

Session 4 Eve: Relating to God in Intimacy without Shame

Please refer to the teaching notes for this message.

INTRODUCTION

Tonight we're covering part four in our "Studies in the Bride of Christ." We'll be looking at Eve, who is a picture of the Bride of Christ. The message that's communicated in Genesis 2 is that we are called to relate to God in intimacy with no shame, whatsoever. I don't know that any of us fully understand how destructive shame is. Shame will undermine our connection with God. Shame will distort our image of God and distort our image of ourselves, even in the grace of God. The enemy works overtime to keep us in shame. He knows that if he can keep you in shame or guilt or condemnation—pick whichever word you want; they're all basically the same thing with slight distinctions—he can minimize your intimacy with God. If he can keep you in shame and outside of the extravagant freeness of the grace of God—grace that cancels out the negative things within you and gives you the ability to have confidence in love—if the enemy can keep us in even the slightest degree of shame, he can minimize our intimacy with God.

HE GAVE US EVERYTHING TO LIVE FREE FROM SHAME

One of the major statements in this prophetic picture of Eve is that she's free from shame. Without hindrances of any kind, she stands confident in God before her Bridegroom. Every one of us, from the day we were born again, because of the grace of God, the nature of Jesus' heart, the quality of love with which He loves us, and the quality of salvation that He purchased for us, we have the right and we have everything that's necessary to stand before God with no shame whatsoever.

INTIMACY WITHOUT SHAME: A CONFIDENCE IN LOVE

It's a hard thing for us to get that into our understanding. Believers are sincere for years: they love Jesus with diligence and sincerity with real, fervent faith—but they live in shame. Some people even equate shame with sincerity and humility. They have a slight amount of shame that allows them to take pleasure in how sincere they are. If they're in pain and they draw back a little from God, put their head down and feel badly, then somewhere inside them it feels like they're sincere and humble. That's not the truth of the Gospel. The Lord wants our head to be up and our face wide open before Him, receiving from Him and giving back to Him with all our heart, and no shame hindering the process whatsoever. That's really the message we find here in the last part of Genesis 2.

FOUR WOMEN IN THE OLD TESTAMENT WHO WERE PICTURES OF THE BRIDE OF CHRIST

Paragraph A. There are four women in the Old Testament who are pictures of the Bride of Christ. Each one gives us insight into a different way we can relate to Jesus as the Bridegroom God. Eve, number one, represents intimacy with no shame and the idea of having confidence in love.

Number two is Rebekah. She is a picture of the bride in partnership with the power of the Holy Spirit. She's a picture of the gifts of the Holy Spirit. The Holy Spirit wants us, in our bridal relationship, to possess the confidence to move in power with Him.

Number three is Ruth. She's the Gentile bride who was exalted in the grace of God and delivered from her hopeless circumstances. She was in the most hopeless circumstance for a woman and God delivered her. She's a picture of loyalty to God and loyalty to God's purposes because she remained loyal to Israel. She stood with Israel as the Gentile bride.

Number four is Esther. Of course, she is the picture of spiritual warfare: that aggressive faith that risks all to confront the enemy and to see the miraculous turnaround. She reigns in authority and triumphs over the enemy.

Each one of these pictures is dynamic. Each one gives us insight into how God wants us to relate to Jesus.

ADAM AND EVE: TYPES OF JESUS AND HIS BRIDE

Paragraph B. Adam and Eve are both types. In other words, they're both prophetic pictures. They were meant to be prophetic pictures so that in understanding Adam and Eve, we could understand our relationship with God and His purpose. The Bible makes it clear that Adam is a picture of Christ and Eve is a picture of the Church.

WE MAY RELATE TO GOD IN A DEEP WAY FOREVER

Paragraph C. To review from our last session: Genesis 1 and 2 are both accounts of the creation story. It's not one account with two stages. They are two completely different accounts of the creation story from two different points of view. Last week in Genesis 1 we focused on Adam, who was created in the image and likeness of God. Adam in that picture is speaking of us before God. The message of Genesis 1 is the fact that we were created with unique capacities to relate to God. This is a remarkable reality: that we have the capacity to relate to God in a deep way forever. We're the only part of His created order that's filled with the Holy Spirit and has the seed of God in our spirit.

THE MEASURE OF THE INTIMACY AVAILABLE TO US

Genesis 1 highlights the fact of our unique design: that we can relate to God. Genesis 2 tells us *how* to relate to God. It's not so much the fact we can, as in Genesis 1, but a description of how deep the measure of intimacy is that He makes available to us. Genesis 1 tells us we're uniquely created to relate to God in intimacy. Genesis 2 tells us how: how to do it, how deep it can go, and what God's intentions are. Each detail is very important. Each of the main details of Genesis 2 has a significance that corresponds with a spiritual reality. We're going to look at a number of those details. They have significance for us because they speak of important realities that correspond to spiritual reality in our relationship with Jesus. These details are our inheritance. As we understand the picture of what God is giving us, we can then understand the invitation, in the grace of God, to experience what those details communicate to us. When I read Genesis 2, it makes me hungry and jealous and more determined to experience a number of things in my relationship with Jesus.

JESUS SEES THE FUTURE IN THE GARDEN DRAMA

The drama of this whole passage of Genesis 2, particularly the part related to Eve, the creation of Eve, and her relationship to Adam, is this: The Bible makes it clear that it's a picture of Jesus and the Church. God meant it to be a picture of Jesus and the Church. When the whole drama is unfolding in the garden of Eden with Adam and Eve, the Father is looking at the Son, and the Son understands the implications of this drama: how it unfolds and how it affects His future. As you're reading it, with each of the main details, try to draw back a little. Imagine the Father and the Son in heaven discussing what Jesus is going to walk out for our redemption in the future. They're talking about it as they're watching the drama of Adam and Eve down in the garden. Adam and Eve don't understand the implications of what's happening, but Jesus does. He understands. He's the Adam who is going to make provision for an Eve to be brought forth through the piercing of His side as well.

“ALL THE LORD'S GOODNESS PASSED BEFORE MOSES”

Roman numeral II. Top of page two. Paragraph A. The great mystery. Some of you might not be aware that the book of Genesis was actually revealed to Moses 2,500 years after it happened. Adam and Eve didn't write the

book of Genesis. You might ask, “How did anyone understand what happened in that story?” Adam and Eve were the only ones there. People often remark—and I think this is believable, or credible—about Exodus 33:18–19 where Moses asks the Lord, “Please, show me Your glory.”

The Lord said, “OK.”

And then, in verse 19, “All the goodness of the Lord passed before Moses” (Ex. 33:19, paraphrased).

One of the most emphasized statements in Genesis 1–2 is that when God created, He said, “It’s good. It’s good. It’s good. It’s very good.” There’s a common belief, which I find credible, that Moses beheld all these good acts of creation when the glory of the Lord, as He showed Moses His goodness, passed by. Scholars throughout history have taught that Moses is the one who wrote the book of Genesis. He wrote it around 1500 BC, about 2,500 years after it happened. So, Moses is actually the one recording what happened with Adam and Eve, because God the Father showed these things to Moses and told him the story.

As the events were happening, in their original context, Jesus undoubtedly felt the emotion of what the Father was forecasting about His life, His death and resurrection, and His eternal companion, the Bride. It’s clear from the Scriptures that this story was about Jesus and the Church all along. Moses didn’t know that; Moses thought it was about Adam and Eve. Paul the apostle came along a bit later and said, “No, it’s about more than Adam and Eve. It’s about Jesus and the Church.”

THE LORD CAUSED A DEEP SLEEP TO FALL ON ADAM

Genesis 2:21 says, “And the Lord God caused a deep sleep to fall on Adam” (Gen. 2:21). When this deep sleep fell upon Adam, God took one of his ribs. He fashioned that rib into a woman (Gen. 2:22). This was a dynamic miracle. It was the rib of Adam that, by the miraculous, creative power of God, was turned into a woman.

“A MAN SHALL LEAVE... AND CLEAVE TO HIS WIFE”

Then, in verse 24, God gives a commentary on the great miracle of Adam’s rib being turned into a woman. He explains the whole point behind it. Here’s what God says to Moses: “Therefore a man shall leave his father and mother and be joined to his wife” (Gen. 2:24). I like what the NASB says: “Shall cleave to his wife” (ibid, NASB). A man shall leave his father and mother, and cleave unto his wife. *Joined* is just as accurate, but I love that phrase, *shall cleave*; it has a graphic abandonment. “And they shall become one flesh” (Gen. 2:24b, NKJV). “And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:25).

THE FINAL ACT OF CREATION WAS THE WOMAN

First, I want to mention—just for fun—that when God turned the rib into a woman, that was His last creative act. The final act of creation was the creation of the woman. God saved the best for last. For real. For real! I’m not joking; that was the final act. Another thing: you ladies will get a kick out of this. This is the only part of creation that didn’t come from the dirt. All the rest of creation was made from the dust. Man and beast were made from the dust, but woman was not. This is true. I know that’s cute and funny, but it’s not actually my point. My point is that when God was giving a picture here of the Bride of Christ, there was a unique distinctiveness for her from the rest of the creative order. The Bride is distinct from the rest of humanity who said no to God’s salvation, and from all the angels and demons. The Bride stands in a category in the created order all by herself, even as the woman does in this story. Again, the man and the beasts were made from the dirt. We’ll move on. The brothers say, “Thank you, thank you.”

ASIAN WOMEN IN THE KINGDOM OF GOD

There's another thing now that strikes me. I'm just going to have fun for another sixty seconds, and then we'll get back to business. When you look at redemptive history, it's clear that there are far more women than men in the kingdom of God. This means that in the eternal family, for billions and billions of years, there will be a lot more women than men. More specifically, there will be more Asian women than any other group in God's eternal family. When I get to heaven and stand before God, I'm going to say, "What is it about Asian women? There will be more of them—for billions of years—than any other group of people."

The Lord will say, "I know."

I'll say, "But why?" He likes them. Those are actual facts—truths—and I'm presenting them just to have fun because they're enjoyable facts. Now, back to more of the Bible study.

THE FIRST TIME THE GOSPEL IS FORESHADOWED

Look again at verse 24. This is what I want you to see. Here, at the very beginning, is the first place in the Bible where the gospel is foreshadowed. The purpose of the gospel is outlined clearly here, communicated and proclaimed by God in a prophetic picture. It was a picture that they didn't understand in their hour, but Paul the apostle came along later and said, "Hey, that was a picture of the gospel."

THAT WE WOULD LOVE WITH ALL OF OUR HEARTS

Here it is in verse 24–25: "Therefore a man shall leave his father and his mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed." Notice the word *joined* or *cleaved*. The core reality of the gospel is that Jesus and the people of God would mutually cleave one to another. He would have the first commandment first in His relationship with us, in His heart. We would have the first commandment first in our relationship towards Him, in our hearts. The core reality is that the first commandment would be first in this relationship, and that we would love one another with all our hearts. We would be joined together, cleaving together mutually, forever and ever, with all of our hearts. That's the core of the gospel.

JESUS DID NOT DIE FOR SERVICE WITHOUT LOVE

The reason I say this is that Jesus died for a people who would be mutually connected to Him, cleaving to Him in that abiding relationship of John 15. He didn't die to get a work force. The reason I say that is because many people, when they think of the kingdom of God, think mostly of a work force. We are to work, but the work flows out of our relationship with Him. We're first called to connect with His heart in love. We were created for love and for Him. That's why we were created. We don't have to feel guilty because it's a priority in our spiritual life. It *must* be a priority. Some people apologize and say, "Well, I don't want to do this pressing-into-God thing too hard." Yes, we do have to remember that there are others in need, but let me tell you this: We'll be far more effective in reaching people who need the gospel if we're connected deeply in love with Jesus. The activism that's so popular in the western church: the activism, the hyperactivity is often good activity, but it's brought to an overemphasis without encounter. Without connecting in our heart with Jesus, it isn't biblical Christianity. It's not normative from a biblical point of view. It's normative from the standpoint of church history, but that is never how God intended it. He never intended us to work and not connect with Him. He never wants our hearts not to feel the love of God and return that love back to Him.

FOREVER WITH GOD IN CONFIDENCE AND LOVE

The point I'm making here is that the heart of the gospel was here in Genesis, in the beginning, in the very first proclamation of God's purpose for the Body of Christ: a Body joined and cleaving to the Lord. It's not just that we're cleaving to Him. It's mutual. He's cleaving to us. He's giving us all His heart and we're giving Him all our hearts. We're moving His heart and He's moving our heart. That's the core reality of the kingdom of God. We don't need to apologize because we value that. Being in the House of Prayer, I interact with leaders here and there. I've been hearing this for the whole eleven years of IHOP-KC, and I don't mind it. It's a reflection of where the Body of Christ is at this time of history.

They say, "Prayer, prayer, prayer, but what about...? What about...? What about...?" There are many who are nervous about pressing hard into God. "What about everything else?"

I give them the same answer every time: "If we connect to Jesus at a heart level, we'll be far more effective for decades. We won't have the burn-out syndrome, and we'll have a lot more happening if we're connected to His heart."

The idea of a Christianity that operates in activism without encounter is not a biblical idea. The very first presentation of the gospel, in the prophetic picture of Genesis, demonstrates the very core reality that we're joined to Him and He's joined to us. We're cleaving to Him and He's cleaving to us. We move His heart, and He's moving our heart. We are together forever, with Him in love, with confidence. That's the core reality I want to point out here.

PAUL INTERPRETS GENESIS THROUGH AN APOSTOLIC LENS

Paragraph B. In Ephesians 5:32, Paul interprets this passage in Genesis 2:24. God tells Moses, "Therefore a man shall leave his father and mother and cleave unto his wife" (Gen. 2:24, paraphrased). That's the *what* that the Father tells Moses when He reveals the creation story to him.

Now here's Paul, 1,500 years after Moses. He comes along and interprets Genesis 2:24 through an apostolic lens. He brings a different dimension to it that Moses couldn't see in this garden of Eden episode during the early days of creation. Paul quotes that verse, straight out of the garden of Eden encounter. "Therefore a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh" (Eph. 5:31). Paul is quoting straight out of the passage on the garden of Eden.

IN THE BEGINNING, GOD PLANNED A WEDDING

Then in verse 32, Paul says, in essence, "I'm going to bring it beyond what Moses understood and beyond even what the angels understood when they saw it all happen. It's a great mystery, but the real story line going on in the garden of Eden is Jesus and the Church." Adam and Eve didn't know it. Moses didn't know it. The angels didn't know it, but Jesus did. Before Genesis 1, before creation even happened, before the garden of Eden, the wedding ceremony in Revelation 19 was already in God's blueprints. God knew that at the end of natural history, there would be a wedding feast. He knew before history began that everything was moving towards a great wedding celebration. Even in the creation of Adam and Eve, the Father is clearly positioning the created order to prepare for that wedding, although the created order itself doesn't understand it.

THE MYSTERY: A SECRET HIDDEN IN GOD'S HEART

Here's what Paul says: "This is a great mystery, but I speak concerning Christ and the Church" (Eph. 5:32). I haven't done a definitive count, but the word *mystery* is used twelve or thirteen times in the New Testament. When it speaks of a *mystery*, it means a secret that has been hidden in God's heart. I don't have the verse there in your notes, but Ephesians 3:9 tells us that this mystery was hidden in the heart of God. He wouldn't let the angels understand it, and He didn't reveal it to the Old Testament prophets. He had a plan. He had a mystery buried in His heart, a secret. He had it back before the garden of Eden. He knew where things were going. He wouldn't tell anyone. It was a secret hidden—actually hidden in God's heart, the Scripture says. God the Father, God the Son, and God the Spirit: only God knew the plan.

WHAT EVEN ANGELS DESIRE TO LOOK INTO

The angels, as we saw last week, were looking at history and trying to figure out the hidden plan. Just when they thought they understood it, God did something surprising: "Well, there it is. We don't know exactly where this is going." Both the angels and the demons are looking at the redeemed, trying to figure out what the hidden plan is. Paul the apostle comes along and says, "It's a great mystery."

THE FOUR MYSTERIES IN THE NEW TESTAMENT

There are four different mysteries in the New Testament. There's the mystery of the resurrected body: we will have a resurrected body like Jesus. Wow! That's a hidden plan, and an awesome one. There's another mystery: Christ living in us; God is to dwell inside the human spirit forever. Wow! That's another hidden plan in God's heart. The third mystery concerns Jews and the Gentiles: in spite of all their hostility, they will be brought into unity and oneness—as close to one another as they are to God. Wow! What an incredible mystery. The fourth mystery is this: Jesus and the Church are the fulfillment of the man and the woman cleaving together in unity forever. Wow.

CHRIST AND HIS CHURCH: THE GREAT MYSTERY

Here is my point: This fourth mystery is the one that Paul called the great one. He says, in essence, "The resurrected body, Christ living in you, the Jew and the Gentile brought together, those are very significant. But of the four mysteries, this is the great one. This is the one that's significant and profound beyond all the others. There's no equal to this one: it's the mystery that Adam and Eve cleaving to one another is really a picture of Jesus cleaving to His people forever and them cleaving back to Him in confident love." That's the great mystery.

Now when Paul says in Ephesians 5:32, "This is a great mystery," he doesn't use the word in the sense of, "How perplexing this is." *Great* doesn't mean difficult to understand. When he says, "a great mystery," he means a profound, significant mystery, one that is precious and dear to God. Of the four mysteries revealed in the New Testament, this one surpasses them all: that when Adam and Eve cleaved to one another, they were a picture of Jesus. Imagine this: the uncreated God becomes human and cleaves to us forever, and we cleave to Him. The anointing to love with all our heart. He loves us with all His heart, soul, and strength. We love Him with all our heart, soul, and strength. Forever we live in this embrace. Again, that reality begins now. We must never apologize for pursuing ongoing, deep encounter with God at the expense of activism in the Body of Christ—a Body that largely today doesn't like pressing in hard. They want to accuse anything that presses in hard.

They say, “What about, what about, what about?” When Mary of Bethany poured out all that perfume on Jesus, they said, “What about the poor? What about this? What about that?”

Jesus said, “Stop it. Do you have any idea of the importance of what Mary is doing right now?”

Paragraph D. Jesus quotes this passage Himself. What’s interesting is that this passage is really about Him. When He quotes it, it’s really dramatic. You might not catch that when you read Matthew 19, but when Jesus is quoting Genesis 2:24 about the leaving and the cleaving, He knows it’s about Him. He knows the great mystery is Him and His people, though He doesn’t hint at it here. He makes another point here. He says in this passage, “Have you not read that He”—the Father—“who made them”—Adam and Eve—“at the beginning, made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife.’” (Mt. 19:4–5).

THE LAST ADAM SLEPT THE SLEEP OF DEATH

Jesus cites the Father as the One who is speaking, revealing this truth, and giving it to Moses. Here is my point: I imagine the Father speaking to Moses, speaking the truth to him, and interpreting the leaving and cleaving. Moses thinks it’s a human marriage topic. I imagine the Father looking at the Son when it happened in the garden of Eden originally, and then when He tells it to Moses 2,500 years later. I can imagine on both of those occasions, the Father is causing the story to unfold. What happens is that Adam is put to sleep. The Father looks at the Son and says, “You do realize, I’m going to have to put You to sleep, the sleep of death, and You know that I will have to pierce Your side to bring forth Your Bride? You do understand where this is going?” The Father is speaking this to Jesus. I picture Him looking at Jesus and saying, “You know where all of this is going, don’t You, Jesus? You’re going to be the pierced Adam, the last Adam. It’s out of Your side that the Bride will come. You will sleep the sleep of death, but You’ll be cleaved to her forever and ever, joined with no shame whatsoever in the relationship.”

ADAM’S SLEEP IS A PICTURE OF JESUS’ DEATH

Roman numeral III. Adam’s deep sleep of death is a picture of the death of Jesus. Genesis 2:21: Here is the key phrase: “The Lord God caused a deep sleep to fall on Adam” (Gen. 2:21). God caused it. God caused a deep sleep to fall on Adam and he slept. God pierced Adam’s side and took the rib. Well, praise God, God healed the wound too. How many of you know that God closed up and healed the wound that Jesus bore for us? When He rose from the dead, He was healed. Then God took the rib and made it into a woman. What a glorious story.

Paragraph B. The Father caused the sleep of death to fall upon Jesus. When God put Adam to sleep, I can just imagine Jesus. Jesus already knows the storyline; He knows where it’s going, but how dramatic. Adam is put to sleep. Jesus knows it’s only a matter of time. It’s 4,000 years from the garden of Eden to the garden of Gethsemane, but it’s only a moment, really. Jesus knows the day is coming when He will be put to sleep by the Father. Jesus knows that His side will be pierced. Jesus knows that out of His pierced side will come forth a Bride. Jesus knows that the Father who closed up the wound of Adam will also heal His wound and raise Him from the dead. It will all be behind Him one day, but He still must go through it. As God’s last creative act, the rib was supernaturally made into the woman.

JESUS EMBRACED THE SLEEP OF DEATH FOR US

Paragraph B. It's important to know that the Father caused Jesus to embrace that deep sleep of death for us. In Romans 8 we read, speaking of the Father, "He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him"—with Jesus—"also freely give us all things?" (Rom. 8:32).

THE FATHER'S EXTREME SALVATION

Here's the point: Some people have this misguided idea that the devil is the one who killed Jesus and that the devil slipped in there and tricked Jesus so that Jesus went to the cross. Then the devil said, "Ah, I got You! I've deceived You! You went to the cross!" Then, suddenly, God tricked the devil and Jesus was raised from the dead. Then the devil said, "Arrghh, I didn't know that, or I never would have killed Him!"

That's confused, and that's not how it was at all. The devil didn't kill Jesus; the Father killed Jesus. That's the point; that's the glory of the story and the horror of the story: the Father delivered up the Son, not the devil. It's the glory and the horror of the story—how graphic and terrible and wonderful—that the Father did this. The extreme measure to which the Father went in saving us is a statement of His guarantee of the greatness of our salvation. The devil was involved: He entered into Judas so that Judas would betray Jesus, but not so that Jesus would be killed. That's not the point. Jesus was already going to Jerusalem to die. In Luke 9:51, Jesus was resolute. He was marching to Jerusalem to die, and no one could stop Him. The devil couldn't stop Him. As a matter of fact, the devil tried to stop Him. Peter said, "You won't die! You can't die!" (Mt. 16:22, paraphrased). Then Jesus essentially said, "Get behind Me, Satan! That's the voice of the devil trying to keep me from embracing death." The devil didn't want Jesus to die, but Jesus was resolute (Lk. 9:51). He wouldn't back down. He had His hand to the plow (Lk. 9:62). He was going to Jerusalem, and no one could turn Him.

So the devil shifted his strategy. He couldn't keep Jesus from going to the cross to offer Himself for our salvation. So Satan used Judas' betrayal to bring guilt on more people. The point of Judas, from the devil's point of view, was to get the Romans and Jews all guilty at a time when they were all gathered in the same city, where they all voted against Jesus. That's what the devil was after by having Judas betray Jesus: it was to bring the guilt of multitudes to vote against Jesus and to then to betray Him in that way.

THE FATHER PUT ADAM TO SLEEP AND JESUS TO DEATH

My point is this: The Father put Adam to sleep and the Father put Jesus to death. Why? The death of Jesus was necessary for the justice of God to be satisfied and for our salvation to be purchased in a way that could never, ever be undone. It gives us clarity, confidence, and certainty, forever. The Father did a perfect work in offering His Son on the cross. Let's read this again in Romans 8:32: "The Father did not spare His own Son, but delivered Him up for us" (Rom. 8:32, paraphrased). When Jesus said, "Father, is there any other way?" the Father said, "No." The Father delivered Him up.

When Jesus said, "Is there a way out?" the Father said, "No; You must be delivered up for them." The price was fully paid. If God went to that extreme and did this for us, "how shall He not, with Jesus, give everything freely to us?" (Rom. 8:32b, paraphrased).

In essence, the Father refused Jesus in the garden when Jesus said, "Is there any other way?"

The Father said, "There is no other way."

Beloved, because the Father refused Jesus, He won't refuse you. When you stand before the Father and ask for mercy based on the blood of Jesus, you're assured. The Father said no to Jesus so that He could say yes to you—forever. Beloved, He will freely give you everything. You have absolute acceptance in His presence the day you're born again. You have the full righteousness of Jesus given to you, and we must take it. We must throw away religious, false humility that grovels in the dirt, saying, "I don't know. I'm not worthy." Of course you're not worthy! It's not about you being worthy. What do you mean, you're not worthy? It was never an issue of you being worthy. The issue is that Jesus was worthy and He paid the price and the price was sufficient. The other issue is that the Father wanted you. It's not about you being worthy. He wants you. Jesus wants you. You say, "Well, Jesus paid the price. Jesus wants me. I might as well be confident and happy in this free salvation and just rejoice in it."

JESUS, SLAIN BEFORE THE FALL

Paragraph C. God created Eve from Adam's side. This whole drama foreshadowed, in picture, the death of Jesus with His pierced side on the cross. What's interesting is that all this happened before Adam and Eve fell into sin. Here are Adam and Eve in the garden. There's no sin. Adam enters into this great, deep sleep. His side is pierced. The bride comes from his side and they still haven't sinned yet. There's no sin.

Here's the point: The Father gave this picture of redemption before they fell into sin because He knew that they would. John tells us in Revelation 13:8 that in the economy of God, Jesus was slain before the foundation of the earth. That's what that means. In other words, before Genesis 1, the Father already was resolute that Jesus would die. Before Genesis 1, Jesus was resolute that He would become a Man and that He would die. In the plan of God, in the economy of God, the plan was finalized. It was certain. It was never to be reconsidered again; it was done and finished in the mind and heart of God, even before Genesis 1. This doesn't mean that in some mysterious way Jesus died outside of time. It means that before Genesis 1, the plan was finalized. In the economy of God, it was final and finished. When you're as faithful as the Father and the Son, when They give Their resolute word, it is done. It couldn't be stopped. There's no power of hell that could stop it from happening in time and space.

JESUS UNDERSTOOD ALL ALONG

The point is this: When the Father was putting Adam to sleep, Jesus knew He would be the One put to sleep in the days to come, but it would be the sleep of death. The glorious thing is that He knew He would have a Bride without shame, cleaving to Him forever. That's what He knew. That's what Jesus understood all along.

"IT IS NOT GOOD THAT MAN SHOULD BE ALONE"

Middle of page two. Genesis 2:15 says, "Then the Lord God took the man and put him in the garden of Eden to tend and keep it." God tells Adam the authority to tend and keep the garden of Eden. That means he had authority; he was to have dominion in the Garden of Eden. "And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him"" (Gen. 2:18). I don't like the word *comparable* very much; I prefer the words *compatible* or *suitable*. God the Father said, "I will make Adam a helper that's suitable for him, one that fits him, one that's according to his heart. I will make a helper with whom he will really connect in a very dynamic way" (v. 18, paraphrased).

THE HEART OF HIS BRIDE IS HIS INHERITANCE

It's interesting to note that when He says in verse 18, "It is not good that man should be alone," Adam was the only human who existed. God wasn't speaking to Adam; He was speaking to someone else. There were no other

people around. The Father was talking to the Son and the Spirit. The Father looked at the Son and said, “It is not good for this man, who is a picture of You, to be alone.” The Son already understands where this is going. The Father says, “I will make him a helper”—a *partner*, one translation says—“that’s comparable,” or *compatible*, or *suitable*.

When the Father spoke and prophesied over Adam, “I will make him a partner suitable to him” (v. 18, paraphrased), He was really looking into the eyes of Jesus and saying, “Jesus, I commit to You an inheritance. I will bring one forth with all My power and all My wisdom, and she will be compatible with You. I will give You a helper, and she will be near You. You will like her and Your heart will resonate with her. This is My word to You. This is Your inheritance.”

THE EVERLASTING GREATNESS OF YOUR LIFE

In Ephesians 1:18, Paul prays that we would receive the revelation that we are the inheritance of God; that we would begin to see this grand purpose, and that only by seeing ourselves as His inheritance can we see the true value of our life. The value of our life isn’t what we look like physically to other people; the value of our life isn’t how big our ministry is and how many people receive us; the value of our life isn’t comprised of our skills and abilities; the value of our life is not how much money we make or how much money we lose. The value of our life is that we’re the compatible partner the Father picked for His Son, and the Son said, “Yes, that’s the one I want!” That’s why our life is important. That’s why you’re important. You may not have the abilities, money, ministry, anointing, looks, or skills you want, but I guarantee you one thing: you are the choice of God for His Son. You are the great choice that the Son wants because the Father said, “She will be compatible. She will touch Your heart. She will move Your heart. You will say, ‘She is just what I wanted,’ and she will respond in like manner.”

When I read this story, I say, “Oh, yes! This is glorious!”

POURING THE FULLNESS OF HIS HEART INTO A PARTNER

Paragraph B. When the Father said, “It is not good for Adam to be alone,” what He was also saying is, “It’s not My best for Jesus to rule alone. It’s not My best. There’s something I want to give Jesus that will bring His human inheritance and His human mandate to rule on the earth”—because Jesus was fully God and fully Man at the incarnation. In His humanity there was an element the Father said would bring Jesus’ mandate to rule on the earth to fullness. That fullness is that He would have a partner equally yoked to Him in love. Now, don’t get the wrong idea that Jesus was pining away in loneliness thinking, “I’m so lonely, Father! Give Me a date—or something!” Jesus was completely satisfied and fulfilled in the overflow of the fellowship within the Trinity. Jesus was not given a partner to fulfill a need. Jesus wasn’t pining away for lack of fulfillment. Quite the opposite, in fact: Jesus’ receiving of a partner expressed the fullness of His heart. Jesus wanted to share this exhilarating, fulfilling life He has with the Father and the Spirit. He wanted to share it with someone. He wanted to bring others into the dynamic exhilaration that He experiences.

Here He is as a Man. He became a Man. He’s ruling the earth. He said, “There’s something I want—not out of lack; not out of need, but out of My commitment to fullness. I want to bring what I experience to another. I want them to be exhilarated in God with Me, with one another, forever.” It’s the overflow of God that’s on God’s mind—not the lack—when the Father says this to Jesus about Adam.

IT IS GOD'S NATURE TO UNDERSTAND OUR HEART

When He pointed to Adam and said, "It's not good" (Gen. 2:18); here is the point: it was God's observation that it wasn't good for Adam to be alone. Adam didn't say, "God, could You please give me a mate?" It never crossed Adam's mind; it was God's observation. My point is that it's the nature of God to understand and satisfy our heart. That's His nature.

I liked what was said during one of the testimonies tonight: "I thought God wanted to take everything in my heart and destroy it. Now, I understand that He actually understands my heart. He put it there and He wants to satisfy it. He's not mean; He's actually good." That's the point here. The Father is the One who understood that Adam was alone. Adam didn't understand it, but the Father did. The Father is planning a garden, a paradise, an environment that will satisfy us in our connection with Jesus. He has thought our life through thoroughly, and He has thought everything through that will meet your needs, forever. He has set it in motion. Our God is a good God. The Lord is good. His mercy endures forever and forever.

JESUS BRINGS US INTO THE LOVE HE SHARES WITH GOD

Paragraph B. God said, "It is not good..." but it's interesting that in Genesis 1:31, when God made everything, He said, "Everything is good; everything is good but one thing: Adam needs a partner" (paraphrased). What He meant was, "In order for My Son to express the fullness of everything in His heart towards the human race, He needs to share fully with everyone who says yes to the grace of God." That's what's lacking in the redemption plan: for Jesus to have an expression and an outlet for what's burning in His heart, namely, to bring us into the exhilaration of the love relationship He has with the Father and the Spirit.

WHY HAS GOD CHOSEN TO SHOW US KINDNESS IN JESUS?

There's a verse I don't have in the notes, Ephesians 2:7, in which the question is implied, "Why did God do all these great things for us? Why did God do these great and marvelous things for us?"

Here is the simple answer: so that His kindness would be made manifest forever and forever. He did it because He has kindness burning in His heart that wants expression. That's it. Why did He do it? He wanted to show His kindness. God wouldn't be God in full expression unless His kindness exploded and expanded forever at an unimaginable rate. God is a God who can't rule and won't continue to rule in the future without full expression of His kindness bursting out of His being. That's what He told Paul in Ephesians 2:7: "I did it to let My expansive kindness explode—so that it would be shown, so it would be made manifest—forever. It's like a volcano; it is ever-growing in Me. It found expression through My creation. That's why I sent My Son and that's why My Son came: to show My kindness to everyone who would say yes to it" (Eph. 2:7, paraphrased). He's our infinitely-kind God.

THE INITIATIVE OF THE PLAN WAS IN THE HEART OF GOD

Paragraph D. Genesis 2:21–23. The Lord God took one of Adam's ribs and closed up the flesh. I like that. He healed the flesh wound. He healed Jesus' wound on the cross by raising Him from the dead. "Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man" (Gen. 2:22). That's another big point. I have all these verbs underlined here because I want to show all the action items to which God was committed. God took, He closed up, He made, He brought, and He acted in all these ways to show that the initiative of this great plan was in His heart.

“BONE OF MY BONES AND FLESH OF MY FLESH”

Here’s what Adam said. I love this. Adam had been looking at all the animals and saying, “I like this animal, but no, no... Well, I like this one, but I’m not going to hang out with him, especially not forever. Let’s see; I’ll rule this animal, but I’m not going to have dinner with it.”

Then he saw Eve. He said, “This is now bone of my bones and flesh of my flesh” (Gen. 2:23). “This touches me; this one I can relate to.”

The real point here is that this is what Jesus is says when He looks at you: “I relate to this one. This one touches Me. This is part of who I am.” That’s what Adam was saying to Eve. In reality, it’s what Jesus is saying to you—even in your brokenness and your weakness. He says, “This is bone of my bone, flesh of my flesh. I can connect to this one. I have a future with this one.”

Verse 23. “She shall be called, ‘Whoa, man.’” That’s what he called her. “Whoa, man!” He knew he was man and he had to think of some word, and she was like him, but, “Whoa, man!” God really likes ladies. OK, we won’t go there again.

THE FATHER AND SPIRIT ARE BRINGING US TO JESUS

Verse 22. God had taken the rib from the man and fashioned it into a woman. He brought her to him. The Father is bringing us to Jesus by the Spirit. The Spirit’s goal is to bring us, to woo us, to draw us, and to get us prepared for Jesus. Song of Solomon 1:4 says, “Draw me after you; let us run together” (Song 1:4, paraphrased). The Spirit is drawing us to Jesus (Jn. 6:44). We want to say yes to the Spirit. We want to be a prepared people. We want to be drawn into obedience because the Father is bringing us to Jesus as a prepared Bride. We’re connected to Jesus now, but the Father is still in the process of bringing us into the full completion of what He promised Jesus. A suitable partner was the promise He made to Adam. Really, He made that promise to the last Adam as well, because Paul said the Father was really talking about Jesus and the Church during the garden of Eden drama.

HOW JESUS SEES US CHANGES HOW WE SEE OURSELVES

Paragraph F. Adam’s desire for Eve was, “Whoa, man! This is bone of my bone, flesh of my flesh, and she connects with me. I relate to her. I understand her. She’s built in a way that’s suitable for my heart.” I’m talking about spirit, soul, body, mind, emotion, and will. Everything about her is suitable for him and is a delight to him. It’s all a delight. This is a statement about how Jesus feels about us. The revelation of how Jesus feels about us radically changes the way we view ourselves. If we will let this wash over us, it will change us. It makes us a completely different person.

“THAT THEY MAY BE WITH ME WHERE I AM”

Here is what Jesus said in the garden: He gives voice to His own desire. Instead of looking back and saying, “What Adam said is merely a picture of how I felt,” He says, “I’m going to tell you what I actually felt.” Jesus felt this way back in the drama of the garden of Eden when He knew where this story line was going. Jesus is on His way to the cross. Here He is praying, just hours before the cross. The burden of the cross is crushing Him. He sweats drops of blood. He’s crushed under the burden of what’s going to happen in a few hours.

Here is His prayer: He says, “I will go to the cross for one reason.” Look at John 17:24. “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.” He says, “You loved Me even before Genesis 1. When You gave Me the story line before the foundations of the earth, this desire was beating in My heart. Even then, Your love for Me was connected to providing a companion for Me that I might love.” Jesus actually ties this to the pre-Genesis 1 account. “Your love for Me, Father, is related to the people You said You would give to Me, whom You said would touch My heart. Where I am, I want them to be. I desire them.”

I picture Jesus, and the Father is drawing near Him. The cross is hours away. “Jesus, what’s on Your heart?”

“I desire her. I want her. I’ll go to the cross for her.” Why? Because a desire for you is beating in His heart. He wants you. You, out in this room, you are the one He wants. He wanted you. The crushing burden of the cross is on Him and He’s thinking of you. He says, “I want her. I want My Bride. I want the fullness of which Adam was only a whisper. I want her with Me where I am. I desire that we would be equally yoked in love, cleaving to one another with no shame, in the full exposure of our hearts, cleaving one to another forever. This is what I want, Father. I want what You promised Me.”

Amen. Let’s stand.

MINISTRY TIME

Beloved, God doesn’t want us messing around with shame and guilt. When we repent, let’s let go of it and receive the revelation of the Word of God. Let’s receive His heart. Let’s stand with boldness before Him, cleaving to Him as He cleaves to us. This is our story. This is our story line. Let’s just wait on the Lord for a moment.

Holy Spirit, we say yes to You. Holy Spirit, we love Jesus. Just whisper in your own way, quietly: “I love You, Jesus. I want to cleave to You. I want to remove the things that make me resist Your cleaving, Your embrace towards me. I want to get rid of those mindsets that resist Your cleaving and Your joining to me. I want to remove the things that get in the way of me loving You with unashamed abandonment.” When I talk about abandonment, I’m not talking about what we do in a worship service. I’m talking about in the secret place of our heart: the place where we’re absolutely His when no one is looking. That’s what I mean by abandonment. I’m not talking about a worship style. It’s a giving of ourselves when no one is around.

Holy Spirit, I ask You just to come right now and touch us. We’re going to wait on the Lord for just a moment. I say yes to You. Lord, come and release Your power in this room. He wants to give impartation to different ones. I’m going back to the word we had an hour or two ago in the ministry time about a spirit of torment and heaviness. A lot of the heaviness is related to shame in our relationship with Jesus. Shame is unnecessary. Yes, we really did the thing, but yes, it’s really forgiven. For real, it’s forgiven, not sort-of forgiven. It really is forgiven. It’s really, not kind-of forgiven, completely. We may carry it around to show how sincere we are or something, or maybe we’ve had wrong religious teaching that His mercy, His forgiveness, couldn’t possibly be that extravagant. It is. He wants no shame, none whatsoever in your conversation with Him. He wants you confident in love.

I’m going to invite folks to come up. Of course, this could really be every one of us who is saying, “I want prayer for that tonight. I feel there’s a hindrance. I feel the enemy constantly wanting to break in and put shame into my life. I know it’s the enemy and I want to say no to it. If Jesus wants to cleave to me and I want to cleave to Him, and that’s what it’s about and I can do it now, then I want it. I want to get this off my mind.”

So many things are related to sexual encounters—sexual encounters that happened to you, sexual encounters that you said yes to, sexual encounters that were half and half, or all kinds. Beloved, a negative sexual encounter isn't the sin that shuts God down. It doesn't shut God down. We need to let it go. We need to let Him take it, for real. I'm not just talking about twenty-five years ago—yesterday or twenty-five years ago. He says, "Let it go. Let Me cleave to your heart. Cleave to Me. You can't cleave in shame. I want you to cleave to Me. Receive the things I have to say to you. You can't even hear Me when you have so much shame clouding your mind."

There are other issues than sexual, but sexual is typically the really big one. The whole issue of abortion is so painful for women, and the men who are paying attention—many of them, even though they say they're not—are responsible for it. It feels so heavy, and it is heavy. The Lord says, "I will forgive you; I can forgive you for that as easily as for anything else."

Lord, we say yes to You. "I want to take the fullness of what that sleep of death provided for. I want to take it all. What I did twelve hours ago is history forever. It's gone forever."

Beloved, twelve hours ago is gone forever. Three hours ago is gone forever. If you repent of it, it's real. This is real. He was crushed by the wrath of God because He wanted you. This is real. None of us have a grasp of it very much; this is bigger than any of us. This is way bigger than anyone. Paul thought he had a hold on it, or we think Paul had a hold on it, but he barely touched it. This thing is so much bigger than our minds. When I began to touch this a little some years ago, I began to see myself differently. I loved being who I am. I loved being the one God wanted me to be. I didn't want to be anyone else. I just loved being the broken, goofy, weird me. Sinful and broken is who you are. That's who He likes; He likes you. He doesn't want you to be someone else. He wants you to be you. In all your brokenness, He wants you to be you. You're the one He wants. He likes you.

Holy Spirit, we just say yes. I ask You to touch us. Touch us. Touch us.