

Marriage and the Family *Positive and Negative Desire*

It is the same *desire* in Jms 1:14 as in Gen 4:7, and could also be working in the negative in Gen 3:16, in a woman's desire to influence or overcome her husband. Anyone may be overtaken by his own desires, or someone's desire over him. Sin, in any case, is what is crouching at one's door to master him. So who is one's master? Sin, as self-pleasure, or Messiah Yahshua? Our master is whoever — or whatever — controls us or masters us (Jn 14:15,21; 2 Cor 5:14-15). Unless He can reveal Himself to us, we are left to our own control to master the sin crouching at our door (Jms 1:14-15).

As in the Garden after the Fall (Gen 3:16), the woman will master the man in her own desire to rule — if he does not take his natural headship. 2 Chr 19:9 is our only hope. But if Gen 3:16 were only in the negative, it would signal a hopeless restart after the Fall, and would have brought to the earth a plague of the feminist and male chauvinist syndrome. Is a woman's desire only to overrule man, so that man must be a tyrant to her? We must see our Father's mercy here in the positive meaning of Gen 3:16, although a woman's desire certainly can be as Gen 4:7, and a man's dominance can be as a tyrant, and has been in modern times more than in the past. A woman whose desire is as Gen 4:7 has a satanic desire to overthrow God. Man's capacity in Gen 3:22, after the fall, is for the good or for the evil.

The word *desire* in Gen 3:16 is in the positive, as 1 Pet 3:1, and is woman's *great* positive advantage over her man. By contrast, it is in the negative in Gen 4:7 and Jms 1:14. But Eve's desire for Adam could be turned into an evil desire to control him or rule over him. Even in so many marriages today, in the battle of the sexes, woman has the opportunity to utilize her desire for the good or for evil (Gen 3:22). It is in her hands, and she will be held accountable for her choice (Rev 20:12-15). The tendency to dominate is there — to do the evil — but to do the good in her desire for him is her submission to his rule, and peace will rule between the sexes. But the man is held accountable (Rev 20:12-15) for the way he rules over her according to Gen 3:22.

Desire in Gen 3:16 and 4:7 can mean to *usurp* or *control*. So Eve's choice is now to do what is good and maintain her likeness to the Godhead (1 Cor 11:3 or Gen 3:22), and not to do the evil, as in the evil one's likeness (Gen 4:7), dominating man, which is breaking the Everlasting Covenant in Isa 24:5. The battle of the sexes rages in those who are not worthy of the second life. The first-mentioned quality for the woman and the man in determining their eternal destiny is Gen 3:16, the first portion of the Everlasting Covenant of Isa 24:5. Most will have broken it (verse 6). Only a few will be left in the covenant relationship.

Gen 3:16-19 — I do not see this as a curse, but as a way out of death (Heb 9:27; Rev 20:12), so as *not* to experience the second death which this judgment determines. Rev 22:12 — There is a reward for the woman whose desire built up the relationship between the husband and wife, and for the man whose rulership was over his woman whose desire was for him (otherwise, he would have to be a tyrant to trample her under his feet). A woman's power is in her submissive, quiet, gentle spirit. 1 Pet 3:1-7 is the redeemed example. 1 Pet 3:7 is to the woman's advantage.

Eph 5:22-23 — If the woman does not put into effect her God-given power to submit to her man, both will strive to dominate the other, or the man will cower under her controlling desire for him. A man can only rule or have dominion over a woman whose desire is for him *and* for his rule. She is protected in every way in this kind of relationship, which God intended for man, and which was not a curse but a blessing for man (Gen 5:1-2). Both were to rule together and have dominion over the other created things (Gen 1:26-28), but only as a team working together (Gen 9:1-7), in the order of the sexes — both equal, but in their respective function (1 Cor 11:3).

1 Cor 11:3; Titus 2:3-5; 1 Tim 3:11-15; 5:24 — A woman, as much or even more than a man, can discredit the word of God (as a child his parent), offending outsiders by their behavior (Titus 2:8,10; 1 Tim 3:7; 1 Tim 2:9-12; 1 Pet 3:3-6). 1 Pet 3:20-21 — Baptism "saves" you, but if a woman or a man is not obedient to the Word, has he or she been saved? (1 Pet 3:16).

The new corporate woman is the light to the world (Rev 12:1). God placed man as living symbols of Himself on Earth to represent His reign (Gen 1:27; 3:22), to rule as His regent, in the equality of the Godhead, but in the proper function of each person. Gen 5:1-2 continues after the fall, in complementary genders, not antagonistic to one another, which destroys the likeness of God in them. Rev 22:11 — The unjust and the filthy will get their reward (verses 12, 15). The Holy will be restored to His very likeness (Rev 22:5). The righteous maintain their secondary likeness (Gen 3:22), unlike the first category, who lost their secondary likeness.

Men have authority over women in Messiah's Body on Earth in this age (1 Cor 11:3; 1 Tim 2:12). As parents have authority over children (1 Tim 3:4,12), so wives must obey their husbands (Eph 5:22; 1 Pet 3:1-6) and children their parents (Eph 6:1). This is God's order. And it is for their own good protection. Otherwise, their names will not be found in the Book of Life.