

Genesis 3:16 to Rule Over You or to Govern with You

Life would go on, but it would be painful. “**To** (*‘el* – toward and in the direction of) **the woman** (*ha ‘isah* – the female individual and / or wife), **He said** (*‘amar* – He spoke and declared (qal perfect – speaking literally and completely)), **‘Greatly I will increase** (*rabah rabah* – substantially in magnitude, quantity, and time I will multiply (hiphil stems reveal that the subject, God, is causing the significant increase, with the first rabah in the infinitive absolute serving as an adverb modifying the second rabah which was scribed in the imperfect revealing a continuance of)) **your labor pain** (*‘itsabown* – your hardship and grieving toil) **in association with** (*wa ‘eth*) **your childbearing** (*herown* – your pregnancy, the period of gestation, and giving birth).

With (*ba* – in) **the pain of labor** (*‘etseb* – considerable effort and distress), **you shall bear** (*yalad* – you will give birth to (qal imperfect – actually and for a prolonged period bear)) **children** (*benym* – offspring). **And** (*wa*) **unto** (*‘el* – toward) **your man** (*‘ish* – your male individual and / or husband) **your strong emotional feelings** (*tashuwqah* – your abundant and overflowing desires, longings, and urges) **is why** (*wa*) **he** (*huw’*) **will liken this to you and he will govern with you** (*mashal ba* – he will make a proverb of this similarity and he will have his way with you, he will rule with you, he will speak of himself in comparison to you (the qal stem reveals that this will actually occur while the imperfect conjugation tells us that the condition will be ongoing)).” (*Bare’syth / In the Beginning / Genesis 3:16*)

And so it has been; for most all of human history, men have ruled with women, as king and queen of castle and home – the father and mother of the family. The first couple took matters into their own hands and by eating from the Tree of Knowledge they took charge over their lives. And so it would be, for better or worse, men and women would rule the world. It was the perfect sentence for the crime. Chawah had influenced Adam, causing him to acquiesce, so now authority and control would remain shared. They would henceforth influence and sometimes corrupt one another.

If however, we rely exclusively on the primary connotation of *mashal*, then there is another possibility which is equally valid. Just as Chawah reacted emotionally to Satan and failed to exercise good judgment, women would continue to be ruled by their emotions, so much so that women and emotion would become synonyms, a “*marshal* – similitude, metaphor, and parable which likens one thing to the other.” While it is an oversimplification, and there are exceptions to the rule, generally women are not only more emotional than most men, their decisions are more often flavored by feelings not reason.

It should be noted here that the concluding preposition, *ba*, which was suffixed in the second person feminine singular, and thus was addressing Chawah, does not mean “over.” (Should you be interested, *‘al* is the preposition conveying “over” in Hebrew.) So this is not saying that men will rule over women. *Ba* conveys the ideas of proximity, and should be translated “in, with, or among.” Moreover, the primary meaning, as you have just learned, of *mashal* isn’t “rule, govern, control, or dominion,” or even “have one’s way with,” but instead “to convey a message using a comparison, a proverb which shows one thing to be similar to another.”

It is interesting to note that there are three equally viable ways to vocalize *'etseb*, translated here as "pain of labor." Ayin-Tsade-Beyth (עֲצֵב) can be pointed *'atsab*, meaning "worker or common laborer." As *'etseb*, the Hebrew word can mean "the physical sensation of pain, trouble, difficulty, or hard work." However, this same vocalization can be rendered "vessel or container." As *'otseb*, the term communicates the concept of "idol worship and that of an image which evokes devotion," as well as "suffering, anguish, and an offensive state which is unfavorable."

The word *'itsabown*, meaning "labor pain," used earlier in the passage, is based upon the same three-letter root. Likewise, *'atsebet* means "anxiety, sorrow, or grief." In this regard, the product of deception and death would become the vessel in which life would be renewed, but not without considerable toil. Moreover, the womb of woman would be highly desired, even worshiped, by men, causing men to seek dominion over women and thereby putting them in an unfavorable state.

Benym is the plural of the Hebrew word for "son and child," *ben*. It is derived from *banah*, meaning "builder, the one who restores a family and establishes a home." The unique thing about *banah* is that it means to "build and rebuild," to "establish a firm basis and to restore to favor, prosperity, and abundance." As such, *benym* speaks of establishing the Covenant (familial relationship and home) and of restoring it. The seed of woman would do these very things.

In the Hebrew mindset there was much more to *ben* than "son," at least compared to the way it is understood today. Then, sons always came in their father's name. It was "son's-name *ben* father's-name." (Osama bin Laden is a good bad example.) Sons were most often their father's representative, and they were usually about their father's business. With respect to Yahowah, Yahowsha' was all of these things.

Continuing through the passage, *tashuwqah* primarily speaks of "overflowing emotional feelings, of strong sexual desires and urges," but it can also convey "impulsive behavior motivated by cravings." Therefore, as I mentioned earlier, God is suggesting that women would respond more emotionally than cerebrally, that they would feel their way to opinions more often than think their way to conclusions, that they would be more prone to react than to reason.

Source:

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