

ESTABLISHED
in creation

Not Good to Be Alone

Genesis 2:18-25



Lois Isola-Pasqual

June 9, 1940-May 2, 2026

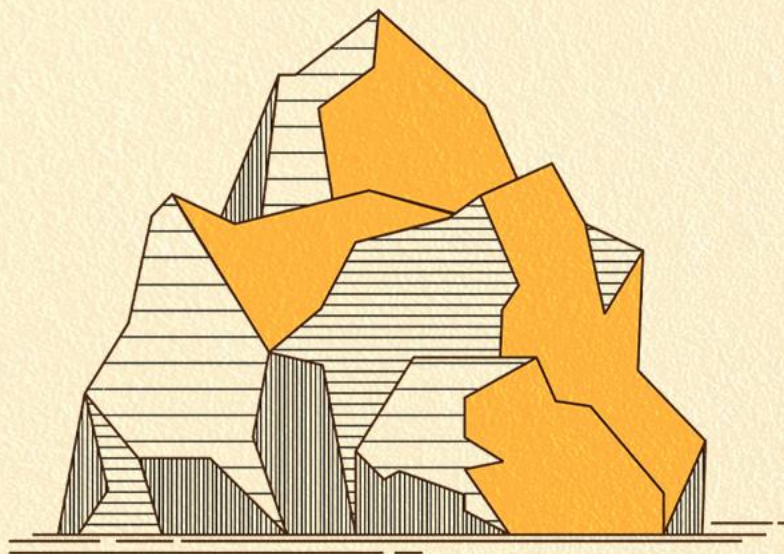
Women's Coffeehouse: Mentorship

Saturday, May 16

9:00 - 11:30 a.m.

Summitview Lobby

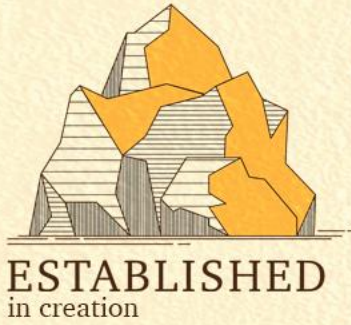




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Genesis 2:18-25

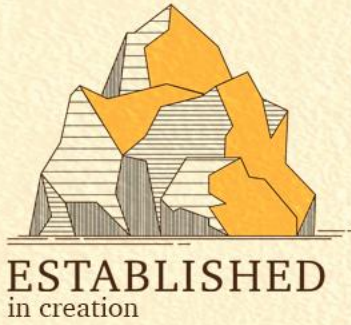


Gender in Genesis

3/29: Genesis 1:26-27 (The Image of God)

5/10: Genesis 2:18-25 (The Creation of Eve)

5/31: Genesis 3:16-24 (The Effects of the Curse)



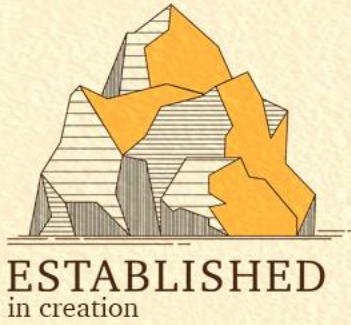
Gender in Genesis

3/29: Genesis 1:26-27 (The Image of God)

5/10: Genesis 2:18-25 (The Creation of Eve)

5/31: Genesis 3:16-24 (The Effects of the Curse)

Plus Colossians and Titus later this fall.

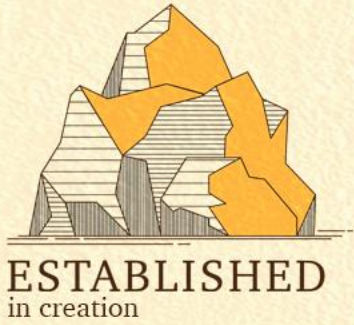


Genesis 1:26-27

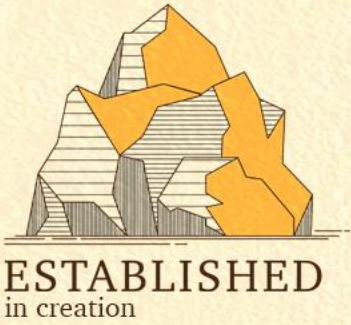
Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

So God created man in his own image,
in the image of God he created him;
male and female he created them.

Therefore, male and female are equal yet different.



What if the goal is not independence, but rather interdependence?



Differences/limitations
under equality
create interdependence
which leads to mutual appreciation
which enhances love.



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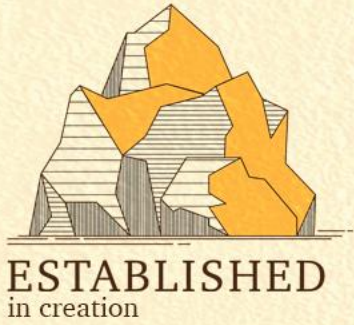
Complementarianism: men and women are equal in value and dignity before God, but are given distinct, complementary roles in the family and the church.

Egalitarianism: men and women are equal in value and dignity before God, while also experiencing no distinction or limitation in role.



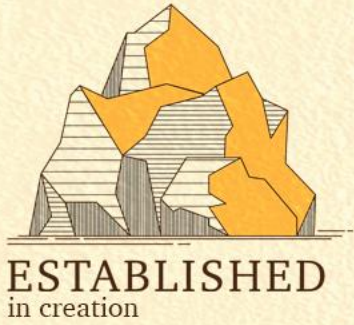
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Read Genesis 2:18-25
(Page 2)



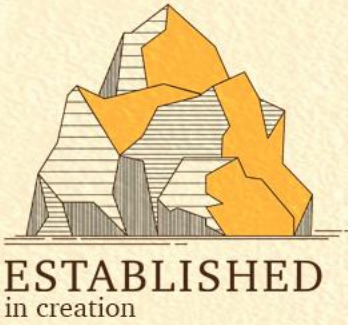
Genesis 2:18

Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.”



Genesis 2:18

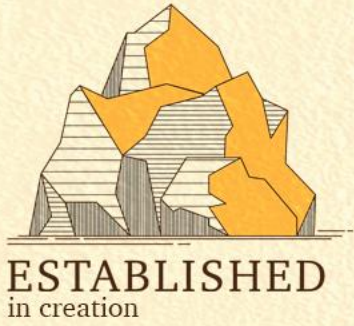
Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.”



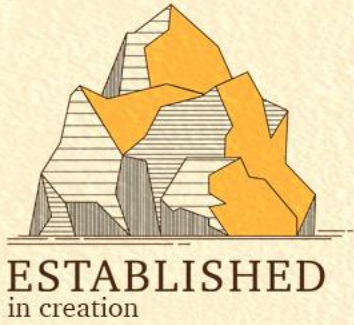
Ezer

Exodus 18:4 ...and the name of the other, Eliezer (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”).

Psalm 70:5 But I am poor and needy;
hasten to me, O God!
You are my help and my deliverer;
O Lord, do not delay!

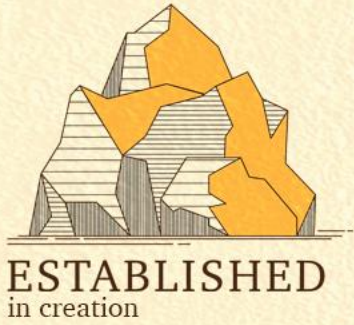


Does Genesis 2 indicate that the man was given unique responsibility?



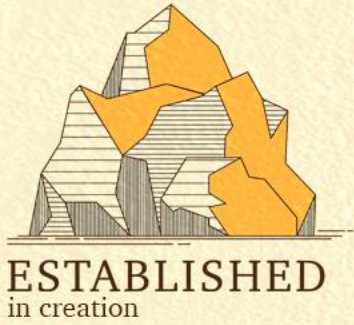
Does Genesis 2 indicate that the man was given unique responsibility?

1. The man was created first.



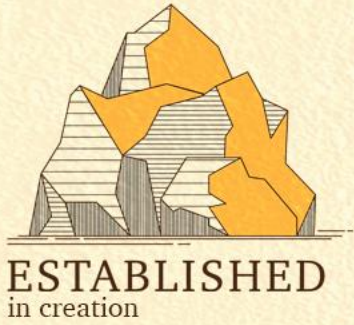
Does Genesis 2 indicate that the man was given unique responsibility?

1. The man was created first.
2. The woman was created out of man.



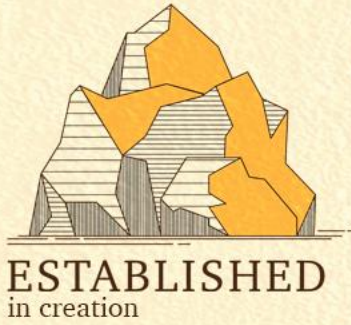
Does Genesis 2 indicate that the man was given unique responsibility?

1. The man was created first.
2. The woman was created out of man.
3. The man was given the command.



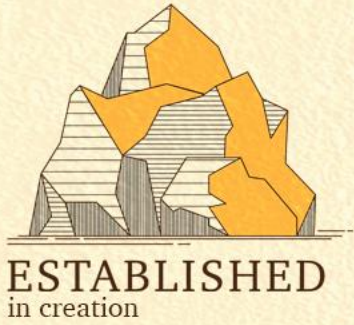
Does Genesis 2 indicate that the man was given unique responsibility?

1. The man was created first.
2. The woman was created out of man.
3. The man was given the command.
4. The man was given the responsibility of naming.



Understanding Biblical Masculinity and Femininity

1. What assumptions do we bring into this discussion?
2. What characterizes biblical leadership?
3. How should we view “helping”?



What assumptions do we bring?

1. Traditional, biblical views on gender are harmful.
2. Personal autonomy is the ultimate goal.



Louise Perry

“The Case Against the Sexual
Revolution”



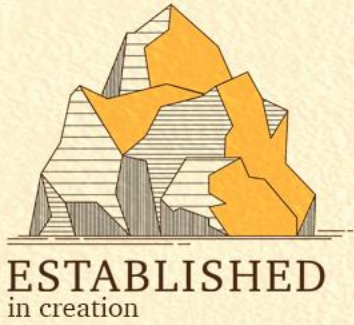
**Leah Libresco
Sargeant**

“The Dignity of Dependence:
A
Feminist Manifesto”



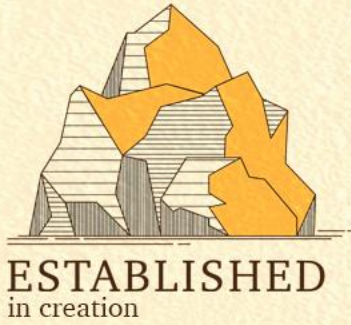
Nancy Pearcey

“The Toxic War on
Masculinity”



What assumptions do we bring?

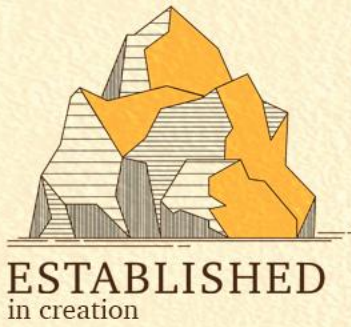
1. Traditional, biblical views on gender are harmful.
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The Huffington Post

“At its core, complementarian theology is one of inequality and hierarchy. And inequality breeds abuse.”

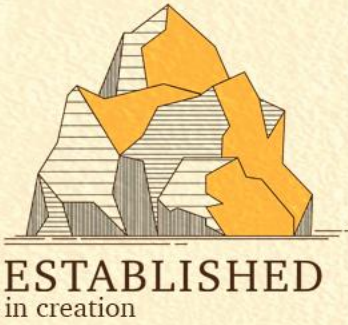
“Because complementarian theology promotes a power differential between men and women, it fosters the sort of abuse of power that devolves into sexual abuse.”



Nancy Pearcey

“The problem with these accusations is that they ignore the data from the social sciences. When sociologists conducted empirical studies, they found that men who identify as theologically conservative Christians divide into two distinct groups – and these groups diverge dramatically.”

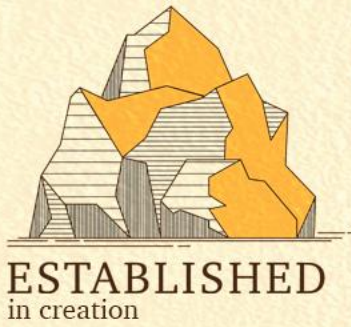




Nancy Pearcey

“One consists of men who are religiously devout, defined as those who attend church at least three times a month. These men shatter the negative stereotypes. They are more loving to their wives and more emotionally engaged with their children than any other group in America. They are the least likely to divorce, and they have the *lowest* levels of domestic abuse and violence.”

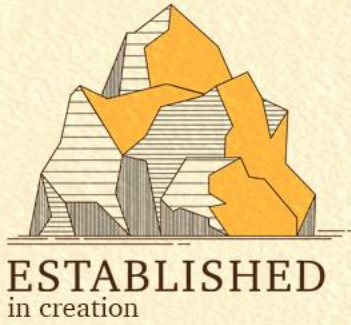




Nancy Pearcey

“Whereas committed churchgoing couples report the *lowest* rate of violence of any group (2.8 percent), nominals report the *highest* rate of any group (7.2 percent) – even higher than secular couples.”

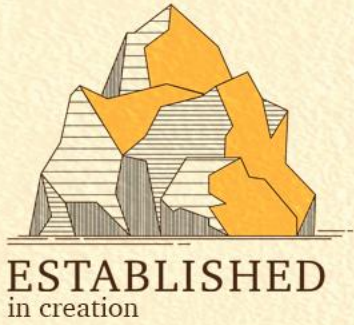




Nancy Pearcey

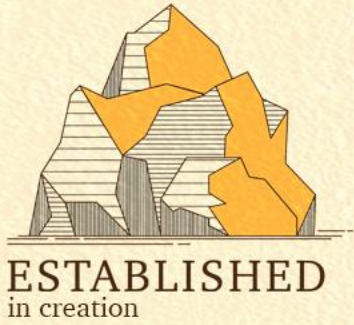
“It seems that many nominal men hang around the fringes of the Christian world just enough to hear the *language* of headship and submission but not enough to learn the biblical *meaning* of those terms – like skimming the news headlines without reading the actual stories.”





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Autonomy as Ultimate

Equality

Human Rights

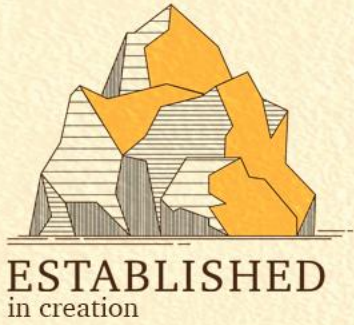
Freedom

Personal Ambition

Independence

Self-expression

Competency



Autonomy as Ultimate

Equality

Human Rights

Freedom

Personal Ambition

Independence

Self-expression

Competency

Interdependence

Sacrifice

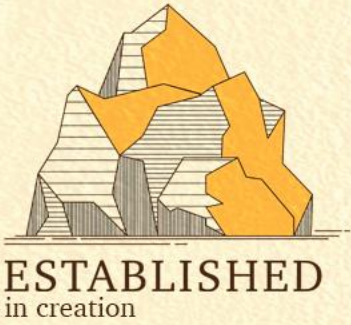
Honor

Service

Sanctity

Loyalty

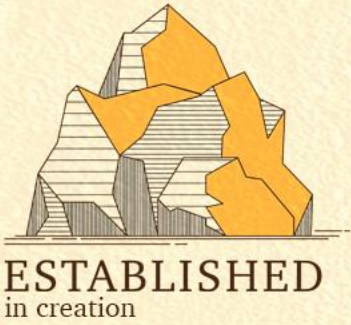
Relationship



Louise Perry

“I don’t reject the desire for freedom – I’m not an anti-liberal, and goodness knows that women have every reason to chafe against the constraints imposed on us by our societies and our bodies, both in the past and in the modern world. But I am critical of any ideology that fails to balance freedom against other values...”

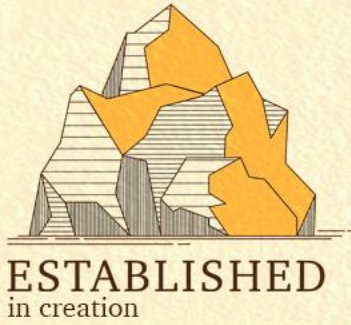




Louise Perry

“I accept the fact that men and women are different, and that those differences aren’t going away. When we recognise these limits and these differences, then sexual politics takes on a different character. Instead of asking ‘How can we all be free?’, we must ask instead ‘How can we best promote the wellbeing of both men and women, given that these two groups have different sets of interests, which are sometimes in tension?’”



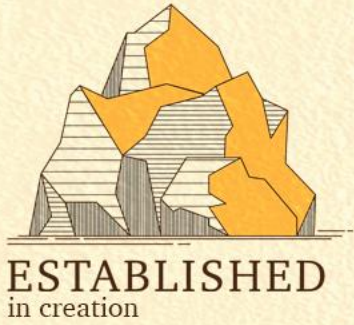


Leah Libresco Sargeant

“Part of the struggle is letting go of the idea that our real self is our untethered self — that we are freest when all choices lie open before us...

...[but] if we are defined more by our relationships than by our liberty, we can remain our “true self” even as many externals change.”

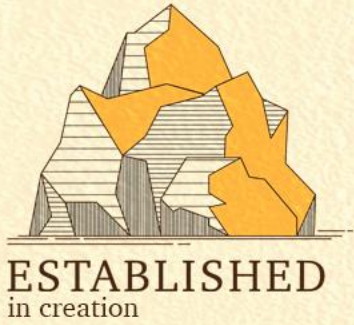




Leah Libresco Sargeant

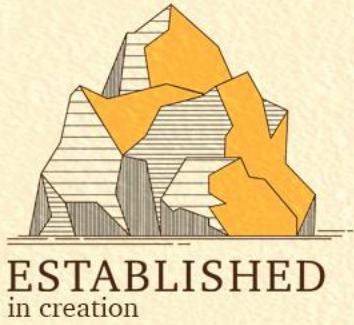
“Men and women are deeply dependent creatures. We cannot build a just society on a false anthropology of independence.”





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Understanding Biblical Masculinity and Femininity

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Biblical leadership is...

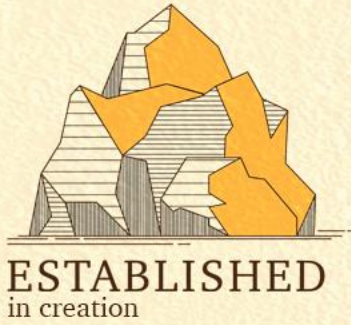
1. Sacrificial



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John 13:12-15

“Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you.”



Mark 10:42-45

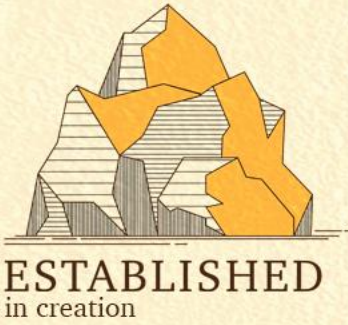
And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”



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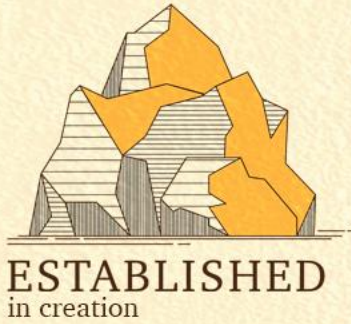
Biblical leadership is...

1. Sacrificial
2. Not domineering



1 Peter 5:1-3

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.



Colossians 3:19-20

Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.



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Biblical leadership is...

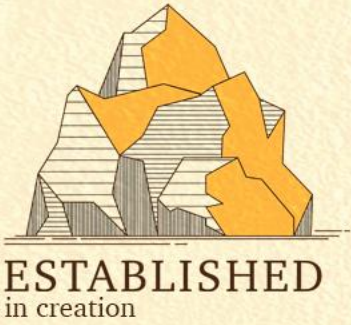
1. Sacrificial
2. Not domineering
3. Considerate and honoring



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1 Peter 3:7

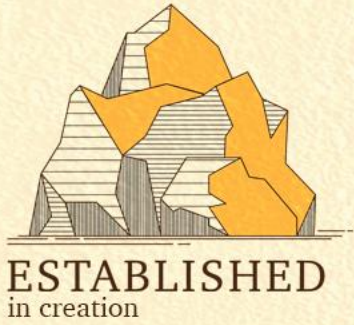
Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.



Louise Perry

“Chivalrous’ social codes that encourage male protectiveness toward women are routinely read from an egalitarian perspective as condescending and sexist. But...the cross-culturally well-documented greater male physical strength and propensity for violence makes such codes of chivalry overwhelmingly advantageous to women, and their abolition in the name of feminism deeply unwise.”





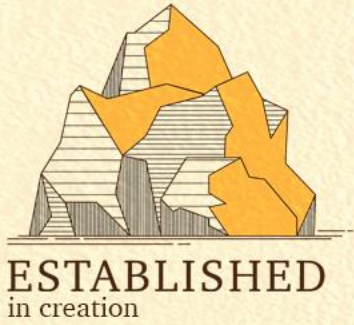
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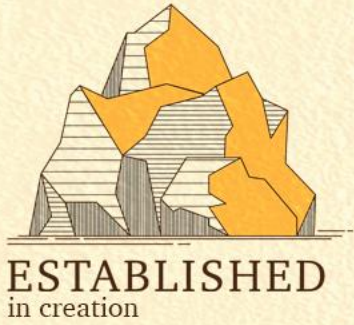
The “supportive” role is...



The “supportive” role is...

...occupied by Jesus.

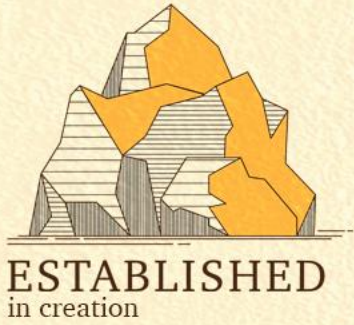
John 4:34 Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work.”



The “supportive” role is...

...occupied by Jesus,
...and occupied by the church.

Ephesians 5:31-32 “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” This mystery is profound, and I am saying that it refers to Christ and the church.

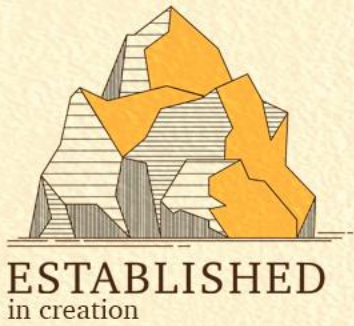


The “supportive” role is...

- ...occupied by Jesus,
- ...and occupied by the church,
- ...and therefore of great value.



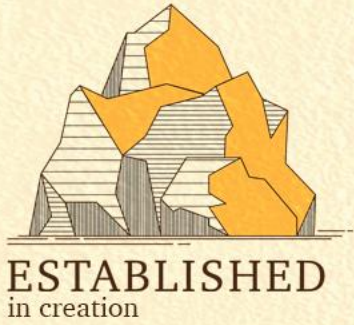
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Louise Perry

“...the logic of individualism collapses upon contact with motherhood...if you value freedom above all else, then you must reject motherhood, since this is a state of being that limits a woman’s freedom in almost every possible way.”





Leah Libresco Sargeant

“Instead of pregnancy being taken as an aberrational time, an interruption of autonomy, we can choose to see it as the foundational human experience. No one comes into the world except through radical dependence on a woman, an overwhelming need that renders her, in turn, more dependent on those around her.”





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