

Chapter 2
*The Bunch: "Lemons" in a Vineyard of
"Grapes"*

IN THE BIBLE, THERE ARE A SMALL NUMBER of familiar passages that are at the root of wrong beliefs about women and authority. These few verses exist like one bunch of "lemons" hanging on a grapevine in a Biblical vineyard laden with many "grapes."



Satan is behind the production of these lemon translations, translations which have adulterated and corrupted the real meanings of God's words. It is time for men and women alike to stand up and speak the truth as Paul did when he said:

1 Therefore, since we have this ministry, as we received mercy, we do not lose heart, 2 but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. (2 Cor. 4:1-2, NASB)

There is one big lemon translation in the Old Testament: Genesis 3:16. There are seven lemon translations in the New Testament: 1st Corinthians 11:2-16; 1st Corinthians 14:29-40, Ephesians 5:22-24, Colossians 3:18, 1st Timothy 2:8-15, Titus 2:3-5, and 1st Peter 3:1-2.

There were no female members on early Bible translation committees, so it was easy for Satan to use innate male bias to influence the translations of verses that pertained to women's roles. Historically, females have not been afforded the same access to education as males; so, even if men had desired the presence and input of women on their translation committees, at the time the Bible was being translated, there was no pool of women Bible scholars from which to select. Regardless of the reason why women were absent from translation committees, the simple fact remains: The female voice and perspective were not present in Bible translation efforts. Females would have been able to recognize and challenge any translations pertaining to women that displayed male bias. The absence of female input provides a rational explanation for why seven somewhat difficult to translate and interpret Bible passages in the New Testament stand out as anomalies among the more numerous grape passages.¹

¹ Numerous other verses are sprinkled throughout the Bible which reference women, and Bushnell proves that these have been influenced by gender bias in translation. Bushnell says, referring to such verses showing male bias, "These instances are trivial, when taken one by one, but many straws floating in one direction prove that the current runs that way strongly" (p. 277). The overall effect of such translations was the cumulative development of wrong thinking and teaching about women.

The message of the seven lemon translations is diametrically opposed to the message of the grape passages. Unfortunately, the lemon translations have become the best known Bible passages about women, and their wrong message is dominant in the church. The lemon translations bear responsibility for much of the demeaning psychological, and even physical, abuse of women throughout the centuries. They have been used by people who claim to love and serve Christ and by non-Christians alike to justify the suppression of women. They have been used to sanction and even to mandate hierarchical control of some believers by other believers. As a result, some members of the body of Christ are in bondage to other members, and Christian wives are held in bondage to the dominating control of their husbands. The kind of control exercised in such cases is not true authority. It does not correspond with God's nature and His ways but with the devil's nature and his ways. The bad fruit that is produced reveals the source of the lemon translations.

But Lemons Are Prescriptive

Some may argue that the seven New Testament lemon translations are, and should be, dominant because they are prescriptive passages, not descriptive like most of the grape passages. A general principle of Bible teaching is to teach what the Bible teaches or prescribes about behavior, and not to teach authoritatively about what can only be observed about behaviors of people in the Bible. I will not argue this point, but will say strongly that whatever is taught prescriptively should produce what is seen descriptively in the Bible. If a teaching produces something different than what the Bible illustrates or describes as proper behavior, it is unhealthy teaching and should be questioned and re-examined.

The seven lemon translations in question have not produced behavior that matches the grape passages in the Bible. They have produced the contrary. This one fact tells us that there is something seriously wrong with the understanding and use of the lemon passages. They are misfits in the overall picture, and they produce very bad

fruit (by their fruits you shall know them [Matt. 7:20]). They are responsible for a huge sin-wound in the body of Christ which has rendered the church weak and ineffective in prayer. Many born-again believers think they are serving God; but, as they live and practice the errant message of the lemon translations, they are behaving in a way that is not at all in line with the nature and character of God. The Bible says that as a man thinks in his heart, so he is (Prov. 23:7, KJV). Satan has masterfully made use of wrong translations to construct a belief system that has fueled and supported women's dilemma, men's dilemma, and society's dilemma. The fact that these passages exist as they do today is testament to the success of the devil's long-term plan of deception. We are in a time in which truth must prevail and bring a much needed wave of repentance that will catapult the church into a strong position of righteousness from which to engage in devil-stopping spiritual warfare!

Fertilizer for Feminism

The lemon translations played a significant role in germinating the nineteenth century's feminist movement. The ideas set forth in these passages provided fertile soil in which feminism grew. If the truth of the freedom given to women in Christ had not become obscured by the misunderstanding, misuse, and dominance of the lemon translations, the destructive effects of ungodly feminism would probably not be twining everywhere in society today like kudzu vines.

In the beginning of the 19th century's feminist movement, some intelligent, truth-seeking Christian women began to question a God whose word appeared to support and promote the suffering and subjugation of women. Susan B. Anthony, a Quaker, was molded by the Quaker's atypical belief that men and women were equal. Her Quaker upbringing was responsible for propelling her into her lifelong quest to obtain equal rights for women.² She began a movement of women who sought equal rights for women in a society that was built on the premise that all men were created equal by God.

Unfortunately, these women found their chief opponents to be the clergy of the day.

² Quakers let women preach equally with men. This was unheard of elsewhere during the 1800s. When Anthony tried to speak in public at a temperance meeting, she was told she was a sister and was there to listen and learn only. This lit a fire in her that never went out as she spent her whole life seeking to gain equal rights for women. She also believed, as a Quaker, that girls should be educated equally with boys. She wanted to learn math in her school, but the instructor said there was no reason for this. She was despised by many in the early years of her struggle for women and wrote about how painful this was, but she had strong faith and pressed on throughout her life, joining with Elizabeth Cady Stanton, who wrote Anthony's speeches. She became one of the most well known people of her day. She had tea with the queen of England and was invited to the White House regularly. Near the end of her life, she met with Theodore Roosevelt, who was famous for saying "a square deal for all," but he had been quiet on the matter of women's rights. Anthony asked him to take action about women's rights and leave it as part of his legacy. He gave a polite but vague answer and did nothing (Bio).

Some women during that time, one of whom was Elizabeth Cady Stanton, found that they could not reconcile their belief in the freedom of individuals with the state of woman (bondage) that was produced by the teachings of the Bible and the church. Thus, they concluded that the Bible's suppressive teachings about woman disqualified it from being the inspired word of God. Therefore, the oppression of women in society and women's reaction to it is directly tied to the lemon translations. Stanton and others blamed this state of affairs on men. Unfortunately, aided by the serpent, they reached the wrong conclusion. Stanton and others worked together to write a highly controversial book in their day, *The Woman's Bible*, which, without a solid basis in scholarly research, appears to distort some of the contents of the Bible.

Women in the feminist movement were eventually able to obtain a measure of secular freedom for women, but unfortunately, the movement that they birthed also set women on a long-term path that was free from the governance of God—the only One who offered them true freedom. Waves of the feminist movement in the twentieth century became openly anti-God and paved the way for other ungodly gender-based movements. Such movements have produced unanticipated and

undesirable consequences for the family unit and society at large, creating a situation of ever-increasing bondage to the enemy of God, who thrives wherever the Word of God is rejected.

The lemon translations continue to give reason for many modern-day women to line up with the causes of secular feminists and other gender-based movements that are clamoring for equality—while practicing intolerance. The lemon translations are also responsible for hiding from Christian men the message about women found in the grape passages. That message shows how men should treat women, and vice versa, and it lines up perfectly with the example observable in both Christ's life and death.

Translators' Responsibility: To Turn Lemons into Grapes

The time has come for translators to turn lemons into grapes! How can this happen? Biblical scholars involved in translating the Bible need to recognize the seriousness of the problem caused by questionable translations and subsequent faulty interpretations of a few verses. Bible translators need to devote adequate time and effort to re-evaluate what the Bible says about God's view of women, and also what it says about men with respect to women.

The purpose of this book is to turn a bright light on the small number of misfit lemon translations in the Bible, which are nothing less than devil-influenced translations. These simply cannot be allowed to remain, especially when they already have been successfully challenged, tested, and found faulty by educated women who began serious language investigations in the mid-nineteenth century and also now by an increasing number of men and women who have done likewise.

Some argue that current translations of these verses are sanctioned by God because He would not have allowed the devil to misrepresent His words. A Christian man once told me that he had the assurance that the Bible translation that he used daily was the one translation that was the very Word of God, because God

would not have put a Bible translation in his hand that was not perfectly accurate! I have heard others say it is dangerous to question Bible translations because this is to question God's sovereignty; and, if the translation of one verse is questioned, the door will be opened for all verses to be questioned.

These arguments may sound reasonable to some; however, some things in the Bible show that such reasoning is faulty. For one, when the devil spoke to Eve, he re-interpreted the words that God had spoken in order to give them another meaning (Gen. 3:4-5). God did not prevent him from doing this. For another, Jeremiah wrote:

7b But My people do not know
The ordinance of the LORD.

8 "How can you say, 'We are wise,
And the law of the LORD is with us'?
But behold, the lying pen of the scribes
Has made [it] into a lie. (Jer. 8:7b-8, NASB)

Jeremiah realized that some scribes had changed the meaning of some Scriptures so that they were not true to God's meaning but were a lie. God did not prevent the scribes from doing this, but He did show Jeremiah that this had happened. Since the devil is the father of lies, we can see his handiwork in the lying pen of the scribes. As the father of lies, he is a master at misusing and misrepresenting truth. In the wilderness temptation, Satan misapplied the meaning of God's words from Psalm 91 by using a quote from it to tempt Christ. Christ rebuffed his misuse with another Scripture (Matt. 4:5-7). Christian men and women today must be able to do likewise.

When the validity of a translation is called into question, it is important to carefully study the Word of God using its original languages (Hebrew, Aramaic, and Greek) to resolve the question. The Word of God is infallible, but because of the devil's subtle workings, translations and translators are not. Translations of the Bible were necessary because they brought God's word into the hands of people who spoke different languages. However, at the same time, they afforded the devil

opportunity to use men to introduce wrong ideas into the Bible in such a way that they appeared to be God's thoughts, when they were not.

Bushnell says concerning the validity of re-examining translations:

We have called attention to some of these misinterpretations, as well as mistranslations of the Bible, as to women. But a certain type of mind is sure to reason: "What am I to believe, then? And *whom* am I to believe?"—as though it were ever intended that our faith should rest in human beings,—uninspired, as these translators are, as well! Let us hope, however, that the majority of those who will read these Lessons will rather say, "We must never rest until we have seen to it that a sufficiently large number of young women are kept in training in the sacred languages, so that women can always command a hearing, as to the precise meaning of such passages in the Bible as relate to the interests of women specially. Thus only will women's temporal and spiritual interests receive their due consideration." Better, *far better*, that we should doubt every translator of the Bible than to doubt the inspiration of St. Paul's utterances about women; and the justice of God towards women: or, above all, to doubt that "Christ hath redeemed us" (women) "from the curse of the law" (Galatians 3:13). (Bushnell, para. 371)

Rational, objective, and careful readers of the Bible would agree that, at the very least, Bible translators should openly acknowledge this fact: The lemon translations carry a message about women that is the antithesis of the message conveyed by the grape passages. It is incumbent upon translators to carefully study this problem and do their best to explain the contradictions. When they discover that it is next to impossible to justify the lemon translations in the context of the whole Bible, they should completely re-evaluate them with the help of educated women and men who

already have studied these passages in their original languages.

The co-existence of contradictory messages about women in the Bible is completely unacceptable. God is not the author of such confusion. The antithetical state of affairs caused by the simultaneous existence of both lemon and grape passages casts aspersions on God and offers reasons to doubt the validity of the Bible.

† † † † †

The foregoing is quoted from
A Woman of *Chayil*: Far Above Rubies
At His Feet Series—Book 1 (pages 26–34)

by Jane Carole Anderson

ISBN 978-0-9769835-4-5

Copyright © 2017 by Jane Carole Anderson

To acquire Jane's books, access www.amazon.com.

Protus
Publications
www.LemonsToGrapes.com