



Order My Steps



Gender Roles and Identity

What the Bible Says About Men and Women – and Why It Matters

Lesson 3 – Gender Reflects the Image of
God in Creation – Part 2

Three Basic Principles to Interpret Scripture

1. Figure out what Scripture meant to the original readers.

- Historical and literary context

2. Let the Bible explain itself.

- Inspiration, Inerrancy, Authorial Intent
- Exegesis: Genre, Word Meaning, Grammar, Syntax
- Biblical Context: Immediate paragraph > chapter > book > whole Bible. (Interpreting a verse in light of the whole canon of scripture)

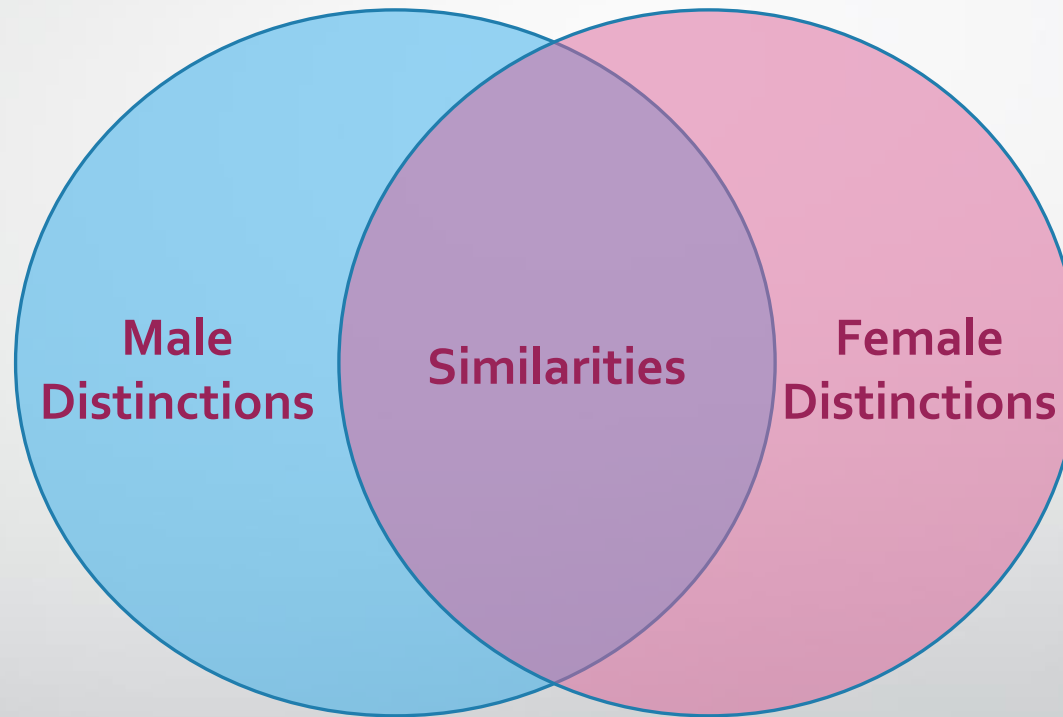
3. Figure out how I can obey it.

- Any time I ask, “Did God really say...” (Gen. 3:1) to wriggle out of obedience, I actively participate in Satan’s tactics and in Adam and Eve’s sin, elevating my own will over God’s.



In the Beginning – Similarities and Distinctions

Geneses 1:27 - So God created man in his own image



in the image of God he created him;
male and female he created them.



"NO ONE IS GOOD BUT ONE, THAT IS, GOD."

Mark 10:18

then this means that the image of God is also good.

Roles - Relationship and Responsibility

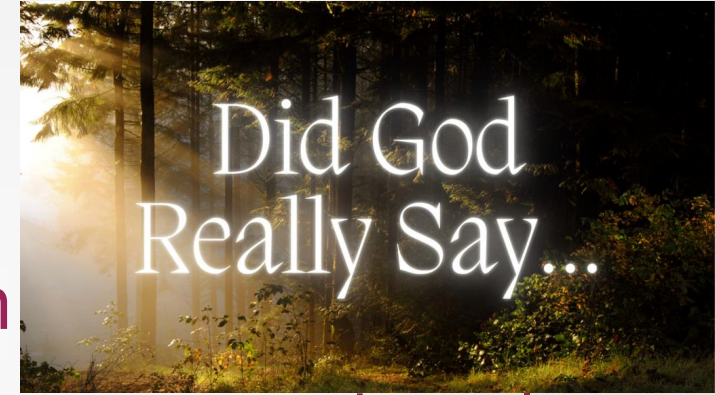
- Genesis 2:15-25



- Distinctions
 - God creates man from the soil; women comes from man.
 - Man tends the garden; women is strong help.
 - God instructs man; man instructs women.
 - Man names the animals and later women.
- Are these distinctions important?

God instructs man who instructs woman

- Genesis 2:16-17; 3:1-3
- Biblical pattern of authority of instruction
 - Priests – Sons of Aaron – O.R. would have seen men in this role
 - Exodus 29:4-9; 29-30; 40:12-15; Deut. 21:5; 31:9-13; Mal. 2-7
 - Prophets – Male and Female
 - Female Examples: Miriam (Exod. 15:20); Deborah (Judg. 4:4); Huldah (2 Kings 22:14); the prophetess (Isa. 8:3); Noadiah (Neh. 6:14)
 - New Testament – Men and Women seen prophesying, praying and teaching – however with some restrictions, that show a clear order of delegated authority with responsibility. (will discuss later)



Man names the animals and women

- Genesis 2:18-20
- Biblical pattern of naming
 - God told Hagar to name her son Ishmael (God hears) (Gen. 16:11)
 - Hagar then gave God the name “the God who sees.” (Gen. 16:13)
 - Isaac and Rebekah named their firstborn son Esau (Gen. 25:25)
 - Pharaoh’s daughter named Moses (Exod. 2:10)
 - Samson’s mother named Samson (Judg. 13:24)
 - Hannah named Samuel (1 Sam.1:20)
- Less about authority of who’s in charge and more about relationship and responsibility



Summary



- Similarity
 - Both genders were created to fill the earth and subdue it.
- Complementarity
 - God uses the work of tending the garden and caring for the animals to illustrate Adam's responsibilities. This requires a combination of strength and gentleness.
 - God uses *Ezer* (strong help) to describe Eve's responsibilities. She is to be his complementary (*kengo* - suitable) strength and help.
- Order
 - God creates Adam first and gives him the command and privilege of naming the animals and his wife.

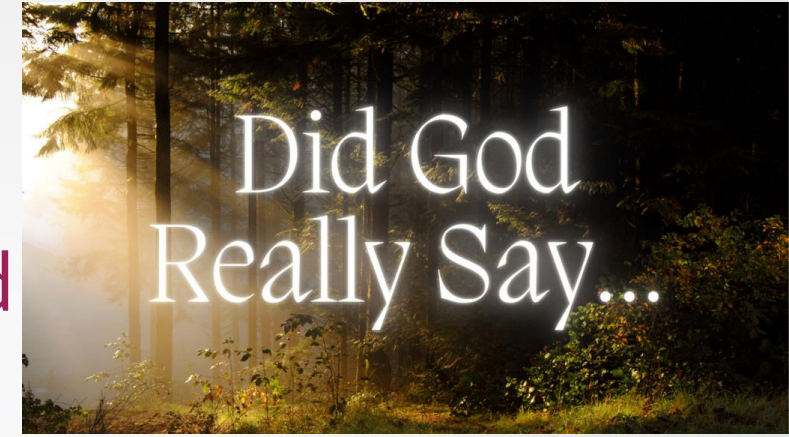
What would the relationship world of gender look like without sin?

- Adam and Eve would have continued life in paradise, loving and helping one another care for creation while living in communion with God
- Men and women thriving in highly functioning teams, complementing one another with their strengths and, therefore mitigating one another's weaknesses.



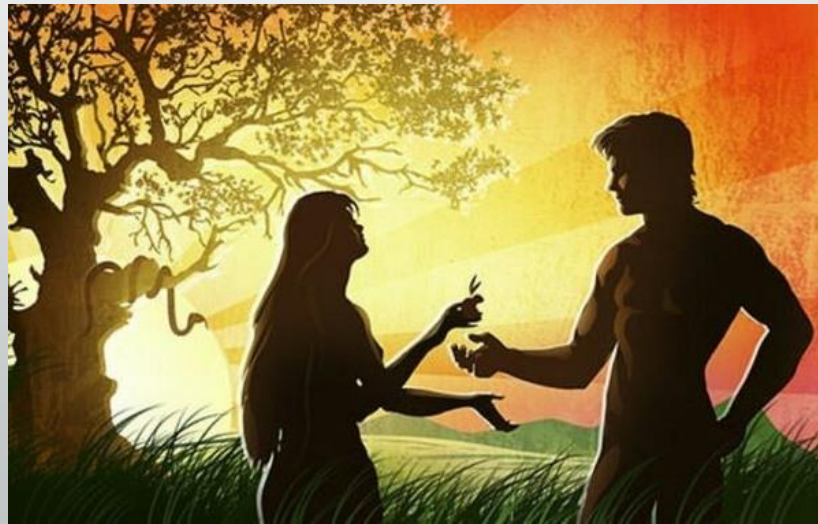
Genesis 3:1-7

Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"² And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,³ but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"⁴ But the serpent said to the woman, "You will not surely die.⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."



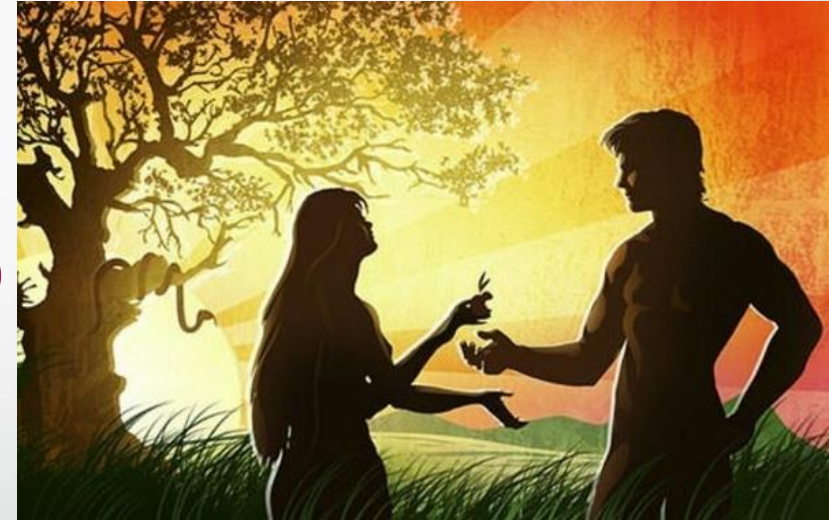
Genesis 3:1-7

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.



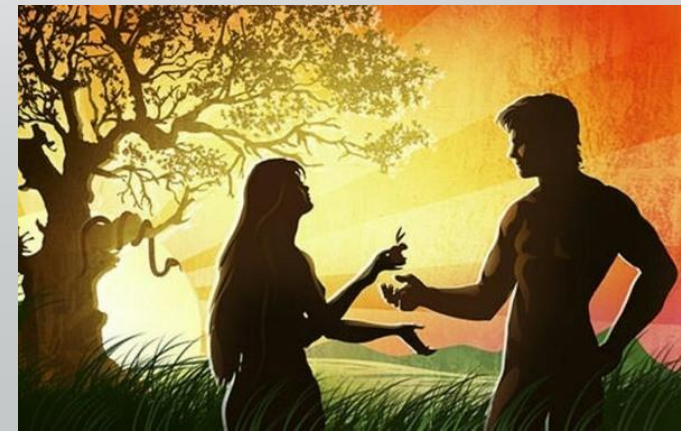
Sin: Betrayal in Gender

- Sin enters the world, sabotaging gender relations from that day forward?
- Genesis 3:1-7
- What was Adam's sin? (Romans 5:12-14)
 - Was Adam with Eve when she sinned?
 - Gen 3:6
 - Instead of loving Eve by telling her the truth, he remained silent.
 - John 17:13-19
 - Adam let the serpent and his lies deceive her and participated in the treason against God and violated his one flesh union with his wife.



Sin: Betrayal in Gender

- What was Eve's sin? Was Adam with Eve when she sinned?
 - As Adam's *ezer kenegdo*, she should have been his strong ally.
 - Instead of coming alongside of him in strength, she made him vulnerable to sin.
 - Instead on empowering him, she weakened him.
 - Instead of rescuing him from danger, she brought danger right to his doorstep, handing him the fruit.
 - From deceit and pride, she also violates their one flesh union.



Genesis 3:8-13

⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, "Where are you?" ¹⁰ And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."



Genesis 3:8-13

¹¹ He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³ Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."



Sin and Consequences; Conflict in Gender

- Genesis 3:8-13
 - Sin begins a chain reaction of deceit, rebellion, and blame shifting.
 - The relationship between the sexes had been strained.
 - The strained relationship is part of the consequences.
 - God uses the perfect consequences to hit hit each gender “where it hurts” in relationships and in work.



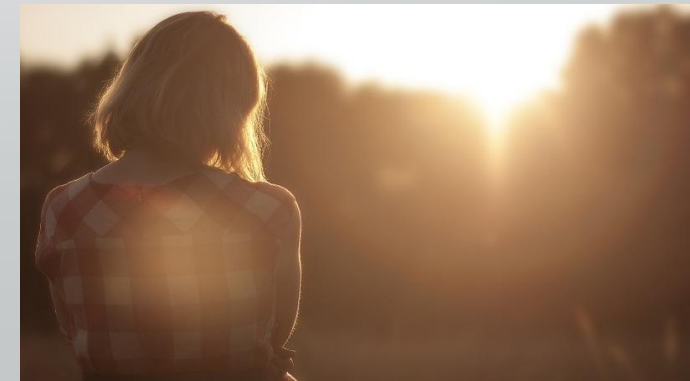
Sin and Consequences; Conflict in Gender

- Genesis 3:16

¹⁶ To the woman he said,

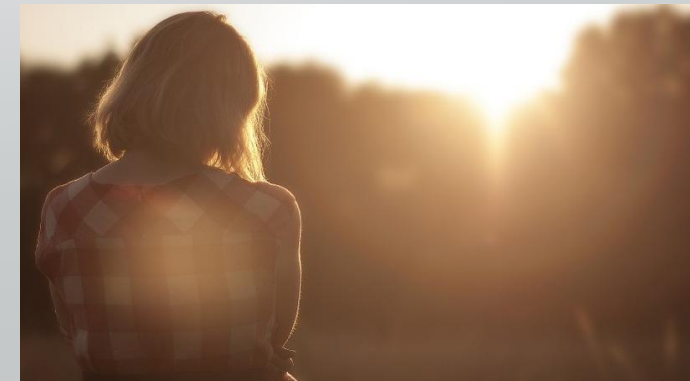
“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.

Your **desire** shall be **contrary** to your husband,
but he shall **rule** over you.”



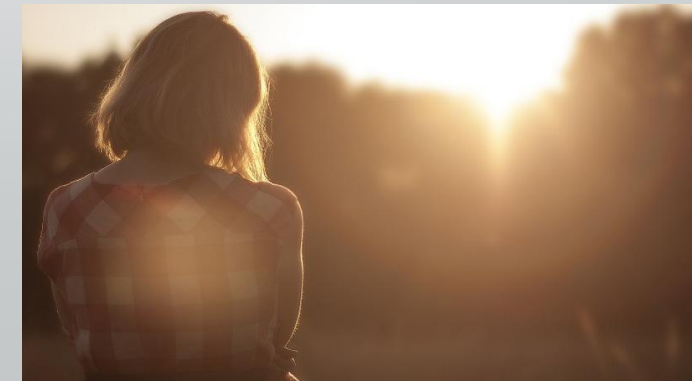
Sin and Consequences; Conflict in Gender

- Genesis 3:16 – What are the consequences for the woman?
 - Painful labor and husbands rule.
 - The consequences hit the women where it hurts: relationships
 - Women's brains and bodies reflect skill in relationships
 - Females have verbal centers on both sides of brain (emotional)
 - Males have verbal centers only on the left side (less emotional)
 - Females designed to carry a child and give birth



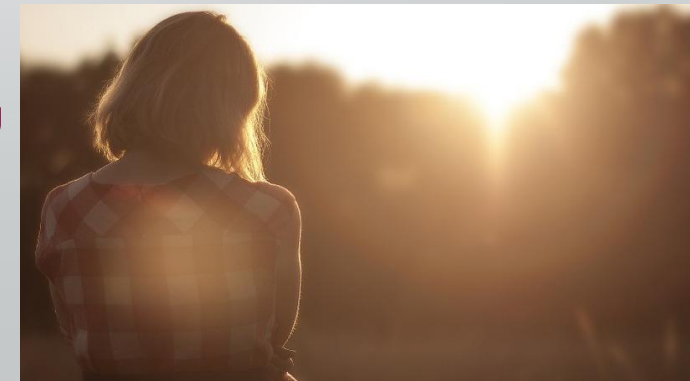
Sin and Consequences; Conflict in Gender

- Genesis 3:16 – What are the consequences for the woman?
 - The relationship with her husband characterized by desire and rule
 - Desire – *teshuqah* – used in Gen 4:7 and Song of Sol. 7:10
 - “Morbid longing for”?
 - “Desire to possess, control, and dominate”?
 - “The woman wants something from man he is not equipped to provide”?



Is the wife's desire in Genesis 3:16 affectionate or antagonistic?

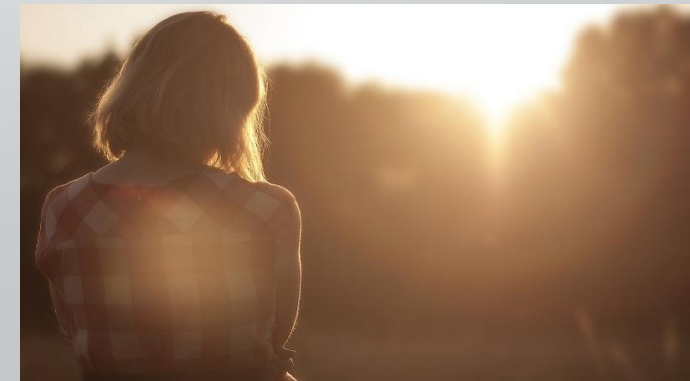
- *we'el isek tesuqatek we'hu yimsal bak.*
 - *We'el* - *we* = "and" + *el* (404) = "against" (162) or "toward" (75)
 - *Isek* - variation of *ish* = man; *isek* (6) = "husband" (6)
 - *tesuqatek* – you/your longing/desire (3)
 - *we'hu* - *we* = "and" + "*hu*" = he/she/it/this/who
 - *yimsal* = rule/control/have dominion = rule (27), ruler (18), rules (9), and rulers (6)
 - *bak* - "over you"
 - (1) And toward husband you desire and he rule over you
 - (2) And against husband you desire and he rule over you
 - (3) And toward man you desire and he rule over you
 - (4) And against man you desire and he rule over you



in Genesis 4:7

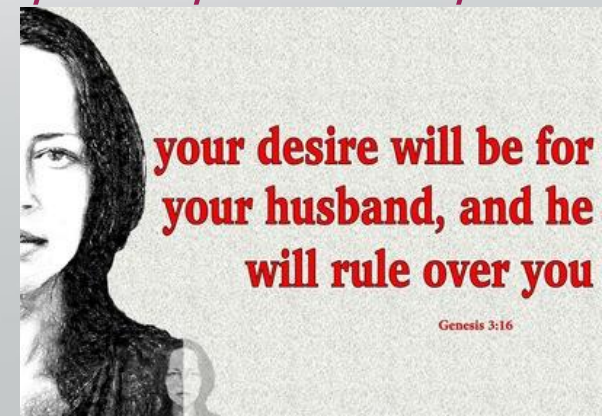
Desire - Affectionate or Antagonistic?

- *Genesis 3:16* - *we'el isek tesuqatek we'hu yimsal bak.*
- *Genesis 4:7* - *we'elleka tesuqatow we'attah timsal bow.*
 - *we'elleka* - *we'-leka* = "but" + *el* (404) = "against" (162) or "toward" (75)
 - *tesuqatow* – "it longs/desires" (3)
 - *we'attah* - *we* = "and" + "*attah*" = "you"
 - *timsal* = rule/control/have dominion = "you rule"
 - *bow* - "over it"
 - (1) But toward [you] it desires and you rule it
 - (2) **But against [you] it desires and you rule it**



Sin and Consequences; Conflict in Gender

- Genesis 3:16 – What are the consequences for the woman?
 - The relationship with her husband characterized by desire and rule
 - Rule – *mashal* = one who is in charge or has authority over some else
 - Judg. 8:23; Prov.17:2; 22:7; Isa. 19:4 (rule, reign, have dominion, power)
 - This order not found in Genesis 2 in their relationship to each other.
 - A similar word, *radah*, is used in explaining the first man and women's relationship to creation, ruling (*radah*) over the fish, birds, livestock, and every creeping thing.
 - Apart from Christ:
disordered desires → disordered rule.
 - Does it still apply? (I Timothy 2:12-15)



Sin and Consequences; Conflict in Gender

- Genesis 3:17-19

¹⁷ And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree of which I commanded you,

‘You shall not eat of it,’

cursed is the ground because of you;

in pain you shall eat of it all the days of your life;



Sin and Consequences; Conflict in Gender

- Genesis 3:17-19

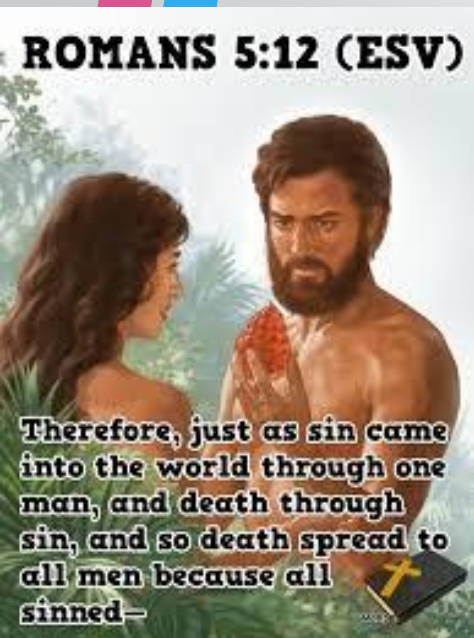
¹⁸ thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.

¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”



Sin and Consequences; Conflict in Gender

- Genesis 3:17-19 – What are the consequences for the man?
 - Painful toil will plague his work until he dies.
 - The consequences hit the man where it hurts: his work.
 - God gave man the gift of work before Eve was created.
 - Eve's consequences reflect two ways to sin: idolatry and control.
 - Adam's consequences reflect two ways to sin: passivity and rebellion.
 - With authority comes responsibility.
 - Adam is held responsible for the curse of ground (Gen. 3:17) and for the curse of sin on all of us – death (Rom. 5: 12, 15-19).



Summary



- Genesis give insight into the ideal relationship between men and women.
- Sin and its consequences explain the constant struggle they have in life and in relationship to one another.
- Christ's redeeming work on the cross also redeems the relationship between men and women and husbands and wives. (Romans 8:12-13)
- Christ's redeeming work on the cross will also redeem the creation (the domain of man's rule) from its curse. (Romans 8:18-21)