

II. New Testament

Eve is mentioned by name only twice in the NT: in 2 Cor 11:3 and 1 Tim 2:13. Other passages, all of them in the Pauline epistles, refer to the story of Eve in Gen 1–3 or may at least allude to it. Despite the paucity of references, Eve is an important figure in the NT. She serves to symbolize basic convictions about human beings and about the differences between man and woman.

1. Passages where Eve is mentioned by name.

The deutero-Pauline passage 1 Tim 2:9–15 orders women to dress decently and submit themselves to their husbands. Two motifs from Gen 2 and 3 are given as reasons: first, according to Gen 2:18, 21–22, Eve was created after Adam. This is interpreted not only as a temporal but also as a hierarchical order and serves as an argument for male superiority. Secondly, Eve, not Adam, was deceived and transgressed God's commandment (Gen 3:1–6). In Sir 25:24 and *Jub.* 3:3–11, e.g., Eve, the woman, alone is blamed for the origin of sin and death. In line with some ancient Jewish texts the serpent's deceit is understood as seduction, i.e., Eve had sexual intercourse with the serpent (4 Macc 18:7–8; 2 En. 31:6), or the serpent instigated her to have sexual intercourse with Adam (*Apoc. Ab.* 23:1, 6–7). This reading of Gen 3 is combined with the stereotype of the woman as seductress (cf., e.g., 1 Pet 3:1–6).

Paul himself alludes to this eroticizing interpretation of Gen 3 in 2 Cor 11:3. In this passage, he compares himself to a person who betroths the vir-

gin bride, that is the congregation, to her groom, that is Christ, whereas the superapostles seduce the congregation as the serpent did with Eve.

2. Passages where the reference to Gen 1–3 is clear. In 1 Cor 11:3–16, Paul orders the Corinthian women to cover their heads when prophesying. Beside his reference to decency and the “natural order,” he refers to Gen 1–2 as the biblical foundation for his view. 1 Corinthians 11:7–9 shows that he is familiar with the interpretation of Gen 1–2 that sees this text as a basis for male superiority. In 1 Cor 11:7, he seems to confine the creation in the image of God (Gen 1:27) to Adam, the man, excluding Eve, the woman (cf., e.g., Tob 8:6, over against, e.g., Wis 2:23; Sir 17:3). Similar to 1 Tim 2:13, 1 Cor 11:8 refers to Gen 2:21–22 and understands the sequence of creation (Eve was created out of Adam's rib) as representing a hierarchical order. In 1 Cor 11:9, Paul corroborates this argument with the help of Gen 2:18: Eve was made “for” Adam as his helper. However, Paul qualifies this androcentric view by pointing out that men are born by women (1 Cor 11:12) and that “in the Lord” men and women belong together (1 Cor 11:10).

The reference to the offspring of Eve crushing the head of the serpent's offspring (Gen 3:15) might be understood as an eschatological promise of victory over the satanic forces (cf. *T. Levi* 18:12; *T. Sim.* 6:6). Accordingly, Rom 16:20 claims that the fulfillment of this promise is imminent.

3. Passages where an allusion to Gen 1–3 is disputed.

First Corinthians 14:33b–36 orders women to be silent in the congregation. The argument is inconsistent with 1 Cor 11:3–16, where Paul presupposes that women prophesy. Therefore, the passage is possibly a deutero-Pauline interpolation. According to 1 Cor 14:34, the Law commands women to submit themselves to men. Since there is no such commandment in the Torah, the text might refer to God's curse against Eve in Gen 3:16.

If Rom 7:7–11 alludes to Gen 3, then it points to the story of Eve rather than to “Adam's fall.” Romans 7:11, “sin deceived me,” is almost an exact citation of Eve's words in Gen 3:13, “the serpent deceived me.” The claim that sin used the commandment as a means of deceiving the “I” and eliciting covetousness (Rom 7:8, 11) might refer to the serpent's tactics in Gen 3:1. “Desire” (Rom 7:7, 8) might allude to the desirable fruit in Gen 3:6. In contrast to 1 Tim 2:14 (Eve was deceived and transgressed), Eve's role seems to be clearly distinguished from Adam's: as the victim of a deceit she is a role model for the desperate sinner, whereas he is a transgressor and the origin of sin (Rom 5:12–21).

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