

Women In Ministry Leadership Class

Genesis 3:16 & Translation Issues

Praise God from whom all blessings flow
Praise Him, all creatures here below
Praise Him above, ye heavenly host
Praise Father, Son, and Holy Ghost
Amen.



22 Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

23 The man said,

“This is now bone of my bones
and flesh of my flesh;
she shall be called ‘woman,’
for she was taken out of man.”

24 That is why a man leaves his father and mother and is united to his wife, and they become one flesh. 25 Adam and his wife were both naked, and they felt no shame.

Genesis 2:22-25

1 Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”

2 The woman said to the serpent, “We may eat fruit from the trees in the garden, 3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

4 “You will not certainly die,” the serpent said to the woman. 5 “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, “Where are you?”

10 He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

11 And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

12 The man said, “The woman you put here with me —she gave me some fruit from the tree, and I ate it.”

13 Then the Lord God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

Genesis 3:1-13

14 So the Lord God said to the serpent, “Because you have done this,

“Cursed are you above all livestock and all wild animals!

You will crawl on your belly and you will eat dust all the days of your life.

15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

16 To the (*isshah*) he said,
“I will make your pains in childbearing very severe;
with painful labor you will give birth to children.
Your desire will be for your (*ish*),
and he will rule over you.”

17 To (*ha-adam*) he said, “Because you listened to your (*isshah*) and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

“Cursed is the ground because of you;
through painful toil you will eat food from it
all the days of your life.

18 It will produce thorns and thistles for you,
and you will eat the plants of the field.

19 By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.”

Genesis 3:14-19

Close up on Gen 3:16

Ishekh *teshuqatekh*
Your husband your desire

vehu *yimshal* *baekh*
and he shall rule over you

6 Then the Lord said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.”

Genesis 4:6-7

I belong to my beloved,
and his desire is for me.

Song of Songs, 7:10

Your desire shall be contrary to your husband, but he shall rule over you. (ESV)

Your desire will be for your husband, and he will rule over you.(NIV)

If Genesis 2 describes a setting of mutuality and harmony between man and woman, Genesis 3 is about the undoing of this harmony as a result of sin. The themes of equality, mutual harmony, and companionship were introduced in Genesis 2 to prepare for what follows in Genesis 3, where the introduction of sin disrupts the original harmony of creation, and, as it were, turns everything upside down. Where there was mutuality, cooperation, and the fruitfulness of a garden, there now comes to exist competition, distrust, and conflict between the man and the woman, subordination of the woman to the man, and the struggle of both to survive in a world that now produces thorns.

William Witt, Icons of Christ









1 When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan. 2 Large crowds followed him, and he healed them there.

3 Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason?”

4 “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ 5 and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? 6 So they are no longer ^{Matthew 19:6} two, but one flesh. Therefore what God has joined together, let no one separate.”

7 “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”

8 Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. 9 I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery.”

Matthew 19:1-9

Genesis 2 ends with a situation of harmony, where the woman is the “corresponding companion” to the man, where there is mutual equality between them, and there is no hint of subordination or hierarchy. In Genesis 1, God told both man and woman to fill the earth and to exercise stewardship over it. In a corresponding passage in Genesis 2:15, ha-adam is told to cultivate the earth, and the human being is commanded not to eat of the fruit of the tree of the knowledge of good and evil (vv. 16-17)—the woman does not yet exist, so she cannot receive either command at this point—but nowhere is the man given authority over the woman; nor is he commanded to exercise authority over her or she to obey him. At the end of the passage, the two who had come to exist because God had taken the woman from the man are now “one flesh”. The unity of “one flesh” points to both the equality and completeness. There is no hint of hierarchy of any kind, let alone gender-hierarchy in either Genesis 1 or 2.

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