Encyclopedia of Women and World Religion

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evangelist Billy Graham, who helped to found Fuller Seminary in Pasadena, California, and the magazine *Christianity Today*.

In 1974 some Evangelicals founded the Evangelical Women's Caucus (now the Evangelical and Ecumenical Women's Caucus) to promote women's equality in home, church, and society. When they adopted a more systemic feminist critique, including support for gay rights in 1986, Christians for Biblical Equality was formed, limiting its focus to women's equality in marriage and church. In the early 1990s a more conservative group founded the Council on Biblical Manhood and Womanhood to support male headship in the home and women's subordination in church ministries.

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*See also* Christianity: In North America: United States.

NANCY A. HARDESTY

Eve

Three religious traditions trace their ancestry to Adam and Eve—Judaism, Christianity, and Islam. In Genesis 1, human beings are created simultaneously, male and female together. However, in the account of human creation in Genesis 2, Eve is created by God from one of Adam's ribs to be his helpmate. Historically, this second account has been used in each of the three traditions to justify the subjugation of women. In Genesis 3, a serpent persuades Eve to eat fruit from the forbidden tree of knowledge of good and ill, and she offers some to Adam to eat. God's punishment for their transgression involves hard labor for both—Eve's in childbirth, Adam's in cultivating food. With the new terms for their life together spelled out, Adam names the woman Eve (from the Hebrew root for "life") because she will be the mother of all the living. After making clothing for Adam and Eve out of skins, God expels the pair from Eden to prevent their eating from the tree of life. In Genesis 4, Eve gives birth to Cain and Abel, and later to Seth, whose birth appears to comfort her after Abel's murder. Eve appears no more in the biblical text.

The history of interpretation of these biblical events in Judaism and Christianity elaborates and interprets the biblical text, as does Islam in the Qur'anic text. In Judaism, rabbinic exegesis connects the Hebrew name for Eve with the Aramaic word for serpent (*ḥewyā*), suggesting that the serpent was Eve's undoing as Eve was Adam's. Rabbinic sources and Greek and Latin Apocrypha continue the stories of Eve and Adam beyond Genesis 4. Jewish sources focus on the nature of their sin, strongly suggesting that God would have for-

The creation of Eve, marriage, temptation, and expulsion from the Garden of Eden (© The Barnes Foundation/Corbis)
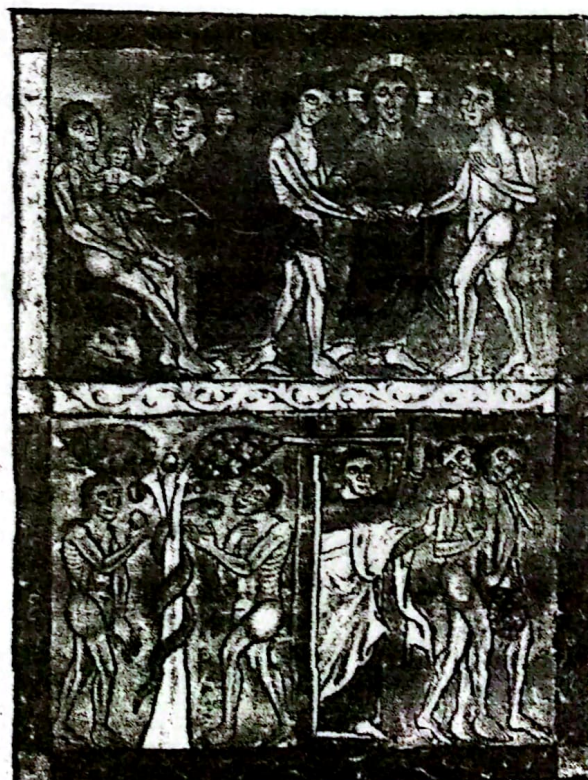
given the primeval pair had they confessed their transgression and repented instead of protesting their innocence and attempting to shift blame. For this sin, sources of the first century C.E. suggest, God punishes Eve and Adam with expulsion from paradise and with the twin banes of illness and mortality that are passed on to all their human descendants. The Apocryphal books and rabbinic exegesis emphasize Eve's and Adam's belated, and inadequate, attempts at repentance and contrition throughout their lives subsequent to expulsion from Eden, and the finality of their punishment until the anticipated ultimate messianic redemption.

In Christianity, the expulsion from Eden is interpreted as a fall from grace experienced by all human beings descended from Adam and Eve. This fall is attributed specifically to Eve. For the early Church Fathers, like Justin and Irenaeus, Mary is a "new Eve," whose obedience and faith are contrasted with the disobedience of the first woman. Based on Paul's writing in Romans 5 in the New Testament, and also on the writings of the early Church Fathers, St. Augustine articulated the Catholic doctrine of Original Sin, holding that the deliberate sin of the first man is its cause, and that Eve was Adam's pitfall, seducing him to sin. The Catholic Church defines Original Sin beyond mere physical mortality (which it acknowledges as the punishment for sin) but as sin itself, which the Council of Orange (529 C.E.) defined as the death of the soul, depriving the soul of the sanctifying grace, union with God, that belongs to the soul according to God's initial plan for humanity. Original Sin is passed on to every descendant of Eve and Adam and is removable only by waters of baptism. Many Protestant groups reject the Catholic view of Original Sin, and articulate a view closer to the Jewish equation of the primeval punishment with human mortality.

As in the Genesis account, Islamic scripture assigns no specific blame for the transgression of Adam and his mate to the woman alone. The Qur'an treats the primordial couple as equally receiving the prohibition of God, equally succumbing to temptation, and together being expelled from the garden (2:35–36; 7:19, 24). In the Qur'an, Eve is not named, although Islamic tradition gives the Arabic name Hawwa' to Adam's wife. Eve is not created from Adam's rib in the Qur'an. Rather, man and woman are created from a single soul, finding respite in one another (7:189). Later Islamic interpretations are probably influenced by Christian attitudes toward Eve, ascribing her origin to Adam's rib (sometimes to the most crooked part of that bone) and blaming her for the expulsion from the garden.

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See also **Hawwa'** (Eve); **Sin**.

DIANE M. SHARON

Evil

Life manifestly includes evil. Human beings suffer from natural disasters, such as earthquakes, floods, famines, but they also inflict pain on themselves and others. In Western monotheistic religions human actions that defy divine law are called sins. For those traditions the problem of evil involves concepts of the nature of God: how can God, who is both all-powerful and all-good, allow evil to exist? Eastern religions speak of individuals' suffering, which is caused by self-centered desire and can be ended by destroying desire; moral evil or suffering is a matter of human action and human responsibility.

Given that most religions were founded and organized by men, the visions of individual and social life described in their sacred texts reflect male points of view. In the religious literature of most traditions, women's basic function is defined as reproduction, and that is what determines her place in the social and religious hierarchy. Her sphere is home and family. Women are subordinated to men, either because this is understood to be the natural way of the universe (as in the Confucian Book of Rites); or because this has been divinely ordained (as in the Torah, the Christian Bible, and the