

Genesis: The Book of Beginnings

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


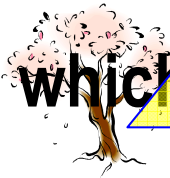


Author: Moses

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

Genesis 3:17-24 – The Judgment on Man

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."

The Curse on the Man

- **A man was not deceived like the woman. He chose to disobey God willfully and premeditatedly; chose to do what his wife wanted him to do. He chose his wife over the word of God. And he, not the woman, as the head of the union and the head of the race, was held culpable for the sin. That's why in Adam we die, rather than in Eve. He is the head of that union and the head of the race. Paradise was lost then for all time for all humanity. The whole race became sinful.**
- **The curse is something beyond just decay and disorder and disease, death, destruction. Just as the woman was cursed in her relationship to her children and her husband, so also is Adam cursed in his world, the field and the work place. Just as she struggles with the reality of sin in the home, he struggles with the reality of sin at work.**
- **The reason for the curse is "Because you listened to the voice of your wife, and you have eaten from the tree about which I commanded you, saying, 'You shall not eat from it.'" Women have always had great power over men, the power of influence, rather than the power of authority.**

The Curse on the Man

- The man is indicted by God for premeditated, willful disregard for God's clear word. The woman was thoroughly deceived but Adam was not.
- Notice that the curse isn't particularly on the man personally, but on the sphere of the man, as in the case of the woman. Man, the king of the earth, becomes subordinate to dirt. The ground feels nothing. "Cursed is the ground." The ground is senseless, inanimate. It doesn't know anything or feel anything. But the man feels it. The ground is "adamah," because the man comes from the ground and it's out of the ground that man draws his life.
- The curse is indirectly on them both, and it affects the spheres in which they live, the home and the field. For her, the pain comes in her relationship between her children and her husband. For him, the pain comes in his relationship with the ground as the battle for bread is waged. The woman engages in the battle for the holiness and the happiness of the family. The man engages in the battle for the food and support of the family. Man's life is not going to be easy, for the very ground which provides sustenance for him and his family will not willingly submit to him. Life becomes hard work. The joy of paradise is gone.

The Curse on the Man

- In Chapter 2 of Genesis that Eden was well watered and incredibly fertile. It was free from weeds, thorns and thistles, and from drought. All Adam had to do was just pick its treasures and enjoy them without exerting himself. A cursed ground is the opposite - lack of water, problems with the soil, weeds, the weather, and with destructive animals birds, organisms and insects. The earth will yield rich and wonderful variety for man to enjoy, but in order for that to happen, it's going to take a tremendous effort to get that bounty out of the ground.
- Some day, the world is going to see an earth where the curse has been removed. This will happen when Christ Jesus comes back and regenerates and renews the earth and inaugurates the Millennial kingdom but until that time, this ground is cursed. And man, in order to get out of it what he needs to support his life and feed his family, is going to have to toil.
- **"Cursed is the ground because of you. In toil you shall eat of it all the days of your life."** Toil is "itstsabon" and means misery, sorrow, or toil. Human labor is in view. It's all the work in which man engages. In that day, it was only agrarian work in order to produce the "bread of painful labors" (Ps 127:2), a lifetime of work, toil and effort

The Curse on the Man

- Adam was to toil "all the days of your life", for 930 years! He would never be able to forget the impact of sin. And every man who goes to work to provide for his family is living out the illustration of how painfully sin affected life. God intended for us to have a permanent vacation at no cost with no effort, and he botched it up for the whole race. But now that we're all sinners, we need to work.
- The curse on man was sweat, labor, work, toil. And for men, life is work. And even when man doesn't work, is retired or has enough money to support himself, he still lives on the work of others. Every meal you eat is the product of the labor of some who tilled the soil, planted the crop, protected its development, or who nurtured the animals that provide for your food. We live, essentially, by work.
- It's hard for us living in the 21st century to get a grip on this, because we have it so good. But for most of the world today and through all of human history up until modern times, life was essentially a battle for bread. There really wasn't any such thing as "lifestyle," unless you were the king, royalty or nobility. You basically had the clothes on your back. You lived in whatever place you could find to live, and you existed every day to try to work to provide something for your family to eat.

The Curse on the Man

- **If you go back, for example, to the 13th century or 14th century in Europe, you would find that the death rate was so close to the birth rate, the population grew at about 17 percent per year. Population would only double every 425 years because most babies died, and life expectancy was about 30 years of age. It's only in the 1980s, population grew at 42 percent, significant increase; and in the 1990s, at about 51 percent. We have it much better off.**
- **If you were to go back, for example, to the 18th century and check in on British Queen Anne, who lived from 1665 to 1714, she had it as good as anybody in the world could have it as the Queen of England. She was pregnant 18 times! Before modern times there were essentially no ways to prevent pregnancy, other than abstinence, and so women were prolifically pregnant, and that was part of the curse, part of the suffering. Only in five of her 18 pregnancies, did the children survive birth. None of them survived childhood. All 18 died before they could reach adulthood. Not only did she go down as it were to the edge of death in bearing that child, but when all of that was said and done, she lost them all. Imagine the pain she endured!**

The Curse on the Man

- **If you were to turn to the man's side in the 18th century, for example, in France, 18th century French farming produced about 345 pounds of wheat per acre. Modern American farmers produce about six times as much, about 2,150 pounds of wheat per acre. Early 15th century French farmers produced about 2.7 to 3.7 pounds of wheat per man hour, and the rate fell by about half over the next two centuries. Modern American farmers produce about 857 pounds per man hour, as compared to 2.7, about 230-310 times as much as their French counterparts. French farmers worked very hard just to barely eke out a living. It became very difficult to sustain life when productivity in wheat fell below 2.2 pounds per man hour. But for most of the 350 years from 1540 to 1890, productivity was well below that level. That's partly why there was a French revolution. People were starving to death. That's how it has been for most of the world for most of human history.**
- **Even today, on television from time to time, we see the emaciated millions in Africa and Asia who are still living out that sad scenario, trying to eke out an existence, and mothers having a myriad of babies who perish before they ever reach adulthood.**

The Curse on the Man

- A further detail of this curse is given in Verse 18. "Both thorns and thistles it shall grow for you; and you shall eat the plants of the field." Thorns and thistles will grow by themselves without any help from man. While man has to cultivate the ground to develop the "eseb" (barley, wheat and oats, planned crops), he has to fight at the same time the natural inclination of the ground to develop all the weeds that are being dispersed by the wind and brought in by the birds.
- **"By the sweat of your face you shall eat bread. Because from it you were taken; for you are dust, and to dust you shall return."** God made man out of the same basic components that He made the universe. We're all constructed by atoms, protons, neutrons, et cetera. We are all made up of the smallest particles of which the earth is composed. And in basic terminology, the basic chemical elements of nitrogen, oxygen, calcium, et cetera, became the basic physical elements of the whole universe.
- So death is not really the original end for man, but a tragic punishment for his disobedience.

The Curse on the Man

- **But there is hope in Christ. Just as the home, the domain of a woman and her relationship with her husband is transformed by Christ (1Tim 2:9-15; Eph 5:15-33), so is the husband's relationship with his wife transformed by Christ (Eph 5:15-33; 1 Pet 3:7), and so too is work.**
- **We will look at how a man's relationship is transformed with his wife first.**

“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.”

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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

itsabown = 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

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”

Yet

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 crouching at the door *sin is like a crouching beast “hungering, intent upon” Cain*

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

The Man's Role as Head of the House

Gen 1:26-31; 2:8-25

Man created first
given headship over woman
Both to rule over creation
Woman, the helper suitable for
man to meet man's loneliness

Genesis 3:1-24

Sin entered because Eve took the
lead & Adam listened & followed
v17 he listened to his wife
instead of God

Result: Death, Curses (toil &
sweat), Distortion of
relationships

Gen 1:26,28 – rule, radah, to
tread down

LXX = *katakurieuo*, completely
dominate over

Gen 3:16 – rule, mashal, to
govern (used of kings with kings)

LXX = *kurieuo*, lord over (in Gen
1:18, of the sun & moon ruling)

1 Corinthians 11:3-12

Kephale, head; metaph. origin

The Pattern in the Godhead (v3)

³ But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

1st class condition

The Issue under Discussion (v4-6): Disgracing One's Head

⁴ Every man who has *something* on his head while praying or prophesying, disgraces his head. ⁵ But every woman who has her head uncovered while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved. ⁶ For **if** a woman does not cover her head, let her also have her hair cut off; but **if** it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

A shaved head was a sign of adultery in Cyprus; also used of a harlot or as a sign of mourning.

The Divine Design for Male & Female (v7)

⁷ For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.

“Among Greeks only the *hetairai*, so numerous in Corinth, went about unveiled; slave-women wore the shorn head – also a punishment of the adulterers” (Findlay)

The Origin of Woman (v8)

⁸ For man does not originate from woman, but woman from man;

The Purpose of Woman (v9)

⁹ for indeed man was not created for the woman's sake, but woman for the man's sake.

The Concern of the Angels (v10)

¹⁰ Therefore the woman ought to have ^{ek} a *symbol of* authority on her head, because of the angels.

The Principle of Interdependence (v11)

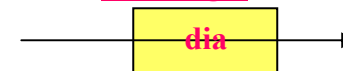
¹¹ However^{ek} in the Lord, neither is woman independent of man, nor is man independent of woman.

The Source of All Things (v12)

ek →

¹² For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

dia



The Greeks (both men & women) remain bare-headed in public prayer. Jews (both men & women) veil when in prayer to God. Jews began wearing head coverings during the 9th century AD although some may already have worn them in NT times. It's common for Roman men to cover their heads while performing religious duties.

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1 Corinthians 11:3-12

God
 ↓
 Christ
 ↓
 Man
 ↓
 Woman

Man - the glory of God
 ↓
 Woman - the glory of man
 ↓
INTERDEPENDENCE
NOT
SUBSERVIENCE

Taking Advice from Wife?

Gen 16

S. suggested
 Ab. listened

Result:

Conflict in family
 Today, conflict b/w
 Jew & Arab

Mistake:

Gen 2:24-25 says 1
 man and 1 woman

Blame?

On man (Gen 16:5)

Gen 3

Eve took lead
 Adam listened

Result:

sin, death, curse,
 distortion of
 relationships

Mistake:

Gen 2:16-17 -
 had a direct word
 from God

Blame?

man (Rom 5:12)

Gen 21

S. suggested
 Ab. told by
 God to listen

Why?

no previous
 word from
 God

* allegory to
 teach
 spiritual truth
 (Gal 4:21-31)

Wife's Role in Giving Advice

- She can and should offer suggestions and advice concerning all matters because she sees another side, and she needs to fulfill her role of suitable helper **BUT** she should not insist on husband acting on her counsel
1. What if husband makes wrong decision or does something bad?
 - regard it as learning experience
 - pray!!
 - trust God (Rom 8:28; 1Cor 10:13)
 2. What if he says, “No!”?
 - learn to make a wise appeal

The Power of An Effective Appeal

You appeal to your husband in the same way you appeal to God

1. Check your relationship with God (Ps 66:18)

Matthew 6:9 - "Our Father"

- usually one opportunity for appeal
- carefully purpose & plan your appeal
- if appeal is rejected, pray & be willing to suffer for doing right (1 Peter 3:17)

2. Check your motives

Matthew 6:9 - "Hallowed be Thy name"

- a. be concerned for His reputation (e.g. Gen 18:23; Deut 9:26-28)
- b. be concerned for His goals (e.g. 2 Sam 20:16-22)

Matthew 6:10 - "Thy kingdom come"

- c. be concerned for His authority (e.g. 1 Sam 17:45; 1 Kgs 20:23, 28)

Matthew 6:10 - "Thy will be done on earth,
as it is in heaven."

Matthew 6:13 - "For Thine is the kingdom
and the power & the glory forever."

3. Choose the right time to appeal

- a. is he free?
- b. are you prepared to be sacrificial?
- c. can you accept whatever decision is given?

4. Give accurate information about yourself and about the matter in question (Phm 10-21)

5. Check your attitudes

Matthew 6:12 - "Forgive us our debts,
as we forgive our debtors"

Do you have the right attitudes of reverence?
loyalty? gratefulness?

6. Use appropriate & effective words/picture words

* Since the very nature of an appeal is against the intention of the authority, pray through your choice of words

7. Always display the right response even if the appeal is rejected

Learn the Art of a Proper Appeal from
Balaam's Donkey (Numbers 22)

28 And the LORD opened the mouth of the donkey, & she said to Balaam, "What have I done to you, that you have struck me these 3 times?" 29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" & he said, "No."

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4 Things Will Happen If You Do It God's Way

1. husband changes
2. husband asks about the problem again
3. God lays it on your heart to bring the matter up
4. God changes your heart

Reasons Why Husbands Don't Listen to Wives

1. because of upbringing & culture
2. because of his fragile ego
3. because you may have assumed leadership in the areas God has assigned for him & it's easier to let you continue to lead
4. because of a lack of understanding of what Biblical headship is

Wife's Role in Giving Advice

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The Man's Role as Husband of His Wife (Ephesians 5:15-33)

A. He is to love his wife (Eph 5:25)

1. as Christ loved the church

2. as his own body, as himself (v28-30)
 - a) he is to nourish his wife (v29)
pres act ind, *ektrepho*, to rear to maturity
 - b) he is to cherish his wife (v31)
pres act ind, *thalpo*, to foster with tender care

B. He is to cleave to his wife (Eph 5:31)

fut pass ind, *proskallao*, be glued or cemented to

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 **songs of praise** **any kind of song, but esp. lyric poetry**
speaking to one another in psalms and hymns and spiritual songs,
pres. act. ptc. laleo **sacred poetic compositions whose primary purpose is to praise**
singing
pres. act. ptc. aido
and
pres. act. ptc. psallp
making melody with your heart to the Lord;
- 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 1st 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*
but that she would be holy or any such thing;
alla *rhutis*, 1x, metaph. as what mars the fellowship, unity or testimony of the church
and
amomos, 7x, unblameable, without spot, unchargeable
blameless.

Ephesians 5:15-33

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

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

30 just as Christ also *does* the church,
^{pres. act. ind. eimi}
because we are members of His body.

31 For this cause ^{fut. act. ind. kataleipo, 25x = depart, leave}
^{behind, abandon, forsake, cease caring for}
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 1st 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.

The Man's Role as Husband of His Wife

A. He is to love his wife (Eph 5:25)

1. as Christ loved the church

Agapao => an act of the will, a willing to love, flows from God □ dependent on your relationship with God

How to Show Love for Your Wife

- a) Christ expressed His love for the church
- b) He was tender with His bride
- c) He gave Himself up for her (v25)
- d) He sanctified her, i.e., protected her holiness (Eph 5:26-27)
- e) He forgave the church

2. as his own body, as himself (v28-30)

a) he is to nourish his wife (v29)

**pres act ind, *ektrepho*,
to rear to maturity**

b) he is to cherish his wife (v31)

**pres act ind, *thalpo*,
to foster with tender care**

B. He is to cleave to his wife (Eph 5:31)

fut pass ind, *proskallao*, be glued or cemented to

Colossians 3:19 – The Man's Role as Husband

*andres, nom masc pl, aner,
man, husband*
Husbands,

gunaikas, acc fem pl, gune, woman, wife

love your wives,

pres act imp agapao, love dearly, place 1st in your affections

and

pres mid/pass imp pikrano, 4x, to become bitter, be harsh, become irritated with

do not be embittered against them

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C. He is not to be embittered toward his wife (Col 3:19)

pres mid/pass imp, *pikrano*,
to make bitter, to become bitter

a) middle - subject participates in action

- how can a husband make his wife bitter?

b) passive - subject is acted on

- how can a wife make her husband bitter?

1 Peter 3:7 – The Man’s Role as Husband

andres, nom masc pl, *homoios*, in same manner,
aner, man, husband *equally, in the same way*

You husbands likewise,

gnosis, knowledge, signifies in general intelligence, understanding, moral wisdom such as seen in living the right way; *kata gnosisin*, “with an intelligent recognition of the nature of the marriage relation” (Vincent)

pres act ptc *sunoikeyo*, 1x, to dwell with, of domestic association, of intercourse between a husband & a wife

live with your wives in an understanding way,

asthenes, 25x, weak, feeble, infirm, sick, delicate, helpless

skeuos, vessel, container, of one’s body or one’s wife

as with a weaker vessel,

gunaikaios, 1x, of or belonging to a woman, feminine, female
since she is a woman;

“*Gunaikēiōi* here is an adjective (female, feminine) from *gunē* (woman, wife). She is termed “the weaker” (*tōi asthenesterōi*), not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness” (Rob)

and

pres act ptc *aponemo*, 1x, to assign, portion out, show (of respect)

grant her honor

time, 43x, a valuing by which the price is fixed; honor which belongs to or is shown to (by reason of rank or state of office), deference, reverence

sugkleronomos, 4x, joint heir, one who obtains something assigned to himself with others, a joint participant

charis, 156x, grace, good-will, loving kindness, favor, of God’s merciful kindness & favor by which He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge & love & obedience

as a fellow heir of the grace of life,

zoe, 134x, the absolute fullness of life, both essential & ethical

so that

proseuche, 37x, prayer addressed to God, a request for help, usually in the form of a petition, wish or vow

your prayers may not be hindered.

pres pass inf *egkopto*, 4x, to prevent, detain, to cut into, to impede one’s course by cutting into his way (see Rom 15:22; Gal 5:7; 1Th 2:18)

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D. He is to live with his wife in an understanding way, as with a weaker vessel, since she is a woman (1Pet 3:7a)

E. He is to grant her honor as a fellow heir of the grace of life (1Pet 3:7b)

Why: so that your prayers may not be hindered

The Man's Role as Provider for His Family

Ground cursed for man's sake

Why? because of sin, man would find time heavy on his hands; needs to be occupied

How Many Days to Work?

Ex 34:21 – work 6 days, rest 1 day

Man's Responsibility to Work

1 Tim 5:8 - failure to provide for family = denied the faith
= worse than an unbeliever

2 Thess 3:7-12

NO WORK = NO EAT
= leading an undisciplined life

Woman's Role in This Area

- subject self to husband's provision
- live within his means
- pray for him and encourage him in his work => communication is essential
- handle money wisely

Why Have Men Abdicated This Responsibility?

1. reversal of roles – woman, the better provider; film show “Mr. Mom”
2. women demanding equal rights, fear of depending on husband because of lack of trust

Man as Provider

- The ground was cursed for man's sake. Man, now a sinner, would find time heavy on his hands. He needed something to occupy him, to keep him busy, and to keep him out of trouble. Therefore, God made man responsible to provide for his family.
1. Exodus 34:21 – “You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest.”
 2. 1 Timothy 5:8 – But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.
 3. 2 Thessalonians 3:7-12 – ⁷ For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, ⁸ nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we might not be a burden to any of you; ⁹ not because we do not have the right *to this*, but in order to offer ourselves as a model for you, that you might follow our example. ¹⁰ For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat. ¹¹ For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. ¹² Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

The Man's Role as Provider for His Family

- **We reproduce after our own kind. If our pattern is defective, so is our product.**
1. **What kind of a role model was your father as a provider? What was your father's attitude toward earning a living?**
 2. **What kind of a role model was your father as a husband? What kind of a relationship did your father have with your mother? How did he treat her, respond to her needs, handle their differences, etc.?**
 3. **What role did your father play in the upkeep of the home, repairs, yard work, housecleaning, cooking, laundry?**
 4. **What was your father's relationship to you and to any brothers or sisters? Did he help care for you, play with you, spend time with you?**
 5. **What things are true of both of your father and you?**
 6. **What did you learn from your dad about God and about the Word of God?**
 7. **How different are you from your dad?**
 8. **Who has the greater influence on you, your mom or your dad? How? Why?**

How to Reverse the Curse on Man?

Titus 2:9-10

- “**Urge** bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.”
- **All of a sudden, work becomes an environment in which I can demonstrate my salvation. Work becomes the realm of witness. I can work in such a way that people around me are going to see that God has saved me, delivered me from sin.**

How to Reverse the Curse on Man?

Colossians 3:23-24

- **"Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve."**
- **Work takes on a completely different perspective in Christ. When you work in Christ, you work with submission, honesty, loyalty. You work for the sake of witness, as worship and for the sake of eternal reward. Now you can find in your work, not that sad cycle of meaninglessness, but the joy of doing something so eternally purposeful.**

BREAK TIME

- BREAK TIME

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."

3:20 Now the  man called his wife's name **Eve**, **because**  she was the  mother of all *the* living.

3:21 And the **LORD** God made garments of skin for  Adam and  his wife, and clothed  them.

Genesis 3:8-24 – The Judgments of God

3:22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever" –

3:23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

3:24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.



The Promise of Redemption

- **"Now the man called his wife's name Eve, because she was the mother of all the living."** This is a testimony to Adam's faith. Adam named his wife, Eve, which means "life." God had just imposed death on them and he turns around and names his wife "life." At this time, she was the mother of nobody. Adam is exercising faith in what he does not yet see.
- Between the curse that ends in verse 19 and the naming of Eve in verse 20, Adam became a believer in God. This is the great promise of the gospel; that God will bring one who will destroy Satan, who will crush him, who will bring life to a sinner. Adam didn't see it but he believed it. He believed that out of Eve would come a Savior to destroy Satan and rescue man from the devil's tyranny. And naming his wife "Eve" was an expression of his faith in the promise of God.
- She was the "mother of all the living." Salvation from man's side is to believe God and repent of one's sins. On God's side, it requires atonement. **Verse 21. "And the Lord God made garments of skin for Adam and his wife, and clothed them."** God acted in grace towards the sinner and provided the covering they needed. Here is the picture of atonement where God, through the sacrifice of an innocent animal, guilty, provided a garment to cover sinners.

The Promise of Redemption

- Here is the first look at the substitutionary death of an innocent victim to provide a garment of covering for an unworthy sinner. God Himself chooses the substitute. God Himself executes the substitute.
- God had to provide a suitable atonement to cover our sin, and then He has to hold onto us to keep us saved until we get to glory. So from man's side, faith and hope; from God's side, atonement and security. Those are the essential elements of salvation and you find all four of them here.
- **Verse 22: "Then the Lord God said, 'Behold, the man has become like one of Us, knowing good and evil'"** - not in the sense of knowing good and evil outside of oneself, as God knows it -- God knows evil outside of himself -- but in the sense of knowing good and evil inside. Man has experienced good and evil. He doesn't like evil. He was headed toward death. So the natural inclination if would be for Adam to head towards the tree of life. **"and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever"** - the Hebrew never finishes the sentence. There's an introductory clause, but there's no completing clause. **"Therefore, the Lord God sent him out from the garden of Eden."**

The Promise of Redemption

- **Eternal life as a fallen sinner is what hell is - no hope of deliverance from decay, and wretchedness, a condition where the worm never dies, the fire is never quenched, where you will be weeping and gnashing your teeth forever. If Adam and Eve had remained in the garden, the temptation to overpower death by eating of the tree of life would have been overwhelming. In trying to neutralize the effects of death by eating from the tree of life, they would have sentenced themselves to the most gruesome kind of living, a living hell**
- **Here is further evidence of their regeneration, their justification and their salvation. God prevents them from ever going to hell. "Therefore, the Lord God sent him out from the garden of Eden."**
- **This is a wonderful picture of security. We aren't yet ready for His presence, but He prevents us from ever being damned. We aren't yet ready for entering into the Holy of Holies. We can't go into His presence the way we are. But He will never let us fall. "Now unto Him," Jude 25, "...who is able to keep you from" falling.**

The Promise of Redemption

- **“So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life” (v24).** There was absolutely no access to God's personal presence. For going back into the garden would mean they would go right to the tree of life, and that would "destroy them" forever. He protects them. This is security.
- **And He makes them live in hope, hope of returning to the Garden of Eden after death. Keil-Delitzsch says: "Man must till the ground in which he will, after a short span, decay in the soil which he turns over with his spade. He has before his very eyes his origin and his future. You will die, you will suffer and you will die. But that suffering and that death which will free him to enter the presence of God becomes the source of his hope."**
- **Adam had to wait a long time, but one day, hope became reality. He left that human flesh and entered in a perfect, regenerated spirit into the presence of the Creator; the same for Eve. And there was awaiting them the communion they had so long wished for, and the end of all sin. And so it is for us as well.**

The Man's Role as Head of the House

Gen 1:26-31; 2:8-25

Man created first
 given headship over woman
 Both to rule over creation
 Woman, the helper suitable for
 man to meet man's loneliness

Genesis 3:1-24

Sin entered because Eve took the
 lead & Adam listened & followed
 v17 he listened to his wife
 instead of God

Result: Death, Curses (toil &
 sweat), Distortion of
 relationships

Gen 1:26,28 – rule, radah, to
 tread down

LXX = *katakurieuo*, completely
 dominate over

Gen 3:16 – rule, mashal, to
 govern (used of kings with kings)

LXX = *kurieuo*, lord over (in Gen
 1:18, of the sun & moon ruling)

1 Corinthians 11:3-12

God
 ↓
 Christ
 ↓
 Man
 ↓
 Woman

Man - the glory of God
 ↓
 Woman - the glory of man
 ↓
INTERDEPENDENCE
NOT
SUBSERVIENCE

Taking Advice from Wife?

Gen 16

S. suggested
 Ab. listened

Result:

Conflict in family
 Today, conflict b/w
 Jew & Arab

Mistake:

Gen 2:24-25 says 1
 man and 1 woman

Blame?

On man (Gen 16:5)

Gen 3

Eve took lead
 Adam listened

Result:

sin, death, curse,
 distortion of
 relationships

Mistake:

Gen 2:16-17 -
 had a direct word
 from God

Blame?

man (Rom 5:12)

Gen 21

S. suggested
 Ab. told by
 God to listen

Why?

no previous
 word from
 God

* allegory to
 teach
 spiritual truth
 (Gal 4:21-31)

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