

Genesis 2:23

Authorized King James Version (KJV)

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.

Analysis

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, becau... This passage continues the detailed account of Eden, human creation, and God's design for human flourishing. Genesis 2 complements chapter 1 by providing intimate details about human origins, the garden setting, marriage institution, and humanity's vocation as priest-kings in God's sanctuary-garden.

The narrative emphasizes God's personal involvement, careful preparation of human habitation, clear communication of covenant requirements, and provision for human needs including work, rest, relationship, and worship. The garden of Eden represents perfect environment where heaven and earth intersect, God dwells with humanity, and everything needed for life and blessing exists.

Key theological themes include human dignity as divine image-bearers, work as divine calling (not curse), marriage as covenant partnership, moral freedom with accountability, and the necessity of obedience for blessing. The detailed geography and placement of Eden in historical space-time (rivers, lands) presents this as real history, not mythology. These foundational truths establish the pattern for understanding humanity's purpose, relationships, and destiny throughout Scripture.

Historical Context

Genesis 2 provides a detailed account of human creation and Eden's establishment, using different literary style than chapter 1. Ancient Near Eastern parallels include the Sumerian Paradise myth and the Gilgamesh Epic's plant of life, but Genesis transforms these motifs within strict monotheism. The garden sanctuary with its rivers, trees, and divine presence parallels ancient temple theology where gods dwelt in sacred spaces.

The geographical references (Pishon, Gihon, Hiddekel/Tigris, Euphrates) ground the narrative in historical space-time rather than mythological timelessness. While the exact location of Eden remains debated, the inclusion of identifiable rivers presents this as real geography, not allegory. The Mesopotamian setting connects to humanity's ancient origins in that region, confirmed by archaeology.

Ancient audiences would have recognized marriage's divine institution as countercultural, elevating women beyond their typical status as property. The intimate account of woman's creation from man's side presented revolutionary equality and partnership. The garden-temple imagery established patterns for Israel's tabernacle and temple, where God would again dwell with His people in sacred space requiring holiness and obedience.

Related Passages

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?

3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

וַיֹּאמֶר	וְאֵת	הַפְּעָם	מְעַצָּם	מְבָשֵׂר
said	And Adam	This	is now	bone
H559	H120	H2063	H6471	H6106

מִבָּשָׂר וְ	זֹאת	אִקְרָב אֵשׁ הַ	מֵאַשׁ	לְקָרְבָּה
and flesh	This	shall be called	Woman	H3588
H1320	H2063	H7121	H802	H376

אֵת
This
H2063

Additional Cross-References

2 Samuel 5:1 (Parallel theme): Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

Genesis 29:14 (Parallel theme): And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

Judges 9:2 (Parallel theme): Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

2 Samuel 19:13 (Parallel theme): And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.