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AFKORTINGS

Vir gebruik by bibliografie

AncB	<i>The Anchor Bible.</i> Albright, W F & Freedman, DN (eds) 1964. New York: Doubleday.
Bib	<i>Biblica</i>
BOT	De Boeken van het Oude Testament.
CBQ	<i>Catholic Biblical Quarterly</i>
DDD	<i>Dictionary of Deities and Demons in the Bible.</i> Van der Toorn, K, Becking, B & Van der Horst, P W (eds) 1999. Leiden: Brill.
EncRel(E)	<i>The encyclopedia of religion.</i> Vols 1-16. Eliade, M (ed) 1987. New York: Macmillan.
HSM	<i>Harvard Semitic Monographs</i>
HTS	<i>Hervormde Teologiese Studies</i>
ICCS	<i>Institute of Classical Christian Studies</i>
IDB	<i>The interpreter's dictionary of the Bible: An illustrated encyclopedia.</i> Vols 1-4. Buttrick, G A (ed) 1962. Nashville: Abingdon Press.
IDBS	<i>The interpreter's dictionary of the Bible, suppl vol.</i> Crim, K (ed) 1962. Nashville: Abingdon Press.
JBL	<i>Journal of Biblical literature</i>
NBDict	<i>New Bible Dictionary, 2nd ed.</i> Douglas, J D et al (eds) 1982. Leicester: Intervarsity Press.
OTE	<i>Old Testament Essays</i> (Journal of the Old Testament Society of South Africa)
OTL	Old Testament Library
POT	De Prediking van het Oude Testament
TEF	Theological Education Fund
ZAW	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>



Verskillende Bybelvertalings

AV	Authorised Version
NEB	New English Bible
NIV	New International version
RSV	Revised Standard Version
RV	Revised Version

OPSOMMING

Titel : 'n Hermeneutiese ondersoek na enkele teologiese interpretasies
rondom die vrou van Adam

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Studieleier : Prof DJ Human

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Graad : Magister Artium

Die probleem rakende die nawerking van die skepping van die vrou wat aan haar 'n ondergeskikte plek en minderwaardige rol in die samelewing gegee het, is hermeneuties ondersoek.

Deur die eeue was die uitspraak "... en na jou man sal jou begeerte wees, en hy sal oor jou heers" (Gen 3:16b) genoegsaam rede vir 'n patriargale sisteem om hierdie woorde letterlik toe te pas in die sogenaamde "onderdrukking" van die vrou. Die vrou word as minderwaardig voorgestel.

Die *Women's Liberation Movement* kom reeds in die vorige eeu tot stand. Hulle bevraagteken interpretasies van Bybelse tekste wat oor vrou handel. Die interpretasie van Genesis 3:16b beeld Eva – moeder van al wat lewe – as prototipe verleidster van die man uit. Feministe-teologie het met 'n eie studie en eksegeese van die Bybel begin en kom tot die gevolgtrekking dat aangesien meeste Bybelgeleerdes en historici mans is, die Bybel vanuit 'n man se oogpunt bestudeer en geïnterpreteer word. Die beweging besluit om deur middel van die legende van *Lilith* as simbool, die totale feministe-ervaring saam te vat. *Lilith* was, volgens Joodse legendes, die sogenaamde eerste vrou van Adam wat nie bereid was om aan hom onderdanig te wees nie.

Talle mitiese skeppingsverhale, waarvan heelwat in die vorm van epiese gedigte is, het die rondte gedoen deur die lande in die Antieke Nabye-Ooste. Spore van mitiese elemente kan in die skeppingsverhale (Gen 1-2) en die Tuinverhaal (Gen 3) in die Ou Testament waargeneem word. Joodse mites en legendes, sowel as skeppingsverhale van Israel se bure is ondersoek.

Allerlei legendes het rondom Adam en Eva, en veral rondom die mistieke figuur *Lilith*, ontstaan. Hierdie legendes, asook veral ná-Bybelse geskrifte, beeld Eva (en dus die vrou) in 'n

swak lig uit. *Lilith* is bekend vir haar demoniese verbintnisse. Sy terroriseer mans op seksuele gebied en is verantwoordelik vir sterftes tydens kindergeboortes. Daar word slegs een keer in die Bybel na haar verwys, naamlik in Jesaja 34:14.

Die negatiewe voorstellings, in antieke tye en daarna, van die status van die vrou – as ondergeskikte van die man – word by wyse van antitese, naamlik die karakter van Lilith, in perspektief gestel. Die aanname van die sogenaamde minderwaardige en ondergeskikte rol wat die vrou in die samelewing gekry het as nawerking van haar skepping en oortreding, is in hierdie genoemde ondersoek bevraagteken. In die lig van hierdie ondersoek na so 'n aanname word aangetoon dat

- weens té min beskikbare inligting;
 - volgens spore van gegewens wat op die teendeel wys en
 - volgens aanduidings dat 'n "eksklusiewe" groep Judaïste 'n bepaalde projeksie van die vrou as synde die korrekte deurgegee het,
- so 'n aanname nie op sigwaarde gemaak kan word nie.

Deur 'n gebalanseerde verantwoordbare herinterpretasie – vanuit 'n moderne siening – van die plek en funksie van Eva soos opgeteken in Genesis 2 en 3 en met inagneming van tekortkominge in 'n ondersoek – soos aangedui – kry die vrou 'n nuwe staanplek in die samelewing.

SUMMARY

Title : **A hermeneutic investigation into some theological interpretations regarding the wives of Adam**
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Degree : **Magister Artium**

The problem regarding the after-effects of the creation of the woman, Eve, that placed her into a subordinate and inferior position in society has been investigated hermeneutically.

Through the ages the pronouncement in Genesis 3:16b sufficed for the patriarchal system to apply these words literally to subordinate women in society,

The *Women's Liberation Movement* was established in the previous century. This movement challenges interpretations of biblical texts regarding women. The interpretation of Genesis 3:16b reflects Eve – mother of all living – as prototype seductress of men. Feminist theology started with its own biblical and exegetical studies of the Bible. They came to the conclusion that, as most biblical scholars are men, the Bible is interpreted from a male view-point. The movement decided to make use of the legend of *Lilith* to symbolise the whole feminist experience. According to Jewish legends, *Lilith* was the so-called first wife of Adam. She was not prepared to be his subordinate.

Many mythical creation narratives, some of which are in the form of epic poems, circulated in the Ancient Near East. Traces of mythical elements are noticeable in the creation narratives (Gen 1-2) as well as in the Garden epic (Gen 3) in the Old Testament. Jewish myths and legends, as well as neighbouring creation narratives, have been investigated.

Several legends originated around the figures of Adam and Eve, as well as the mythical *Lilith*. These legends and some post-biblical literature portray Eve (and by implication all women) as inferior. *Lilith* was known for her demonical alliances. She terrorised men sexually and was responsible for deaths during childbirth. There is only one reference in the Bible to her, namely Isaiah 34:14.

The negative image, in ancient times and thereafter, of the status of women as being subordinate to men, has been put into perspective by way of an antithesis in the character of *Lilith*. The assumption of the so-called inferior role of women in society, due to the after-effects of her creation and disobedience, is questionable. An investigation pointed out that

- due to insufficient available information
- according to traces of contradictory data, and
- according to indications that an "exclusive" group of Judaists projected women in a way they claimed to be correct,

such an assumption may not be made on face value.

A balanced, justifiable re-interpretation – from a modern viewpoint – regarding the place and function of Eve as recorded in Genesis 2 and 3, and considering shortcomings as pointed out, should give women a new position in society.