

# Genesis: The Book of Beginnings

| Focus            | Four Great Events                     |   |             |   |              |   |                        |    | Four Great Persons                      |              |              |               |    |
|------------------|---------------------------------------|---|-------------|---|--------------|---|------------------------|----|---|--------------|--------------|---------------|----|
| <b>Divisions</b> | 1                                     | 2 | 3           | 4 | 5            | 9 | 10                     | 11 | 12                                      | 25:19        | 27           | 37:2b         | 50 |
|                  | <b>Creation</b>                       |   | <b>Fall</b> |   | <b>Flood</b> |   | <b>Nations (Babel)</b> |    | <b>Abraham</b>                          | <b>Isaac</b> | <b>Jacob</b> | <b>Joseph</b> |    |
| <b>Topics</b>    | <b>Primeval History of Humanity</b>   |   |             |   |              |   |                        |    | <b>Patriarchal History of Israel</b>    |              |              |               |    |
|                  | <b>Beginning of the Human Race</b>    |   |             |   |              |   |                        |    | <b>Beginning of the Hebrew Race</b>     |              |              |               |    |
| <b>Locations</b> | <b>East (Eden to Ur)</b>              |   |             |   |              |   |                        |    | <b>West (Canaan to Egypt)</b>           |              |              |               |    |
| <b>Time</b>      | <b>2,000 + years (20% of Genesis)</b> |   |             |   |              |   |                        |    | <b>About 286 years (80% of Genesis)</b> |              |              |               |    |

**Author:** Moses  
**Date written:** after 1445 BC  
**Theme:** Israel's Origin & Early Years

**Purposes:** 1) to present the beginning of everything but God  
 2) to record God's choice of Israel & His covenant plan for the nation  
 3) to show how the sin of man is met by the redemption of God

# The Curse on the Woman

- **The plight of women in the world is very difficult. Throughout human history and in many parts of the world, it's very hard being a woman. In general, women are the slaves of men - men who, in general, have little interest in their personal needs, very little interest in their feelings, their emotions, their sufferings. In general, men have, throughout human history, used women for sexual fulfillment, for domestic duties, to tend to the children. All over the world, women have been subjugated and humiliated. And until modern times, men actually held the power of life and death over women, and still do in some tribal regions.**
- **This harsh treatment of women was not the original design of God. Sin corrupted the original relationship between man and woman, and between a woman and her children, and made life very difficult.**
- **We all live with accidents and illnesses and disasters of one kind or another. There are just those general matters in a fallen world that expose us all to harm and, ultimately, to death. But in a very specific way, women have a general category of suffering. And primarily, their suffering is related to two things: It's related to their children and their husbands.**

## Genesis 3:8-24 – The Judgments of God

3:16

To the woman He said,

"I will greatly multiply

Your pain in childbirth,

In pain you shall bring forth children;

Yet your desire shall be for your husband,

And he shall rule over you!"

# The Curse on the Woman

- **This area of suffering belongs only to women - the perennial bearing and caring of children, and the perennial dealing with husbands. It isn't that women can't find some measure of joy in their children and in their husbands if they are reasonably kind and thoughtful to them, they can. But the fact of the matter is that it is the unique burden for women to bear and deal with pregnancy, children and deal with husbands who usually do not understand them nor care for them.**
- **Throughout most of human history, childbearing took a woman to the brink of death and even today in third world countries, women go into pregnancy realizing they could die, to say nothing of losing the child they have carried in their womb for nine months. Mortality rates are still high in many places. And through human history, more babies have perished in birth than have lived.**
- **If the child is birthed successfully, the thought of having to release your child into the world, with all of its hostilities, threats and dangers, whether physical or moral dangers, is frightening. This is worsened by the fact that the child, by nature, is a sinner, and will find everything destructive to entertain itself. Therefore, a mother has a heart that never rests.**

# The Curse on the Woman

- **There was no contraception such as in modern time, and so, women were sentenced to submit to their husbands at their sexual whims, and then to bear the children that were born, and then to spend their whole lives carrying, bearing, nursing, nurturing, and then carrying the load of love that watched those children fall into danger after danger and even break their own mothers' hearts.**
- **What we see in third world countries today in some areas of the world is what most of the world has endured through all of its history. In the most poverty-stricken slums of India, you can see mothers sitting with malnourished babies in their arms, scooping water out of a sewer, to give them a drink.**
- **It's hard for women. Throughout history, they have had the children they wanted, and probably the children they knew they couldn't care for or were unable to care for. And if they're still young enough, they know there are more children to come as they submit to the desires of their own husbands.**

# The Curse on the Woman

- **So women, year after year, are faced with this kind of life. In Indonesia, among the Taliabou people, women literally had children by the dozen. They were completely worn out physically, emotionally and mentally at a relatively young age, just trying to sustain all these pregnancies and to care for and nurture and nurse and tend to all these children and all the issues of their lives.**
- **Childbirth throughout human history is dangerous. Most children died and mothers then lived with suffering and sorrow, and their own fear of death and the fear of the death of their children. Although, we have modern medicine today, which in some ways, at least in the developed world, has mitigated the physical trauma of childbirth and the relentlessness of it, and has given woman a measure of comfort, it has not altogether removed the problem, because women still die and babies are still born deformed or born ill or born dead.**
- **There's still that worry and fear that though your baby might not be eaten by a lion, the fear is that your baby might be run over by a car; the fear that your baby would be influenced by the wicked influences (especially of the media) and turn out bad and shatter a mother's heart. So, in general, women have had a hard life.**

# The Curse on the Woman

- **The Rabbis have always believed that the woman is at her pinnacle of joy when she is pregnant. They teach that a mother's highest joy is to carry her baby, because the baby is totally protected. She worries about no evil influences, diseases or illness, or accidents because her womb in the safest place in the universe for her baby. And while she's carrying that baby and feeling that life in her womb, there is a kind of joy and a kind of fulfillment and a kind of exhilaration. Then after birth comes sorrow, the postpartum blues, as they call it. The Rabbis say that the woman is sad because her baby is not there anymore, and there's a level of intimacy that is gone. But more than that, there's a level of protection that is gone and now there's a new reason to fear illness, viruses, germs and all kinds of things. And as the child gets older, the disconnect is more profound, because the child is exposed to greater and greater dangers physically and mentally and emotionally and spiritually. And the mother's heart grows in its fears.**

# The Curse on the Woman

- **Now, the question is: Why is it so? Was this God's original intention? Was God originally designing that women would just have babies and more babies every year of their life? And that those babies would bring upon the women sorrow in the physical pain, and sorrow in watching that little life struggle, try to find life and then, once it has received that life on its own, struggle against all the threats against that life and all the issues that can grieve and break a mother's heart? Was that God's original design? No, it wasn't. That's all part of the curse. It was not part of the original design. "To the woman He said, 'I will greatly multiply your pain in childbirth. In pain you shall bring forth children.'"**
- **The second part of the curse is: "Your desire shall be for your husband, and he shall rule over you." So the curse is in two categories: 1) her relationship to her children and 2) her relationship to her husband. That is the woman's sphere, the sentence of God falls on.**
- **If you have trouble with your children and suffer pain because of your children (physical, emotional and sometimes deep, spiritual pain), and if you struggle with your husband, that is the price sin exacts on all women. Why would God do that? The answer is because God wants to remind you all the time how terrible sin is, and what it's done.**

# The Curse on the Woman

- **It's difficult dealing with children and it's difficult dealing with husbands. It's no easier dealing with a husband in the 21<sup>st</sup> century high-tech world, as it was then. Men are generally insensitive to a woman's needs, if he's at home at all to find out what they are. So here's a mother, continuing giving birth to little sinners, and married to a big one.**
- **What then was God's original intent?**
- **God created man and woman originally in perfection and sinlessness, and they had eternal life and would never grow old, age, become ill, be harmed or die. God told them to be "fruitful and multiply," i.e., have babies in Eden. They would have had babies, who would grow the way Jesus grew – "in wisdom and stature, and in favor with God and man" (Luke 2:52). They would become like a mature Adam or a mature Eve.**
- **They were to populate the earth then. What is clear from verse 16 is that they would still continue to multiply and grow, but this time, death, pain in giving birth and in raising children would be added. They were still going to populate the planet. That hasn't changed.**

# The Curse on the Woman

- **So marriage hasn't changed – it would still be one man and one woman, cleaving together for life, till death do them part (Gen 2:24-25).**
- **"To the woman, He said" -- special word of divine judgment; not natural consequences, but judicial sentencing. Divine justice is very apparent in the sentence because the punishment stands in direct relation to the sin of the woman. It's a penalty consistent with her iniquity. The punishment is calculated to keep awake in woman a direct remembrance of her sin in the garden. Every woman experiencing these areas of difficulty has a constant reminder of the sin of Eve. It's a reminder to all women of the horror of sin in the beginning**
- **Eve sinned in the pursuit of personal enjoyment. She wanted a joy that she thought was being withheld from her. So she sinned in the pursuit of personal enjoyment, personal fulfillment and personal satisfaction. And now, in seeking personal fulfillment, personal satisfaction, personal joy with a man, she will find the categories of her greatest misery. The curse is the sorrows related to the very place where a woman seeks her highest joy, in her husband and her children. It is into those areas that God speaks his judgment, first in relation to her children.**

# The Curse on the Woman

- **"To the woman He said, 'I will greatly multiply your pain and childbirth', or 'your pregnancies or conception' (mg). The Hebrew literally says, 'Causing to be great, I shall cause to be great' or 'greatly multiply' your sorrow". The idea is intensification. I am going to bring upon you a great sorrow. And that sorrow is going to come in the area of your children.**
- **Before the fall, there wasn't any pain and there wasn't any sorrow. But God is simply saying, "I will give you a great multiplied experience of pain, the likes of which you have never had. God is going to give to the woman multiplied pain, multiplied pain, connected with multiplied conceptions, multiplied pregnancies". The word "your pain," is the same word as in verse 17, translated "toil" in the NAS. It means pain and sorrow. It is a word that encompasses the experience and the emotion. One lexicon translated it this way. "Itstsabown" means everything that is hard to bear. God is going to bring on Eve everything that is hard to bear - in conceptions, and having children. It can include the pain of the actual birth, but it goes beyond that to all the suffering that goes with having children.**

# The Curse on the Woman

- Part of the curse is that the woman's fertility was increased, so that a woman could possibly conceive a child every month. She could be pregnant, have a baby, nurse the baby, and as soon as the baby is weaned after a few months, she's capable of getting pregnant again and again and again.
- Before the fall, it wasn't like that. Maybe a woman could have one baby perhaps every 30 years. How can you postulate that? God created them eternal and if they never died and were supposed to fill the earth, and the earth being the same size now as it was then, and if everybody lived forever, they'd have to go very slow at having babies, or the planet would overflow. Just take Adam and Eve. They lived to over 900 years. They could have filled the earth just with their children, grandchildren, great grandchildren. etc. It's exponential.
- God originally designed childbirth to be an experience much less frequent. There were other wonders to enjoy in His world. Since the fall, however, women can conceive essentially every month, and they can produce a child or have multiple children at one birth every year.

# The Curse on the Woman

- **"In pain you shall bring forth children." This is a different word from the word "pain" earlier in the verse, but it's from the same root. It's just a way of emphasizing it by using a synonym. Conception, pregnancy, childbirth, no longer the way God originally designed them in the perfect paradise. Conception will be multiplied, much more frequent. Birth will be painful. Children will consume a woman's life. And whatever joy she gains from them will be mingled with fears and pain and suffering and sorrow.**
- **What then can a woman do to alleviate the sorrows of this curse? The answer is found in 1 Timothy 2:9-15 where you find that women are not necessarily under God's permanent shadow of displeasure. God has given a blessed promise concerning children.**
- **In Eve, women fell in the act of stepping over the boundary that God had set. And women can be delivered from the impact of that curse, the pain, suffering and sorrow of having these sinners all around you all the time through childbearing as you live a godly life and, raise your children to love the Savior. This is how the curse is mitigated, and you are delivered from its impact.**

# 1 Timothy 2:9-15

*Hosautos*, adv, just as, in like manner

9 Likewise,

KJV *pres act inf, kosmeo*, put in order, ornament;

NAS *kosmios*, well-behaved, respectable, befitting, modest

I want women to adorn themselves

*kosmios*, adj, well arranged, modest, *katastole*, fig. demeanor, deportment  
decent, orderly with proper clothing,

*aidos*, 1x = shamefacedness, bashfulness => an innate moral  
repugnance to the doing of the dishonorable

modestly

*sophrosune*, sobriety, self-control => that habitual inner self-  
government, in its constant reign

on all passions & desires and discreetly,

not with braided hair and gold or pearls

or costly garments,

*alla*

*agathos*

10

**but** rather by means of **good** works,

*theosebeia*, 1x, reverence toward God

as befits women making claim to godliness.

v9a The Proper Adornment or  
Demeanor of the Woman

v10-11 The Proper  
Behavior of the Woman

# 1 Timothy 2:9-15

pres act imp *manthano* = to learn, understand, be informed, increase in knowledge

11 **Let** a woman **quietly receive instruction**

*Hesuchia*, 4x, quietness - description of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others; silence, tranquility (Ac 22:2; 2Th 3:12; 1Ti 2:11,12)

with entire **submissiveness**.

*hupotage*, 4x, the act of subjecting, obedience; not subjugation but subordination; fem noun from *hupotasso* = submission, to rank under (has to do with order & authority, not with value or ability)

v10-11 The Proper Behavior of the Woman

12 **But** *de*  
pres act ind *epitrepo*, to permit, give leave, let

**I do not allow** a woman **to teach**

pres act inf *didasko*, to teach

v12-15 The Improper Behavior of the Woman

v12a-b – The Prohibitions

or

pres act inf *authenteo*, 1x. usurp authority, to act on one's own authority, to exercise authority, to have mastery, to be an autocrat, an absolute master, to be dominating

**exercise authority over a man,**

*andros*, gen. masc sg, *aner*, man

*alla*

**but**

pres act ind *eimi*, to be

**to remain quiet.**

*Hesuchia*, 4x, quietness - description of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others; silence

v12c – The Cure

# 1 Timothy 2:9-15

13 For

v12-15 The Improper Behavior of the Woman

it was Adam who was first created,

*and then*

Eve.

aor pass ind *plasso* 2x, to form, fashion, mold, create. Note: Priority does not mean superiority; here, it means greater responsibility

v13-14 – The Reasons

14 And

*it was not Adam who* was deceived,

*de*  
**but**

the woman being quite deceived,

perf act ind, *ginomai* *parabasis* = stepping over the boundary  
fell into transgression.

aor pass ind *apatao*, 4x = to cheat, beguile, trick, mislead

aor pass ptc *exapatao*, 6x = to deceive completely, to deceive successfully (Rom 7:11; 16:18; 1Cor 3:18; 2 Cor 11:3; 2Th 2:3)

v15– The Alternative

# 1 Timothy 2:9-15

15

**But** *de*  
fut pass ind *sozo*, 3p singular =  
to save; lit. she shall be saved  
**women shall be preserved**

v12-15 The Improper  
Behavior of the Woman

v15– The Alternative

through the bearing of children

aor act subj, *meno*, 120x, to  
remain abide, not depart, stay, live

**if they continue** in **faith**

*Pistis*, 244x, conviction of the truth of anything, confidence, faith, trust, reliance on; as the essential Christian religion (the) faith; as a Christian virtue, especially along with hope and love characterizing believers; objectively, as the content of what is believed doctrine, (the) faith (RO 1.5; JU 3). Biblical Faith has 3 elements: (a) the conviction which comes from hearing God's Word, (b) a personal heart surrender to that conviction, (c) a conduct inspired by such conviction & surrender

and  
*agape*  
**love**

and *hagiasmos* = consecration,  
sanctification of heart and  
life, the living of a godly life

**sanctity**

with **self-restraint.**  
*sophrosune*, self-control (s. v9)

# 1 Timothy 2:9-15

- But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint. (NASB)
- But women will be saved through childbearing - if they continue in faith, love and holiness with propriety. (NIV)
- Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty. (RSV)
- Nevertheless she will be saved in childbearing if they continue in faith, love and holiness, with self-restraint. (NKJV)
- Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (KJV)
- Yet she will be saved through childbearing- if they continue in faith and love and holiness, with self-control. (ESV)

**Greek: she shall be saved**      sothesetai      3 p singular fut. pass. ind.  
**if they continue**      ean menosin      3 p plural aor. act. subj.

# Titus 2:3-5

*katastema, 1x* = demeanor, deportment

3 Older women likewise are to be reverent in their behavior,

*presbutis, 1x, aged women* *Hieroprepes, adj, 1x* = that which is suitable to holiness, reverence, temple-like, as befitting men, places, actions or sacred things to God

not malicious gossips

*diabolos, = prone to slander, slanderer, one who falsely accuses people without any reason; used of the devil; false accuser*

nor enslaved to much wine,

*perf. pass. ptc. douloo = to be in bondage to, to make a slave of, reduce to bondage, to be wholly given up to*

teaching what is good,

*kalodidaskalos, adj, 1x* = a teacher of what is right and good

## Wine Content

Beer - 4% alcohol; Wine - 9-11%; Brandy - 16-20%; Liquor - 40-50% - cf. NT mixture of wine & water ≈ 2.25-2.5% i.e. a sub-alcoholic beverage (MacArthur)

4 that

they may encourage the young women

*neas, adj, new, young, younger, recents*

*pres. act. subj. sophronizo, 1x* = to teach or train someone self-control, to make sane; to train; to think & act soberly, discreetly & in moderation; to moderate, to control, curb, discipline; to hold one to his duty; to admonish; to exhort earnestly

*philandros, adj, 1x* = husband-loving; to be fond of one's husband; fond or affectionate as a wife

to love their husbands,

*philoteknos, adj, 1x* = children-loving; to be fond of one's children / offspring

to love their children,

# Titus 2:3-5

*sophron, adj, 4x* = discreet, sober, sane, temperate, self-disciplined in one's freedom, self-restrained in all passions & desires; sound in mind, i.e. self-controlled

5

to be sensible,

\* In a Jewish household, the married woman had to grind flour, bake, launder, cook, nurse children, make the beds, spin wool, keep the home & be responsible for hospitality & the care of guests.

*hagios, adj, 8x* = chaste, innocent, modest, clean, freedom from defilements or impurities

pure,

*oikourgos, adj, 1x* = working at home, caring for the house, keeper of the house, housekeeping. Some MSS

workers at home,

have *oikouros* = a keeper at home, a stayer at home, i.e. domestically inclined

*Agathos, adj*, of good constitution or nature, good, benevolent, profitable, useful, joyful, happy

kind,

pres. mid. ptc. *hupotassomai* = to arrange under, to subordinate, to subject one's self. A Greek military term meaning "to arrange (troop divisions) in a military fashion under the command of a leader". In non-military use, it was a "voluntary being subject to their own husbands, attitude of giving in, cooperating, assuming responsibility & carrying a burden"

that

pres. pass. subj. *blasphemeo* = to blaspheme, to slander, revile, to hurt the reputation of, to speak evil of, to speak

lightly of sacred things

the word of God may not be dishonored.

# 1 Timothy 5:14

Therefore

*neos or neoteros, 24x*

I want younger widows

pres. mid. ind.  
*boulomai*, to will,  
to desire to

pres. act. inf. *gameo*, 29x,  
to get married

pres. act. inf. *teknogoneo*, 1x,  
*begat or bear children*  
bear children

pres. act. inf. *oikodespoteo*, 1x, to be head or  
master of a house, to rule over the house, to  
manage the household

keep house

and

pres. act. inf. *didomi*

give the enemy no occasion for reproach

pres. mid. ptc. *antikeimai*, 8x,  
to oppose, to be an adversary

*charin*, on account of, because of  
*loidoria*, 3x,  
abuse, railing

*aphorme*, 7x, a starting point, a  
base of operations, an opportunity

\* Jewish formal law and accepted Jewish custom undoubtedly agreed that a widow's remarriage was both permissible & desirable and she was only required to wait long enough for it to be ascertained that she was not already pregnant at the second marriage.  
\* There were in Judaism, however, some groups who considered a widow's abstinence from remarriage to be a pious & proper act.

“I will greatly multiply or multiplying I will multiply; i.e. I will multiply thy sorrows, & multiply those sorrows by other sorrows, & this during conception & pregnancy, & particularly so in parturition or child-bearing.”

Copyright © Cecilia Perh 2004

## GENESIS 3:16

To the woman

idea is intensification, lit. causing to be great, I will cause to be great...

He said,

*rabah* = to increase greatly or exceedingly

“I will greatly multiply

*‘itstsabown* = sorrow, labor, hardship, toil (also in 3:17) everything that is hard to bear (in conception) Your pain in childbirth

In pain *‘atseb* = sorrow, hurt, toil, labor, hardship *herown* = conception, pregnancy

you shall bring forth children

Yet *t’shuwqah* 3X = orig. stretching out, after, a longing, desire or craving; comes from an Arabic root = “to compel, impel, urge or seek control over”

your desire shall be for your husband

And

he shall rule over you

*mashal* = to have dominion, to reign; = to govern (used of kings) *LXX kurieuo* = to lord over c.f. Gen 1:28 *radah* = to tread down *LXX katakurieuo* = to completely dominate over

## GENESIS 4:7

“If you do well, will not *your countenance* be lifted up?

And

if you do not well, sin is like a crouching beast “hungering, intent upon” Cain

sin is crouching at the door and *t’shuwqah* its desire is for you,

but

you must master it

## Song 7:10

“I am my beloved’s and his desire is for me.”

*t’shuwqah* – in the original sense of stretching out after; a longing: - desire

root = *shuwa* - a primary root, to run after or over, i.e. overflow; to run after in order to overflow

\* It comes from an Arabic root that means “to compel, impel, urge, or seek control”

## Three possibilities

1. woman longs for her husband, desiring his approval - **psychological**
2. woman has physical passion for her husband - **sexual desire / physical**
3. woman has a desire to overflow her husband, i.e. control him, have the mastery over him

Gen 1:18 – sun & moon to rule over day & night  
Gen 4:7 – Cain to master sin in his life  
Gen 24:2 – Eliezer to manage all Abram’s material goods  
Gen 37:8 – first-born to direct all affairs of a large family  
Gen 45:8, 26 – Joseph’s administration of Egypt  
Dt 15:6 – Israel to reign over the nations

Jdg 14:4; 15:11 – oppressive rule of one people over another  
Prov 22:7 – supremacy of rich over poor  
Isa 14:4 – of a fierce king over an oppressed people  
1 Kgs 4:4-21 – leadership of a league of nations  
Psa 89:9 – the rule of God in providence  
Prov 16:32 – the power of self-control

# Your Desire Shall be for your Husband

- **"Your desire shall be for your husband." Some have suggested that this means a sexual desire. That's certainly not a punishment, and that was something God gave them before the This means something else. This means that her desire is going to be something negative, something that reflects separation and alienation. Enmity was put between the serpent and the woman. Enmity was put between the wife and her husband and later on, the man and the ground. She can't do what she wishes, because her husband rules over her. Whatever she wishes, whatever she desires, is subject to his will. She won't always get what she wants. She won't always have what she desires. She's going to have desires and dreams and ambitions that aren't going to be fulfilled because her husband does not have a perfect love for her, or a perfect understanding of her, and he's going to rule her in ways that lack compassion and sympathy.**
- **The word "desire" comes from an Arabic root, meaning "to seek control." Literally, it could read you shall seek control over your husband. You will desire to exert your will. That is a sign of the curse. You will desire to take charge, to be in control, to master.**

# Your Desire Shall be for your Husband

- **That desire shows up in various women in various ways. Some of them it's a quiet, silent desire that smolders. With others, it is a shouting. And women are, very often, hostile to men. Sometimes, that hostility takes the attitude of coldness, indifference and apathy. Because she can't achieve what she wants, she eventually becomes totally indifferent and apathetic toward the man.**
- **About the time of the apostle Paul, there was a liberation of women movement going on in the world of the apostle Paul. Women were shaving their heads and going around bare-chested with spears in their hands, and trying to prove that they could do everything men did. There's always been that kind of movement in history, because it's reflective of this curse. The man has to deal with the fact that his wife wants to control him.**
- **Now, the ideal situation, according to 1 Peter 3, is that a woman would manifest a "meek and quiet spirit" and that she would submit to her husband as Sarah did to Abraham.**

# Your Desire Shall be for your Husband

- **"And he shall rule over you." The word "rule", "mashal", means to dominate or to reign, to install in office. The idea is that the woman seeks to overthrow the rank of her husband. As she seeks to twist the divine order, master her husband, and seek control over him, her husband dominates her. As the woman tends toward rebellion, the man tends towards despotism - the battle of the sexes. That's why there's conflict in marriage.**
- **Compare with Genesis 4:7, the same exact word for desire, "*teshuwqah*" - The woman has the same desire for the man that sin has for Cain; a desire to control, a desire to have its way. And the husband has the same need to control his wife that Cain had to control sin. Eve usurped Adam's authority and took over the leadership, and he submitted to her. Thus he was sentenced to deal with such rebellion on a permanent basis. As the wife seeks to have her way, the husband resists and tries to maintain his control, and that, of course, is not always balanced or loving and kind. And therein lies the conflict of marriage that is so universal. Man no longer has harmony in the home. She no longer follows graciously.**

# BREAK TIME

- BREAK TIME

# Your Desire Shall be for your Husband

- One of the great scholars, Old Testament scholars, is E. J. Young says: "In many parts of the world, the role of woman has been reduced to that of virtual slavery."
- You're not going to eliminate male oppression or eliminate female rebellion. Therefore, you're not going to eliminate divorce, and terrible conflict in marriage. Conflict will always be there, part of the sentence, that's the payment for sin. And God, by doing that, gives to all people a constant reminder of what sin produces.
- Is there hope for some relief from this? It's in Ephesians 5. There is no relief from this apart from Christ. Only in Christ, will you find marriages and relationships that are filled with joy, fulfillment, happiness, love and satisfaction, to the point where they never consider anyone else because they are so totally fulfilled with each other; where the friendship is the best friendship, where the love is the deepest. Rarely will you ever find that outside the realm of Christianity. Sad to say, even within the realm of Christianity, there are many who do not take advantage of what God has provided.

# Ephesians 5:15-33

15 Therefore

*pres. act. ind. peripateo = to conduct one's life*

be careful how you walk,

*pres. act. ind. or imp. Blepo = see, guard, take heed*

*asophos, 1x = foolish*

not as unwise men

*akribos accurately, diligently*

but as wise, *pres. mid ptc exagorazo, to buy up out of the market place, seizing the opportunity, buying back, redeeming*

16

*sophos, skilled, learned, cultivated* making the most of your time, *kairos, opportunity, season*

because the days are evil.

17 So then

*pres. mid imp. ginomai*

*aphron = without reason or understanding, senseless, acting rashly; refers to imprudence or folly in action*

*poneros, adj, full of labors, annoyances, hardships; bad, evil, wicked, active evil*

do not be foolish,

but *alla* *pres. act. imp. suniemi = to set or join things in your mind, to understand, the ability to bring things together & see them in relation to one another, ie, make use of your reasoning power*

understand what the will of the Lord is.

*Ancient Greek religions believed that drunkenness induced a state of hypersensitivity that catapulted you into communion with the deities*

18 And

*Thelema, desire, purpose, pleasure*  
*pres. mid imp. methusko, 3x, to be*

*me drunk, intoxicate*  
do not get drunk with wine,

for that is dissipation, *asotia, 3x, excess; of one who can't save or spare, thus one who extravagantly squander his means - denotes a dissolute, debauched, profligate manner of living*

but *alla*

# Ephesians 5:15-33

The idea is of control

- 19** be filled with the Spirit,  
*pres. pass. imp. Pleroo, fill full* **speaking** to one another in psalms and hymns and spiritual songs,  
*pres. act. ptc. laleo* **singing** *pres. act. ptc. aido* **and**  
*pres. act. ptc. psallp* **making melody** with your heart to the Lord;  
*songs of praise* *any kind of song, but esp. lyric poetry*  
*sacred poetic compositions whose primary purpose is to praise*
- 20** always giving thanks for all things  
*pres. act. ptc. eucharisteo, to be thankful* **in the name of our Lord Jesus Christ**  
*pres. mid ptc. hupotasso, to line oneself up under, to rank under (mil. term); pri. idea of giving up one's own right or will, ie, subordinate* **to God, even the Father;**
- 21** and be subject to one another  
*phobos, reverence* **in the fear of Christ.**

# Ephesians 5:15-33

22 Wives,

*be subject* to your own husbands,  
as to the Lord.

23 For

the husband is the head of the wife,  
=> Protector, Redeemer, Provider  
as Christ also is the head of the church,

He Himself *being* the Savior of the body.

24 *alla*  
**But**

pres. mid ind. *hupotasso*, to line  
oneself up under, to rank under (mil.  
term); pri. idea of giving up one's own  
right or will, ie, subordinate

as the church is subject to Christ,

so also the wives *ought to be* to their husbands in everything.

# Ephesians 5:15-33

- 25 Husbands,  
*pres. act. imp. agapao, place 1<sup>st</sup> in your affections, love dearly*  
love your wives, *aor. act. ind. agapao*  
just as Christ also loved the church  
and gave Himself up for her,  
*aor. act. ind. paradidomi, to deliver over*
- 26 that  
*aor. act. subj. hagiazo, to make holy, to set apart*  
He might sanctify her, *rhema, the spoken word, reference to gospel*  
*aor. act. ptc. katharizo, make clean, purify*  
having cleansed her by the washing of water with the word,
- 27 that *aor. act. subj. paristemi, metaph. to bring into one's fellowship or intimacy* *endoxos glorious splendor*  
He might present to Himself the church in all her glory,  
*spilos, 2x, a fault, a spot, stain, moral blemish (cf 2 Pet 2:13)*  
having no spot or wrinkle  
*hagios, adj, set apart to or by God, consecrated, morally upright & pure* *pres. act. ptc. echo* or any such thing;  
*rhutis, 1x, metaph. as what mars the fellowship, unity or testimony of the church*  
but that she would be holy  
*alla*  
and  
*amomos, 7x, unblameable, without spot, unchargeable* blameless.

# Ephesians 5:15-33

28 So <sup>pres. act. ind. Opheilo,</sup>  
<sup>to owe, be in debt to =></sup>  
<sup>moral obligation</sup> husbands ought also <sup>pres. act. inf. agapao, see v25</sup> to love their own wives as their own bodies.

29 He who loves his own wife loves himself;  
<sup>pres. act. ptc. agapao</sup> for <sup>pres. act. ind. agapao</sup>  
<sup>aor. act. ind. miseo, detest, pursue with hatred</sup>  
no one ever hated his own flesh,  
but <sup>pres. act. ind. ektrepho, 2x = nurture, bring up</sup>  
<sup>to nourish children to maturity, to rear to</sup>  
<sup>maturity (see Eph 6:4)</sup> nourishes  
and <sup>pres. act. ind. thalpo, 2x = to warm, keep</sup>  
<sup>warm, cherish with tender love, foster with</sup>  
<sup>tender care (see 1Th 2:7)</sup> cherishes it,

30 just as Christ also *does* the church,  
<sup>pres. act. ind. eimi</sup>  
because we are members of His body.

31 For this cause <sup>fut. act. ind. kataleipo, 25x = depart, leave</sup>  
<sup>behind, abandon, forsake, cease caring for</sup>  
a man shall leave his father and mother,

# Ephesians 5:15-33

and *fut. pass. ind. proskallao, 2x = to be glued to, to be joined to (see Mk 10 - in some MSS)*  
shall cleave to his wife;

and *fut. mid. ind. eimi, to be*  
the two shall become one flesh.

32 This mystery is great;  
*mysterion = mystery, a hidden thing, that which is incapable of being discovered by human nature but is revealed by God to His own*  
but

I am speaking with reference to Christ and the church.

33 Nevertheless, *Plen, adv, = in any case, however*  
each individual among you also is *pres. act. imp. agapao, place 1<sup>st</sup> in your affections, love dearly*  
to love his own wife

even as himself,

and *pres. mid. subj. phobeomai, to reverence, to show respect*  
the wife see *to it* that she respect her husband.

# Your Desire Shall be for your Husband

- Here again, in Christ, the curse is softened. When someone is under the control of the Holy Spirit (v18), whose life is filled with worship (v19), and gratitude (v20) for their salvation, when someone lives with reverence to Christ and is able to humbly submit themselves to others, then you see this curse being reversed. Spirit-filled wives will subject themselves to their own husbands as to the Lord. There's no suggestion of inferiority, for in Christ there is "neither male nor female," (Gal 3:28).
- The Lord Jesus is subject to God the Father, but in no way inferior. Neither is the woman inferior to the man, but for the sake of unity, harmony and peace, and God's created design, the wife is commanded to be subject to her own husband, as to the Lord Himself. It isn't the kind of submission that says: I don't like it, but I'm submitting. That's not a heart of submission at all. You submit to your husband the way you would submit to the Lord gladly, happily and willingly.
- Christ is not only "the head of the church," but also "the Savior of the body" - a protector, a rescuer, a preserver, a provider; someone who has your well-being in his heart. He rescued you from trouble, sin, death and hell.

# Your Desire Shall be for your Husband

- **The husband as the protector, makes sure that she is safe, her environment is safe, and that she is exposed only to those things that bring about her well-being physically, morally and spiritually.**
- **The husband, instead of trying to crush his woman, dominate and bring her under control, is to “love (his) wife” - agape, the highest and deepest kind of love, the love of the will, the love of self-sacrifice. The husband has authority, but it is controlled and exercised through love. What a man needs to do is to convince his wife that he loves her so much that he is always concerned with her well-being. That makes his authority soft and warm. And then his authority is her protection, not a threat to her independence.**
- **"Husbands, you are to love your wives, just as Christ also loved the church", sacrificially (He gave Himself up for her). A Spirit-filled husband will give his life up for his wife, as Christ did for the church. There's no tyranny here. There's only sacrifice. He takes the role of protector, guardian, overseer. Secondly, it's a purifying love (v26). Any love which weakens the moral fiber of someone is a false love. Love seeks to sacrifice itself for the other, and to pursue the purity of its object, just Christ did.**

# Your Desire Shall be for your Husband

- It is a caring love (v28-29) – nourishes and cherishes, just as Christ also does the church. "Cherish" in the Greek means to warm with body heat, to soften, to melt. It's used of mother birds sitting in the nest with their little birds all around them.
- It's also an unbreakable love (v31) - the permanent character of a marriage. In spite of the curse, marriage can be the best that life has to offer. The New Testament calls it the "grace of life." That's a way of saying it's the best. Now, we understand sin hit marriage really hard. It hit marriage hard just because everybody in the family is a sinner. The husband is a sinner; the wife is a sinner. The battle rages between husband and wife and parents and children. And the only hope is the power of justification and the power of sanctification - the work of the Spirit of God in the heart.

# 1 Peter 3:1-6

1 *homoios, 30x, likewise, in like manner, equally*  
**In the same way, you wives,**  
pres. mid. ptc. *hupotasso, to subject oneself*  
**be submissive** to your *idios, 113x, one's own, belonging to one self* **own** husbands  
*1st class condition*  
so that even **if** any of them **are disobedient** to the **word**,  
*pres. act. ind. *apeitheo, 16x, not to allow oneself to be persuaded, to disbelieve, to refuse belief & obedience, not to comply with**  
*logos, 330x, here, of human speech*

**they may be won** without **a word**  
*fut. pass. ind. *kerdaino, 17x, to win, to gain; here, to win over to a point of view** *logos, 330x, here, of human speech*  
by the **behavior** of their wives,  
*anastrophe, 13x, manner of life, deportment, conduct, behavior, proper relations with associates*

2 **as they observe** your **chaste**  
*aor. act. ptc. *epopteuo 2x, to be an overseer, to look upon, to view carefully, to be a spectator, to watch over a period of time (1Pet 2:12)** *hagnos, adj, 8x, exciting reverence, venerable, sacred; pure from carnality, chaste, modest; pure from every fault, immaculate; clean*  
and  
*phobos, 47x, fear, terror, reverence* *anastrophe*  
**respectful behavior.**

# 1 Peter 3:1-6

3 And

pres. act. imp. *eimi*, to be

*kosmos*, 187x, an apt  
& harmonious  
arrangement

*exothēn*, adv, 11x, from  
without, outward

**let not your adornment be merely external**

*emphokē*, 1x, plaiting, interweaving, an elaborate gathering of one's hair into knots; using costly & extravagant ways of dressing the hair, probably including interwoven ornaments

- **braiding the hair,**

*perithesis*, 1x, the act of putting around; the adornment consisting of the golden ornaments wont to be placed around the head or body

and **wearing gold jewelry,**

*kardia*, 160x, the centre & seat of  
spiritual life; the soul or mind as it is  
the seat of the thoughts, passions,  
desires, appetites, affections,  
purposes & endeavors; of the  
understanding, the seat & faculty of  
intelligence; of the will & character

*endusis*, 1x, putting on

or **putting on dresses;**

4 **alla  
but**

*anthropos*, 559x, man, mankind

**let it be the hidden person of the heart,**

*krupotos*, 19x, hidden, secret,  
concealed

*aphthartos*, adj, 7x, incorruptible,  
not liable to decay, immortal

**with the imperishable quality of a gentle**

*praus*, 4x, mildness of disposition,  
gentleness of spirit, meekness, controlled  
strength, the humble & gentle attitude that  
expresses itself in a patient submission or  
in response to slander. Meekness toward  
God, is that disposition of spirit by which  
we accept His dealings with us as good, &  
therefore without disputing or resisting. Of  
Jesus (Mt 5:5; 11:29; 21:5).

In the OT, the meek are those wholly relying on God rather than their own strength to defend them against injustice. Thus meekness toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, & that He will deliver His elect in His time. Gentleness or meekness is the opposite of self-assertiveness & self-interest. It stems from trust in God's goodness, & control over the situation. The gentle person is not occupied with self at all. This is the work of the Holy Spirit, not of human will (Gal 5:23).

# 1 Peter 3:1-6

*poluteles, adj, 3x, very costly, excellent, of surpassing value (Mk 14:3; 1Tim 2:9)*

*hesuchios, 2x, (1Tim 2:2), as possessing inward calm, tranquil, quiet, peaceful, at rest*

and

quiet spirit,

*pneuma, 385x, the rational spirit, the power by which a human being feels, thinks & decides, the soul; here, the disposition or temper*

which is precious in the sight of God.

5 For *hagios, adj, 229x, set apart to or for God,*

in this way  
in former times

*pres. act. ptc. elpizo, 32x, to wait for salvation with joy & full confidence, to hopefully trust in*

*morally pure, upright* the holy women also, who hoped in God,

*imperf. act. ind. kosmeo, 10x, to put in order, arrange, ornament*

used to adorn themselves,

*idios, 113x, one's own, belonging to one self*

being submissive to their own husbands;

6 Thus

*aor. act. ind. hupakouo, 21x, to listen, to harken, to obey, be obedient, to submit* *pres. mid. ptc. hupotasso*

Sarah obeyed Abraham,

*kurios, 748x, he to whom a person or thing belongs, about which he has power of deciding, master, lord, possessor & disposer of a thing, the owner*

*pres. act. ptc. kaleo, 146x, to call, to name*

calling him lord,

*teknon, 99x, spiritually, a convert, a follower, a disciple, of those characterized by some condition or quality*

and

*aor. pass. ind. ginomai, 678x*  
you have become her children

if you do what is right


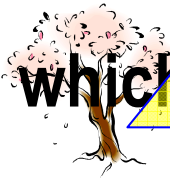


*pres. act. ptc. agathopoieo, 11x, to do good or right*

*pres. mid. ptc. phobeomai, 93x, to be afraid, to have fear, to put to flight by terrifying, to be struck by fear, to be seized with alarm; perturbation of spirit caused by any passion, but more especially by fear*

without being frightened by any fear,

*ptoesis, 1x, to be afraid of with terror, frightening, terrifying, terrifying intimidation (active sense), something fearful or alarming (passive sense)*

## Genesis 3:8-24 – The Judgments of God

3:17 Then to Adam  He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it!'"   

Cursed is the ground because of you;

In toil you shall eat of it

All the days of your life. 


3:18 "Both thorns and thistles it shall grow for you" 

And you shall eat the plants of the field; 

## Genesis 3:8-24 – The Judgments of God

3:19

By the sweat of  your face

 You shall eat bread,

 Till  you return to the ground,

**Because** from it  you were taken;

**For**  you are dust,

And to dust  you shall return."