

The Garden of Eden Part 7: Blame and Punishment;

(Presented on 7/15/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at: <https://www.youtube.com/watch?v=jX79-b3pN6A&t=155s>

***Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

We are in part seven of our series on the Garden of Eden. I want to begin today by circling back to what we covered last week in order to get our bearings straight and set the stage. So, from last week, this is what we read—⁸ **And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ Then the LORD God called to Adam and said to him, "Where are you?" ¹⁰ So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself"** (Genesis 3:8-10).

To recap what we looked at last week: Adam hears the voice of the Lord, which we know is the righteousness of God. Adam heard the righteousness of God; He heard the Torah of God. Adam heard the Law which is Yeshua. This is what he heard when he heard the voice of the God: Yeshua who is the Word made flesh.

Now what is fascinating is that despite being clothed with the garments he made to cover his nakedness and shame, the second when Adam heard that voice he ran; he got out of there. What did that tell us? It told us that he couldn't right the wrong; he couldn't cover his own sin. The only one who is able to do that is the Lord Himself.

There is something else here that I want to briefly get into before we hit verse 11 and it's really something that builds into what we've been talking about in this series. That is this: notice that when the Lord God comes into the garden He doesn't call out to the serpent, nor does He call out to Eve. He calls out to Adam.

Isn't that interesting! Why? Because Adam was the one who was commissioned to protect the garden. He was the one who was commissioned to protect his household; he was the head of the house. He was commissioned to be the guardian of his marriage. So, when the Lord came into the garden, Adam is the one He called to. This just further supports what we've already covered in regard to that aspect, and that's why all sin has been ascribed to Adam and not to Eve.

Moving on to Genesis 3:11-12—¹¹ **And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" ¹² Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."** Notice how Adam doesn't blame the serpent. It never comes up at all.

I want you to think of this as a courtroom. What just happened is that the Lord called the witness to take the stand because He wants to hear his testimony. So when Adam comes to give his testimony, he doesn't even mention the serpent. Instead, he points to the woman. Notice that he specifically says—**The woman whom You gave to be with me.** There's a play on words. Notice the statements—**you gave**— and therefore—**she gave.** So the reality is that Adam points to the woman, but he blames God—**The woman whom You gave to be with me, she gave me.** What Adam is really saying is, “Lord, this really kind of falls on You.” This is what Adam is doing. And remember that he is frightened for his life; remember that he was hiding because he was terrified. There's no question about that.

Now, what we're going to find is that, once the Lord hears this, there's no cross-examination. There's nothing. There's no further inquiry. God ends it and moves on. Adam has mentioned Eve, so the Lord has withdrawn from Adam, and now He approaches Eve, and this is what we read—**And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate" (Genesis 3;13).**

So Adam points to the woman, and the woman points to the serpent. We are moving in the very reverse order that this all began. It began with the serpent coming to the woman and getting to Adam; now we're to Adam going to the woman who is going to the serpent. This is interesting. Right?

I want to point out something in regard to the approach that the Lord has with Adam and Eve. You can see there is an undertone of care and concern that's exhibited by God coming to them and asking them the questions. Now here's what's interesting: the woman points to the serpent, so the Lord is not going to further question her. He is going to do the same thing with Eve that He did with Adam, “That's it. I heard your testimony.” Now, He is going to the serpent.

What you are going to see, however, is that God does not afford the serpent the same care and concern. He comes to the serpent, but notice that there is no questioning. All He does is declare judgment. This is powerful! Look at what happens as we move to Genesis 3:14—**So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go."**

You notice here that the Lord curses the serpent with such a curse that he's cursed more than any beast of the field. Just step back for a second and think about what that means. What does it really mean to be cursed more than any beast of the field? When you understand who the serpent is, his history, his background, and what level he was at, and you start to understand where the beast of the field ranks in the scenario, only then do you recognize how dramatic this statement really is. Satan wasn't just a literal serpent; he was an angel of dawn. He wasn't just any angel of God; he is arguably one of the highest, most prolific angels that has ever existed in heaven. Think about this backdrop.

I want to help you put this into perspective. To do so, I am going to take you to the book of Ezekiel because if we have this background then you're really going to appreciate what is being said here. Ezekiel 20:12—**Son of man, take up a lamentation for the king of Tyre.** You need to understand that this name is symbolic of HaSatan (Satan). You're going to see that this is true as we continue on; there's no debate here about who we're dealing with.

Remember we have talked about how biblical prophecy can be layered. There can be an inaugurated eschatology with the prophecy. In other words, when the Bible gives a prophecy, there can be a

practical application during the days, but its ultimate fulfillment and completion won't come until the future, and obviously it will be ended with a different set of characters. Such is the case here.

We could also use Isaiah 7:14—**Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.** Well, when we continue reading on to the end of the text, you find out that the prophetess gives birth to a son, and she gives him the name, Mahershalalhashbaz.

And what you find is that this Mahershalalhashbaz that was raised up as a sign wasn't the ultimate fulfillment. If you continue reading, there's a description of this Immanuel. We find that description in Isaiah 9:6-7—**⁶ and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷ Of the increase of his government and peace there shall be no end.**

If you think about that reality, it goes way beyond this Mahershalalhashbaz. So, this is an example of an inaugurated eschatology. Certainly there would have been components of this prophecy that were practical applications during the day, but it goes way beyond that.

So with that said, let's continue in Ezekiel 28:12-13—**¹² Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the LORD God: "You were the seal of perfection.** So right off the bat we know by the description that we are not just dealing with a physical man here. This talks about the—**seal of perfection.** This I know: there has only been one perfect man that ever existed in this earth, and His name is Yeshua.

Continuing in Ezekiel 28:12-13—**full of wisdom and perfect in beauty. ¹³ You were in Eden, the garden of God.** This takes us right back to our story in that it takes us right to the serpent. He was in Eden; he was in the garden of God. **Every precious stone was your covering.** Now this is critical as the verse starts to go through these stones—**the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold.** Why is this important? As you go through the Book of Enoch and it starts talking about the Mountain of God and the throne of God, what does it talk about? It talks about all the precious stones. And as Enoch looks at the throne, he sees the throne of sapphire. That is what is important. These stones were the serpent's covering. I want you to think about the proximity of this one to the Lord.

Continue on in Ezekiel 28:12-13—**The workmanship of your timbrels and pipes was prepared for you on the day you were created.** You want to talk about how great this is! There is no other record of any other angel that we know of, whether Mikha'el or Gabriel, where there was some special celebration that existed for them, that was created for them, on the day of their creation. But with this one, there is. This is really interesting!

The verse goes on to talk about being celebrated and decorated—**¹⁴ You were the anointed cherub who covers (Ezekiel 28:14).** And we referenced this briefly in understanding that the Ark of the Covenant had two cherubim and two angels, over it. So think about this: HaSatan is the anointed cherub who covers over the throne of God. The proximity is critical in that the closer you are to God, the more glorious you're going to be.

Think about what happened to Moses when he went to talk with God. Moses would come down from the mountain with his face glowing because of the proximity. If that happened to Moses, think about

the glory and beauty that would have radiated to HaSatan, the adversary, because of where he was in proximity to the Lord. Think about why he would have been so beautiful and been the seal of perfection.

Continuing in Ezekiel 28:14—I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. Look at all the descriptions here— You walked back and forth in the midst of fiery stones. Again, you can go back and read Enoch where it talks about these walls of fire, tongues of fire, and streams of fire. That's how you know you're getting in the realm. Continuing in Ezekiel 28:15—¹⁵ You were perfect in your ways from the day you were created, till iniquity was found in you.

This gives us this backdrop of how exalted, how celebrated, this one that we call the serpent or HaSatan the adversary really was. So, when we read Genesis 3:14 and notice—you are cursed more than all cattle, and more than every beast of the field—this should resonate with you when you understand where he came from and how far he had fallen.

HaSatan ranked at the top. The angels are at the top of the food chain, if you will, and HaSatan ranked at the top of them. You have angels who are greater in power and might, and then you have mankind. Read 2 Peter for a reference to that. Read Psalm 8 and Hebrews 2. What is below man? The beast of the field.

Let me take it a step further because it is critical that we know something about the beasts. They're cursed to die. They are not just cursed to die like man because it is appointed for man to die once but after this the judgment. There is a difference between man and beast: there was atonement and forgiveness available for man. That was not extended to the beast the field. You may want to say that your dog Fife is going to heaven, but you won't find anywhere in the Bible supporting Scripture for that idea. Yeshua did not come to save the animals; He came to save those who were made in His image—us. Right?

So when you think about that, and you start to put all of this together, you realize something: this is scary! When God says—you are cursed more than all cattle, and more than every beast of the field (Genesis 3:14)—He's actually telling HaSatan that he is cursed to die, there will be no forgiveness, and there will be no atonement. That is the curse above all curses. Amen?

Moving on we see HaSatan's fate sealed, all because of what he did to Adam and to Eve. When you think about this it is kind of a little bit ironic in regard to the fact that the devil literally brought Adam and Eve to a place of total shame and total humility, and yet he himself experienced that very thing. This is a little bit of what the world would call karma. This is what the Bible calls the Golden Rule.

Look at Proverbs 26:27—Whoever digs a pit will fall into it, and he who rolls a stone will have it roll back on him. What did the devil do to Adam to Eve? He dug a pit. And what happened? He himself fell in. It was an eye for an eye and a tooth for a tooth. This is the Golden Rule. What so much you want men to do unto you, you do also unto them. He dug his own grave by this act of getting them to sin.

Think about Yeshua's words in Matthew 18:6-7—⁶ But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. That is scary because as we continue to read the next verse we read

this— ⁷ **Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!** They are going to have to contend with Him. You do not want to have to see Yeshua in His judgment mode.

Look at Obadiah 1:15—**For the day of the Lord upon all the nations is near; as you have done, it shall be done to you; your reprisal shall return upon your own head.** Over and over again we're seeing this come true in regard to this eye for an eye or this Golden Rule. We see how this has been applied to Satan in regard to what he has done.

There is one more thing that I want to point out in our passage: the Lord goes on to say—**on your belly you shall go (Genesis 3:14).** But then He says this—**and you shall eat dust all the days of your life. and you should eat the dust all of the days of your life (Genesis 3:14).** Does God mean this literally? Is that just simply a statement that Satan is going to eat the dust for the rest of his life? Or is there something more profound and deeper involved here?

This is much more profound. This is actually a euphemism for a very powerful message, and we'll see this is consistent with Scripture because we see this type of terminology, this phraseology, being used in Scripture.

I want to take you to Psalms 72:9 to give you an example of this—**Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust.** So when the Lord is cursing the devil and telling him— **you should eat the dust all of the days of your life (Genesis 3:14)**—what is He really conveying? The Lord has stepped out and said, “For the rest of your life, I will be your sworn enemy.” You think about this: the Lord stepped out and declared war. That's what this is all about. That's a euphemism for, “You are my enemy.”

Again, this is a little bit ironic when you consider that Satan's whole plan was to get Adam and Eve to eat that which was forbidden. It would only seem reasonable that the Lord would return that offense and give Satan something to eat. And that is what happened. The Lord became Satan's sworn enemy because he brought death into the world, so the Lord's going to give him death.

Continuing on—the Lord's not done here; He moves on to the serpent in Genesis 3:15—**And I will put enmity between you and the woman.** Now you have to see this because it is specific: God does not say the man. Even though we know that the man was entrusted with responsibility in the garden because he was the protector, God says—**And I will put enmity between you and the woman.** There's going to be all out war! There is going to be a wall of hatred that is erected between the woman and HaSatan, and it doesn't stop there because it goes on to their offspring—**and between your seed and her seed.** So this declaration of war that the Lord makes upon HaSatan falls on to the woman and even extends to both of their offspring.

Well this gets interesting when you consider what is spoken in Revelation 12:17—**And the dragon was enraged with the woman.** With whom? With the woman. This is very specific in that it is taking us back to the garden. The dragon or serpent which, in Revelation 12:17 the dragon is called the serpent—**was enraged with the woman, and he went to make war with the rest of her offspring.**

This is just as we read in Genesis 3:15 in regard to what the Lord prophesied would come to pass. We just read it again in Revelation. Continuing—**offspring, who keep the commandments of God and have the testimony of Messiah Yeshua (Revelation 12:17)**.

So these offspring bear a special mark. These are the offspring that are at complete odds with HaSatan and his offspring. The woman's offspring bear the mark of obedience, they bear the mark of righteousness, they cling to the commandments of God, and they confess Yeshua as Lord. As a result, there is an all-out war.

Look at Proverbs 29:27—**An unjust man is an abomination to the righteous, and he who is upright in the way is an abomination to the wicked**. Think about that statement: there is total all-out war. There is a wall of enmity and hatred between them. It is not that we hate all the people in the world; we hate what they're doing.

Peter says of Lot that Lot tormented his righteous soul seeing and hearing of their lawless deeds. He couldn't take it looking at the things that were happening in Sodom; he clung to righteousness. How do the people of Sodom respond to Lot? Go back and read the story. They hated him; they absolutely hated him. We are living in those days.

What does the Psalmist say in Psalms 119:115—**Depart from me, you evildoers, for I will keep the commandments of my God!** This is what else he says—**Rivers of water run down from my eyes, Because men do not keep Your law (Psalms 119:136)**. This is the fact. This is the world, generation after generation. It is all-out war between good and evil, and we can trace it all the way back to the garden. We can trace it back to what began with HaSatan, who is the leader of the world and the god of this age. This is why there is war.

I could go on and on, but Yeshua says in John 15:18—**If the world hates you, you know that it hated Me before it hated you**. And why does the world hate Him? We covered this last week in John 7. Because He testifies that their works are evil.

This is the thing: you are going to be hated. Get used to being hated in this nation because the more you stand up for righteousness, for godliness and truth—they are going to loathe you.

Look at the facts: when someone steps out and says we should be saving innocent children that are unborn, they are absolutely despised with a venomous hatred. And the flipside is that what these people who come against those who want to save the unborn are doing is that they are killing unborn children. This is totally abominable to us. It is irreconcilable; we have irreconcilable differences, and the only way that we will ever agree is if one of us jumps the fence. In other words, if they come to their senses, escape the snare of the devil, and come into righteousness they will be embraced. However, if you abandon the commandments of God, the world will embrace you. This is the reality.

I want to take this one step further. While it's true that there is enmity between the offspring of HaSatan and the offspring of the woman, I want to point something out because the passage in Genesis gets very specific. Let me clarify what I mean by going to Genesis 3:15—**And I will put enmity between**

you and the woman, and between your seed and her Seed; He shall bruise your head. Notice the—He shall bruise your head.

The first thing I want to mention here is how appropriate it is that the very one whom the devil went after in the garden (meaning the woman) is the very one whom the Lord would use to bring total judgment and destruction upon him. I rather like that. That's redemption, that's beautiful, and that's the Golden Rule.

So the devil's destruction comes through the woman. How is that going to happen? We are told right here in this messianic prophecy that— **He shall bruise your head**. When you look at this in the Hebrew, הוּא יְשׁוּפֵךְ רֹאשׁ, the “he” is singular. Now don't get confused because “he” is “who” in the Hebrew, and it's funny because “he” is “she” in the Hebrew.

So, when you look at this, הוּא יְשׁוּפֵךְ רֹאשׁ, you'll notice it is not the feminine “he” which would be “she.” It is also not the Hebrew “ham” which would be “them” or “they”= הֵם. It's specific; it's singular. It is “who.” So you look at this and realize that we are dealing with “one.”

All those things that we just covered in Genesis in regard to there being enmity between her seed and HaSatan's seed we can see today in the reality of the Church fighting with the world and vice-versa. All of that is true, but then the prophecy gets deeper and specific: deliverance is coming from One, and we know today who that One is. That is Yeshua.

Let me take you to Galatians 3:16—**Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.** Yeshua is that Seed. Through Him destruction and judgment of the serpent and the world will come. In fact, there's an interesting rabbinic tradition that actually speaks to this very thing, and this is what we read—**At his request, God showed Satan the Messiah and when he saw him, he trembled, fell on his face and cried: 'truly this is the Messiah, who will bruise me'** (Pesiqta Rabbati 3:6).

The Scriptures stated—**He shall bruise your head**. This little Midrash is coming out saying that when the Lord revealed this prophecy, HaSatan saw Mashiach (Yeshua) and stated, “This is the one who is going to destroy me.” The devil knew even when Yeshua came in the flesh that He was the one who was going to destroy him. Why does Satan challenge Yeshua in Matthew 4:1-11 by saying—**If You are the Son of God, command that these stones become bread?** Because Satan knew who Yeshua was and what He was going to do: bruise Satan's head.

Going back to Genesis 3:15—**He shall bruise your head, and you shall bruise His heel**. So this actually talks about how Yeshua would get hurt taking Satan out. How does that apply to Yeshua? Hebrews 2:14—**Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death** (Do you see the affliction? Do you see the pain that happened? This death is the bruising of the heel) **He might destroy him who had the power of death, that is, the devil (emphasis added).**

I love Revelation 1:18—I **have the keys of Hades and of Death**. What Yeshua accomplished through His death, burial, and resurrection is total power! But Yeshua paid a price in the process. The prophecy in Genesis is that He would be afflicted; He would be greatly wounded. We know it was a wound done unto death.

Building into this is Revelation 12:10-11—**Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come** (notice that the power of Mashiach has come), **for the accuser of our brethren, who accused them before our God day and night, has been cast down.** ¹¹ **And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death (emphasis added).** When that bruising of the heel happened to Yeshua, the blood that was shed, that's how we overcome the devil. We overcome by putting our faith in the blood of the Lamb—Yeshua.

So through Yeshua we are given total victory despite deserving death. We don't deserve victory or hope; we only deserve death. Yet through the Messiah Yeshua, we're given that hope and deliverance.

When we look at this declaration or prophecy that we see here in Genesis 3:15—**He shall bruise your head, and you shall bruise His heel**—what is this? This is the gospel message. This is the message of hope, and salvation is recorded in the very first story in the Bible. This is what you want to cling to with everything it is worth.

I'm going to tell you that, as things begin to unfold more and more in this country, you're going to see how powerful that gospel really is when your faith is tested. We need to cling to this hope because you're going to realize that you probably don't even want to be here anymore. You know, some of us, if you're going to be honest, spend so much time establishing or building our kingdom here and focusing on the things of the world, what we can get out of it, and what we can accomplish in it. But, as Charles Spurgeon would tell you, "The best soldiers are born out of the highlands of affliction."

I've talked to several people about China. The best thing that ever happened to China was communism because it divided the sheep and the goats. The believers over there take such pride, are so focused, and are so dedicated. They are not living in this earth. They've already left this earth and are living in the Kingdom to come. And that, to me, speaks volumes because that is power; that's walking in the faith that we've been called to. We are not horizontal; we are vertical in our faith. This is where we need to be.

We are going to get a taste of it very soon in this country. As a result, the sheep and the goats will be divided. And it's going to surprise a lot of people in regard to who ends up on what side and how weak people really are in their faith.

With all due respect, the Church hasn't really helped in this arena. They feed themselves instead of building into the people and feeding the flock. Putting on a rock concert isn't going to do them any good when all heck breaks loose in this country.

Moving on from this proclamation and going to Genesis 3:16. Here we see that God is moving on from HaSatan and is going to approach the woman—**To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children.**

I don't need to tell you women who have birthed children that this curse is so very much alive today. This curse is recorded in the first story of the Bible. How amazing was that?

I'll never forget when my first child was born. It was 38 hours of back labor for my wife. It was beyond anything I had experienced; I was not prepared for that experience. I have never seen my wife in that condition in my life, and it was painful for me because there's nothing I could do. Then I started to think about the fact that what she was going through was this curse. Now fortunately I had enough wisdom not to share that with my wife at the time, "Honey. You're experiencing the curse that happened in the garden. Isn't this wonderful?" That didn't happen, but I was thinking, "This is too surreal." The reality of the connection wiped me out. Not that I mattered at that point, but witnessing your wife not being able to stand because she is shaking so much and is dehydrated from throwing up put it into context for me.

Have you experienced something like that? You really don't appreciate what just happened to the woman. God had multiplied her pain and her sorrow in childbirth.

I read this article by this gal who is in the medical field, and she actually shared a study she had done on pain. She said that she had read about pain and all different forms of pain and how people deal with it differently. She said that even after reading that, nothing could have prepared her for the birth of her first child. So once you start to experience that, you realize that one of the most excruciating pains that this world knows is giving birth to children. It's just a reality.

Now that's not all that is said. There's something else said here in addition to that—**Your desire should be for your husband, and he shall rule over you (Genesis 3:16).** At first glance, this looks like a positive context in that this is going to be fantastic because we will have all of these wonderful wives sitting at home pining over their husbands. They will be saying things like, "I just can't wait for my husband to get home. I just love him so much. He is so amazing that I can't stand to be apart from him." That may be true for many of the wives in here, and I think that's great because they're to love their husbands as Christ loves the Church. The problem is that that is not what that verse is conveying. That verse is not in the positive context; it is completely in a negative context.

I want to dig into this because this is going to surprise you in regard to what is actually being conveyed. When we look at this word "desire" in the Hebrew, it is תְּשׁוּקָה *těshuwqah*, and it means just that: desire. When we look at this word "rule," מָשַׁל *mashal*, it means rule, authority, or power. This is what *mashal* actually means.

The translation with both these words is fine. What you want to pay attention to is the structure because we see the structure elsewhere in Scripture. In fact, we only have to go to the next chapter, where we find this very same structure in Genesis 4:7 in regard to when the Lord is dealing with Cain. This passage really gives you some insight into what is actually being conveyed in this message in that

God has increased the woman's pain in childbirth. God immediately follows that statement with—**Your desire should be for your husband (Genesis 3:16).**

So let's look at this in Genesis 4:7 for clarification. This is where God is speaking against the sacrifice that Cain brought because the Lord did not find it acceptable. As a result, the Lord was displeased with Cain—**If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it (Genesis 4:7).** That word “desire” is תְּשׁוּקָה *těshuqah*, and the word “rule” is מָשַׁל *mashal*. In the Hebrew they are the very same words used as in the Genesis 3:16 verse.

Let me ask you a question: sin's desire for Cain, what was that about? That was all about gaining control and gaining authority in order to impose its (sin's) will upon Cain to alternately get him to do what it (sin) wants him to do. This is the reality. But then the Lord comes and says—**you should rule over it (Genesis 4:7).** There is an order and structure here.

So when we go back and look at the verse in Genesis 3:16—**Your desire, תְּשׁוּקָה *těshuqah*, should be for your husband, and he shall rule, מָשַׁל *mashal*, all over you.** What is being said here is actually that the woman's desire will be for her husband's office.

Women, it's going to be in your nature to overstep that line and to want to be in control and authority. Thus, when you cave into that desire, you wouldn't be under authority. But according to God's structure, the husband is to rule over her. This is God's structure; this is God's plan.

Now let's get honest for a second. Wives, it is not in your nature to naturally be submissive any more than it is in men's nature to walk in perfect righteousness and holiness. We have to crucify the flesh; I have to die daily to walk in holiness. Am I the only man here that can say that?

I can say this because I've had so many women confide in me and tell me of their past history. They have told me that until Yeshua came into their heart, there was no way they were going to submit to their husband. In fact, I have had women who tell me that they intentionally manipulated their husbands so that they could impose their will on their husbands.

It's OK because we know this. It was told in the garden that it's in the nature of a woman to do this. So this tells us that the woman is going to have to fight that desire just like men have to fight for righteousness because we men don't come holy. Right? So we men determine and we know that that is OK because you women are trying to take over the world. I get that. I am kidding!

But in all seriousness, this shows you a real challenge. And ask yourself this: why is that a big thing? Go back to the garden and learn the story. How did the devil get to Adam? The devil got to Adam because the woman had special access into Adam's heart.

There was a particular lady that I remember having this conversation with. She kind of blew my mind with what she told me. She said to me, “Daniel, you don't understand the power of a woman over her husband. I was able to get my husband to do things, and I knew how to do that.” Well, that was abusing the power, and she recognizes this. She told me that she doesn't do this anymore, but she recognized the power that she had into her husband's heart. That, ladies, is the power and the influence you have. So the Lord warns us that it is going to be your desire to take over that office, but—**he shall rule over you (Genesis 3:16).**

Look at the women's liberation. Look at what it has done to this country. The devil is a master at perverting everything that is holy. We can also see that if life is holy and protecting life is a righteous thing, what will Satan do? He will legalize abortion. If marriage between one man and a woman is righteous in God's eyes, what's the devil going to do? He's going to come in and pervert that. And if God has established a structure between the husband being the defender, protector, and loving his wife as Christ loved the church along with the woman submitting to her husband, what is the devil going to do? He is going to come in to pervert that structure. This is not rocket science! Every aspect of righteousness is under attack!

Let me share with you a quote from a women's liberator. She was a pioneer of the women's liberation movement. Her name is Elizabeth Cady Stanton, and this is in regard to her marriage vows. She would not do the traditional vows; instead, this is what she said, ["I obstinately refused to obey one with whom I supposed I was entering into an equal relation."](#)

This happened about the time when women were seeking rights. There are aspects of women's rights that are so healthy and so good. The idea is that men should be treating and doting on women the way Yeshua has done to us, the Church. But Satan is so crafty in perverting the structure and seducing people to revolt, seducing and encouraging women to revolt against their husbands, and to disrupt their homes. This is very scary!

Elizabeth Cady Stanton goes on and says elsewhere, ["We have made a fetich\[sic\] of the Bible long enough. The time has come to read it as we do all other books, accepting the good and rejecting the evil it teaches."](#)¹ This was explicitly in the context of all those passages that refer to women needing to be subject to their husband's authority.

That doesn't mean that men can be oppressors or dictators. Nowhere in the Bible will you find that directive given. It is the exact opposite in that they're called to be servants to their wives. They are also supposed to protect and love their wives. This is righteousness, and this is the confine and construct of this.

References:

1. The Woman's Bible, Preface to Part II. Retrieved on May 27, 2009.