [אִשָּׁה *'Ishshah: Woman; wife*], / Because she was taken out of Ish [אִישׁ *'Ish: Man; husband*].”

11. All of Adam’s progeny inherit their sinful natures from Adam and it is to this sinful nature that Adam’s original sin is imputed causing spiritual death.
 12. This is also true of Ishah. She, too, was “in Adam” because she possessed his genetic code. Because of this when Adam sinned, his original sin was instantly imputed to Ishah’s sinful nature.
 13. When Paul states in Romans 5:12 that “all sinned when Adam sinned” he makes reference to Adam’s original sin which when imputed results in spiritual death.
 14. Had Ishah been created in the same manner as Adam then her sin would have occurred outside the Adamic line. To be consistent, her sinful nature would also have been passed down in procreation.
 15. This would have made it impossible for the biological life of the Messiah to have been formed free of the sinful nature.
 16. And at the Virgin Birth that sinful nature would have of necessity been the target of Ishah’s “original” sin.
 17. This would have made salvation impossible since the Messiah would have been under the condemnation of spiritual death at the point of physical birth.
 18. Further, the line back to Adam would have been diluted since Ishah would have been created independently of Adam with her own DNA.
 19. All of this is wholly hypothetical but presented to make the point that the account in Genesis 2:21-23 is in complete harmony with medical science, doctrinal thought, and theological necessity.
 20. Adam’s rib provided the Lord with a support beam by which he could create the woman with Adam’s DNA so that following the fall Eve’s *spiritual* death would be the result of her being “in Adam.”
44. Once the Lord completed the fashioning of Ishah, He presented her to Adam where he observed “At last! Bone from my bones (ribs), / and flesh from my flesh (DNA) ...” Genesis 2:23a.
 45. Adam then names her: “This one shall be called Woman, / Because she was taken out of Man.”
 46. The word for Woman is אִשָּׁה *'Ishshah*, woman; wife. The word is a compound of the Hebrew word for husband, אִישׁ *'Ish* plus the suffix אִשָּׁה *-shah*. The precise spelling of the word looks like this: *'Ishshah*: אִשָּׁה, “wife.” The Hebrew character *sin* \sēn\ (ש) has an “s” sound when a dot is placed over its left-hand corner (שׁ) and an “sh” sound when placed over its right-hand corner (שׁ). When a dot (the dagesh forte) is placed in the heart of a letter it doubles it (שׂ). Therefore we have the spelling *Ishshah* \ēsh-shah\.



47. The analysis of the meaning and use of both *'Ish* and *'Ishshah* are quite interesting and worthy of our examination from:

Botterwick, G. Johannes & Helmer Ringgren (eds.). *Theological Dictionary of the Old Testament*. Translated by John T. Willis. Rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1977), 1:226-29:

The Old Testament speaks of an internal distinction within mankind, but only with regard to the sexual difference between and *'ish*, "a male," and an *'ishshah*, "a female." The well-thought-out choice of words (compare Genesis 2:7a, *min ha'adhamah*—*'adham*, "from the ground—man"; v. 23b, *me'ish*—*'ishshah*, "from the man—woman") in the entire narrative must be interpreted by theological exegesis. Thus, 2:23 is of fundamental importance, because on the one hand here *'ish* is used for the first time in this narrative, and on the other hand *'ishshah* is explained, indeed one may even say, is defined here. In 2:23, *'ish* and *'ishshah* appear only once apiece, and both words are spoken by *'adham*, "man," himself. After the "deep sleep" which God brought on the *'adham*, for the first time he meets the woman whom God brought to him (2:22), and for the first time he becomes aware of standing in the presence of a fellow creature not merely with the same nature but also of a different sex (2:23a). Previously he had inspected the animals and recognized that he had a different nature and thus came to realize that he was a human being, but now he also realizes that he is of a different sex from the *'ishshah*, "woman," and thus recognizes the peculiarity of his being a "man" (*'ish*). Therefore, he is *'ish*, and she is *'ishshah*.

To express it more precisely, according to 2:23a *'adham*, "the man," characterizes the creature who stands before him as *zo'th*, "this (one, feminine)," apparently in order to establish a blood relationship and thus to emphasize that they are of the same nature, i.e., by using *zo'th* he recognizes that she is a fellow creature. Now for him *zo'th* is an *'ishshah*. But at the same time he also recognizes their mutual relationship (*'ishshah me'ish*, "woman from man"), as well as the position of both in creation. Therefore, it is worthy of note that *zakhar*, "male," and *neqebah*, "female," which serve only to denote a person's sex, are not used here, as they are in 1:27, but rather *'ish* and *'ishshah*. While these words also mean "husband" and "wife" respectively, they also indicate their position in creation as well as their relationship to and with each other. (p. 226)

Taken strictly, neither *'ishshah* nor *'ish* appears in Genesis 2 as a proper name. For awhile, *'ishshah* serves only as a designation for the sole female human being, because not until after the Fall does the woman receive a proper name—Eve (Genesis 3:20). After establishing that there is a fellow creature for man, the narrator uses *'adham*, "Adam," as the man's proper name (so in 2:25, *ha'adham ve'ish*, "Adam and his wife"). Because of the appearance of the woman, he is no longer the only *'adham*, but he is still the only male and husband and bears the proper name *'adham*, i.e., he is *'ish*, "man," with reference to the female fellow creature and wife. Only after the appearance of the *'ishshah* did he function as an *'ish*. Thus both the creation of man in 2:7 and his differentiation into two sexes in 2:21f. are traced back to God. (p. 227)

God brought the *'ishshah* to the man ... which is apparently intended to indicate that God himself is responsible for establishing marriage. In a type of "marriage formula," (Adam) acknowledges the woman as "his wife," i.e., *'ish*to (Genesis 2:24), which "indicates that monogamy is the foundation of the whole human race. That which is spoken before God in Genesis 2:24 clearly has to do with sexual intercourse, which is also connected with the blessing of God in 1:28, and is regarded as one of the purposes of marriage. Thus, the creature (child) produced as a result of this act combines within himself once again *'ish* and *'ishshah*. Here one may seek a theological reason for the prohibition of the homosexual relationship which is considered an "abomination" and a transgression worthy of death, since it perverts sexual differentiation and marriage, which is based on this. (pp. 227-28)



God himself is witness of the marriage mentioned in Genesis 2:22f. This is also explicitly stated in Malachi 2:14 [... the Lord has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.], a passage that probably refers to Genesis 2:22. Malachi 2:14 states that God appears as a witness between *'ish* and *'ishshah*. *'ishshah* is designated as the *chabhereth*, "companion," and as the *'esheth berith*, "wife of the covenant." This originally intimate relationship between man and woman changes after the Fall, in which the *'ishshah* plays a major role. She appears as if it were unfaithful, since she departs from her *'ish*, "husband," or at least acts without him. Here the separation of the *'ishshah* from her *'ish* provides the type of situation in which the Fall can take place. (p. 228)

Thus a different kind of relationship is formed between man and woman, which as it were is given legal status by that which God says to the woman in prophetic speech form (in Genesis 3:16). Here woman is placed under man's authority:

Genesis 3:16b - "*ve'el 'ishekh teshuqathekh*, Yet your desire shall be for your husband; *vehu' yimshol bakh*, and he shall rule over you."
(pp. 228-29)

- 48) This introduces us to our next passage which will define the cosmic relationship that has been prophesied to exist between the right man and his right woman.