



**Thieme's *Adam's Rib*: Gen 2:24, a Boy's Attitude toward His Mother Is Transferred to His Wife; Biblical Definition of Sex, Eph 5:31; 3 Laws of Marriage**

- 58) This last excerpt is taken from a book that although out of print was very popular during the time it was available. It was preceded in 1964 by the publication of *The Biblical View of Sex, Love, and Marriage* and the revised edition of *Right Man~Right Woman* was released at about the same time as the title, *Adam's Rib* in 1973. It is the latest book that takes the word *proskollaomai* and expands on its meaning.

Thieme, R. B., Jr. *Adam's Rib*. (Houston: Berachah Tapes and Publications, 1973), 18-19:

**Genesis 2:24** - For this cause a man shall forsake his father and mother, and he shall be intimately united [דָּבַק] **davaq** ] to his right woman [אִשָּׁה] **'Ishshah: wife** ], and they shall become one flesh.

Adam doesn't have a mother and a father, but the principle must be set up now. Outside of volition, there is only one other principle of establishment in the Garden at this time—right man-right woman. The framework for this is marriage—monogamy. Now that right man and right woman are here, something must be designed to protect their relationship. What is going to keep man, who is the authority in this relationship, from eventually turning into a tyrant?

The young boy first learns the principles of authority and respect for womanhood from his mother; he learns by example from his father. The father also provides security, protection, discipline, and some training; but the first teacher in the human realm is the mother. It is the responsibility of parents to teach the boy to become a gentleman, so that when he is a man, he will not be an "animal."

A boy's attitude toward his mother often determines what he will be like with his right woman. If his father treats his mother well, the boy usually follows his example. The sad thing today is that so many children are not learning authority and respect from their mothers, and fathers are setting an example of brutality. As a result, the children never see the gentleness and the tenderness that can exist between a man and a woman. A boy reacts to this, and his reaction is always an animal reaction; he often becomes promiscuous, brutal, or even a rapist.

There is love for womankind first when a young boy loves and respects his mother. This gives him both the perspective and the training to fulfill his right woman without abusing his god-given authority. However, a man's respect for his mother must never be a hindrance when it's time for him to leave his mother and father to enter into a new relationship. This greatest relationship of his life is described in the next phrase, "and shall cleave [*be intimately united*] unto his ISHAH." There is no word for "wife" in the Hebrew language. The trouble with the word "wife" is that today we tend to connect it with a wedding ceremony and all of its folderol—yet it's just as simple as this: HIS ISHAH! His woman!

Now for the word translated "cleave." Most lexicons will give you a few meanings, such as "coalesce, adhere, to be glued to"; but in this context it means "sexual relationship"! That's exactly what it is. Here is the new relationship. When as an adult you leave the influence of the home, you move into a relationship which is first of all of the soul, but it is also of the body.

When this verse was quoted in the New Testament, the word "cleave" was translated "join." "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh" (Eph. 5:31). But the Greek word PROSKOLLAO isn't joined—it's something no animal can ever do.

- 59) In Ephesians 5:31 we find the phrase "... **προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, proskollēthēsetai pros tēn gunaika autou**: he shall have sexual relations face-to-face with his wife."



- 60) This quote by Paul is a statement of divine policy first issued in Genesis 2:24 and reiterated by the Lord in Matthew 19:5.
- 61) The proposition *pros* is used twice, first as a prefix to the verb *kollaō* and then as the preposition with the accusative of the word for “wife,” *gunē*.
- 62) With the accusative, *pros* means “face-to-face” and stresses the harmony of a consensual union in an environment of intimacy in which the husband’s aggressive love for his wife and her responding love for him can be physically expressed through a ritual that commemorates the rapport and coalescence of their souls.
- 63) This rapport and coalescence is developed by their submission to the three laws of marriage:
1. The responsibility of the husband is to love His wife as Christ loved the church and gave Himself up as a substitute for her. This is accomplished through virtue love beginning with personal love for God from which comes unconditional love for the wife.  
  
This does not allow for anger, bitterness, jealousy, or any arrogant or emotional sins. Instead virtue is the expression of integrity by which one may become a leader rather than a manager. (Ephesians 5:25)
  2. The responsibility of the wife is to submit to the authority of her husband in the same fashion that she submits to the Lord and His mandates. (Ephesians 5:22-24) When a wife respects her husband she is willing to respond to him and follow his leadership because she recognizes his virtue and integrity.
  3. The mutual responsibility of both husband and wife is for the husband to love his wife as himself and for the wife to respect her husband. The husband cannot love his wife without virtue and the wife cannot love the husband unless she trusts him. (Ephesians 5:33)