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The Messianic Marriage
5: 22-33



Rabbi Sha'ul now turns **his** attention to a most practical application of **his** teaching about **the Spirit**-filled believer – the covenant of marriage. Unlike the ancient pagan societies, the **Ephesus** believers were part of Judaism, and the Torah has always held the highest regard for this holy relationship. It is said in the earliest verses of the Torah that it is not good for man to be alone. This is magnified in importance when one remembers that Adam was in a perfect paradise created by **God**. Nevertheless, something essential was missing, so **ADONAI** said: **I will make him a companion suitable for helping him** (see the commentary on **Genesis, to see link click Ax – Then LORD God Made a Woman from the Rib of Adam**). *Ezer kenegdo* is the Hebrew phrase that literally means *a helper against*

him. Certainly, it is not desirable for **the wife** to be in total opposition to **her husband**, but it seems true that **God's companion** for **man** will be one very different from **himself**. Is it often true that opposites attract. We don't need a spouse who is exactly like us (because then one of us would be unnecessary), but one who fills our shortcomings. Ultimately, the religious definition of marriage is spelled out this way: **A man is to leave his father and mother and stick to his wife, and they are to be one flesh (Genesis 2:24).** By the way, this is the wedding picture of your author and his wife in 1984. We do our best to have a Messianic marriage.

It must be noted that the biblical marriage relationship is more than a mere convenience of secular society, but it is actually a binding spiritual agreement with stipulations. It was in the dark days of the Prophets that many of **Isra'el's** sins were listed. Among them was this: **ADONAI is witness between you and the wife of your youth, that you have broken faith with her, though she is your companion, your wife of the covenant (Malachi 2:14). In Talmudic Judaism, the covenant of marriage is considered so holy that it is actually called by the name *Kiddushin,* or *Sanctified Marriage.* An entire tractate of the Talmud, *Kiddushin*, deals with the important mitzvot pertaining to marriage and the responsibilities of the husband and the wife.**[227]