

PART III

Gathering at the Table for Study

The Witness of Scripture

We believe that the Holy Scriptures, Old and New Testaments, are the Word of God. They are the infallible revelation of God's will, the standard of character, the test of experience, and the authoritative revealer of truth (Ps. 119:105; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; 2 Peter 1:20, 21).

We believe that God has also spoken through Ellen G. White, but because the Bible alone is the test and norm of all her writings, in this endeavor we confine ourselves mostly to its teaching.

And we believe that, taken in its totality, Scripture teaches the equality of women and points unerringly in favor of ordaining women to the gospel ministry.

CHAPTER 4

Genesis Revisited

by Donna Jeane Haerich

***Creation-** The Scriptures witness that God created both men and women in God's image, after the divine likeness. To both, God gave the command to populate the earth and to have dominion over it (Gen. 1:26-28).*

Does the concept of male headship and female submission have its origin in early chapters of Genesis? Is this the divine order inherent in nature from the beginning, or have we been guilty of reading into the Genesis account certain ideas regarding the relationship of men and women that simply are not there? The story is so well known and so familiar to most of us that it almost seems unnecessary to actually look at the scripture, but I invite you to do just that as we examine the first two chapters of Genesis together.

In the Image of God

Until Genesis 1:26, the Creation account proceeds in a rather passive mode, as evidenced by the phrase, "Let there be...." Beginning with verse 26, God becomes more directly involved in a very personal way by the declaration of His intentions:

"Let us make man in our image, after our likeness; and let them have dominion...."¹

Today's English Version renders this passage, "Now we will make human beings; they will be like us and resemble us." While the words themselves may seem perfectly clear, the significance and meaning of being created in the image and likeness of God are concepts theologians and laity alike have struggled with for centuries. The fact that somehow and in some way our lives correspond or relate to deity has produced volumes of writing and scores of debates.

Historically, theologians taught that the image of God consisted primarily of humankind's rational and moral characteristics. While some saw it as a natural endowment of intellectual and moral capabilities, others saw this image as a supernatural or spiritual gift. The latter maintained that this likeness consisted of original righteousness which was either lost or damaged by sin.²

To Seventh-day Adventist Christians, the phrase "in God's likeness" calls to mind humankind's intellect and free will.

*Every human being, created in the image of God, is endowed with a power akin to that of the Creator, individuality, power to think and do.*³

Thus, to be in the image of God requires that men and women "be thinkers, and not mere reflectors"⁴ of others' thoughts. It implies that individuals are to act independently, originate ideas, and carry out personally conceived plans.

More recently, theologians such as Gerhard von Rad have broadened the definition of imagehood by seeing the exercise of dominion as an integral part of the meaning of being in God's likeness. Human beings are to act as God's vice-regents on earth as a "sign of His sovereign authority."⁵ In the ancient world, a ruler would construct a statue or likeness of himself and place it at strategic points throughout his kingdom to visually establish the fact that the surrounding territory was rightfully his. His subjects would see his likeness and be reminded of who was in charge. Likewise, human presence on this planet serves as an announcement to the onlooking universe that "the earth is the Lord's and the fulness thereof"⁶ and that God has legitimate claim to our world.

Male and Female Created He Them

Contemporary theology has further expanded the concept of imagehood by the idea that the image of God is not only contained *within* an individual but is *reflected in relationships*, giving us a window on God's personhood. For Karl Barth, the "I-Thou" relationship of male and female is the essence of the image of God. "We cannot say 'man' without having to say male or female and also male and female.... Could anything be more obvious?"⁷ The answer to his question is, sadly. Yes. For too long the obvious, self-evident truth that humankind is male *and* female has been overlooked.⁸ The fact that woman, too, was created in the image and likeness of God—fully human with all the attributes of personhood and all the responsibilities for dominion—has been all but ignored, and the proposition put forth by Barth, that the human plurality of male and female somehow explains the personal relationship existing in God Himself, has been completely passed over.

In Genesis 1:27, unlike His previous action of speaking matter into existence, God's creative activity now continues on a more intimate level.

*"God created man in-His-image,
In-His-image God created-He him,
Male and-female created-He them."*⁹

Seven Hebrew words, used in repetition, construct a beautiful three-line poem. Twice in this poem it is stated that "man" was created in God's image, and in the third line that "man" was created male and female. Phyllis Tribble asserts that, "this parallelism yields a metaphor." That is, to be created in God's image—to be created "man"—is to be created male and female.¹⁰

Today's English Version translates the third word of this poem as "human beings."¹¹ The actual Hebrew word used here and translated "man" is '*adam*'. This is not a proper name of the male individual; the literal meaning of '*adam*' is "human being," either an individual or humankind generically. Many newer Bible versions, such as the New Revised Standard Version, accurately render this passage "God created humankind in his image."

This same poetical pattern of thought is found in Genesis 5:1-2a:

*When-God created adam,
He-created him in-the-likeness-of God,
Male and-female He-created them.
He-blessed them,
And-called their name adam.*

Here, clearly, the singular word ‘*adam* or *humankind* is synonymous with the phrase “male and female.” Moreover, when God blesses the male and female and names them. He calls their name *adam*. Paul Jewitt correctly maintains that

*...as far as man is concerned, being in the divine image and being male and female, though not synonymous, are yet so closely related that one cannot speak biblically about one without speaking also about the other, even though, surprisingly, for centuries theologians have sought to do so!*¹²

The Blessing

While theologians may have had difficulty seeing humankind as male and female, it obviously did not affect God’s eyesight. He looked directly at both of them. The Hebrew account reads,

*And God spoke to them,
And God blessed them.*¹³

They had just emerged from the Creator’s hand, formed perfectly in His image and placed in a perfect world; God’s happiness overflowed, and it was to *both* He spoke in blessing. For God to bless was and is an act of self-giving. He looked the recipients fully in the face and expressed His personal regard and concern for their well-being. Unconditional love and acceptance are necessary ingredients to human growth. (If we could have been there in the beginning, we might have heard God say to His newly

created children, "May goodness and loving kindness follow you all the days of your life, and may you dwell in my home forever.") Then to this blessing He adds, "Be fruitful and multiply, and fill the earth."¹⁴

God created the earth to be inhabited,¹⁵ that is. He made the world to be lived in. It was His intention that everything He created would be put to use—not just looked at and admired. His creation was to be utilitarian as well as to bring pleasure, enjoyment, and delight. Therefore, the command, "Fill up my earth and enjoy it!"

Humankind was given the capacity and responsibility to continue the creative activity of God. As humans, we can make little humans in the likeness of ourselves. However, the command to be fruitful and multiply extends beyond procreation. Just as we can reproduce physical bodies in our likeness, we can also create intellectual and artistic endeavors that bear our unique image. We can give birth to concepts and ideas that will grow and expand for centuries to come. We can plant dreams and aspirations that will take root and blossom in future generations. By sowing our seed prodigiously, we can enlarge creation and multiply it in our likeness.

Human sexual expression serves as the means of celebrating creative activity both at its inception and at its culmination. While sexual activity does serve the procreative purpose, there is no indication that this activity was to be limited to the reproductive aspect alone. It is also intended for fellowship and relationship.¹⁶ Not only are we to fill the earth with life, we are also to fill the earth with the goodness of God.¹⁷

*Fill the earth and subdue it;
and have dominion over ...
every living thing.*¹⁸

The first thing we notice in this command is that the humans were to subdue the earth—not each other. It was the plant and animal life that was to be kept in submission. As the wise man said,

*For everything there is a season, and a time for every
matter under heaven: a time to be born, and a time to die;*

*a time to plant, and a time to pluck up what is planted.*¹⁹

Humans were to guide and direct in all the activities of nature, maintaining order and control of the life on this planet.

As Adventist Christians, we are taught that To the dwellers in Eden was committed the care of the garden, 'to dress it and to keep.'"²⁰ Nothing in the description of the everyday activities of man and woman even hints of a separation of roles or functions. Both were to be students, governors, and gardeners, both were to investigate the wonders of the natural world, to exercise authority on the earth and work cooperatively in maintaining their garden home.

*The laws and operations of nature, which have engaged [mankind's] study for six thousand years were opened to their minds by the infinite Framers and Upholders of a I. They held converse with leaf and flower and tree, gathering from each the secrets of its life.*²¹

Their subduing activity was nonviolent. They were to maintain control by gentleness and understanding.

Not only were they to subdue the earth, but as Genesis 1:26 explicitly states, "Let them have dominion." The plural pronoun stresses that man and woman were to work together in this activity of dominion. "Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing."²² Clearly, God had in mind joint rulership of the planet.

Just what did God envision when He called man and woman to exercise dominion? What did He expect from his vice-regents?

*He has showed you, oh [adam],²³ what is good. And what does the Lord require of you? To do justice and to love kindness, and to walk humbly with your God.*²⁴

Please notice, justice is not just a concept or an idea, it is an activity. It is something that involves both time and energy. While women have traditionally been seen as loving kindness and walking humbly, they have not always been seen as "doing" justice. Yet,

woman as well as man has been called to the royal activity of administering justice, subduing the earth, and exercising dominion.

As God brought order from chaos, so human beings are to build and maintain orderly and peaceful relationships in their homes, churches, and in society. If there is social strife and ecological disaster, then man and woman fail to reflect the image of the One who rules in peace and beauty. If there is injustice or inequality, then the likeness of God becomes marred.²⁵ And if dominion is exercised unilaterally, apart from the complementary context of both man and woman, then there is deviation from the divine plan of joint rulership.

And God saw everything
that He had made,
and behold,
*it was very good.*²⁶

All that has been made by God is good. Seven times in Genesis 1 God expresses His divine satisfaction. No contempt for matter is possible for one rooted in the biblical concept of Creation.

While God would later describe to man and woman what would be the consequences of their fractured relationship following sin. His original design of mutual service and mutual exercise of dominion remains constant. His redemptive activity in this world has always been toward the restoration of His original creation.

Genesis Two

Genesis 2 is a story sometimes thought to be the "Yes, but..." answer to the seemingly extravagant claims of equality and mutual dominion so forcefully stated in Genesis 1. We are told that, lurking in this story, women will find a qualified "Yes, you are created equal, but the real truth is you were actually created 'for man.' Yes, God gave you dominion, but from the beginning it was His intention to establish male headship and female submission."

First we need to make clear what Genesis 2 is and what it isn't. It is a story of beginnings, a story to instruct and even entertain, told in such a fashion as to be easily remembered and retold. It is not

history or science. It isn't even theology in the way that we today "do" theology. It is a story told to a certain audience in a certain time with specific meaning and intent. Only as we tune our ears to hear the story as they did, and with the eyes of our imagination see the events unfold, are we in a position to restate the message in terms more relevant to our own generation.

The Ish

In the day that the Lord God made the earth and the heavens, ...the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.²⁷

As the story opens, I imagine the Lord God kneeling on His hands and knees, shaping and molding an earth creature from the dust. I like to think that when God finished forming that first earth creature, He was so completely overwhelmed with love and parental pride that He grabbed the earthling up in His arms and kissed into it the breath of life. This is exactly what the story invites us to do—to use our sanctified imagination and picture what was happening. The story is filled with images of an anthropomorphic God who molds clay, plants trees, breathes life into humans, and walks in the garden in the cool of the day.

This earth creature which God forms from the dust is first mentioned in Genesis 2:5, "there was no man to till the ground." This is a delightful play on words which literally says, "There was no earthling ('*adam*') to serve the earth (*ha adama*)." This phrase is repeated again in verse 7 which reads "God formed man [an earthling ('*adam*)] of dust from the ground [*ha adama*]."

As previously mentioned, the word *adam* is a generic term frequently translated "man," but quite properly and correctly rendered "mankind," "humankind," or "human being." In fact, a very literal translation could even be "a reddish earthling."²⁸ Since this first earthling is sexually undifferentiated until verse 23 of Genesis 2, some have concluded that it was an androgynous being. While there are enough internal clues in chapter 2 to identify this earthling as a male, chapter 1 has already presented the sexual

distinctions of male and female as a deliberate act of Creation.

The importance is, however, that even though we may deduce that the first human being was a male being, the storyteller does not specifically say so! The sex of this earthling does not matter; it will merely be called a "human being" until Genesis 2:22,23. The very fact that the narrator uses the generic term "human" ('*adam*') stresses the point that the gender of this being is only incidental. The information that we as readers were to be given is that human beings need moral parameters, productive work, creative activities, and, most importantly, companionship.

*And the Lord God planted a garden in Eden, in the east,
and there he put the ['adam] whom he had formed.³⁰*

So, as the story continues. God takes His generic human being and places him in a garden. Just as human parents plan and decorate a nursery to receive their blessed event, God meticulously planned and prepared a paradise for His child. It was a home where both 'adam and beast would eat only plants for food, suggesting that peace and harmony would reign.³¹

*And God took the ['adam]
and put him in the garden
to till it and to keep it.³²*

To this human being God now gives meaningful activity—to dress and keep the garden. The stress is *not* that gardening and plant husbandry are to be male occupations, but that work itself is needful for humankind in order to complete human existence.

*And the Lord God commanded the ['adam] saying,
"You may freely eat of every tree of the garden,
but of the tree of the knowledge of good and evil
you shall not eat."³³*

It is to this first human that God gives the warning regarding the tree. This has led some to make the assumption that God instructs the male, who is then to instruct the female.³⁴ God fades

from the picture after introducing the male and female in verse 23 only to reappear in chapter 3 after they have eaten the forbidden fruit. However, there is reason to believe that there was a considerable period of time between these two events when the pair were Visited by angels and... [communed] with their Maker, with no obscuring veil between."³⁵ In fact, we are told that God gave instructions in many areas to both the man and woman during this intervening period.³⁶ All the instructions and actions in this story are for the blessing of humankind and not merely for the male being.

*The [adam] gave names to all cattle,
and to the birds of the air,
and to every beast of the field.*³⁷

The Ishshah

As the story continues. God interacts with the human, showing off His beautiful and exciting creation, and eliciting descriptive responses from the 'adam. God probably marveled, as all parents have since the Earth began, at the exuberant energy of His earth child.

*...but for the 'adam
there was not found a helper (ezer)
fit (neged) for him.*³⁸

Finally, the human itself comes to the realization that there is no one in the whole world who can be a suitable companion And although God has known all along that it was not good for the human to be alone. He allowed the human to make the discovery.

*So the Lord God caused a deep sleep
to fall upon the ['adam],
and while he slept
took one of his [the 'adam's] ribs
and closed up its place with flesh.*³⁹

In the story. God puts His child down for a nap and proceeds to make a help (*ezer*) meet (*neged*) from some carefully appropriated genetic material. Of course, our storyteller knew nothing about DNA, so he spoke of *selah*, translated for some reason in English as "rib."⁴⁰ This Hebrew word, *selah*, occurs 42 times elsewhere in the Old Testament, but nowhere else is it translated "rib," but more accurately as "sides," "comers," or "chambers."

... and the rib
which the Lord God had taken
from the ['adam]
he made into a woman [an ishshah]
and brought her to the ['adam].⁴¹

There are those who would build a whole theology on the fact that woman was created from man's rib, thus symbolizing her relationship of dependence upon him.⁴² But what did God intend when He created a helper (*ezer*) for the '*adam*'? This Hebrew word, *ezer*, means to "aid" or to "help" and is used more than 20 other times in the Old Testament, but never is it used as a subordinate or inferior. Most frequently, it is used in connection with the action of God Himself.

Woman was not created "for man" to be in submission to him. She was created for *the 'adam*, so that humankind could be complete. As we have seen, it is not good for a human being to be alone. Human beings need fellowship, companionship, and real encounters with another. "No one comes to know himself through introspection, or in the solitude of his personal diary. He who would see himself clearly must open up to a confidant freely chosen and worthy of such trust."⁴³ The *ezer* ("helper") God created was *neged* ("suitable" or "fitting") to complete this activity. "'She' was necessary so that 'he' could 'be.'"⁴⁴ By the divine act of God, humankind no longer exists in isolation but in wholeness. Out of the original comes the material for the new creation.

She does not come from the earth, but from the same substance as her counterpart. The *adam* is never pictured as subservient to the earth because he was taken from it. He is, in fact, given dominion over the earth and placed in a superior position to it. To argue that

woman is subordinate to man because she was taken from him is contrary to the previously established format. Both man and woman owe their origin and their very life to God.

Again I can picture God kissing life into the second human. Then, quietly putting his finger in front of his lips to ensure silence, the Creator awakens the first human. Now, unlike the previous action in which God brought the animals to the 'adam to see what he would name them, God merely brings the man and woman face to face, and kindly and graciously steps aside and out of the picture. Once again we find poetry.

This, at last!
Bone of my bone,
*flesh of my flesh.*⁴⁵

When the 'adam sees the second human, his exclamation is "At last! I see me! I see one fully and completely my equal."

It is difference that breeds discrimination, and discrimination that sows the seeds of violence and hatred. Discrimination is based on prejudice against those who are not like us. When we see others as less than, inferior to, not deserving, or different from ourselves, we attempt to justify our actions in withholding from them the rights and privileges we enjoy. Lack of privilege based solely on body shape or appearance is discrimination. The Scriptures invite each of us to join with 'adam and say of all humankind "I see me!"

*This shall be called ishshah
For from ish was taken this.*⁴⁶

The woman is called *ishshah*, which designates female gender, and the "adam" is now identified as an *ish* of male. By using the words *ish* and *ishshah*, the storyteller creates a pun similar to the one used previously referring to 'adam and *ha adama*. While it is in the creative act that sexual differentiation occurs, woman is presented as a partner, a counterpart. She is valued for herself alone.⁴⁷ There is no attempt by the male to exercise dominion over the female by naming her. It isn't until after sin enters that the man will name the woman *Eve*, defining her solely in a sexual capacity.⁴⁸

Should our storyteller have included stage directions, they would have no doubt instructed the speaker as follows:

Adam: (joyously with enthusiasm) THIS! AT LAST!

(Thoughtfully, with force and admiration)

BONE OF MY BONE—FLESH OF MY FLESH.

(Pause, now slowly with amazement and delight)

THIS IS A WOMAN!

(Pause, while looking down in self-discovery and insight, now softly and reverently)

FROM MAN WAS TAKEN THIS.

Very dramatically the curtain is lowered, and the storyteller steps to the center of the stage with a narrative explanation, while we are left to imagine what is happening in the seclusion to which we are not privy.

Therefore an [ish] leaves his father and his mother and cleaves to hi? wife, and they become one flesh.⁴⁹

This verse is the definitive description of the relationship God intended for humans. The concept of one flesh was not merely a sexual union but the full union of persons that enables two individuals to find fulfillment in each other. It is the sacramental oneness for which Christ prayed.⁵⁰

The word picture in this verse is in sharp contrast to the familiar cartoon of a stone-age man, club in hand, dragging a woman off by her hair. It is even more at odds with the realistic description of violence found in the book of Judges where we read of men "finding and dividing the spoil[s of war]. A maiden or two for every man."⁵¹ Here in Genesis 2, it is not the woman who is taken from her home to be joined with her husband, but it is the man who leaves his mother and father and cleaves to his wife. The Hebrew words chosen by our storyteller are strong and forceful. To leave and to cleave speak of permanence and exclusivity.⁵² It is the man who forsakes all others, even his closest ties, and moves toward the woman for the purpose of a close, permanent partnership.

Just as a later writer in the New Testament would destroy the very foundations of slavery without overtly legislating against so the writer of Genesis 2 addresses the patriarchal system as it was found in the ancient world and, without changing it outwardly, transforms it inwardly. “No Hebrew husband who took this passage seriously would ever ‘lord it over’ his wife, and no Hebrew wife would ever be in fear of an unjust husband.

One Flesh

When Jesus was approached regarding the relationship of men and women, it was this scene to which He called His questioners’ attention. The norm on which He focused was man and woman’s pre-fall condition. It was this situation of one flesh that He held up as God’s ideal.⁵⁵

In Genesis 2, the procreative function that occurs with sexual union is not even mentioned. Humanity is created for fellowship and union. It is both God's and the storyteller's intention to stress the mutuality and similarity of humans rather than their difference. The chapter could be outlined in the following way:

	ish	
ONE (HUMAN)		(ONE FLESH)
	ishshah	

Thus the cyclic composition of this story is the same as that in Genesis 1. There God creates *an 'adam* and calls *their* name *'adam*. In Genesis 2 God creates one human being, allows it (and us as well) to see the incompleteness of Creation in aloneness and the completion of Creation in wholeness. There is movement from “not good” to “very good.” God creates sexual differentiation as a way of describing the unique individuality of each human and brings humans together for the purpose of creating one flesh-humankind.

And the man and his wife
were both naked
*and were not ashamed.*⁵⁶

Is this a sexually suggestive verse? The text merely says they were both naked and not ashamed. Nakedness has to do with innocence, not with sex. It is a little child who runs about naked who has no knowledge of good and evil.⁵⁷ The Edenic pair, while created physically mature and of full stature were, nevertheless, immature in character development and experience. They were emotionally and psychologically little children, completely vulnerable to each other and open and trusting of their Creator. There was no need to be on guard or defensive. Guilt had not yet been experienced, and they had no need to be ashamed.

To the Hebrew mind, the material world with its sensual experiences were a part of the life-gift from God and meant to be enjoyed. In the very heart of the Old Testament is an erotic love poem almost embarrassingly explicit in its description of sexual love.⁵⁸

Summary

It was not until the inter-testamental period when Judaism had become highly influenced by Hellenistic culture that attitudes changed.⁵⁹ Greek society placed little value on the status of women. The Greek philosopher, Aristotle, taught that humanity was divided into two classes, those who dominated (male) and those who were by nature meant to be dominated (females and slaves). Thus, by the time of Christ, Rabbinic traditions had so lowered the status of women that they were considered on the level of children and slaves. The first century Jewish philosopher, Philo, stated that sexual desire for women was the beginning of iniquity and transgression, and Jewish men daily thanked God that they were not born a Gentile, a slave, or a woman.⁶⁰

Later, the early church would also become polluted and tainted with the Greek notions regarding the nature of man. Rejection of Hebrew thinking that regarded the human soul as a unity led to a belief in the duality of body and spirit. This belief led to the teaching that one could only conform to the divine will by avoiding the material world and leading an ascetic life. In speaking of the many heresies that came into the early Christian church, one seminary professor frequently says, "The rate at which the early

church tobogganed into apostasy takes one's breath away."⁶¹

Many of the pagan traditions which arose from this synthesis of Greek thought and Christian doctrine are with us to this day. The list is lengthy but includes the following: Adam's sin transferred to Eden, the knowledge of good and evil referring to a knowledge of sexual matters, women as the tempter of man and responsible for sin, celibacy a higher calling than that of marriage, administration of holy matters (church affairs) belonging only to men, sex only if children result, avoidance of birth control, and a dual standard of behavior for men and women.⁶²

Just as the first Creation story ends with the gift of Sabbath rest, so the second Creation story (of man and woman) ends with the gift of trustful relationships, two gifts from Eden that continue to give us normative value today. In them, we on the threshold of the twenty-first century, can find out what is true about God and about ourselves. We learn that we are "a new and distinct order,"⁶³ designed to function in trustful unity as the very image and likeness of a personal God, created to be His vice-regents and commanded to exercise dominion and rulership on the earth. Certainly our respect and admiration for this revelation could find no more fitting response than the song of the poet:

*When I look at Thy heavens,
The work of Thy fingers,
The sun and stars which Thou hast made,
What is man that Thou art mindful of him?⁶⁴
What is woman that Thou art mindful of her?
What am I that Thou art mindful of me?
And my children that Thou dost care for them?
Yet Thou hast made *me* a little lower than God
And crowned *me* with glory and honor.
Thou has given *me* dominion over the works of Thy hands;
Thou hast put all things under my feet.⁶⁵*

What awesome responsibility!

Donna Jeane Haerich writes from Orlando, Florida, where she is a member of the Forest Lake Seventh-day Adventist Church. A graduate of Southern College with a major in history, she has a great interest in biblical history and research and spends much of her free time "widening" her horizons. Mrs. Haerich is currently employed by the Florida Department of Corrections as a staff development and training manager.

1. Gen. 1:26. All texts are from the Revised Standard Version unless indicated otherwise.
2. L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1976), p. 202
3. E. G. White, *Education* (Mt. View, CA: Pacific Press, 1903), p. 17.
4. Ibid.
5. Gerhard von Rad, *Genesis: A Commentary* (Philadelphia, PA: Old Testament Library, 1961), vol. 1, p. 146.
7. Karl Barth, *Church Dogmatics* (New York: Scribner, 1956), vol. 3/1, p. 195.
8. When our forefathers spoke of the self-evident truth that all men are created equal, they limited equality to white, educated, landholding males. Apparently, self-evident truths are not always obvious!
9. Gen. 1:27.
10. Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), p. 17.
11. The word translated "man" in Gen. 1:26 and throughout chapters 1 and 2 is the Hebrew word *adam*.
12. Paul Jewett, *Man as Male and Female* (Grand Rapids, MI: Eerdmans, 1975), p. 43.
13. Gen. 1:28, a literal translation from the Hebrew, emphasis supplied.
14. Gen. 1:28.
15. Isa. 45:18.
16. Richard Davidson, "The Theology of Sexuality in the Beginning," unpublished paper, p. 11.
17. Ps. 33:5.
18. Gen. 1:28.
20. E.G. White, *Patriarchs and Prophets* (Mt. View, CA: Pacific Press, 1890), p. 50.
21. Ibid, p. 51.
22. Ibid, p. 50.
23. The word here translated "man" is the Hebrew word "adam," which may also be rendered "human."
24. Micah 6:8.
25. Michael D. Guinan, *The Pentateuch* (Collegeville, MN: The Liturgical Press, 1990), p. 24.
26. Gen. 1:31.
27. Gen. 2:4, 7.
28. Harold S. Camacho, "Marriage and the Family," revised April 6, 1958. Unpublished paper.
29. Trible suggests that the shifts from singular to plural in Gen. 1:27 disallow an androgynous interpretation of *ha-adam*. From the beginning humankind exists as two creatures, not as one creature with double sex. See Trible, p. 18.
30. Gen. 2:8.
31. Joseph Jensen, O.S.B., *God's Word to Israel* (Wilmington, DE: Michael Glazier, Inc., 1984), p. 49. (Glazier Press is now owned by Liturgical Press.)
32. Gen. 2:15.
33. Gen. 2:16.

34. C. Raymond Holmes, *the [sic] Tip of an Iceberg* (Wakefield, MI: Pointer Press, 1994), p. 125.
35. White, p. 50.
36. Ibid, p. 51.
37. Gen. 2:20.
38. Ibid.
39. Gen. 2:21.
40. Dorothy R. Pape, *In Search of God's Ideal Woman* (Downers Grove, IL: Intervarsity Press, 1979), p. 170.
41. Gen. 2:22.
42. Holmes, p. 124.
43. Paul Tournier, *To Understand Each Other* (New York: Pillar Books, 1976), preface.
- 44 Stephen F. Dintamon, "Male and Female: Created for Freedom and " Relationship," unpublished paper presented February 9, 1985, at Franconia Conference, p. 2.
45. Gen. 2:23.
46. Ibid., a literal translation.
47. Dereck Kiner, *Genesis* (London: Tyndale Press, 1967), p. 65.
48. See Gen. 3-20.
49. Gen. 2:24.
50. See John 17:21.
51. Judges 5:30.
52. William Loveless, *What a Beginning* (Washington, D.C.: Review and Herald, 1970), p. 35.
- 53 Paul the apostle. See his letter to Philemon.
54. John C. Gibson, *Genesis*, vol. 1 (Philadelphia: Westminster Press, 1981) p. 118.
55. See Matt. 19:3-6.
56. Gen. 2:25.
57. See Deut. 1:39.
58. See the Song of Solomon.
59. While it is recognized that the writing and writers of the Old Testament were highly paternalistic in their outlook and in their portrayals of women, women nevertheless enjoyed a status in Hebrew society that allowed them respect, freedom of movement, and access to the life of the community, be it as a judge, a prophetess, a landholder, or a business person.
60. Virginia R. Mollenkott, *Women, Men and the Bible* (Nashville, TN: Abingdon, 1977), p. 11.
61. For students in church history at Andrews University, this is a familiar quote that Dr. Merwyn Maxwell frequently uses in his lectures.
62. John C. L. Gibson, *Genesis* (Philadelphia: Westminster Press, 1981), p. 126.
63. Seventh-day Adventist Bible Commentary, Ellen G. White comments, vol. 1, p.1081.
64. Quoted in Samuel Terrien, *Till the Heart Sings* (Philadelphia: Fortress Press, 1985), p. 202. Whether one uses "the Hebrew original or the Greek septuagintal version of Psalm 8, the word for 'man'—'adam,' 'enosh,' 'anthropos'—was gender-inclusive. It designated humankind without distinction of sex. Jesus himself was made man (*anthropos*) in the same communal sense of male and female."
65. Ibid.

