



## Discrediting the Notion of “Sexual Orientation”; Principles on Right Man-Right Woman & Marriage: Ordained in Eden They Remain the Standard, Gen 2:18, 22-24

28. First of all there is no such thing as a “sexual orientation.” The word “orient” is defined by:

*Merriam-Webster's Collegiate Dictionary. 11th ed. (Springfield: Merriam-Webster, 2003), 875:*

**Orient.** To set right by adjusting to facts or principles; to acquaint with the existing situation or environment.

29. The phrase “sexual orientation” implies that the individual at some point “acquaints” himself with an “existing situation or environment.”
30. The “situation or environment” to which he “acquaints” himself is the “fact or principle” that he was genetically programmed to be a homosexual or a heterosexual. Realizing this he sets things “right” by “adjusting” to this alleged fact.
31. The fallacy of this is that one doesn’t “orient” to a sexual preference. He may choose to reject the divine institution of marriage. But the human race is under mandate to either confine its sexual behavior within the boundaries of marriage or completely abstain from any and every means of sexual expression.
32. Marriage is a divine institution, not a sexual orientation. Sexually, mankind is created for the obvious union of a man with a woman.
33. One may engage or abstain from this arrangement but he may not deviate into any means of sexual expression outside marriage.
34. Further documentation that homosexuality is not a genetic absolute but a volitional deviation from the divine plan can be demonstrated by examining the biblical principles related to marriage.
82. Principles related to the divine institution of marriage:
1. The divine institution of marriage was ordained by the Lord Jesus Christ in the Garden of Eden:

**Genesis 2:18** - Then YHWH Elohim said, “It is not good for man to be alone; I will build a helper [עֵזֶר *‘ezer*] corresponding to him.

2. The Hebrew word עֵזֶר *‘ezer* indicates the first purpose of the wife in marriage. It means not only a helper or assistant but one that complements the man to the fullest.
3. This reveals that God personally prepares one woman who best complements and fulfills the man, a perfect solution to his “being alone.”
4. At first Adam had a relationship with the Lord Jesus Christ. For Adam there was only one God. But as a human being he was alone which the Lord determined was “not good.”
5. Thus the Lord provided a solution by making for Adam one woman to complement him and to become his lifelong partner. For Adam there was only one woman.
6. Once the woman was provided then the Lord performed the first marriage in human history:



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

**v. 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."

7. The word "woman" is **אִשָּׁה** *ishah* and means "female, woman, wife." God has provided a divinely designed woman to become each man's lifetime mate. This is the biblical concept of right man/right woman.
8. The principle for the man is to use faith-rest knowing that God will, at the right time, introduce him to his right woman. Likewise the woman must have the confidence that at the right time she will be taken to her right man.
9. God provides. He has perfect timing. The man and woman must exercise patience. The responsibility of each is not to anxiously search for his or her right person but to become the right person.
10. Principle: the institution of marriage is a divine institution for the entire human race, believer and unbeliever alike. The prohibitions in the establishment code are intended for the entire human race and are designed to protect the sanctity of the institution.
11. Thus, regardless of one's spiritual status, the prohibition against adultery in any form is directed toward everyone. Violations are prosecuted by divine justice.
12. Just as Adam, after the Fall, was not able to provide himself with a way of salvation, so also Adam was unable to provide for himself a wife. In both cases he had to wait on God's grace.
13. Marriage was established as a divine institution in the Garden of Eden when Adam and Ishah were married by the Lord:

**Genesis 2:24** - [NASB] For this cause a man shall leave his father and his mother, and cleave to his wife; and they shall become one flesh.

14. This verse is often questioned as to its place in the context of chapter 2. There are only two people, Adam and Ishah, and both were created by the Lord. They had no human parents.
15. Therefore, what does it mean that a "man shall leave his father and mother"?
16. The phrase that introduces the verse provides the answer. The English reads: "Therefore" (KJV); "For this reason" (NIV); or "For this cause" (NASB). The Hebrew words from which these are taken are:  
**עַל־כֵּן** *'al-ken* - "Therefore"
17. This is not a continuation of Adam's quotation in verse 23 but commentary by the narrator who is Moses. The adverb **כֵּן** *ken* is a marker to show a sequence of events. This is explained by:

**New English Translation Bible. 1st Beta Ed. (Dallas: Biblical Studies Press, 2001), 29-30, fn. 17:**

The statement is ... saying, "This is why we do things the way we do." It links a contemporary practice (with the narrator) with the historical event being narrated (the first marriage). The historical event in v. 23 provides the basis for the contemporary practice described in v. 24.



18. Consequently, the best translation is not “therefore” but “that is why.” This is how the NET Bible translates:

**Genesis 2:24 - [NET] That is why a man leaves his father and mother ...**

19. Moses confirms that the practice established in the Garden is the standard by which all future families are to be formed. When a man leaves his parents he establishes a new family.
20. This new family is ordained in heaven in eternity past, identified by the soul rapport of right man/right woman, and consummated by the private act of sex. All these things are brought out by the word “cleave,” the English translation of the Hebrew word:

דָּבַק **davaq** - “to cleave; stick to; join to”