

III. HEAVEN'S DESIGN AT THE BEGINNING

The design of oneness was ordained at the beginning when God made male female, cleaved them, and required them to be one flesh. It has never changed.

III.1 *THE INDISSOLUBILITY OF MARRIAGE?*

Why do religious leaders claim that Jesus restored the original permanence of marriage? Actually, when one studies the remarks made by Jesus on the subject of marriage (there's only two occasions), one should wonder why anyone would think He did.

I am sincere in asking why someone would think that Jesus restored any such a thing. This is surely not meant to disparage any one's sincerity nor belittle their intelligence. I just cannot find anywhere where Jesus affirms such a thing.

Matthew records two occasions when Jesus mentions marriage while Mark and Luke give brief parallel witness to the second occasion. In the first, Jesus makes a brief statement during His discourse that's called the "sermon on the mount." It is made while Jesus is contrasting the false commentaries of the Pharisees with the true teachings of the Law of Moses. Jesus even prefaces His teaching and makes clear to His listeners that He's not attacking or destroying the Law of Moses. And yet modern teachers say that He is.

The second occasion takes place across the Jordan from Jerusalem when the Pharisees test Him with the question of whether a man can "put away his wife for any cause." It is this second occasion when Jesus mentions about God creating male and female in the beginning and from the beginning it was not so. Jesus does not say that He's restoring anything pristine. He just makes a statement of fact.

It is always good to start at the beginning and Jesus does that in Matthew 19. For our study, let's examine what Jesus really says about marriage in the beginning.

III.2 *IS IT "FROM" OR "AT" THE BEGINNING?*

"And he answered and said unto them, Have ye not read, that He which made [them] at the beginning made them male and female" (Matthew 19:5). "He

saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matthew 19:8, KJV).

Neither Jesus nor the inspired witnesses say that there is a **reintroducing** or restoring what was originally planned at Creation; i.e, the permanence of marriage. Where then do the religious leaders get the idea that He does? A good question. This is a doctrine that, to me, has to be forced into the text. Just a cursory reading of the text above indicates that Jesus simply makes known a fact that the Pharisees should reasonably accept; to wit, God made two, male and female to be "one flesh." This is God's design for man and woman. When God joins them, no human is permitted to separate them. Just like the forbidden fruit, this does not mean man cannot disobey God.

Merriam-Webster along with philosophers say that a **truism** is "one too obvious for mention." Jesus felt that His next statement was important enough to mention it to these Pharisees, so perhaps we should call His statement an **axiom** or a **maxim**. At any rate, when dealing with what God says or does, we must accept it as "a rule or principle; a self-evident truth." The rule is that whatever God joins together, man should not be so arrogant as to presume to separate it. This was and is true in every area of God's dealings with mankind. It was not a new law. It is not restoring a lost law. If God joins fire from the altar of burnt offering with the golden altar of incense, then Nadab and Abihu cannot legitimately separate that by substituting "strange fire" (Leviticus 10:1,2). If God joins believe, repent, and baptism together, no one is permitted to separate them with substitutions.

Observe that the **KJV** says that Jesus said "**at** the beginning" and then "**from** the beginning." Expositions of these two phrases has caused some confusion to students in understanding Jesus' answer to the Pharisees. This appears to be the proof-text for "Jesus restores something." It is especially intriguing when we look at other versions that disagree with the **KJV**. Looking at the Greek may clarify and remove this confusion.

III.21 JESUS USES THE SAME PREPOSITION

"From" APO- Strong's^{G575} (THE BEGINNING^{G746}).

If anyone concludes from the prepositions "at" and "from" that God's purpose for marriage has been restored, then it should be important to us to look at the prepositions in the text given.

"At" and "from."

According to the *Apostolic Bible Polygot- Greek with Strong's Numbers* Jesus uses the same single word and expression "[apo] the beginning" twice in the context (Matthew 19, verses 4 and 8). The King James Version translates the first one as "at" and the second one as "from."

Since Jesus uses the same word and same phrase immediately in the same context, then if the first "apo" is "at" then it can be argued that in the second instance "apo" would be "at." And vice versa. Jesus obviously said the same thing in the context; i.e., **apo** the beginning. In other words, He said either both times "at the beginning" or "from the beginning."

Both the 20cNT and OEBus versions have "that at the beginning" in verse 4 and "that was not so at the beginning" in verse 8. On the other hand, the ABPen, Darby, DRC, ESV2011, LEB, NET, SLT, WEB, CPDV, Wesley, and ASV versions have "from the beginning" in both verses.

Does using "at" mean that what was "at" the beginning has not always been since then? Was the Law of Moses an interruption? If what Jesus says about the law of marriage occurred **only at** the beginning, would His point be that He's restoring God's original Law and **voiding** Moses' Law? If this was so, would it not **have thrilled the Pharisees** since they were tempting Him to make such a statement against Moses publicly to discredit Him? If we can prove that "apo" does not mean an "at" with such a connotation that is limited to a point in time in both cases in the text then this viewpoint would be moot.

On the other hand, using "from" the beginning may carry with it the connotation that what was true, has always been true. This would not put Jesus at odds with Moses and neither would it suggest that He was making up a new law. It had always been this way including with Moses. To interpret it otherwise, would suggest that Jesus did not know that Moses taught about the "bill of divorce." We know that such an interpretation would be false.

Let's study the meaning of the Greek "apo" and to the best of our ability determine how it was used by the first century Greek speaking Jews. Note: I am purposely ignoring the argument that Jesus used Aramaic with the Pharisees since there is no record in evidence of His doing so. We examine what God has given us.

III.211 "APO" Is "Source" Or "Origin"

"Apo" is an important word used by Jesus concerning the subject of marriage. He used it both as a preposition and as a prefix together with base words (i.e., *apolo*, *apostation*) in this context.

apo [Greek preposition] “governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ex*, which denotes a line drawn from the center; while *para* denotes a line drawn as a tangent...”ⁱ

Mickelson's *Enhanced Strong's* defines *apo* as "off," i.e. away (from something near), in various senses (of place, time, or relation).

III.212 Examples Of *APO*

"Apo" is used of the **source** of motion; for examples, Jesus “went up straightway from (apo) the water” (Matthew 3:16); Jesus “come down from [apo] the mountain” (Matthew 8:1); John Mark “departed from them from Pamphylia” (Acts 15:38). It marks the origin of an event; for example, Paul to the Ephesian elders, “Ye know, from [apo] the first day that I came into Asia, after what manner I have been with you at all seasons “ (Acts 20:18); Jesus said, "From the beginning..." (Matthew 19).

It also marks the **origin or source** whence anything comes such as birth, descent, residence; for examples, “*there came wise men from [apo] the east to Jerusalem*” (Matthew 2:1); “*Pharisees, which were of [apo] Jerusalem*” (Matthew 15:1); “*Jesus the prophet of [apo] Nazareth of Galilee*” (Matthew 21:11).

It can mean **source of information**; for example, “*Ye shall know them by [apo] their fruits. Do men gather grapes of thorns, or figs of [apo] thistles?*” (Matthew 7:16). *Apo* may be used passing away from any state or condition; for examples, “*he shall save his people from [apo] their sins*” (Matthew 1:21); Herod: “[John] *is risen from [apo] the dead*” (Matthew 14:2); “*repentance from [apo] dead works*” (Hebrews 6:1). “*Apo* implies a **cause** of virtually passive and remote.”ⁱⁱⁱ

The common description of this preposition is that it conveys **source** or **origin**.

III.213 The Context of the First *APO*

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matthew 19:5,6).

The KJV translators chose to translate the preposition "*apo*" with "*at*" in verse 4 and "*from*" in verse 8. "*At*" and "*from*" would therefore appear to be interchangeable since Jesus uses the same Greek word "*apo*" as preposition in

the same expression in both of these sentences. Without considering motives for the preference or selection of "at" or "from", let's keep in mind that the thought is "source" or "origin" in both instances.

The English word "from" is used as a "function word to indicate a starting point of a (1) physical movement, (2) physical separation, (3) cause."ⁱⁱⁱ Its connotation can be an idea that there is a continuation of status whereas the English "at" does not. The English preposition "at" is a function word that would indicate "time, simultaneous or during."^{iv}

In English the accompanying verb would indicate whether an action is continual or not. When Jesus said, "*Have you not read that at (apo) the beginning God made*". Jesus uses the first preposition *apo* in the context and shows a particular act, that is, creation of man and woman, which origin was at the beginning, to wit, the creation. God rested from creation. He did not have to create man and woman again. *Pulpit Commentary* on verse 5 believes the verb "made" (*epoiesev*) is to be the one **associated with apo**. It is the aorist form of the verb "make."

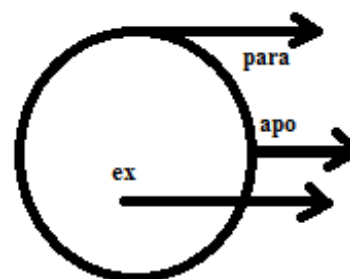


Illustration : Meaning of Greek "apo".

The aorist tense "presents an occurrence in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence." We can think of the aorist as taking a snapshot of the action in contrast to the imperfect as taking a motion picture, portraying the action as it unfolds.^v Obviously, Jesus did not mean that God continues creating male and female, since God rested from creation on the seventh day (Genesis 2:2,3). Neither does Jesus mean that the creating of the couple continued over a long period of action. But the **design** of the oneness of marriage began as demonstrated by God making male and female. It was the origin and where it all began. Jesus states the creation of gender and "oneness" to make His point to the Pharisees.

Therefore, was not Jesus referring to the "making" of two humans of opposite sex because of what that creation implied? Should not the context of Jesus' complete statement be considered and not just that immediate verb in association with "*apo*"? Did not *apo* affect Jesus' complete statement of the "**one** flesh"? Surely it did.

III.214 The Context of the Second *APO*

(1) “*He which made [them] at the beginning...*” (2) “*but from the beginning it was not so.*”

I am laboring with the point of the meaning of the first use of *apo* because Jesus in the next breath, so to speak, uses the same word in the same expression for “putting away your wives.” So if Jesus meant just “at” the first time, it is assumed that He would mean “at” the second time. This seems to suggest to some readers that somewhere along the line, the design and expectation was interrupted and that Jesus is going to restore it. Since **this same phrase** is used in both cases, one might think that whatever is said for the first should mean the same in the second.

Verb *Gegonen*. “*From the beginning it has not been this way*” (*gegonen*^{G1096}) (verse 8b) does not mean from the beginning until a point in the past (e.g., the giving of the Mosaic Law as some would teach). Those that accept such interpretation figure that (1) Moses was speaking from himself in giving the Law and not from God or (2) that God directed Moses to give “a special dispensation” to Israel to divorce and sin since they were so corrupt anyway!

Firstly, we know that Moses was **not** speaking from himself but was God's spokesman. God's prophet. Moses equated his prophetic office with that of Jesus: “*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken*” (Deuteronomy 18:15; John 6:14). Jesus is the fulfilment of this promise (Acts 2:22). If Jesus is **from** God, then so was Moses. Moses gave the Law of marriage **from** God.

Jesus quoted from the first book of Moses, “*For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh*” (Genesis 2:24). This statement Jesus attributes to the Creator in Matthew 19:5. God either said this through Adam prophetically (commentators, John Wesley and John Gill think so) or through the inspired writer Moses (Gill also gives this as an option).^{vi} God could have directly made this statement to Adam but this is not necessarily so.

Jesus *indirectly* authenticates for us that both Genesis chapter 1's creation account and chapter 2's account are from God. Jesus confirms to us that God was directing Moses. What Moses allowed, God was allowing. What Moses commanded, God was commanding.

Secondly, God **did not** direct Moses to give Israel a special dispensation from sin by letting them divorce because they "were already a corrupt people." God would not be righteous and His Law would not be perfect if He with partiality permitted a select people to violate His purpose and design (Psalm 19:7f). *"For **there is no respect of persons with God.** For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law [are] just before God, but the doers of the law shall be justified"* (Romans 2:12, 13). *"[It is] not good to have respect of persons in judgment"* (Proverbs 24:23b).

I understand in order for this "interruption" interpretation to be true, the text *"but from the beginning it was not so"* would have used a tense called **"pluperfect."**^{vii} Ancient Greek verbs had a pluperfect form (called *'upersuntelikos* - "more than completed"). An example is *'etethukei*, "had sacrificed"; the meaning of the pluperfect is equivalent to that of English verb forms such as "(we) had arrived" or "(they) had written." It was a "done" deal and not applicable anymore.



Anglicized Greek: physical. English directly from Latin *physica* "study of nature", from Greek *phusikos* "pertaining to nature."
 "natural," 3 times in KJV; Rom 1:26; Rom 1:27; 2 Pet 2:12

:: *Some truths are evident from the things that are seen.*

"written" is in the perfect tense. The quote is from Deuteronomy which had been written hundreds of years before by Moses. It was still on record and in

Jesus uses the **simple perfect active** instead,^{viii} which can be rendered *"from the beginning all the way up to the point of my speaking these words."*

Perfect tense in Greek is "action completed, with results."^{ix} For example, *"When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost"*(John 19:30). **"Finished"** (*teleo*) is in the perfect tense and refers to the Messiah's work being completed "once and for all."^x Again, in Matthew 4:4, Jesus answers Satan, "It **is** written" and

effect. "*Forever, O Lord, thy word is settled in heaven*" (Psalm 119:89). That is, "It stands written forever."

Whereas some sources feel that perhaps Matthew uses the *perfect* in place of the *aorist* tense, Moulton, Robertson, and Moule argue that Matthew uses *gegonen*^{G1096} as a true perfect.^{xi} Jesus is not trying to distinguish between a period up to Moses, followed by a period of concession to sin, and now is reintroducing the design of creation by His present teaching. But rather, Jesus is saying that from the beginning of creation **something has been true and remained true** up to the point of the His speech—right **through the time** of Moses and the exercise of the Law! Moses did not do away with it; Jesus did not resurrect it. *It was never changed.*

"From the beginning." Therefore, Jesus asserts that starting at the beginning something has existed. Jesus said that God didn't create the couple to be joined and then "turn around" and be severed and separated. That was not God's plan or design. Moses as God's prophet in Deuteronomy 24:1-3 would not have sundered the design; rather the sin of *naked thing* (used in the passage) would have separated what God had joined together. "Putting away" would be the result of the sin and not the cause.

So then, the design and purpose is what Jesus is referring to. An English translator's choice of "at" or "from" does not alter this Truth. **God never changed it**. Moses never changed it. This design for marriage is confirmed as natural according to Romans 1:26, 27.

III.22 GOD'S DESIGN IN NATURE

When Jesus asserts that God created male and female to be joined together and to become one flesh, Jesus reminds His audience that God designed male and female a certain way for a specific purpose. He started it at the beginning. It is within the natural order of things. The Spirit through Paul explains how man has messed things up.

*"For this cause God gave them up unto vile affections: for even their women did change **the natural use** into that which is **against nature**: And likewise also the men, **leaving the natural use** of the woman, burned in their lust one toward another; men with men working that which is **unseemly**, and receiving in themselves that recompence of their error which was meet"* (Romans 1:26,27).

It is obvious that the Scripture is describing the perversion of homosexuality. It is also obvious to the casual reader that such behavior is

condemned. It is error (Greek, *plane*^{G4106}). At the same time, the passage echoes the Truth of what Jesus said in Matthew 19 about creation of marriage. Why did God give up the sinners in the beginning? The female changed the **natural** use of her body for that which is against nature [natural, therefore design of creation]. Men refused the female and burned in lust for other men which is against nature. In other words, men and women have violated the design that God planned for male and female from the beginning. When husband and wife put asunder what God has joined together, are they not likewise violating God's design?

The words used in this passage highlight Heaven's intended purpose for male and female being transgressed by men and women.

1. "Female."

This is not the general word for woman or wife or virgin in the Greek. It is used only 5 times in the New Testament. It is the same word that Jesus uses in Matthew 19:4 and Mark 10:6 ("male and female"), *Thelus*^{G2338}, "of the female sex." It has reference to gender. The word for male is *Arrhen*^{G730}.

2. "Natural." The Greek word is *phusikos*^{G5446} or *physical*, meaning "produced by nature, inborn; agreeable to nature; governed by (the instincts of) nature."


3. "Use." The word is *Chresis*^{G5540}, meaning "of the sexual use of a woman."

GREEK BIBLE ΤΙΣ ΓΡΕΕΚ ΤΟ ΜΕ by Gaylon West

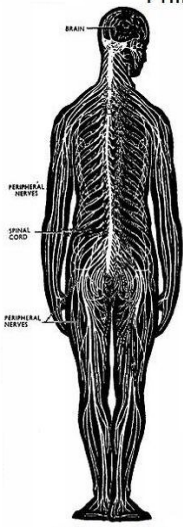
G4976 **σχῆμα**
Schema

"And being found in **σχῆμα** * as a man, he humbled himself, and became obedient unto death, even the death of the cross" - Philippians 2:8

Romans 1:27 "unseemly":
a-schema--"against the design"



Scriptural cause for divorce in Deuteronomy 24:1 in LXX
εν αυτη ἀσχημον πράγμα
a-schema is labeled "fornication" in NT.
Jude 7; Matt. 5:32; 19:9



schematic
of nervous system

* intrinsic
JESUS
DEITY
extrinsic
HUMANITY

SCHEMA
"In the beginning, God created male and female"
(Matthew 19:4,5).

Anglicized word: schema, scheme. **Greek means "external form."**
"fashion, figure, design, habitus." Negative is in Romans 1:27, unseemly, "against the habitus, form, design, etc." Total KJV occurrences:2; Phil. 2:8; 1 Cor. 7:31

4. "Leaving." *Aphiēmi*^{G863} is a word that we will see being used in the Scriptures in regard sundering marriage.

5. "Unseemly." *Aschemosune*^{G808} is a Greek word that we will visit later in connection with the Scriptural cause for divorce in both Testaments. The root word is borrowed in English as *schema* or *scheme*. The prefix "a" means "against." In this context it is used in pointing out that same sexuality is contrary to the scheme and design of God's divine Creation.

The creation of male and female for one another in the beginning is according to God's design and plan. To deviate from that pattern is to go against God's scheme and design.

Conclusion. From the beginning God's plan has been for male and female to be married and be united and become one flesh sexually. When two persons become one and remain one, they are both doing what God intended and wants them to do. But it takes **BOTH** working on it. Each have free will of choice and decide whether the two remain one. If this is true then God can say, "Let no man put [this unity] asunder." Permanence of the marriage then depends **on both** individuals and not God. It is possible for one "man" to put asunder or there would have not been a command to forbid it. The command, "Let no man put..." Both Moses and Jesus deal with the failure of anyone sundering the union. **I assert that the "one flesh" in marriage can be sundered without a divorce.** Those who preach that a marriage union can continue with only one being "faithful" are in error. It is easy to see that abandonment or separate living quarters or lying with multiple partners without legal divorce has ruptured the union that God ordained from the beginning. See VII.125 'Ervah and Aschemon (LXX).

III.3 **UNIQUE THINGS "AT THE BEGINNING"**

The origin of sin occurs in Genesis 3. How long was this after the creation? We are not told, but there yet were no children, so it is apparently a short time. Jesus' reference to the beginning has to be a reference to the time before the fall of man. It behooves us to look at exactly what God proposed and how sin **caused modification to His purpose.** We will perceive that radical adjustments had to be made because sin entered into God's plan for His creation of man and woman. These adjustments were never yielding to sin or blinking at sin. His adjustments or modifications were rules to be followed if

sin disrupted what He had joined together. Sin would not rule over this unity but God's solution would.

Have you ever wondered what would have happened if Adam and Eve had not disobeyed God? I mean, what if there wasn't sin in the world? Actually, we are told some of what God's intended plan for Adam and Eve was. And other things we can deduce. It would help us to pause and ponder what the original state entailed and how sin altered the innocent relationship and why divorce was allowed or commanded by God's Law of Moses.

First, they were to multiply and replenish the earth. *"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"* (Genesis 1:28). Those who claim that the forbidden fruit was metaphorical for having sex are incorrect. The first couple were commanded to have sex and reproduce. They were to complement one another. They were designed for the purpose of sexual intercourse.



If sin had not occurred, same marriages forever and ever.

The *Contemporary English Version* translates the 28th verse as “God gave them His blessing and said: Have a lot of children! Fill the earth with people and bring it under your control. Rule over the fish in the ocean, the birds in the sky, and every animal on the earth.”

CHILDREN. First, they were commanded to **have children**. “Be fruitful and multiply and fill the earth and subdue it.” There are four imperatives in

this verse pertaining to the earth. Not only were the man and woman not to eat of the tree of knowledge of good and evil but they were to have sex resulting in children with the goal of populating the physical earth (Genesis 1:28). God created the Earth “*to be inhabited*” (Isaiah 45:18). The Jews understood that marrying and having children were commandments given to them.^{xii} It was a curse not to bear children (Leviticus 20:20; 1 Samuel 1:9-10). Childbearing would not have been painful as it is now (Genesis 3:16). Think of it: no nausea, disagreement of foods, dizziness, pains in the head and teeth, faintings, miscarriages, the discomforts of carrying a burden and finally delivering a baby. Only pleasure through and through!

UNITED. Second, they were to be **united forever**. They were, in our language, “husband and wife” and were to be “cleaved” to each other and “become one flesh.” The inspired writer made this conclusion: “*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh*” (Genesis 2:24). They were to be “cleaved” and become “one flesh” (Hebrew, properly *united [in] body, person*). The two were created in the image of the Godhead (three entities in one). As Jesus made a similar comparison with His disciples in His prayer, “*That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us*” (John 17:21).

This union was not to be “until death” because death did not occur without sin entering the world (Romans 5:12). Adam and Eve had access to the tree of life, and if they had not disobeyed God, they would have been married always as in infinity. It was likewise not “until divorce.” There wasn’t to be any divorce. This was confirmed to us by the Lord Jesus in Matthew 19:8. Concerning divorce, Jesus says, “But from the beginning God did not intend it to be that way [‘put away’ or ‘divorce’]” according to the CEV translation. So, the couple would have been united forever. It is sad to perceive what devastation sin does to human relationships.

If they were commanded to have children and the only way to have children was to be married to the other gender, then one could properly conclude that God expected everyone born to be eventually married. They would have been united with the opposite sex forever. Children would have been born at least until the planet was full of human life. There would have been no homosexuals in spite of there being no written prohibitions or laws concerning such. Marriage was defined by virtue of the creation.

AID. Third, the wife was created as a help, an aid (Genesis 2:18). The

added English word “meet” (KJV) is used as an adjective and means “like” or “suitable.” “The Hebrew expression is actually *ezer kenegdo* and means 'one who is the same as the other and who surrounds, protects, aids, helps, supports.' There is no indication of inferiority or of a secondary position in an hierarchical separation of the male and female 'spheres' of responsibility, authority, or social position.”^{xiii} This point is reasonable when one considers that the word *ezer* is used 14 times in the Old Testament to refer to God.

An example, in the Psalms when David says, “The Lord is my **Helper**,” he uses the word *ezer*. An example from the writer of Genesis 2, “*Let his hands be sufficient for him; and be thou [Lord] an **help** to him from his enemies*” (Deuteronomy 33:7b). God is superior to man and certainly not subservient to man. The Hebrew word for “help” is similar to the name Ezra and does not carry with it any suggestion of servitude. Woman was never meant to be her man's slave.

“For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up” (Eccl. 4:10).

Ezer (Strong's H5828) is from the Hebrew *ay'-zer* (Strong's H5826) which means “to surround, that is, protect or aid” and has been translated in various versions as *help* or *succour*. It is sin that brought a consequence of man having dominance over the wife and the wife's subservience to her husband (Genesis 3:16; 1 Timothy 2:9-15). Otherwise, the partnership would have apparently been equal. Richard Davidson, author of *Flame of Yahweh*, upholds that the original design was of an egalitarian [“the equality of mankind” - *Free Dictionary*] relationship between the sexes without one gender assuming headship.^{xiv}

'An interesting word study is found in *Hard Sayings of the Bible*, pp. 92-94, where Walter Kaiser asserts the translation “a power (or strength) corresponding to man” (or equal to man).^{xv}

The apostle wrote (1 Timothy 2:13,14) that the submission of woman was due to two things: (1) Eve being created second and (2) the consequence of her being deceived and sinning. “*For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.*” The coordinate conjunction “and” (Greek, *kai*), to me, ties these two factors together for the resulting subjection. For example, Mark 16:16 uses the “and” (Greek, *kai*) to connect the two requirements for salvation, “believe and be baptized.” Both are required for salvation. Hence, I conclude both “being formed second” and “being deceived” decided the

submission role of woman and not the other way around. John Gill in his *Exposition of the Entire Bible* comments on Genesis 3:16, "It looks as if before the transgression there was a greater equality between the man and the woman."

TRANQUILITY. Fourth, there would have been no grief, sorrow, or even pain in the original earth untouched by sin. Childbearing then would have carried no sorrow or pain since this was a consequence of sin (Genesis 3:16). Without sin there would have existed what God approved just as there will be only righteousness dwelling in the new heaven and earth. The apostle wrote, "*But we look forward to what God has promised—a new heaven and a new earth—a place where everything that has **God's approval** lives*" (2 Peter 3:13, *God's Word*). Another apostle writes that in this future home, "*He will wipe every tear from their eyes. There won't be any more death. There won't be any grief, crying, or pain, because the first things have disappeared*" (Revelation 21:4).

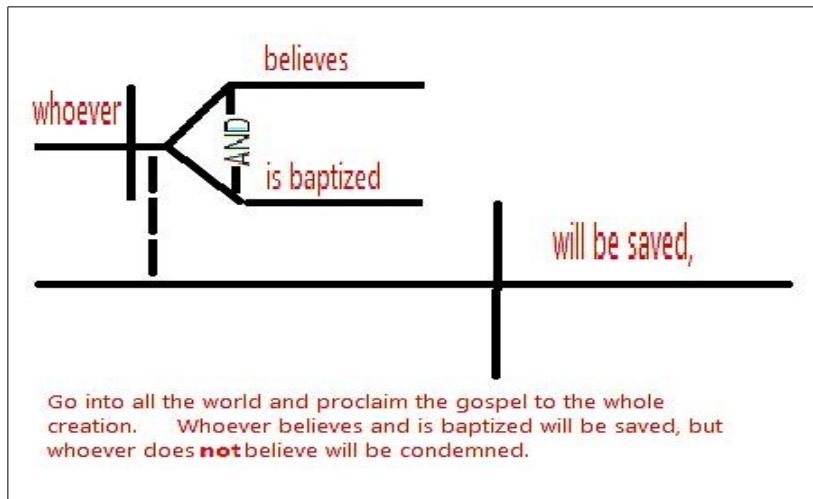
HARMONY. Fifth, rearing children would have been an awesome event; children would have been obedient to their parents. The Creator would have been at hand to assist in any psychology in raising them to live holy and productive lives. The children would have had nothing but good models to teach them respect and obedience.

GENEROSITY. Sixth, husband and wife would have been good to each other. There would have been honesty, loving kindness, truth in association just as there will be in the new earth's home where there will be "no one who does anything detestable, and no liars" (Revelation 21:27). Murder would not have been committed by Cain; there would have been no adultery or coveting or idolatry. All would have honored God and His name and worshipped Him only.

ONLY ONE RESTRICTION. Seventh, what we call sexual "incest" would have been acceptable. That is, brother could marry sister. Every once in a while, a skeptic will criticize the Genesis record of [what we call] incest. For example, they will ask, "Where did Cain find his wife?" There was no law against incest before the flood. That would also include the era while Adam and Eve were innocent in the garden of Eden. Obviously, there was a necessity for marriages between brother and sister initially and the genetic pool had not yet been contaminated. Of course, no child was born until after sin was committed which suggests that man and woman may have sinned shortly after the creation. "*And the days of Adam after he had fathered Seth were eight*

hundred years. And he fathered sons and daughters" (Genesis 5:4, Modern King James Version). The **only** restriction was "Do not eat of the forbidden tree."

PLEASANT WORK. Eighth, work would have been a pleasure. No sweat or strain. There was no rain but there was a fog or mist and a river that watered the garden in which man and woman were placed. "*And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food*" (Genesis 2:9). The weather would have been perfect for all activities. Since mist and no rain was in the garden, the climate was a *shangri-la* controlled environment. It was a paradise.



Mk. 16:16 "and" (Greek kai) is a conjunction joining two equal things

The responsibility of tilling the soil and keeping the garden was given to Adam (and Eve, his helper). "*The LORD God put the man in the Garden of Eden to work the soil and take care of the garden*" (Genesis 2:15, ERV). Man and woman were vegetarians. They would have been fed from the trees and the plants grown in the ground.

NO LOSSES. Ninth, no blood would be shed on this earth. No animal was to be killed for food. Every creature was fed from plants. "*And to every beast of the earth, and to every fowl of the heavens, and to every creeper on the earth which has in it a living soul every green plant is for food; and it was so*" (Genesis 1:30, MKJV). "*But observe that after the flood, food included meat. Every moving thing that liveth shall be meat for you*" (Genesis 9:3).

ESTHETIC. Tenth, everything was beautiful. There were even precious stones, perfumes, and metals: "*where pure gold, rare perfumes, and precious*

stones are found" (Genesis 2:12, CEV).

A FULL CUP. Eleventh, there would have been no need for clothing for Adam and Eve were naked and did not desire clothing until they sinned. We can surmise that there was no need for shelter since it did not rain. The climate was perfectly suited for man. This is concluded from the special word "firmament" that suggests a prediluvian climate on this new earth. And God said, "Let there be a firmament (Hebrew: **rakiya**, an expanse, from **rakah**, to beat out) in the midst of the waters."^{xvi} There were waters above the expanse (sky where birds flew) and below the expanse. The garden was not watered by rain but by a mist. At the great flood the windows of the heavens were opened.

SOVEREIGNTY. Twelfth, Adam was charged with subduing the earth (Genesis 1:28). Adam was to exercise dominion over the animal kingdom. This job was global. Of course, as has been pointed out, apparently no animal would have died since death is a consequence of sin. Animals were not to be used for food. No fishing or hunting. All were just like pets. Not just the 'dogs and cats.' The lions, tigers, dinosaurs, etc., were to be enjoyed as friends or help in daily living.

NO SHAME FOREVER. "*And they were both naked, the man and his wife, and were not ashamed*" (Genesis 2:25). In Deuteronomy 25:11 a woman that takes hold of her husband's adversary by his secrets is condemned. The Hebrew word for "secrets" is derived from the Hebrew word for "ashamed" in Genesis 2:25. They were completely naked in innocence before their Creator.

WITH GOD FOREVER. The best I leave for last. There would have been no suspicions nor fear. There would have been a continuing physical and spiritual relationship with God whose voice "*walked in the garden in the cool of the day*" (Genesis 3:8). There's a classic hymn, "In the Garden", by Charles Austin Miles (1912), picturing Mary Magdalene at the resurrection of Jesus. We could have joyfully sung that song for the delightful presence we would have physically enjoyed with the Father, Son, and the Holy Spirit. "He walks with me; He talks with me; He tells me I am His own."

Genesis 2:25 states that they "both [were] naked and were not ashamed" "The implication of the phrase is that Adam had nothing to hide from himself, his spouse, his God (BDB 101, KB 161, *Hithpolel* IMPERFECT). Therefore it is an idiom of innocence. **Things will soon change!**"^{xvii}

BUT SIN ENTERED THE WORLD. And with sin, what was intended for the first couple was affected. Some changes came immediately. Others are slowly

being realized. The first couple were cast out of the Garden where the tree of life was and hence, death resulted from the sin. Some things joined by God are put **asunder**. Man and the Tree are put asunder by the sin. Spirit and body will be put asunder as a consequence. With sin came dominance and sorrow and conflicts in the marriage. The ground was now cursed and the pleasant job of tilling and keeping was riddled with frustration and toil.

Sinners could **not** now enjoy the fruit and the **intended** pleasures of the paradise that was lost. Everything, including marriage, was affected by the fall of man.

IMPORTANT. Just because God intended marriage a certain way from the beginning does not mean that what was intended has not been affected by the sin of the man and woman. Obviously, God intended man and woman to live forever together as husband and wife via the tree of life. After the entrance of sin, things were modified which included marriage along with its relationships.

"Keep back thy servant also from presumptuous [sins]" (Psalms 19:13). "Presumptuous" in the Hebrew is *zed*^{H2086} which means "proud" or "presumptuous" and is from H2102 which means "to be insolent." The translators have chosen the English "presumptuous" which means "too confident especially in a way that is rude : done or made without permission, right, or good reason." We are told several times in the Scriptures not to add to nor diminish from God's Word. When we twist any passage to serve our own prejudices, are we not being "rude" to God? Are we not committing "presumptuous sins"? Will God not hold us accountable for judging our fellows by our own creeds instead of righteous judgment (John 7:24)?

Conclusion. Jesus did not and could not restore marriage as it was at the beginning. Jesus **did not say** that He was "restoring" marriage as it was at the beginning. He did not use the word "restore." He quoted the Law of "oneness" in the creation of man and woman. This rule of "oneness" was never done away with. Man sins when he affects the "oneness" in marriage.

III. Jesus does not tell the Pharisees that He is restoring God's permanence of marriage. Moses wrote both Genesis and Deuteronomy. Jesus is quoting Moses in His reference to the beginning. He was not pitting Genesis against Moses. God's original desire would have included things that could never be; such as the 100% faithfulness of man. No death. Eternal marriage. Man and woman was created with free will to choose whether to be a good husband or wife. The fact that sin entered the world and men's hearts were hardened by sin necessitated a law of divorce for justice to exist.

TRUE OR FALSE?

- T_F_ 1. MOSES GAVE PERMISSION TO DIVORCE WITHOUT GOD'S AUTHORITY.
 T_F_ 2. JESUS USES DIFFERENT PREPOSITIONS "AT" AND "FROM" WITH MARRIAGE AND DIVORCE IN MATTHEW 19.
 T_F_ 3. MOSES WAS GOD'S PROPHET.
 T_F_ 4. THE DESIGN OF GENDER AND MARRIAGE ARE FROM THE BEGINNING.
 T_F_ 5. JESUS CHANGED THE LAW OF MOSES IN HIS "SERMON ON THE MOUNT."
 T_F_ 6. "FROM THE BEGINNING" MEANS "ALL THE WAY UP TO THIS POINT OF MY SPEAKING THESE WORDS 'IT HAS NOT BEEN SO'."
 T_F_ 7. IT REQUIRES ONLY ONE IN THE MARRIAGE TO KEEP A MARRIAGE TOGETHER AND PERMANENT.
 T_F_ 8. JESUS RESTORES "UNTO DEATH DO YOU PART" TO MARRIAGE FROM THE BEGINNING OF CREATION.
 T_F_ 9. THERE WAS NO "UNTO DEATH DO YOU PART" IN THE BEGINNING WITH THE TREE OF LIFE.
 T_F_ 10. JESUS TAUGHT, "LET NO MAN DIVORCE."
 T_F_ 11. MOSES WAS LIKE UNTO JESUS AS A PROPHET.
 T_F_ 12. IT REQUIRES ONLY ONE TO PUT ASUNDER. MAN IS FREE TO CHOOSE EVIL.
 T_F_ 13. JESUS SAID, "WHAT GOD HAS JOINED TOGETHER LET NO MAN PUT ASUNDER."
 T_F_ 14. JESUS RESTORED THE PERMANENCE OF MARRIAGE; DIVORCE HAD BEEN ALLOWED TEMPORARILY.

1. F, 2. F, 3. T-Deut. 18:15, 4.T, 5. F-Matt. 5:17, 6. T-Matt. 19:8, 7. F, 8. F, 9. T, 10. F, 11. T-Acts 3:22, 12. T-Matt. 19:6, 13. T-Matt.19:6 14. F

- i <http://www.levendwater.org/companion/append104.html>
- ii Ibid.
- iii <http://www.merriam-webster.com/dictionary/from>.
- iv <http://en.wiktionary.org/wiki/at>
- v <http://www.bcbsr.com/greek/gtense.html>.
- vi *John Wesley's Explanatory Notes; John Gill's Exposition of the Entire Bible*
- vii <http://en.wikipedia.org/wiki/Pluperfect> (accessed 2/11/2014)
- viii *Interlinear Scripture Analyzer* [Basic].
- ix http://www.ntgreek.org/learn_nt_greek/inter-tense.htm (accessed 2/13/2014).
- x http://www.preceptaustin.org/new_page_40.htm
- xi James Hope Moulton, *A Grammar of New Testament Greek*, vol. 1: Prolegomena (3rd ed.; Edinburgh: T. & T. Clark, 1908) 145—46; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (4th ed.; Nashville: Broadman, 1934) 900; C. F. D. Moule, *An Idiom Book of New Testament Greek* (2nd ed.; Cambridge: Cambridge University, 1959) 15 - quoted by J. W. SCOTT. "Matthew's Intention to Write History." *Westminster Theological Journal* 47 (1985) 68-81.
- xii http://www.bibal.net/04/proso/psalms-ii/pdf/dlc_reading-gen1-2-b.pdf (6-14-2013)
- xiii Dr. Susan Hyatt. <http://godswordtowomen.org/help.htm> 9/07/2013
- xiv http://www.jhsonline.org/reviews/reviews_new/review275.htm
- xv <https://bible.org/seriespage/genesis-24-25> (accessed 2/9/2014).
- xvi *Pulpit Commentary*. <http://biblehub.com/genesis/1-6.htm>
- xvii <https://bible.org/seriespage/genesis-24-25>