



# “That’s My Husband”

## *Genesis 3, contempt, and the uncool sentence Scripture wrote first*

A discipleship article responding to Clare Ath, “Taylor Swift Apparently Committed the Ultimate Modern Marriage Sin,” *The Daily Wire*, 23 September 2026. Scripture: Septuagint (LXX) and Greek New Testament with the ESV.

## The story

A clip went around: Taylor Swift at a Chiefs game, pointing to her ring and mouthing “that’s my husband.” Some viewers called it sweet, and others called it cringe and fake. Clare Ath argues that the split tells us something. The culture has taught wives that admiring a husband is naive and mocking him is relatable. She cites John Gottman, who found that contempt is the strongest single predictor of divorce. She also cites a 2025 Institute for Family Studies/Wheatley survey: wives who made their marriage a top priority, and wives who felt protected by their husbands, were far more likely to call their marriages very happy. Her assignment is to say the uncool sentence out loud, because the children are listening.

Scripture agrees, and it got there first. Genesis 3 shows where the contempt comes from. The rest of the Bible shows it at work, and the gospel shows the way back. But Genesis also corrects the article on one point: contempt in marriage did not start with a wife. It started with a husband.

## 1. Before the fall, marriage started with a husband’s delight

The first words a man ever said about his wife were a boast:

GEN 2:23 • LXX / ESV

καὶ εἶπεν Ἀδὰμ τοῦτο νῦν ὅσπου ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκὸς μου αὕτη  
κληθήσεται γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη

Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”

“This at last” is the Bible’s first “that’s my wife.” Delight spoken out loud is how marriage was built to work. It is the created pattern, not a modern performance.

## 2. Genesis 3: where the contempt came from

**Protection failed first.** Adam was standing there and said nothing:

#### GEN 3:6 · LXX / ESV

καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὥραϊόν ἐστιν τοῦ κατανοῆσαι καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ' αὐτῆς καὶ ἔφαγον

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.

The survey found that wives who feel their husbands protect them are much happier. Genesis 3:6 is the first time a husband stood by and did not protect his wife.

**The first contempt came from the husband.** A few verses earlier Adam called her “bone of my bones.” Now she is “the woman whom *you* gave”:

#### GEN 3:12 · LXX / ESV

καὶ εἶπεν ὁ Ἀδὰμ ἡ γυνὴ ἣν ἔδωκας μετ' ἐμοῦ αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου καὶ ἔφαγον

The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”

Delight has turned into blame. Genesis treats contempt as a human problem, not a woman’s problem, and the man’s voice comes first.

**The damage runs both ways.**

#### GEN 3:16 · LXX / ESV

καὶ τῇ γυναικὶ εἶπεν πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμὸν σου ἐν λύπαις τέξῃ τέκνα καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου καὶ αὐτός σου κυριεύσει

To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”

*Where the texts differ: the Hebrew has teshuqah, “desire,” and the ESV follows it. The LXX has ἀποστροφή, “turning” or “return.” Both end with “he shall rule.”*

On either reading, the curse bends both partners. Her turning toward him becomes a struggle, and his leadership becomes domination. “Wife mocks husband” is only half of the fall; “husband lords it over wife” is the other half. We inherit this pattern of broken relationships from Adam. We do not inherit Adam’s guilt. The culture is not inventing a new sin. It is repeating Eden and calling it comedy.

### 3. The Old Testament shows the same thing

**Michal is a case study in contempt.** When David danced before the ark:

**2 SAM 6:16 • LXX / ESV**

καὶ ἐγένετο τῆς κιβωτοῦ παραγινομένης ἕως πόλεως Δαυὶδ καὶ Μελχολ ἡ θυγάτηρ Σαουλ διέκυπτεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυὶδ ὀρχούμενον καὶ ἀνακρουόμενον ἐνώπιον κυρίου καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ καρδίᾳ αὐτῆς

As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

**2 SAM 6:20 • LXX / ESV**

καὶ ἐπέστρεψεν Δαυὶδ εὐλογῆσαι τὸν οἶκον αὐτοῦ καὶ ἐξῆλθεν Μελχολ ἡ θυγάτηρ Σαουλ εἰς ἀπάντησιν Δαυὶδ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν τί δεδόξασται σήμερον ὁ βασιλεὺς Ἰσραὴλ ὅς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων ἑαυτοῦ καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἰς τῶν ὀρχουμένων

And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, “How the king of Israel honored himself today, uncovering himself today before the eyes of his servants’ female servants, as one of the vulgar fellows shamelessly uncovers himself!”

**2 SAM 6:23 • LXX / ESV**

καὶ τῇ Μελχολ θυγατρὶ Σαουλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν  
And Michal the daughter of Saul had no child to the day of her death.

Here is each step of the article’s argument in one story. She despised him in her heart first. Then she said it out loud as sarcasm, the ironic detachment the article describes. Then the marriage produced nothing. The verb ἐξουδένωσεν means she counted him as nothing.

**Proverbs: a wife can build her husband up or wear him down.**

**PROV 12:4 • LXX / ESV**

γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς ὥσπερ δὲ ἐν ξύλῳ σκώληξ οὕτως ἄνδρα ἀπόλλυσιν  
γυνὴ κακοποιός

An excellent wife is the crown of her husband, but she who brings shame is like rottenness in his bones.

*Where the texts differ: the LXX second line reads “as a worm in wood, so an evil-doing woman destroys a husband.”  
The picture changes, but the point is the same.*

**PROV 14:1 • LXX / ESV**

σοφαὶ γυναῖκες ὠκοδόμησαν οἴκους ἢ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς  
The wisest of women builds her house, but folly with her own hands tears it down.

The article says many husbands eventually “stop trying altogether.” Proverbs calls that rot in the bones.

**The Proverbs 31 praise goes both ways.** His good name is tied to her, and he praises her in return:

**PROV 31:11 • LXX / ESV**

θαρσεῖ ἐπ' αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει  
The heart of her husband trusts in her, and he will have no lack of gain.

**PROV 31:23 • LXX / ESV**

περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν  
γερόντων κατοίκων τῆς γῆς  
Her husband is known in the gates when he sits among the elders of the land.

**PROV 31:28 • LXX / ESV**

τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα  
αὐτῆς καὶ ἐπλούτησαν καὶ ὁ ἀνὴρ αὐτῆς ἤνεσεν αὐτήν  
Her children rise up and call her blessed; her husband also, and he praises her:

*Where the texts differ: the LXX orders and words the end of Proverbs 31 differently. Its verse 28 opens with a line the ESV has at verse 26. In both, the husband's praise is there.*

**The closest biblical parallel to the clip.** A bride describes her husband in front of an audience and finishes by pointing him out: *this one is mine.*

**SONG 5:16 • LXX / ESV**

φάρυγξ αὐτοῦ γλυκασμοὶ καὶ ὅλος ἐπιθυμία οὗτος ἀδελφιδός μου καὶ οὗτος πλησίον μου  
θυγατέρες Ιερουσαλημ  
His mouth is most sweet, and he is altogether desirable. This is my beloved and this is my friend,  
O daughters of Jerusalem.

*πλησίον is literally “the one near me,” which is how the LXX renders the Hebrew word for “friend.”*

## 4. The New Testament turns both findings into commands

The survey measured two things: the wife's devotion and the husband's protection. Paul's closing summary on marriage has the same two parts:

**EPH 5:33 • GREEK NT / ESV**

πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

*φοβῇται, literally “fear,” which the ESV renders “respect.” It means the opposite of seeing someone as a joke.*

**EPH 5:25 • GREEK NT / ESV**

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτόν παρέδωκεν ὑπὲρ αὐτῆς,

Husbands, love your wives, as Christ loved the church and gave himself up for her,

This is protection taken as far as it goes. The husband who stood silent in Genesis 3:6 is answered by the Husband who gives himself up for his bride. Husbands are told not to despise their wives either:

**COL 3:19 • GREEK NT / ESV**

οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Husbands, love your wives, and do not be harsh with them.

**1 PET 3:7 • GREEK NT / ESV**

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

Peter says a husband's contempt for his wife gets in the way of his prayers. The damage reaches his relationship with God, not only his marriage.

**“Marriage is catechesis.” Paul says the same thing.**

**EPH 5:32 • GREEK NT / ESV**

τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

This mystery is profound, and I am saying that it refers to Christ and the church.

Marriage teaches the children watching it, and it also pictures the gospel. A husband turned into a punchline gives a false picture of Christ. A wife treated as a burden gives a false picture of the Church.

**The husband joke is “corrupting talk.”**

#### EPH 4:29 • GREEK NT / ESV

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

#### ROM 12:10 • GREEK NT / ESV

τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προσηγούμενοι,  
Love one another with brotherly affection. Outdo one another in showing honor.

Romans 12:10 is the article's whole assignment in one line, given to both partners.

## 5. Where Scripture sharpens the article

1. **The problem runs both ways.** Genesis puts the first contempt in Adam's mouth. Call husbands to praise their wives in public (Prov 31:28) as firmly as wives are called to honour their husbands.
2. **The goal is restoring Genesis 2, not returning to the 1950s.** The pattern being restored is older than any decade.
3. **Honour has to be real, not a performance.** Michal's problem began *in her heart* before she said anything. Loud praise over a hidden sneer fixes nothing.
4. **The statistics support the argument but don't prove it.** "399% more likely" is an odds ratio, about five times the odds. It measures correlation, not cause. Scripture doesn't need the survey. The survey is catching up with Scripture.

#### In one sentence

The culture's husband joke repeats Genesis 3:12 as entertainment, and the "uncool sentence" is Genesis 2:23 and Song 5:16 said again, made possible by Ephesians 5.

## For reflection and discussion

1. Where have you heard "the woman whom you gave" (Gen 3:12) in your own words about your spouse, or theirs about you?
2. Michal despised David *in her heart* before she spoke. What do you think about your spouse that you would never say out loud?
3. What does Genesis 3:6 ("who was with her") ask of a husband today?

4. What are your children, grandchildren or the young people around you learning from how you speak about your spouse?
5. Write your own “uncool sentence” (Song 5:16). Say it this week where someone else can hear it.

*Father, You made marriage good and gave the first husband a song of delight. We confess the blame and contempt we learned in Eden and have practised since. Guard our tongues from corrupting talk. Teach husbands to love and protect as Christ gave himself for the Church. Teach wives to honour, and teach both to outdo one another in showing honour. Let our homes teach our children the gospel. In the name of Jesus, Amen.*

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