

Christ Inspired Women To Take Part In Body Ministry

(by Bill Turner)

The New Testament tells us that women were anointed by God to participate in the worship and ministry of the Church. Indeed, the Scriptures reveal that women sometimes led in God's work. Miriam, a notable prophetess, led the women in praise and prophecy; she is given the credit with Moses and Aaron for delivering Israel from Egypt. Exodus 15v20,21, Micah 6v4. Deborah was not only a prophetess, she was also the leading judge of Israel; notice that she was not made the leader of Israel by men, God appointed her, and led her to victory over overwhelming foes. Through her spiritual power, Israel had victory for 40 years. Judges 4v1-5v31. The prophetess Huldah was the spiritual giant and spiritual leader of her day, when anyone wanted to have a word from God they went to Huldah. Jeremiah was alive at this time, but when good king Josiah needed a word from God, he sent the high priest to Huldah for God's guidance; she had a superior prophetic ministry, and could get the word of the Lord far quicker than Jeremiah. (See Jer 42v7, it took ten days for Jeremiah to get the word of the Lord.) Huldah's prophecy brought about Josiah's revival. 2Kings 22v13-23v25. Anna the prophetess was the person closest to God in Israel at the time of Christ's birth, Israel's male religious leaders were spiritually dead, and were spiritual babes compared to this godly prophetess. God used Anna to minister His love and life, and to meet the needs that they missed. God can, and often does, do the very same today. Luke 2v36-38. History reveals a vast army of godly women, like David's mother, "the handmaid of the Lord;" and Hannah, the mother of Samuel; Jochebed, the mother of Moses, and many others, who have been the channels of God's love and power to their children and their generation. They changed history by their prayers and spiritual ministries. When men have grown spiritually cold and formal, it has often been left to godly praying women to rekindle the fires of revival. Men nearly always monopolise the pulpits and positions of authority, women usually take the lead in love, spirituality, prayerfulness and faith.

The Devil and misguided men have tried to squash the ministry of women by misquoting certain texts.

An examination of these verses shows that both are concerned with domestic matters.

The first Scripture is 1Cor 14v34,35:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; --- it is a shame for women to speak in the church." In 1Cor 14v34,35, we see that the wife had to ask their husbands at home, this was certainly not over teaching, for in the informal house meetings of the early Church there was always liberty to do this. Paul had just stated in 1Cor 11v4,5, that women could pray and prophecy in the church, and you cannot do this and be silent, and an examination of 1Cor 11v16-20, proves that Paul had been considering church practice, not private prayer. 1Cor 14v4,5,22-24,29-33, Acts 2v16-18. Paul said they must not discuss domestic matters at church fellowship meetings. Paul had said in Gal 3v28, that in Christ there is neither male or female.

The word "speak," "laleo," in 1Cor 14v34, has been translated "chatter" by some scholars, because "laleo," literally means, to chatter like a bird, to talk much, to prattle. It is true that in the New Testament the word is more used in the sense, "to talk," "to speak," but who is to say that Paul was not using it in its basic meaning, which would make very good sense in the light of the Christian fellowship gatherings in the Middle East in Paul's time. The synagogues did not possess our modern order, propriety, formality and "reverence." While the synagogues did not have the drunken, uproarious and disgraceful revelry that accompanied heathen religions; they enjoyed a real freedom and informality. The word "silence" was spoken to the restless, emotional and talkative Orientals, Greeks and Latins in Corinth, who were not used to any discipline, routine and order, not even in the informality of the synagogue meeting. In the synagogues there was a very definite informality; extempore prayers were permitted, and those who desired to read the Scriptures and make comments upon them, could do so. Anyone who was thought to express wrong teaching in prayer or preaching was immediately stopped. Acts 13v45-47, 18v6,7. Dialogue freely took place in the synagogue meeting. Acts 17v2,17, 18v4,9, 24v12,23, "dialegomai," Matt 2v34, Jude v9.

In "A New Testament Commentary," Howley, Bruce and Ellison, state with commendable honesty, that the verb "lalein," translated as "speak" in 1Cor 14v34, is used to generally to refer to any specific kind of speaking. They say that the suggestion cannot be ruled out, that Paul is merely speaking of irregular talking, in the form of soothing or rebuking babies, shouting out a remark or query, or just plain chattering. There can be no doubt that Paul is referring to unedifying abuses of their freedom to speak, pray and prophecy in church gatherings, which Paul says is their right in 1Cor 11v5,6. Since two or three Christians could make up a New Testament fellowship, Matt 18v20, when two or three Christian women meet and pray together, they make up a church meeting, must they be silent? of course not! The New Testament meetings were nearly always informal meetings in a home, and it was certainly not disgraceful for women to talk in this social fellowship, which accompanied Christian fellowship. Satan is delighted over the restrictions that men have placed on the ministries of the Holy Spirit through God's handmaids; he knows that the Church has lost a great deal through these restrictions.

The ordinance in 1Cor 14v34, is said to be based on the law, "but they are commanded to be under obedience, as also saith the law," however, no Scripture states that a woman could not pray, prophesy or preach. In Gen 3v16, God warns women that men would ruthlessly dominate them; however, this was a warning of bad home relationships, not church practice. In Gen 3v16, God did not curse women, it is a bad translation. **(Please see Appendix 1)**. In Eph 5v21-33, Paul instructs husbands to love their wives as Christ loves His Church, there is to be no bossing or hardness, there is to be the fellowship of love. In 1Pet 3v7, Peter warns that God will cut off and not listen to the prayers of a bad or inconsiderate husband. Ill-treatment of wives or women will have to be answered for on judgement day.

The second Scripture is 1Tim2v11:

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man," should be viewed strictly in the context of which they are spoken. In 1Tim 2v11,12, Paul is also referring to domestic matters, as the context clearly shows, for in v 13,14, Paul speaks of Eve's relation to Adam and to child-bearing. Paul said that women should not usurp a man's place, and this is certainly true in the home; however, if God gives a woman a ministry, she is not usurping a man's place, she is taking her Christ-appointed place, she is only usurping a man's place if God has given her no ministry. The trouble with the Church today, is not that women are usurping men's authority in the Church, but rather because men are usurping the God's authority over the Church, by their traditions and practices. It is true that Miriam tried to usurp Moses place and authority and suffered a very necessary chastisement from God for it. Num 12v1-16, However, there are far more cases in Scripture of men resisting and usurping God-appointed ministries, than there ever are of women. It is a fact that women have manifested apostolic, prophetic, evangelistic, and pastor-teaching ministries. Women are ideally suited to a prophetic ministry, for God has given women a love and gentleness of spirit to care for their children and husbands, which is really the basic essential for a prophetic ministry. As Paul said, love towards others is the best and most powerful channel of spiritual gifts, and so women, who have developed love, by loving and caring, are often able to manifest the higher gifts of revelation, power and comfort, with great blessing. The women that do this are certainly not usurping men's authority; they are fulfilling the ministry that God has given to them.

Women certainly did not keep silent in the early Church, God told them to speak and minister

Women were included in the great commission, they can proclaim the Gospel, and be used in healing the sick. Women first announced that Jesus had been raised from the dead. Matt 28v5-10,18,20, Mark 16v16,17. They also spoke out in tongues in the upper room, on the day of Pentecost. Acts 1v8,12-14. Women are looked upon in the same way as men regarding worship and ministry by the apostle Paul. Gal 3v28. We read in the New Testament of women who were recommended for their spirituality and ministry. There were the women without whose help Christ's ministry could not have continued in the way that it did. Luke 8v1-4. There was godly Priscilla, helper of Apollos, she had a church in her home. Acts 18v24-26, Rom 16v3-5,19, 2Tim 4v19. We see Paul's women fellow labourers, Junia, Rom 16v6,7; Phebe, Rom 16v1,2; and other women. Phil 4v3. Luke was impressed by the prophetic gifts of Philip's four daughters. Acts 21v8,9. Dorcas had a spiritual as well as a practical ministry; she was loved by all for her practical godliness. Acts 9v32-42. We read of the "elect woman" of 2John v1, another notable spiritual woman. Besides these there were a multitude of women who prayed, prophesied and preached, as the Hebrew of Psalm 68v11 states, "The Lord gave the word, and great was the multitude of women who published it." Blessed are those who publish the good tidings of

Christ's Gospel. Isaiah 52v7. I feel that it is dishonest and hypocritical to give a woman a place in the ministry in difficult mission fields, and refuse them the same place in much easier conditions at home.

Women can make their homes a ministry, and men should co-operate with them in this. Paul said that older women should teach younger women sound doctrine and wise practice in the home. Titus 2v1-5, 1Thess 4v11. It is often better for Christian women to minister to women's needs for prayer, where this is possible, to save from criticism. It is certainly very unwise and dangerous for men to pray with women on their own, if a man does have to pray with a woman, others should be present if it is at all possible. If we practice this it will save from appearance of evil, and will in particular save young people from emotional involvement, which can injure their feelings and spiritual growth, and cause even greater problems. Women, who have children, already have a congregation in their home, and they can minister love, faith and teaching to their children, which will never leave them. I owe an incalculable debt to my own dear departed mother for her constant love, concern, and support, and the inspiration of her prophetic ministry. God has often changed history through the ministries of godly mothers; think of godly Hannah, the prophetess, the mother of Samuel; Elizabeth the prophetess, the mother of John the Baptist; godly Mary the prophetess, the mother of our Lord. 1Sam 2v1-11, Luke 2v1-16. We thank God for women, like Hannah, who have made their grief, problems and frustrations, an incentive to seek God, and as a result have blessed whole communities and nations. Mary of Bethany was the one above all others, even more than John, to minister to Jesus in His hour of need. Mary's faith, genuine affection, concerned love, and fellowship of spirit, strengthened and sustained Jesus, and her name is recorded in the Gospel for all time because of it. Luke 10v38-42, John 12v3-8, Matt 26v6-13, John 11v1,2,5,6. Godly praying women are the spiritual backbone of most churches.

There are millions of Christian women today who are winning souls, blessing saints, preaching, prophesying, teaching, comforting the needy, and labouring on very difficult mission fields, with a ministry from Christ, out of a pure love for Him and mankind. May God richly bless every one of His handmaids! God puts His Spirit upon those He commissions, and Spirit-filled women have the right to minister as God directs. Num 11v29. God has poured His Spirit, not only upon His menservants, but upon His handmaids as well, and given them a very definite ministry and place in His Church, therefore, those who resist women's ministry, resist God. Acts 2v15-20. Sister, obey God, not men's traditions. You must pray, prophesy, and preach as God leads and enables you, and do not allow anyone to make you bury your God-given talents, in the soil of silence.

It also seems to be the case that Junia was an apostle, she had been a Christian before Paul, and had suffered imprisonment with him it seems from the words "fellow-prisoners." Rom 16v7. "Of note among the apostles" could mean "highly esteemed among the apostles," but it probably more likely that she was "distinguished among the apostles," or literally, "stamped, marked, bearing a mark, among the apostles." She had by her suffering for Christ certainly fulfilled an essential qualification for apostleship. 1Cor 4v9-13. Church leaders of the first few centuries have written that Junia was a woman, and that she was also an apostle.

Appendix 1: 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 250 BC. 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 AD, 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 Woman And The Character Of God Come From? 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 Exodus 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 (Greek mythology), 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.

From The Talmudic Teaching.

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.

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.

"Greatly multiply" refers to catamenia, etc.

"Thy sorrow" in rearing children.

"Thy conception."

"In sorrow shall thou bring forth children."

"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).

"He shall rule over thee." (More, and even fouler language)

She is wrapped up like a mourner, that is.

Dares not appear in public with her head uncovered.

Is restricted to one husband, while he may have many wives.

Is confined to the house as to a prison.

NB1 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.

NB2 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)

From Church Leaders Who Were Influenced By The Talmud.

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

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, "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. 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 (NB v2,20), that guilt cannot be transferred from parent to child.

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 1Pet.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." "Teshuwqah" or "Teshuqa." (Strong's OT: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."

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 "shuwq," 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 Translation 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 that was started about 285 BC. 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 100 to 200 AD, 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 100 AD. Only has Gen 3v16 and 4v7 readings and translates both as "turning."

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

The Coptic Sahidic. About 300 AD, 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 350 AD, 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 500 AD, 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 382 AD. 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 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 1380 AD was translated from the Vulgate not the Hebrew, Wycliffe followed the Vulgate in all three places as did the Douay Version of 1609.

NB1 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 a striking fact, that Tyndale, Coverdale, Matthew, (John Rogers) and Cranmer all translated "teshuqa " in Song of Sol 7v10 as "turning."

NB2 The influence of some Church Fathers.

Bushnell states that Church Fathers translate "teshuqa," as "turning." Clement of Rome who died 100 AD. Irenaeus who died 202 AD. Tertullian who was born 160 AD. Origen who was born 186 AD. Epiphanius who was born 310 AD in Palestine. Ambrose who was born 340 AD. Augustus who was born 354 AD. Theodoret who was born 386 AD. All translate "teshuqa" as "turning," in one, two or all three passages. The famous Philo, a Jew of Alexandria who died in 50 AD 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 Exodus 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, Psalm 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 Psalm 139v11. as "cover." "Shuph," is used to mean "bite" (serpent bite), crush, break, and cover." The serpent will bite the heel, and the seed of the woman will crush the serpent's head. Psalm 72v9, Rom 16v20, Gal 3v16, Eph 2v14-18, Col 2v15, Heb 2v14, 1John 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.

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.

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 Psalm 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. 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 (OT: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, (OT: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, John 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 2v7. "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 Woman.

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," "tous stenagmos autes." "Stenagmos," means "groanings," or "sighings," and is so translated in Exodus 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 100 AD). Irenaeus (died 202 AD). Tertullian (born 160 AD). Origen (born 186 AD). Epiphanius (born 310 AD in Palestine). Ambrose (born 340 AD). Augustus (born 354 AD). Theodoret (born 386 AD). All translate "teshuqa" as "turning," in one, two or all three passages. The famous Jew, Philo of Alexandria (died 50 AD) 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 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 (NB v2,20), that guilt cannot be transferred from parent to child.

Calvin said that God cast Eve into servitude to men. However, God has decreed the very opposite, for husbands who do not treat their wives properly will have their prayers "cut off" by God. In 1Pet 3v7 "egkoptesthai" the present passive indicative of "egkopto," means, to cut in on, and so to hinder, to impede. In Eph 5v25, Paul commands Christian men, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." God certainly did not ordain that women should be in servitude to men.

It is a great pity that some theologians and translators have too been 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 started in about 285 BC. 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, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. 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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