

BECAUSE OF EVE

BECAUSE OF EVE

HISTORICAL AND THEOLOGICAL SURVEY OF THE
SUBJUGATION OF WOMEN IN THE CHRISTIAN TRADITION

JOE E. EARLY, JR., PH.D.



Universal-Publishers
Irvine • Boca Raton

*Because of Eve: Historical and Theological Survey of the Subjugation
of Women in the Christian Tradition*

Copyright © 2022 Joe E. Early, Jr. All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Universal Publishers, Inc.
Irvine & Boca Raton
USA • 2022
www.Universal-Publishers.com

ISBN: 978-1-62734-409-8 (pbk.)
ISBN: 978-1-62734-410-4 (ebk.)

For permission to photocopy or use material electronically from this work, please access www.copyright.com or contact the Copyright Clearance Center, Inc. (CCC) at 978-750-8400. CCC is a not-for-profit organization that provides licenses and registration for a variety of users. For organizations that have been granted a photocopy license by the CCC, a separate system of payments has been arranged.

Typeset by Medlar Publishing Solutions Pvt Ltd, India
Cover design by Ivan Popov

Library of Congress Cataloging-in-Publication Data

Names: Early, Joseph E. (Joseph Everett), 1970- author.

Title: Because of Eve : historical and theological survey of the subjugation of women in the Christian tradition / Joseph E. Early, Jr., PH.D.

Description: Irvine : Universal Publishers, 2022. | Includes bibliographical references and index.

Identifiers: LCCN 2022037852 (print) | LCCN 2022037853 (ebook) | ISBN 9781627344098 (pbk.) | ISBN 9781627344104 (ebk.)

Subjects: LCSH: Women--Religious aspects--Christianity. | Sex role--Religious aspects--Christianity.

Classification: LCC BT704 .E25 2022 (print) | LCC BT704 (ebook) | DDC 248.8/43--dc23/eng/20220826

LC record available at <https://lcn.loc.gov/2022037852>

LC ebook record available at <https://lcn.loc.gov/2022037853>

*To my wonderful wife Tiffany, who would've been burned
as a witch in the Middle Ages*

TABLE OF CONTENTS

<i>Foreword Dr. Stephanie Peek</i>	<i>ix</i>
<i>Preface</i>	<i>xiii</i>
<i>Acknowledgments</i>	<i>xix</i>
Chapter One: The Old Testament Depiction of Women	1
Chapter Two: The Greek Concept of Women	37
Chapter Three: Women in the New Testament	53
Chapter Four: The Perception of Women in the Patristic Era	73
Chapter Five: Women in the Middle Ages	127
Chapter Six: Women in the Reformation	173
Chapter Seven: Women in Seventeenth and Eighteenth-Century England and America	209
Chapter Eight: Women in Nineteenth-Century America	231
Chapter Nine: Women in the Twentieth and Twenty-First Centuries	251
<i>Final Thoughts</i>	<i>307</i>
<i>Bibliography</i>	<i>311</i>
<i>Index</i>	<i>343</i>

FOREWORD

When I first arrived at college, I found myself sitting in a class on Jesus and the Gospels with a man that would become my favorite professor and a mentor to me throughout my undergraduate years. He taught the Gospels in ways that made them come alive. By the time I finished that first class, I knew I was going to study this text for the rest of my life. Furthermore, I knew that God was calling me to share what I had learned through the ministry of the church. With great confidence, I told everyone who would hear of it how God had called *me* to the ministry. While I was still unsure of the nature of my calling at age 18, I was surprised to find that many in my church, my community, and even some at my school were less than thrilled about my revelation. For some reason, I was allowed to learn at the feet of Jesus, but I was not permitted to speak of what I had learned in mixed company. I was told that women were not qualified to serve in many of the ways to which I felt called. I was told that Scripture “makes it clear” that women have a responsibility to get married and raise the next generation. I was even told by some that Scripture said I was a daughter of Eve and thus too easily deceived to be a proper minister.

Undeterred, and perhaps seeking some answers for myself, I became a biblical scholar. I thought that if I studied enough and was a thoughtful teacher and scholar, previous objections to my suitability would be found unjustified and naysayers rendered speechless. Sadly, I was incorrect. The more I learned, the more deeply I felt the push away from the evangelical circles I called home and the people who had taken great pains to cultivate my deep and abiding

love of Jesus. I have since been called “Jezebel,” “Delilah,” and the more vague but equally stinging “heretic” for my views on women in the church and my willingness to preach the message of Jesus. It was made clear: there was no room for me at the men’s table.

When I became a professor of religion, I started my teaching career at a small women’s college in Alabama. I was determined to ensure that the young women in my intellectual and spiritual care were aware that women belonged wherever God called them. I wanted them to know that there was a place for them at the table—even if it meant building a new table. Responding to their inquiries, I set out to offer a class on women in the Christian tradition. I sought a book that could offer my students a thoughtful history of women in the Christian tradition as well as insight into the ways that history affected the modern church. In addition, I wanted a straightforward evaluation of the tradition, one that was unafraid to point out the more sordid and disappointing moments, both theologically and socially, that were part of our tradition. The Bible does not speak of women univocally; not all aspects of the text provide a positive perspective on women and we must decide what we do with those voices. Indeed, the history of the church has not looked kindly upon us. I wanted my students to know their history. At the time, I was left dissatisfied with what was available, either because of length, accessibility of the writing, or the lack of comprehensive coverage from a perspective that invited dialogue and critique. I wanted my students to see the big picture, to hear the whole story, and to be intrigued enough to ask questions and do their own research.

I wish that in my first class on women in the Christian tradition, I had had a book like this one. *Because of Eve* offers an unflinching evaluation of beliefs about women in the history of the tradition. It offers a thought-provoking and consistent narrative of women from the earliest books of our canon, through the New Testament, and into the modern era. This book provides an accessible resource for the history of belief with reference to women in the Christian tradition. It is comprehensive in its scope; it provides a thorough outline of the biblical witnesses on the topic and a thoughtful overview of the evolution of the Christian tradition through the past 2000 years, an undertaking of no small difficulty. Early demonstrates that while women were always heralded by Jesus as full

participants in the kingdom and considered by Paul to be equal to men in the kingdom in his earliest writings, the later Pauline social context prompted a reconsideration of egalitarianism. By the Patristic period, the egalitarian focus was all but lost, sacrificing female participation on the altar of the patriarchy. Women would not again find solid footing in the church until the twentieth and twenty-first centuries.

More importantly, and refreshingly, this book calls readers to examine the current state of women in the church. While many women—I think here specifically of my students—have been given access to seminary and great theological educations, the opportunities for these women, especially those of an evangelical tradition, to live into their callings are limited. I so greatly appreciate Dr. Early's work of tracing the subjugation of women in the Christian tradition and his willingness to serve as an ally to a generation of women who desire to live into their God-issued callings. Perhaps this book will prompt discussions in classrooms and churches about the ways in which women have been neglected and subjugated in the Christian tradition and perhaps even prompt further reflection on the dangers of theological systems that demonize, belittle, or denigrate the fullness of the image of God in women.

I hope there will come a day when everyone in every church—but especially a young woman in the evangelical tradition—will be able to speak freely of what God has done for her and that to which God has called her and will be told, "Welcome to the table; we saved you a seat." I think this book is a useful step in that direction, as it calls us all to reckon with our history. For now, however, we read texts such as this one and remember that many of us sit in good company. Mary Magdalene never was a whore; she was the first woman called to preach on Easter morning. Many witches were just women with theological opinions, and far more educated and successful women than myself have been told to "go home" where we belong. I pray this book sparks a fresh conversation about the role of women in your Christian community and gives you hope that progress, though slow, is being made.

Stephanie Peek, Ph.D.

PREFACE

How I Became Interested

I am a Christian, Protestant, American man. I understand the irony that I chose to write this book. Moreover, I grew up an evangelical Southern Baptist and have three degrees from conservative Southern Baptist institutions of higher learning. This places me at the top of the American Christianity caste in many denominations. I often asked myself why am I in this fortunate position while females with equal training and often superior ability are less valued? The answer comes from a lifetime of study and observation.

I grew up in a wonderful Southern Baptist church. It is where I became a Christian and underwent the ordinance of baptism. Even though I've never considered myself a minister, this church also licensed and ordained me. The church did this for everyone who had attended seminary, even those who were planning careers in academia. It's a great church. It was and remains, however, very conservative. It is not a King James only fundamentalist church or anything like that, but it was very rigid concerning women's roles. To this day, women cannot serve as deacons or pastors. As a youth, I knew this was the rule and never questioned it. I cannot remember a woman praying aloud in the worship service, but women were expected to cook before and clean up after church dinners and fellowships. It is a happy church, and no one questions this arrangement. I just figured that it was in the Bible somewhere. Though I disagree with this aspect of my home church, I love it and attend services whenever possible.

I decided to attend seminary after college. I had initially planned to go to law school, but I decided I wanted to be a professor of religion instead. While working on my Master of Divinity degree, the Southern Baptist Convention began to push complementarianism. Accepting it seemed to be a litmus test for orthodoxy that would get me my Southern Baptist guild card at graduation. My professors would talk about how wives must “graciously submit.” Many called their wives “good wives,” as if they were seventeenth-century New England Puritans. I can remember only two women in my master’s program, but I’m sure there were others. Both had sharp minds but looked very uncomfortable in class. The wives of the male students were encouraged to attend “seminary wives” classes. These wives received some biblical and theological training, but mostly the classes were concerned with how to take care of the home and be a proper, submissive pastor’s wife. I remember thinking all this focus on women’s submission was odd and that it seemed to clash with Galatians 3:28, but I was trying to get into a doctoral program and didn’t want to ruin my chances, so I kept quiet.

By 2016, I was a tenured college professor who had just published a book, and I was looking for a new topic. One evening I went with one of my closest friends, a female professor of missions, to hear a lecture by the President of the Center for Biblical Equality, Dr. Mimi Haddad. She discussed how bad hermeneutics and Greek philosophy have more to do with the subordination of women than anything written in the Old Testament or by the Apostle Paul. The lecture mesmerized me. When I told my wife what I had heard, she said, “I guess you have your next book topic.” As always, Tiffany was right.

The Purpose of the Book

In this work, I endeavor to provide a thorough examination of how the Church and Christian men sought to define women and the roles women must play within the church, home, and society for more than two thousand years. The book examines the works of theologians, decrees of councils, canon law, statements of faith, and a myriad of other pronouncements that affected their generation—and the following generation’s—beliefs concerning women.

Each chapter considers the era in which these beliefs were voiced, as much of what was accepted as orthodoxy was reflected in or based on cultural beliefs.

The chapters are in chronological order, beginning with the Old Testament and Greek philosophy, and ending with the United States in 2021. Eve dominates much of the first chapter as many theologians perceive her as the one who seduced Adam and brought sin into the world. It also examines women and Jewish law, their relation to the cult, and their roles as wives and daughters. I discuss the importance of the two creation accounts as well as how men used women as a commodity. I also examine how women, such as Ruth, Delilah, and Tamar, were depicted as either nags, tricksters, or seducers. I examine the Apocrypha and its effect on the Christian interpretation of women.

Chapter two depicts how Greek philosophy played a major role in how New Testament writers and early and medieval Christian theologians defined women. It examines the place of women in classical Greek (Athenian) life (480 BCE—323 BCE) and in the philosophies of Plato, Aristotle, and the Jewish Hellenistic philosopher, Philo.

Like the Old Testament, New Testament traditions depict the authors as men. The New Testament, however, portrays women differently. It does not depict women as heroines, harlots, or seducers. Women were rarely the key actors in a narrative. Rather, the New Testament authors discussed women as figures in men's narratives. Along with customary Jewish teachings, some New Testament authors drew upon Greek concepts in their depictions of women. Chapter three also examines Roman and Jewish women's lives in the century prior to and during Jesus' life and how Jesus and Paul depicted the station of women.

Chapter four concerns theologians (Clement of Alexandria, Tertullian of Carthage, John Chrysostom, Jerome, and Augustine) of the Patristic era whose writings addressed women. Prominent themes include how these theologians perceived women in relation to the creation stories, original sin, wives' submission in marriage, women's effect on men, female chastity, and ministry and teaching. The chapter also concerns the importance of local synods, ecumenical councils, and writings that shaped the hierarchy of the growing church.

Chapter five discusses Thomas Aquinas' thoughts concerning women and their importance to future Catholicism, canon law, and the continuation of the men's fear that women were temptresses, weak-minded, and dangerous to men—especially the clergy. Attention is paid to the development of female monastic orders, the fear of nuns, and why they must be cloistered. The chapter concludes with an examination of the roots of misogynistic female stereotypes and how women became identified with witchcraft.

Chapter six concerns the Reformation and what it meant for women. The chapter closely investigates Desiderius Erasmus, Martin Luther, and John Calvin's writings concerning women. It also concerns women's place in the English Reformation and John Knox's writings.

Chapter seven moves the discussion to the New World in the seventeenth and eighteenth-centuries. It examines the Puritans, Separatists, Baptists, Quakers, Roman Catholics, and later Methodists' perception of the nature, role, and purpose of women in the seventeenth and eighteenth centuries. Special attention is given to the importance of Cotton Mather, John Milton, John Wesley, and Jonathan Edwards.

Chapter eight explores nineteenth-century events that had a direct effect on Christian women in the United States. Among these are the Second Great Awakening, the growth of the Baptist and Methodist denominations, and Charles Finney's revivals. There is also an examination of Catholic encyclicals, Female-led Mission societies, Dwight Laymen Moody's revivals, and the Holiness Movement's impact on Christian women.

Chapter nine examines how the Catholic Church, Fundamentalists, Evangelicals, mainline Protestant denominations, Pentecostals, and Black Protestants depicted the nature, role, and purpose of women in the twentieth and twenty-first centuries. Papal decrees, Southern Baptist confessions of faith, and the significance of Christians for Biblical Manhood and Womanhood are closely analyzed. The chapter also discusses how Christian men have responded to Christian women who demand equality in the church, home, and society.

The book concludes with my final thoughts on what the past tells us about the male Christian perception of women and what these perceptions also say about men. I also discuss what I believe

history tells us about the future of Christian women. I have provided a comprehensive bibliography to offer additional material. When citing primary sources, whenever possible, I have included an online link to the source and the physical text. I hope the content of this book challenges you as much as it did me and that we will all learn lessons from the past to make a fairer and more equitable Christianity for everyone.

ACKNOWLEDGMENTS

There are many people to whom I owe a debt of gratitude for their help in writing this book. First and foremost is my wife, Tiffany, who allowed me to take over the entire dining room for six years so I could spread out all my research. She has been very patient with me, read and edited the entire book several times, and encouraged me when I wanted to quit. Dr. Twyla Hernandez also deserves special recognition. She read every word of my book several times, provided valuable insight, and kept me on track. As always, my dad was with me every step of the way and helped keep me on target. I would also like to thank all those who read and edited chapters for me within their expertise. Few books have been as reviewed and scrutinized by so many distinguished scholars. These professors include Dr. Melody Maxwell, Dr. Terry Wilder, Dr. Laura Anne Rodgers Levens, Dr. Bob Dunston, Dr. Brian Austin, Dr. Paul Gritz, Dr. Twyla Hernandez, Dr. Dwayne Howell, Dr. Susan Shaw, Dr. Mimi Haddad, Dr. Rex Butler, and Dr. Adam Harwood. I am indebted to Dr. Stephanie Peek for her wonderful foreword and Dr. Susan Shaw, Dr. Bill Leonard, Dr. Carey Ruiz, and Dr. Twyla Hernandez who provided endorsements. They were an immense help. I am also grateful to the group of friends known as the "Porch" who were always supportive, fun, and willing to offer constructive criticism. Finally, I would like to extend my gratitude to Campbellsville University and the administration who believed in my book enough to grant me a year's sabbatical to finish it. I am indebted to my friends, colleagues, and University.

CHAPTER ONE

The Old Testament Depiction of Women

The Israelites of the Old Testament lived in a patriarchal society. Its authors were also male; therefore, the male perspective dominates the Old Testament. The Old Testament God is depicted as male; the proper names for God, Yahweh, and Elohim are masculine. Most adjectives and metaphors used to describe God are also masculine.¹ When God acts, he performs tasks associated with men, such as fighting and ruling. Many passages (e.g., Isaiah 64:8, 1 Chronicles 29:10, and Malachi 2:10 and many more) depict God as a father. There are several, but fewer, passages (e.g., Hosea 13:8, Job, 38:29, Isaiah 42:14, 49:15, and 66:13) that depict God acting in a feminine or maternal way. Only males could be mediators between God and humans, as seen in the exclusively male Israelite priesthood. According to Ludwig Köhler:

Yahweh's covenant with Israel is a covenant with those competent to enter into such a thing; that is to say, with the men; they represent the people. Woman has no place in this revelation; therefore, she is a constant danger to the work of God. The Decalogue addresses the man only [...] The male is man, and the people of Israel consists of men.²

¹Kristen E. Kvam, Linda S. Schearing, and Valerie H. Ziegler, eds. *Eve and Adam: Jewish, Christian, and Muslim Readings on Genesis and Gender* (Bloomington, IN: University of Indiana Press, 1999), 25.

²Ludwig Köhler, *Old Testament Theology* (Philadelphia, PA: Westminster Press, 1957), 69.

2 Because of Eve

Unlike the gods of other pre-Christian Middle Eastern religions, the Israelite God does not need a female consort or mate. He has no family. This God is not dependent on or answerable to any other.

No single female image prevails in the Old Testament.³ Sarah, Ruth, and Deborah are heroines but are imperfect. Esther is an exception, as she may be considered the greatest hero, male or female, of the Old Testament. Her actions save the Jewish people in Persia from the genocidal machinations of Haman. The majority of the depictions of women, however, are not so exalted and run the gamut from strong mothers and chaste wives to temptresses. The writer of Proverbs 31 imagines the qualities of an ideal wife. In contrast, Proverbs 1–9 describe the “Strange Woman”—the embodiment of the woman that men fear.

The history of how men in the Bible define women begins with Eve. Because she was the first woman, and because of her role in the Fall, men have presented her as the archetype of all women.

Eve

Even though she is the primary character of the first four chapters of Genesis, Eve does not play a major role in Israelite tradition. After the birth of Seth in Genesis 5:3, she disappears from the Old Testament. Eve does play an important role in the Pauline corpus and in Christian tradition. Only the Virgin Mary outpaces her in the Christian theological writings of the Patristic and Middle Ages. Because of this Christian emphasis, Eve merits special attention, especially in the two creation accounts.⁴

The First Creation Account—Genesis 1:26–29

In the first account, the world and all things in it already existed before the creation of humans. Over time God created man or

³Phyllis Bird, “Images of Women in the Old Testament,” in *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, Rosemary Radford Ruether, ed. (Eugene, OR: Wipf and Stock Publishers, 1998), 47.

⁴There has been a great deal of scholarly debate throughout the previous century as to whether Moses wrote the book of Genesis and the other books in the Pentateuch. Theologians who are discussed in this book, however, almost exclusively accept Mosaic authorship.

“them” together (26). The Hebrew word *Adam* is translated as “humanity.” God, therefore, did not give his first human a name. Adam did not become a personal name until Genesis 5:1. By stressing the simultaneous creation, the creation story is told as one of equality. The relationship between man and woman was perfect, and neither gender held sway over the other.⁵ God instructed them to “be fruitful and multiply” (28). Prior to this directive, God must have separated Adam into two different sexes.

Israelite tradition does not condemn act of sex. The negative connotations of sex originated with early Christianity. The couple was then told their purpose: to procreate and to assert dominion over other creatures.⁶ The division of labor and the establishment of dominion were left to them. Perhaps because of its brevity, its egalitarian approach, its lack of detail, or the endearing story of Adam’s rib, the first creation story has never been as popular in Christian tradition and theology as the second account.

The first creation account leaves the reader with several questions. Did the first human constitute one being, two, or something else? Does verse 26 teach that the first human was androgynous only to be separated into two distinct sexes in verse 27 when told to go forth and multiply? If understood in this manner, humanity’s creation consisted of two steps: the creation of Adam, and God’s division of Adam into male and female. This division allowed humanity to procreate and care for the rest of creation.⁷ The androgynous creation found its way into Israelite legend and scholarship but found little traction in Christian theology and tradition. God presumably created male and female animals that were capable of reproduction.⁸ Phyliss Bird argues that “male and female” do not refer to the image of God but rather to the sexual differentiations in the fertility

⁵John H. Otwel, *And Sarah Laughed: The Status of Women in the Old Testament*. (Philadelphia, PA: Westminster Press, 1977), 16.

⁶Gordon J. Wenham, *Genesis 1–15*. Word Biblical Commentary Series (Grand Rapids, MI: Zondervan, 1987), 33.

⁷Anne Lapidus Lerner, *Eternally Eve: Images of Eve in the Hebrew Bible, Midrash, and Modern Jewish Poetry* (Waltham, MA: Brandeis University Press, 2007), 37.

⁸David Clines, “What Does Eve Do to Help? And Other Readerly Questions in the Old Testament,” *Journal for the Study of the Old Testament*, Supplement Series 94 (Sheffield: JSOT Press, 1990), 38.

4 Because of Eve

blessing that follows.⁹ The “male and female” statement could also refer to the way in which the command to “go forth and multiply” was given to both the man and woman.¹⁰ This interpretation fits well with the egalitarian emphasis of the first creation account. Throughout literature, theories abound.¹¹

Another pertinent question is why the writer added a second creation account. Perhaps Adam had two wives. One Mesopotamian legend (ca. 300 BCE) tells of a female night demon named Lilith who brought disease and death. In the Middle Ages, the *Alphabet of Ben Sira* integrated this story into Jewish mythology.¹² This text claims that Lilith was Adam’s wife in the first creation account. According to the story, Lilith constantly refused to defer to or submit to Adam. While having sex with Adam, Lilith demanded to be on top. He refused and she fled the garden. Adam complained to God that she had deserted him. God sent three angels to return her to Adam. They found her at the Red Sea and told her that if she did not return to Adam one hundred of her offspring would die every day. Lilith refused, was punished, and became a demon who sought revenge by killing newborn babies. Lilith legends abound in Mesopotamian mythology, and the Israelites who returned from captivity in Babylon may have brought the legends with them. The Amplified Bible’s translation of Isaiah 34:14 states, “The creatures of the desert will encounter jackals. And the hairy goat will call to its kind; Indeed, Lilith will settle there. And find herself a place of rest.”¹³ In many translations, she is also known as the “night demon.”

Why is the Lilith legend important in Israelite tradition? One answer is that it explains the reason for two creation accounts. The other is that the author of the *Alphabet* may have been trying to teach men a lesson about women. Lilith was a defiant woman who did not know her place. She refused to be subservient to Adam.

⁹Phyllis Bird, “‘Male and Female’: Gen. 1:27b in the Context of the Priestly Account of Creation,” *Harvard Theological Review* (1981), 147–150.

¹⁰Kvam, Schearing, and Ziegler, 25.

¹¹Ibid.

¹²Ibid., 204.

¹³References to Lilith in this passage can be also be found in the New Revised Standard Version, the Common English Bible, the International Standard Version, and many others.

This story warned men to avoid women like Lilith and taught women God would punish them if they challenged male authority.¹⁴ Although the Lilith legend is rarely mentioned in the Christian tradition, Lilith has not been forgotten. In the late twentieth century, she became an icon for feminism and the 1997–1999 concert series Lilith Fair was named after her.

The Second Creation Account—Genesis 2:4b–24

Genesis 2 reintroduces the story of the creation of the first couple. This is the more popular creation account in both Judaism and Christianity. It is also more patriarchal. Throughout the story, the female is called woman, not Eve. In this story, God created man (Adam) from the dust of the earth and breathed life into him (7). Then God determined that man should not be alone and needed a helper (18). Therefore, God created for him a woman fashioned from his rib (21). There is no mention of breathing life into the woman, or that the woman was created in the image of God. Having been created in the image of man who was created in the image of God, the woman was but an image of an image of God. The woman as depicted in the second account is an inferior creation to Adam.

In the second account, the order of creation is also important. God created Adam before creating the woman. Birth order had an important role in the Israelite and Christian tradition. With woman being drawn from Adam's side rather than having life breathed into her by God, she was the second creation and owed part of her very existence to Adam. The account, however, does not state that Eve is subordinate to Adam. The Apostle Paul (1 Corinthians 11:8–9 and 1 Timothy 2:13) is the first to claim that the order of creation placed Eve under Adam's authority.¹⁵ Phyllis Trible, however, views the creation account differently. She believes that God made Eve the culmination of his creation by creating her last just as humanity was created after the animals but was yet superior to them.¹⁶

¹⁴Barbara Crandall, *Gender and Religion: The Dark Side of Scripture*, 2nd ed. (New York, NY: Continuum International Publishing Group, 2012), 90.

¹⁵John L. Collins, *A Short Introduction to the Hebrew Bible*, 3rd ed. (Minneapolis, MN: Fortress Press, 2018), 46.

¹⁶Phyllis Trible, "Depatriarchalizing in Biblical Interpretation," 36–37.