

IN GEN.3V16., GOD DID NOT CURSE WOMEN.

Several mistranslations of Gen.3v15,16., twist and distort God's statement about women.

THE FIRST MISTRANSLATION. "I will greatly multiply thy sorrow." Gen.3v16.

According to Katherine Bushnell, an outstanding Hebrew scholar, "I will greatly multiply thy sorrow," in Gen.3v16., is incorrectly translated, she writes in paragraph 117 of her book, "God's Word To Women: "

"We hold that verse 16 should have been rendered, "Unto the woman He said, A snare hath increased thy sorrow," - the word "snare" being, literally rendered," "a lying-in-wait." Instead, it is rendered, "I will greatly multiply thy sorrow." The difference between the two in Hebrew lies wholly in the interlinear vowel-signs of comparatively recent invention. (Footnote) The difference is between HaRBeh, AaRBeh, "multiplying I will multiply," and HiRBah AoReB, "hath caused to multiply, (or made great), a lying in wait." - the verb, as usual preceding its nominative. The capital letters, alike in both phrases, alone constitute the original text. This participle form, ARB, occurs fourteen times in Joshua and Judges. It is translated "ambush," and "liers-in-wait," or "in ambush." It is possible that we should read here, "A liar-in-wait (the subtle serpent) hath increased thy sorrow."

Bushnell informs us why the Jews added the vowel letters to the Hebrew text in paragraph 6. of her book, she writes: -

"Hebrew ceased to be spoken by the common people during the Babylonian captivity. It was practically a "dead language" as early as B. C. 250. In the absence of expressed vowels, its pronunciation was likely to become lost. So the Scribes took four consonants, "a h v and j," and inserted them into the text to indicate the vowel sounds. While this device helped to some extent, in the end it led to confusion, often raising the question: "Is this letter a consonant, belonging to the original, or is it a vowel-letter, added by the Scribes?" Moreover the insertion of these vowel-letters did not prove sufficient; then, as late as 600-800 A. D., a whole system of vowel-signs was added, most elaborately indicating the vowels of each word as tradition had preserved it. These vowel-signs were interlinear, and therefore did not confuse the text, as did the vowel-letters." End of quote.

The rendering in Gen.3v16., "Unto the woman He said, I have greatly increased thy sorrow," is against both the context and character of God, it should be translated, "Unto the woman He said, A snare hath increased thy sorrow," the word snare being literally, "a lying in wait," Satan, in the form of a serpent. Rev.12v9.

WHERE DID THIS ATTACK ON WOMEN AND THE CHARACTER OF GOD COME FROM?

1. FROM "THE DAYS OF MINGLING."

The time between the Old Testament and the New Testament has been called "the days of mingling." The Jews tried to adopt Hellenistic ideas from the Greek cities which surrounded Palestine. Greek kings were in control in Syria and Egypt so the Jews decided to obliterate the ideas of Jewish life and religion which were offensive to these Greeks. F. W. Farrar, and others say, "This semi-faithless epoch was described as the days of mingling." This was the time when the Jews mingled freely with the heathen population, F. W. Farrar says that they were "fascinated by the attractions of Greek life and literature, they wished to adopt Hellenistic ideas and to obliterate the most essential distinctions of Jewish life and religion."

Some think that it was during this time that women were given the badge of inferiority and servility. Before this the woman had a place in the tabernacle services as priestesses and Levites, and this is proved by the technical term used in Exod.33v38. and 1Sam.2v22., which is translated as "serving women." It was during those days that the blame was shifted from Adam to Eve, she was linked with the heathen teaching of Pandora, and Eve was blamed as the one who opened Pandora's box on the world. The city of Alexandria led the way in reconciling the Scriptures with pagan Greek teachings.

2. FROM THE TALMUDIC TEACHING.

a. This taught, "From a woman a beginning of sin and because of her all die." Ecclesiasticus.25v24.

The wisdom of Ben Sira, and many others, said the same dreadful theology, and greatly disparaged women.

b. The Ten Curses of Eve in a Talmudic commentary on Genesis.

In Lesson 13 of her book, "God's word to Woman," Katherine C Bushnell quotes the outrageous and disgusting 10 curses of Eve, from Dr. Hershon's, "Genesis With A Talmudic Commentary." (Bagster London). Bushnell states that some of the details were so obscene and filthy that she was unwilling to print them.

- 1) "Greatly multiply" refers to catamenia, etc.
- 2) "Thy sorrow" in rearing children.
- 3) "Thy conception."
- 4) "In sorrow shall thou bring forth children."
- 5) "Thy desire shall be unto thy husband." (This is followed by language too coarse and vulgar for reproduction leaving no doubt of the Rabbinical interpretation of desire: it was gross physical lust).
- 6) "He shall rule over thee." (More, and even fouler language)
- 7) She is wrapped up like a mourner, that is.

- 8) Dares not appear in public with her head uncovered.
9) Is restricted to one husband, while he may have many wives. 10) Is confined to the house as to a prison.

N. B. 1. Those who teach that woman is under a curse like this, are really putting themselves under a curse for misinterpreting the Scriptures in this fraudulent, contemptible, and insulting way. Those who believe, teach and practice these outrageous and evil doctrines can expect severe censure on judgement day. James.3v1.

N. B. 2. God certainly did not ordain women's servitude to man. We read in Gen.21v12., that God told Abraham to obey Sarah. See 1Cor.7v4., where Paul states, "The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. (NIV)

3. FROM CHURCH LEADERS WHO WERE INFLUENCED BY THE TALMUD.

Many Church leaders have been influenced by the Talmud, and by heathen ideas about women.

a) Tertullian twisted the Scriptures when he said that God visited Eve's sin and guilt on all women.

He stated, "Do you not know that you are an Eve? God's verdict on the sex still holds good, and the sex's guilt must still hold also. YOU ARE THE DEVIL'S GATEWAY, you are the avenue of the forbidden tree. You are the first deserter from the Law divine. It was you who persuaded him (Adam), whom the devil himself had not strength to assail. So lightly did you esteem God's image. For your deceit, for death, the very Son of God had to perish." End of quote.

What a male chauvinist twisting of the facts, and perversion of the truth! Tertullian fails to mention that Jesus was born of a woman and that the Scriptures ascribe the transgression to Adam. Adam is mentioned in Job.31v33. and Hosea.6v7. ("men" can be translated as Adam), and he is the one who gets the blame. Paul also states that Adam is to blame for the fall, in 1Cor.15v22., and seven times in Rom.5v12-19.. In 1Tim.2v14., Paul says that the woman was completely deceived, "exapatheisa," the aorist passive indicative of, "exapatao," "to deceive completely," or "to deceive successfully," and states that Adam was the one "who stepped over the boundary," "parabasis," and transgressed.

In 2Cor.11v3., "beguiled," is "exepatesen," the aorist indicative active of "exapatao," the preposition "ex" in the compound is perfective, and so means to completely deceive. Here we see Satan as the active agent in deception, in 1Tim.2v14., we see Eve as the passive deceived one. God says in Ezek.18v1-32. N.B. v2,20., that guilt cannot be transferred from parent to child.

b) Calvin said that God cast Eve into servitude to men.

This is the same as saying that God made men a curse to women, but God has decreed the very opposite, for the husband who does not treat his wife properly will have his prayers "cut off" by God. In 1Peter.3v7. "egkoptesthai" the present passive indicative of "egkopto," means, to cut in on, and so to hinder, to impede, to detain. Christian men are commanded, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." Eph.5v25.

THE SECOND MISTRANSLATION ABOUT "CONCEPTION."

In the Hebrew of Gen.3v16., the word translated as "conception," is HRN, but this not the correct Hebrew for "conception," which is correctly spelt as HRJWN in Ruth.4v13. and Hosea.9v11., it occurs nowhere else in the Hebrew Old Testament. Even though some Hebrew scholars say HRN is "an abnormal formation which occurs no were else in the Old Testament," and the lexical authorities Brown, Briggs, and Driver say that it is a "contraction or erroneous," the Septuagint translators, who were outstanding Hebrew scholars, decided that the correct translation of HRN was, "thy sighing." The sentence means, then, "a snare hath increased thy sorrow and thy sighing." Many ancient authorities agree with the Septuagint.

THE THIRD MISTRANSLATION "DESIRE." "TESHUWOAH" OR "TESHUQA." Strong 8669.

"Teshuqa," only occurs 3 times in the Old Testament, in Gen.3v16. 4v7. and The Song of Solomon.7v10..

In paragraphs 124 and 127, of her book "God's Word To Women," K. Bushnell states: "The correct rendering of Gen.3v16. is this: "Thou art turning away to thy husband, and he will rule over thee," - not as it has been rendered, "Thy desire shall be to thy husband." This assertion, as to the correct meaning of the phrase we shall now prove. As we have said before, a misinterpretation of Scripture can be proved by the misfit. The usual construction put upon the language of this verse fits accurately nowhere, the correct interpretation fits all around." End of quote.

Bushnell continues, "Thus we see that the context does not prove that this "shall be" of the sentence translated, "thy desire shall be to thy husband" is imperative. We can assert positively that this sentence is a simple future or present, warning woman of the consequences of her action. So it is rendered in all the ancient versions; never as an imperative. As a prophecy it has been abundantly fulfilled in the manner which man rules over woman, especially in heathen lands." End of quote.

According to Bushnell, "teshuqa" is derived from the verb "shuwaq," its simplest meaning is, "to run," the prefix "te," "gives "teshuqa" an abstract meaning and corresponds to our termination "ness," as in "goodness," or "kindness," etc.. The ending "a," is added to give the feminine form (of the verb), it can mean, "to run repeatedly," that is to run back and forth," and so have the derived sense of "turning," which most ancient versions give it. In Gen.3v16., Eve's turning. In Gen.4v7., Cain's turning, or sins turning, or crouching ready to pounce like an animal. In Song of Solomon.7v10., the woman states she is her beloved's, and his turning is towards her. Bushnell says, (para. 126): "No verbs are expressed. The conjunction is one for all and also the preposition. This is true of the Hebrew original also. In fact there is no variety in the three sentences, excepting in the proper nouns implied in the pronouns used. The sense of the three passages must be similar."

THE TRANSLATIONS OF TESHUQA IN THE MOST ANCIENT VERSIONS.

The Septuagint. Translates "teshuqa," as "turning" in the three places where it occurs; as "apostrophe," "turning away," in Gen.3v16. and 4v7., and as "epistrophe," "turning to," in Song of Solomon.7v10. God said that the consequence of Eve turning away from God to her husband, was that her husband would rule her. Nearly every quotation of the Old Testament in the New Testament follows the Septuagint, which tradition says was a translation of the Hebrew Old Testament into Greek by 72 Jewish scholars in Alexandria in about B.C. 285. The Septuagint was much favoured by the Jews until Christians used the translations of its prophecies to prove that Jesus was the Messiah.

The Syriac Peshitto. Which some say was translated from Greek manuscripts as early as A. D. 100 to 200, renders Gen.3v16., as "thou wilt turn;" and Gen.4v7. as "will turn;" and the Song of Sol.7v10. as "turning."

The Samaritan Pentateuch. About A. D. 100. Only has Gen.3v16. and 4v7. readings and translates both as "turning."

The Old Latin. About A. D. 200, reads "turning" in all three places, in Gen.3v16. 4v7. and Song of Sol.7v10..

The Coptic Sahidic. About A. D. 300, translates "teshuqa," as "turning," in Gen.3v16. and 4v7., but being fragmentary it lacks any reading of the Song of Sol.7v10..

The Coptic Bohairic. About A. D. 350, is more reliable than the Coptic Sahidic, but being fragmentary it lacks Song of Sol.7v10., but translates Gen.3v16. and 4v7. as "turning."

The Ethiopic. About AD 500, renders all three passages by words meaning "turning". These ancient versions deny that Eve was under a curse from God, and was driven by lust after her husband.

The reason for the mistranslations of "teshuqa" in Jerome's Vulgate.

The Vulgate is a translation from the Greek Scriptures into Latin made by Jerome in about A. D. 382. Jerome went to Palestine and studied Hebrew under Jewish rabbis and appears to have been to some extent poisoned by their Talmudic traditions. He translated Gen.3v16., "Thou shalt be under the power of a husband and he will rule over thee;" which is no in no way a correct translation of the original. In Gen.4v7., Jerome translates "teshuqa," as "his appetite," which is another strange translation. In Song of Sol.7v10., Jerome gets to the truth when he translates "teshuqa," as "his turning."

Wycliffe's Version. Made in A. D. 1380, was translated from the Vulgate not the Hebrew, Wycliffe followed the Vulgate in all three places as did the Douay version of 1609.

N.B.1. The disproportionate unscholarly influence of the Italian Dominican Monk Pagnino.

Bushnell records in paragraph 142: "After Wycliffe's version, and before any other English Bible appeared, an Italian Dominican monk, named Pagnino, translated the Hebrew Bible. The "Biographie Universelle," quotes the following criticism of his work, in the language of Richard Simon: "Pagnino has too much neglected the ancient versions of Scripture to attain himself to the teaching of the rabbis." What would we naturally expect, therefore? That he would render this word "lust," - and that is precisely what he does in the first (Gen.3v16.) and third place (Song of Sol.7v10.); in the second (Gen.4v7.), he translates, "appetite."

Pagnino published his translation of the Hebrew Bible in 1528, and it influenced every older English version in their translation of Gen.3v16., for they render "teshuqa," as "lust," or "desire." What would we expect from the polluted Babylonian Talmud, and those who follow it, but the word "lust;" it is sad that this source and Pagnino had such a bad influence on the English translations of Gen.3v16.. Cranmer's Bible of 1539 first translated "teshuqa" as "lust" in Gen.3v16., and the Geneva Bible and the Authorised Version and the Revised Version softened the idea to "desire."

Bushnell states in paragraph 145: "Following him (Pagnino), to the neglect of ancient versions, the English translators have not, in regard to Gen.3v16., set forth the proper sense of "teshuqa." Lewis in "Lang's Commentary," states, "The sense of this word (teshuqa) is not "libido," or sensual desire." It is striking fact, that Tyndale, Coverdale, Matthew, (John Rogers) and Cranmer all translated "teshuqa" in Song of Sol.7v10. as "turning."

N. B. 2. The influence of some Church Fathers."

Bushnell states that Church Fathers translate "teshuqa," as "turning." Clement of Rome who died A. D. 100. Irenaeus who died A. D. 202. Tertullian who was born A. D. 160. Origen who was born A. D. 186. Epiphanius who was born A. D. 310 in Palestine. Ambrose who was born A. D. 340. Augustus who was born A. D. 354. Theodoret who was born A. D. 386. All translate "teshuqa" as "turning," in one, two or all three passages. The famous Philo, a Jew of Alexandria who died in A. D. 50 also translates "teshuqa," as "turning."

There can be little doubt that Gen.3v16. should be translated; "You are turning away to thy husband and he will rule over thee." This was not a curse, but a prophecy of the domination of women by men, something which has, tragically, been fulfilled not only among the Heathen, but also, all too often, in the Church as well.

"Rule," is "mashal," to rule, to reign, to have dominion, to manage, to rule over. It occurs 83 times in the Hebrew Old Testament, God uses "mashal," to tell Cain that he could rule over and master the sin that was taking hold of him. It is used of Eliezer managing all of Abraham's house Gen.15v2. 24v2. It is used of Joseph's brothers not entertaining the thought of Joseph ruling over them. Gen.37v2. (44v8,26.) It is used of the rule of an oppressive king, as in Isaiah.19v4. Of higher justice in Exod.21v8. Deut.15v6. Of the powerful ruling rich. Prov.22v7. Of political leadership. 1Kings.4v4-21. (Rom.13v1-7.) Of self rule and self control. Prov.16v32. And of God's overruling providence. Ps.89v10.

THE FOURTH MISTRANSLATION, "BRUISE." "Shuph."

"Shuph," occurs 3 times in the Old Testament, in Gen.3v15. it is translated as "bruise," in Job.9v17. as "breaking," and in Ps.139v11. as "cover." "Shuph," is used to mean "bite" (serpent bite on heel), crush, break, and cover." The serpent will bite the heel, and the seed of the woman will crush the serpent's head. Ps.72v9. Rom.16v20. Gal.3v16. Eph.2v14-18. Col.2v15. Heb.2v14. 1Jn.3v8. 5v18. Rev.12v7-12. 19v11. 20v1-3,10. Some think that "shuph" means the seed will be in wait for the serpent's head, for some of the ancient versions translate "shuph" as "lying in wait," or a kindred idea, and the Revised Version gives this as an alternative meaning in the margin. This could mean that God, in Christ, would be "lying in wait" for the serpent to crush his head, just as the serpent had lay in wait for Eve and Adam to deceive and destroy them.

THE WOMAN AND HER SEED HAS ALWAYS BEEN A THREAT TO SATAN.

This prophecy has been like a sword over Satan's head from the day that it was uttered. Christ partly fulfilled this in His life and atoning death, and will fulfil it in great measure, when Satan is cast into the Abyss at our Lord's second coming. It will finally be completely fulfilled, when Satan is cast into the lake of fire, at the end of the Millennium. Heb.2v14. Rev.20v1-10.

THE LESSONS WE CAN LEARN FROM THE TEMPTATION AND FALL IN EDEN.

1. Trust God and obey His word. Adam and Eve failed to trust God, and believed Satan's lies. They failed to be open with God, and refused to admit sin and failure, and so missed forgiveness and restoration.

2. God can still bring our marriage partners to us; "He who finds a wife finds what is good, and receives favour from the hand of the Lord." Prov.18v22. "A prudent wife is from the Lord." Prov.19v1. God provided a helper suitable for Adam. Gen.2v18. God's unsearchable wisdom can direct us in marriage. Rom.11v33-36. However, don't leave it all to God, the decision is yours. In Ps.32v8-11., God tells us to use sanctified common sense, and not to be like a horse or mule which have no understanding; He wants to throw away the reins, He does not want to dominate our choices. Be glad and rejoice in the guiding mercy of God, He will guide us with His eye, and warn us, where necessary, of possible dangers.

3. God can make our marriages a new creation in Christ. 2Cor 5v17. As Paul states, "Love always protects, always trusts, always hopes, always endures, love never fails." 1Cor.13v7,8.

ANOTHER MISTRANSLATION, "RIB."

We read in the Authorised Version of Gen.2v21. that God took a rib out of Adam and made Eve, however, "rib" is not the correct translation. The Hebrew word translated as "rib," in Gen.2v21. (Strong 6763), occurs forty-two times in the Old Testament, in most cases it is translated as "side," or "sides," and elsewhere as "corners," or "chambers," but the only place where it is translated as "rib," is in Gen.2v21,22., which describes the creation of Eve from Adam. If the Lord had meant "rib," He would have used the word for "rib" that He uses in Dan.7v5., (Strong 5967), which means "rib," and nothing else. In the Septuagint version, the word is "pleura," which is invariably translated as "side" in the New Testament, where it is used of the side of Jesus into which the spear was thrust, Jn.19v34. and 20v20,25,27., and of the angels smiting Peter on the side to wake him up, when he was asleep in prison, in Acts.12v7.. "Pleura is also used to speak of a person's side in the Greek of Homer and Herodotus. Adam stated, "she is flesh of my flesh," not just, "she is bone of my bone." God made a female clone out of the flesh and bone of the side of Adam, a truly remarkable miracle.

IN GEN.3V16. GOD DID NOT CURSE WOMEN.

This is a summary of the teaching of the Scriptures that we have just considered. Some use a mistranslation of Gen.3v16., which twists and distorts God's attitude to women, to justify the domination of women by men.

It was not God, but Satan "the liar in wait," who increased the sorrow and pain of women..

According to the outstanding Hebrew scholar Katherine Bushnell, the translation, "Unto the woman He said, I will greatly multiply thy sorrow," in Gen.3v16., is incorrect. Bushnell states in her book, "God's Word To Women," that it should have been translated, "Unto the woman He said, A snare (literally, "a liar-in wait) hath increased thy sorrow." The participle form, ARB, occurs fourteen times in Joshua and Judges, and is translated as "ambush," and "liers-in-wait," or "in ambush," so Gen.3v16., could be translated, "A liar-in-wait (Satan in the form of a serpent) hath increased thy sorrow."

The Hebrew HRN has also been incorrectly translated in Gen.3v16., as "conception."

However, HRN is not the correct Hebrew for "conception," which is correctly spelt as HRJWN in Ruth.4v13. and Hosea.9v11.. HRN occurs nowhere else in the Hebrew Old Testament, however, the Septuagint translators, who were outstanding Hebrew scholars, decided that the correct translation of HRN was, "thy sighing," "tu stenagmos autes." "Stenagmos," means "groanings," or "sighings," and is so translated in Exod.2v24. 6v5. Job.3v24. etc. Many ancient authorities agree with the Septuagint. The A.V. rendering in Gen.3v16., "Unto the woman He said, I have greatly increased thy sorrow and thy conception," is against both the context and character of God, it should be translated, "Unto the woman He said, A snare (literally "a liar-in-wait") hath increased thy sorrow and thy sighing." That ancient serpent, Satan, being "the liar-in wait.." Rev.12v9.

The Hebrew "teshuqa," in Gen.3v16., has also been incorrectly translated, as "desire," or "lust."

In paragraphs 124, 127, of her book "God's Word To Women," Bushnell states: "The correct rendering of Gen.3v16. is -- "Thou art turning away to thy husband, and he will rule over thee," - not as it has been rendered, "Thy desire shall be to thy husband."

Bushnell later continues, "Thus we see that the context does not prove that this "shall be" of the sentence translated, "thy desire shall be to thy husband" is imperative. We can assert positively that this sentence is a simple future or present, warning woman of the consequences of her action. So it is rendered in all the ancient versions; never as an imperative. As a prophecy it has been abundantly fulfilled in the manner which man rules over woman, especially in heathen lands." End of quote.

Lewis in "Lang's Commentary," states, "The sense of this word (teshuqa) is not "libido," or sensual desire." "Teshuqa," occurs 3 times in the Old Testament, in Gen.3v16. 4v7. and The Song.7v10.. Bushnell states that the Church Fathers translate "teshuqa," as "turning." Clement of Rome (died A. D. 100). Irenaeus (died A.D. 202). Tertullian (born A.D. 160). Origen (born A.D. 186). Epiphanius (born A. D. 310 in Palestine). Ambrose (born A. D. 340). Augustus (born A. D. 354). Theodoret (born A.D. 386). All translate "teshuqa" as "turning," in one, two or all three passages. The famous Jew, Philo of Alexandria (died A.D. 50) also translates "teshuqa," as "turning."

Tertullian twisted the Scriptures when he said that God visited Eve's sin and guilt on all women. He stated, "Do you not know that you are an Eve? God's verdict on the sex still holds good, and the sex's guilt must still hold also. You are the Devil's gateway; you are the avenue of the forbidden tree. You are the first deserter from the Law divine. It was you who persuaded him (Adam), whom the devil himself had not strength to assail. So lightly did you esteem God's image. For your deceit, for death, the very Son of God had to perish." End of quote.

What a perversion of the truth! Paul states seven times in Rom.5v12-19., and once in 1Cor.15v22., that Adam is to blame for the fall. In 1Tim.2v14., we see we see Satan as the active agent in deception, and Eve as the passive deceived one. Paul says that the woman was completely deceived, "exapatetheisa," the aorist passive indicative of, "exapatao," "to deceive completely," or "to deceive successfully," and states that Adam was the one "who stepped over the boundary," "parabasis," and transgressed. In 2Cor.11v3., "beguiled," is "exepatesen," the aorist indicative active of "exapatao," the preposition "ex" in the compound is perfective, and so means to completely deceive. God says in Ezek.18v1-32. N.B. v2,20., that guilt cannot be transferred from parent to child.

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It a great pity that some theologians and translators have been too influenced by the perverted ideas of the Babylonian Talmud, and the Italian Dominican monk Pagnino, (who published his translation of the Hebrew Bible in 1528), and as a result have translated "teshuqa," as "lust," or "desire." The "Biographie Universelle," quotes the following criticism of Pagnino's work, in the language of Richard Simon: "Pagnino has too much neglected the ancient versions of Scripture to attain himself to the teaching of the rabbis." The Samaritan Pentateuch, the Old Latin, the Coptic Sahidic and Bohairic, and Ethiopic, translate "teshuqa," by words meaning "turning". The Syriac Peshitto, renders Gen.3v16., as "thou wilt turn;" and Gen.4v7. as "will turn;" and the Song of Sol.7v10. as "turning." The Septuagint translates "teshuqa," as "turning" in the three places where it

occurs; as "apostrophe," "turning away," in Gen.3v16. and 4v7., and as "epistrophe," "turning to," in Song.7v10. Nearly every quotation of the Old Testament in the New Testament follows the Septuagint, which tradition says was a translation of the Hebrew Old Testament into Greek by 72 Jewish scholars in Alexandria in about B.C. 285. The Septuagint was much favoured by the Jews until Christians used the translations of its prophecies to prove that Jesus was the Messiah. These ancient versions deny that Eve was under a curse from God, and was driven by lust after her husband.

In Gen.3v16., "Your desire will be to your husband, and he will rule over you," should be translated; "You are turning away to your husband and he will rule ("rule," is "mashal," to rule, to reign, to have dominion) over you." This was not a curse, but a prophecy of the domination of women by men, something which has, tragically, been fulfilled not only among the Heathen, but also, sadly, in the Church as well. The glorious Gospel of Jesus reinstates women to a position of equality with men, as Paul states in Gal.3v26-28., v26. For ye are all the children of God by faith in Christ Jesus. v27. For as many of you as have been baptized into Christ have put on Christ. v28. There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female: for ye are all one in Christ Jesus.** (KJV)

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