



## How Christian Marriages Fail & Succeed; the Judgment of Ishah Following the Fall, Gen 3:16a: Synonymous Parallelism: Pain in Pregnancy & Childbirth

- 64) All of these concepts describe a corporate relationship in which the Christian marriage becomes a testimony, a demonstration, and a teaching aid about the relationship between Jesus Christ and His church.
- 65) Only believers are given this unique opportunity to become witnesses for the prosecution in the appeal trial of Satan. But only believers who have virtue are able to fulfill this responsibility.
- 66) Marriages fail including Christian marriages. The heathen's for reasons associated with the foibles of living in the devil's world without access to biblical problem-solving devices.
- 67) But Christian marriages fail because of the failure of husbands to love their wives and of wives to respect their husbands.
- 68) The Christian marriage is established in an environment of freedom. Both enter into the corporation from their own free will but often do so from a disposition of personal love. This sets up the potential for failure because of unrealistic expectations, for personal love can only be sustained as long as expectations are met.
- 69) The corporation is sustained by the delegated authority of the husband who must have freedom to lead his wife by establishing policy for the household. He must also protect the freedom of his wife to love him because of his integrity not because he demands it from her.
- 70) The wife must be free to use her freedom to respond to her husband's leadership, not usurp it because of power lust.
- 71) If the husband imposes his authority rather than allowing his wife freedom to love him responsively from her own motivation then he has destroyed her freedom and imposed tyranny.
- 72) If the wife reacts to her husband's authority and thus rebuffs his leadership then she has replaced freedom with anarchy.
- 73) Without biblical problem-solving devices the Christian marriage will be destroyed by civil war, a circumstance that is actually the fulfillment of a prophecy issued by our Lord in the garden and is part of the judgment imposed on the woman.
- 74) In this judgment we find that the duly assigned authority to the man will always be under assault by his wife. The husband's leadership will be consistently challenged by his wife's lust for power. This prophecy is stated by the Lord in:
 

**Genesis 3:16** - To the woman He said, "I will greatly multiply your pain in childbirth, / In pain you shall bring forth children; / Yet your desire shall be for your husband, / And he shall rule over you."
- 1) This is the first of three judgments imposed by the Lord as a result of the fall. The first is upon Lucifer and his host the serpent in verses 14-15, the second is upon the woman in verse 16, and the third is upon the man in verses 17-19.



- 2) These curses are given by the Lord in a form of Hebrew poetry that may be defined as parallelism:

*Dictionary of Literary Terms.* (Toronto: Coles Publishing Co., 1980), 140:

**Parallelism:** In writing, an arrangement of phrases, sentences and paragraphs so that elements of equal importance are equally developed and similarly phrased. The principle of parallelism is that co-ordinate ideas should have co-ordinate presentation.

- 3) In verse 16 there are two types of parallelism. The first two lines are synonymous parallelism while the final two are antithetical parallelism.
- 4) The first two lines read:  
*"I will greatly multiply your pain in childbirth, / In pain you shall bring forth children;"*
- 5) The words "greatly multiply" are actually one word that is repeated: רַבָּה *ravah* and together indicate an increase in volume or intensity and thus describes the consistent escalation of pain during the course of a pregnancy.
- 6) The verb is a Hithphil infinitive absolute indicating that the pain it defines will progress with dramatic intensity until it maxes out at delivery. And that which progresses in this fashion is stated in each of the first two lines.
- 7) The word for "pain" in the first line is עֲצָבוֹן *'issavon* and is correctly translated "your pain" while in the second line it is עֲצָב *'esev* and is the object in the prepositional phrase, "in pain." Both are derivatives of the root word עָצַב *'asav*.
- 8) The first "pain" is associated with the woman's "pregnancy" while the second is identified with "childbirth."
- 9) The three major English editions of the Bible have translations that are quite different and create unnecessary confusion. The King James reads, "I will greatly multiply thy sorrow (pain) and thy *conception*; / In sorrow (pain) thou shalt *bring forth* children." The New American Standard Bible's interpretation is, "... I will greatly multiply your pain in *childbirth*, / In pain you shall *bring forth* children." The NIV is not much better: "I will greatly increase your pain in *childbearing*; / with pain you will *give birth* to children."
- 10) The solution is to just do it over and bring in the nuances of the text: "I will greatly intensify your pain during pregnancy, / In pain you will deliver children."
- 11) These two lines form a synonymous parallelism. Both lines deal with the punishment placed on the woman as a childbearer as a result of her original sin.
- 12) The punishment of pain is directed more toward Ishah's mental attitude that preceded her original sin than the sin itself.
- 13) All sin is preceded by erroneous thought and in her case this erroneous thought was introduced by means of Lucifer's deception:  
**Genesis 3:1b** - And Lucifer said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'"  
**v. 4** - And Lucifer said to the woman, "You surely shall not die [**physical death** ]!"  
**v. 5** - "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."
- 14) Ishah was deluded by the idea that God wanted to keep her stupid but by eating from the forbidden tree she would be able to remove herself out from under the authority of God and free herself from Adam's rulership.



- 15) The sin was thus precipitated by power lust born of a mental attitude to usurp the authority of her right God and right man and become independent of both.
- 16) However, allowed to succeed this would have broken the chain of command that God had designed for the human race. Divine order follows a pattern. God the Father is the designer of angelic and human life, Jesus Christ is the creator, and the Holy Spirit is the instructor, counselor, and sustainer.
- 17) In the angelic creation, Jesus Christ is the Lord of the Angelic Armies and Lucifer, prior to his fall, was called the Anointed Cherub and held delegated authority over the angelic creation. Following his fall, Lucifer remains as leader of the fallen angels and functions as defense attorney for the appeal trial.
- 18) Jesus Christ is the sovereign over human life having created Adam in the garden. Adam has delegated authority over the human race, however after his fall Lucifer gained rulership authority over this world and the sinful nature became the ruler of life.
- 19) Ishah rebelled against divinely appointed human authority and as a result she is going to be permanently placed under that system even though it will be natural for her lust pattern to rebel against it.
- 20) When Ishah made the decision to eat the forbidden fruit she assumed she had broken Adam's power over her life and that she would acquire the knowledge of God so that she could become free from His authority as well.
- 21) The discipline on Ishah is the imposition of increased pain during the period of gestation and intensified further during delivery. This pain is to be a reminder of (1) her rebellion and its judgment and (2) the divine provision of a Savior that will enter human history through Adam's bloodline.
- 22) Therefore, the pain emphasized by the synonymous parallelism is now associated with things that come into view in lines three and four of the poem which are written in antithetical parallelism:  
**Genesis 3:16b** - "Yet your desire shall be for your husband, / And he shall rule over you."
- 23) These lines are in opposition to each other. Line 3 reads that the woman's *desire* will be for her husband while line four indicates that the husband will *rule* over his wife.