



Right Man-Right Woman: Adam's Rib Becomes His Wife; Do "In Adam all die," & "All sinned when Adam sinned" Apply to Eve? Yes, the Rib Has Adam's DNA

37. This may be classified as the doctrine of right man-right woman and is defined as follows:

The concept that God has designed one specific man for one specific woman. Each member of the human race has a right opposite number, except in special cases where a person chooses to remain celibate.

38. The model for this is in Genesis 2:18-22 where we find that Adam, who in the process of naming all the animals, discovers that none of them correspond to him.

Genesis 2:21 - So the Lord caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place.

39. This passage is the source of many questions and many disbelieve that it is a literal account. But what we see here is extremely important to the relationship between our original parents as well as for the salvation of the human race.
40. First question: Why did the Lord extract a rib from Adam? Why did He not choose another part of His body or why not create the woman out of the minerals of the earth as He had Adam?
41. The perfect plan of God is the perfect result of the wisdom of God. Yet to our untrained eye we often find certain details in the revelation of that plan to appear odd or even bizarre.
42. This passage has proved to be such a passage for many. But what appears esoteric to us should immediately intrigue us. What we see here is essential to our salvation and requires an explanation:
- 1) After the fall, Adam and Eve were commanded to follow through on the decree of Genesis 1:28, "Be fruitful and multiply." By doing so the woman would become the conduit through which the Messiah would enter the world and solve the sin problem of the human race (Genesis 3:15 compared with Luke 3:38c).
 - 2) Because Adam is the federal head of the human race and because he had supervisory authority over his wife, he was held legally responsible for the original sin.

1 Timothy 2:13 - For it was Adam who was first created then Eve.

v. 14 - And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

1 Corinthians 15:21 - For since by a man [Adam] came spiritual death, by a Man [Jesus Christ] also came the resurrection of the dead.

v. 22 - For as in Adam all die, so also in Christ all shall be made alive.

- 3) The theological principle is that all mankind is guilty of sin because they were all seminally in Adam when he sinned:



Romans 5:12 - Just as through one man [**Adam**] sin entered into the world, and spiritual death through sin, and so spiritual death spread to all men, because all sinned—when Adam sinned.

- 4) The phrase “all sinned” is **πάσ ἁμαρτάνω, pas hamartanō**. The noun *pas* is translated “all” and refers to the entire human race. The verb *hamartanō* is translated “sinned” and refers to spiritual death. At physical birth when soul life is imputed to biological life, Adam’s original sin is simultaneously imputed to the body’s sinful nature.
- 5) The verb *hamartanō* is a constative aorist tense which contemplates this action in its entirety. The entire human race sinned when Adam sinned. Adam is the seminal head of the human race. We all were therefore in Adam when he sinned. Adam’s corruption continues with procreation. It is the male sperm that passes down the sin-nature gene to his progeny. Therefore, “all sinned when Adam sinned.”
- 6) Or did they? What about Eve? We’ve learned that she was not held legally responsible for her sin because she was deceived. She is guilty of sinning but does she qualify for salvation?

1 Corinthians 15:22 - For as in Adam all die, so also in Christ all shall be made alive.

- 7) Was Ishah “in Adam”? Yes! In fact she had his exact DNA. We learn this from:

Genesis 2:21 - So the Lord caused a deep sleep to fall upon the man [**אָדָם ha-atham: Adam**], and he slept; then He took one of his ribs [**צֵלַע sela'**], and closed up the flesh at that place.

v. 22 - And the Lord God fashioned [**בָּנָה banah: to create by sculpting preexisting materials**] into a woman [**אִשָּׁה 'Ishshah: woman**] the rib which He had taken from the man [**אָדָם ha-atham**], and brought her to the man.

- 8) The preexisting material that the Lord used to sculpt the woman was a rib taken from the side of Adam. Once done, Ishah had the same DNA as Adam and thus was a direct descendent of Adam.
- 9) In Adam she not only was in him when she sinned she also qualified to be the conduit for the resolution of human sin through childbirth (Genesis 3:15), i.e., the Virgin Birth of Messiah.
- 10) Adam’s rib thus becomes extremely important in the drama of man’s deliverance from sin. The word for rib is a feminine noun but it has a masculine suffix:

צֵלַע sela' is the root word for “rib” and is a feminine plural noun in this context. However it has the suffix **וּת -wth** which is third masculine singular. The word therefore looks like this: **צֵלַעוּת selawth**: “one of his (feminine) ribs.”

- 11) The root word *sela'* is also used to describe the cedar support beams, or “boards,” of Solomon’s Temple in 1 Kings 6:15-16.



- 12) The concept of a beam supporting a building is the idea applied figuratively to the creation of Ishah.
- 13) The rib belonged to Adam but it was a feminine rib inside of him. It contained his DNA but when the Lord created Adam one of his ribs was designated as the “support beam” for the female building the Lord planned to create.
- 14) The creation verb used in the making of Ishah is **בָּנָה** *banah*: to create by sculpting preexisting materials. In other words the Lord built Ishah around this feminine support beam that was taken from Adam’s body.
- 15) The support beam although feminine contains Adam’s DNA.