

# THE TWO SHALL BE ONE

## The Theological Significance of Marriage and Human Sexuality

Beginning in Genesis, the Bible unfolds a beautiful, deeply painful, and ultimately happy love story. God created the man and the woman as a replica of His image. The two of them together, in loving union with one another, constituted the image of God. The mental, emotional and sexual union of the man and the woman was intended to reveal something about the identity of God. That something is the fact that *God is love* in the sense of being utterly other-centered and self-giving. The marriage experience was intended by God to form a passageway of understanding regarding the fact that He created us for spiritual intimacy with Himself. It should not be surprising to us then that human sexuality has been made such a focus of distortion and perversion. The enemy hates marriage because it holds such powerful potential to reveal the character of God and the nature of His love for us.

**Genesis 2:18-25**—<sup>18</sup> And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” <sup>19</sup> 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. <sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. <sup>23</sup> 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.” <sup>24</sup> Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

### Spiritual Implications

**Ezekiel 16:4-8, TEV**—**4**“When you were born, no one cut your umbilical cord or washed you or rubbed you with salt or wrapped you in cloths. **5**No one took enough pity on you to do any of these things for you. When you were born, no one loved you. You were thrown out in an open field. **6**Then I passed by and saw you squirming in your own blood. You were covered with blood, but I wouldn’t let you die [I said to you in your blood, ‘Live!’ Yes, I said to you in your blood, ‘Live!’ (NKJV)]. **7**I made you grow like a healthy plant. You grew strong and tall and became a young woman. Your breasts were well formed, and your hair had grown, but you were naked. **8**As I passed by again, I saw that the time had come for you to fall in love. I promised to love you. Yes, I made a marriage covenant with you, and you became mine.” This is what the Sovereign Lord says.

**Hosea 2:19-20**—**19**I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy; **20**I will betroth you to Me in faithfulness, and you shall know the LORD.

### A Theological Love Song

**Song of Songs 1:1-4, NASB**—The Song of Songs, which is Solomon’s. *Shulamith*: May he kiss me with the kisses of his mouth! For your love is better than wine. Your oils have a pleasing fragrance, your name is like purified oil; therefore the maidens love you. Draw me after you and let us run together!

**Song of Songs 2:8-10, Glk.**—*Shulamith*: The voice of my beloved! Behold! He comes, leaping over the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Behold! He is standing behind our wall, gazing through the windows, peering through the lattice. My beloved responded and said to me, “Arise, my darling companion, my beautiful one; come away.”

**Song of Songs 5:16, NCV**—*Shulamith*: His mouth is sweet to kiss, and I desire him very much. Yes, daughters of Jerusalem, this is my lover and my friend.

**Song of Songs 6:13, Glk.**—*Young Maidens*: “Return, return, O Shulamith; return, return, that we may gaze in awe upon you.” *Solomon*: How you gaze in awe upon Shulamith, as at the dance of two camps.”

**Song of Songs 8:6-7, NASB**— *Shulamith*: Put me like a seal over your heart, like a seal on your arm for love is as strong as death, jealousy is as severe as Sheol; its flashes are flashes of fire, the very flame of the LORD. Many waters cannot quench love, nor will rivers overflow it; if a man were to give all the riches of his house for love, it would be utterly despised.

**Song of Songs 8:10**—Then I became in his eyes as one who found peace (Shalom).

Jesus The Bridegroom

**John 3:29, TEV**—The bridegroom is the one to whom the bride belongs; but the bridegroom’s friend, who stands by and listens, is glad when he hears the bridegroom’s voice.

**John 17:3, 24-26**—<sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. . . <sup>21</sup> that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. <sup>24</sup> Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

**John 14:1-3, NIV**—<sup>1</sup>Do not let your hearts be troubled. Trust in God; trust also in me. <sup>2</sup>In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

A Spiritual Mystery

**Ephesians 5:25-32, TEV**—**25**Husbands, love your wives just as Christ loved the church and gave His life for it. . . **31**As the Scripture says, “For this reason a man will leave his father and mother and unite with his wife, and the two will become one.” **32**There is a deep secret truth revealed in this Scripture, which I understand as applying to Christ and the church.

**1 Cor. 6:16, Msg.**—Sex is as much spiritual mystery as physical fact. As written in Scripture, “The two become one.” Since we want to become spiritually one with the Master, we must not pursue the kind of sex that avoids commitment and intimacy, leaving us more lonely than ever—the kind of sex that can never “become one.”

**NOTE:** References marked Glk. are from Dr. Craig Glickman’s translation of *The Song of Songs*. This is an excellent translation that has sought to achieve linguistic accuracy while endeavoring to preserve the poetic form of the song.

**NOTE:** The lovers in the Song of Songs are *Solomon* and *Shulamith*. As a brilliant poetic mechanism *Shulamith* is the feminine form of the name *Solomon*. *Solomon* is portraying her as his second self, or as one with him, and therefore the two of them as making up a complete whole. Both names are derived from *Shalom*, which means peace, fulfillment, to be made whole.

**NOTE:** One of the remarkable features of *The Song of Songs*, which indicates that it is indeed inspired by the Holy Spirit, is that it is completely out of sync with the prevailing conceptions of the woman’s place in relation to the man common in eastern culture at the time. She is conversant in the relationship and expectant of mutuality. He is shown to be as interested in her voluntary attraction as she is of his, and he is even hurt by an instance in which she does not reciprocate his passion. There is no sense of male superiority or dominance at all. She is portrayed as the man’s companion in a love relation that promises an equality of pleasure for both. And while the song is flush with sexual imagery, there is no mention of child bearing as the objective. Mutual love for love’s sake is the theme.

**NOTE:** “Sex” is of Latin origin, from the word *secare*. It means “to sever, to amputate, to disconnect from the whole.” Other related words are sect, section, dissect, bisect. The sexual act involves a severing of oneself, a dividing of oneself. It involves giving yourself away into another.

**“God is Love”—1 John 4:16**

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All Scripture References are from the New King James Version unless otherwise noted.