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Doctrinal Studies Bible Church
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Date: 11/25/14
Gen.3:16
File: D141125

[Divine Judgments upon the World]
DIVINE JUDGMENT UPON THE WOMAN

Five divine judgments were pronounced in addition to the sin-death judgment of (Gen.2:17)

“Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to all men, because all sinned -.” (Rom.5:12; 1 Cor.15:22; Gen.2:17)

We will examine four aspects of the divine judgment upon the woman

(Gen.3:16) “To the woman (ha ishah) (Gen.2:23) He said (amar/ kal pf), ‘I will greatly multiply (rabah/hiphil infin) [Absolute infin - multiplying you shall multiply] your pain (itsaabon) in childbirth, in pain you will bring forth (yalad/ kal impf) children; yet your desire (teshuqah) [intense craving] will be for your husband and he shall rule (mashal/ kal impf) over you.”

1. We will begin by examining (Gen.3:16) by the following four homiletic points regarding the Divine Judgment upon the Woman.

- Message (prophecy) He said (amar/ kal pf/ completed condition or state/ directed will of God)
- Maternal (pain) (absolute infin) multiplying I will multiply your pain in childbirth.
- Marital (passion) your desire (intense longing of the mind towards husband).
- Mate (position) (Of authority) He shall rule over you. (mashal/ kal impf)
[Incomplete condition or state - your entire marriage]

2. It is important to notice that it is connected with the Protoevangelism clause of the ‘serpent-satan’ curse (Gen.3:15).

This means that the judgment upon the woman is connected with **justification** provided through **Protoevangelism** (Rom.3:23-26; 4:25).

(Gen.3:16) “I will put enmity **between** you and the woman, and **between** your seed and **between** her seed; He shall bruise you on the head, and you shall bruise Him on the heel.”

3. Protoevangelism (the first gospel) places emphasis upon the seed of the woman and not upon the woman herself.

This is true whether it is referring to the first woman (Eve), the four women mentioned in the genealogy of Jesus (Matt.1:3-6) or the last woman mentioned, Mary. (Matt.1:16).

(Gal.3:16) “Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘**And to your seed,**’ that is to Christ.” (Matt.1:1-17).

4. As a married minister, Peter explains the practical aspects of this judgment upon the woman:

(1 Pet.3:1-7) “You wives be submissive (hupotasso/ p.a.ptc. vplf) to your own husbands (1 Pet.3:1-6).”

(1 Pet.3:7) “You husbands in the same way, **live** (sunoikeo/ p.a.ptc.nplm) with your wives in an understanding way, as with someone weaker, since she is a woman (ishah/ gune); **and show** (aponemo/ p.a.ptc.nplm) her honor as a fellow heir of the graced of life, so that your prayers will not be hindered.”