

The Case for Lilith

23 Biblical Evidences Identifying the Serpent
as Adam's First Failed Wife in Genesis

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The Case for Lilith

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1 Introduction

The legend of Lilith is undoubtedly the most fantastic of all ancient rabbinic myths. According to Jewish lore, Lilith was the first wife of Adam. She was created at the same time as the man, but whereas God created Adam from the dust of the earth, Lilith was created from filth and sediment. Lilith was a failed mate. She argued constantly with Adam and refused to submit sexually to him from an inferior position below. Eventually, she utterly rebelled against her husband. She unleashed her long hair and shouted the holy ineffable name of God. She thereby supernaturally sprouted wings and fled from the garden. According to popular versions of her legend, Jehovah then sent three angels to return Adam's errant woman. They found her in the midst of the Red Sea. However, she refused to return with them. She chose instead to mate with angels and become the mother of demons. Because of her refusal, the angels cursed Lilith that every day 100 of her seed would die. God then created Eve as a replacement for the wayward Lilith. In revenge for Eve usurping her position, Lilith resolved that she would visit Eve's children in childbirth and kill those not protected. According to most versions of her legend, including that espoused by Kabbalah, Lilith returned to the garden under the title of the infamous Serpent. As the Serpent, Lilith extracted her ultimate revenge by causing Adam and Eve to fall.

Most people acquainted with the Bible would consider Lilith's legend as nothing more than a colorful and fanciful myth with no Biblical basis. This is certainly an understandable position, as the legend's version of early events in the garden appears completely incongruous with the plain written record of Genesis. Yet, if there is such scant evidence for Lilith, why have certain sage scholars throughout the ages pondered and even championed her existence? Michelangelo painted Lilith as the tempting Serpent in his famous frescoes on the ceiling of the Sistine Chapel. Lilith is likewise depicted as the Serpent in a sculpture on the Notre Dame cathedral in France. Most notably the rabbis of the Zohar and Kabbalah taught her existence. These writers were the most learned and sophisticated Jewish scholars over the last two thousand years. On what basis did these most sage experts adopt ideas that appear in conflict with the plain Biblical record? As we shall see, perhaps the plain Biblical record is not so plain after all.



Figure 1-1: Lilith Tempting Adam and Eve, Michelangelo - Sistine Chapel Vatican



Figure 1-2: Lilith Tempting Adam and Eve, *Notre Dame Cathedral*

As this book shall reveal, there are numerous Biblical evidences supporting the existence of Lilith as the Serpent. More importantly, this book shall show that her legend is not incompatible with fundamental Judeo-Christian tenets. Quite the opposite, her legend illuminates and explains various Biblical mysteries otherwise left unresolved. For example, Lilith nicely explains God's foretold rivalry

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between the Serpent and Eve and between their seed. She also explains various inconsistencies in the creation account of Genesis. Finally, Lilith explains the strange role for the demon Azazel in the Yom Kippur ceremony of Leviticus. In that ceremony Azazel acts as a rival to Messiah in the scapegoat ritual. Azazel's role identifies him as none other than the infamous seed of the Serpent, whom God foretold would be locked in eternal enmity with Eve's seed, Messiah. Lilith's legend explains Azazel's origins.

Many of the clues for Lilith in the Bible are subtle, but once pointed out they become obvious and convincing. The strongest evidences are revealed only by a careful reading of the literal Hebrew and by a critical examination of the implied facts. This book shall analyze 23 evidences from the Bible that supports the existence of Lilith. Incredibly, these evidences support all the essential facets of her legend, such as why she is said to be created from mud and muck, and not dust like Adam. These evidences also identify Lilith as the Serpent of the garden. In fact, the detailed findings from this book's analysis are so remarkably in harmony with most elements of Lilith's rabbinic legends, I can only conclude that the analytical process used in this book must be much the same means by which the ancient rabbis originally derived details of her legend from the Bible.

Some critics may be quite skeptical about accepting Lilith. For them, Genesis plainly speaks of no such woman. However, if Lilith can be identified as the Serpent of Eden, even they must admit she plays a very overt and prominent role in the early Bible. The Serpent is second in prominence only to Adam in the early chapters of Genesis.¹ This book will present a strong case from Biblical evidence that the Serpent can be safely identified as Lilith.

Other critics might argue that if Lilith's legend was true and she was the Serpent, then why does Genesis so tenuously record her creation and her pre-Serpent actions? Why does it just simply overlook or misinterpreting a few verses make her seemingly disappear from the account? As this book shall demonstrate, Genesis plainly records Lilith's creation from the dust alongside Adam in the original Hebrew. It cleverly interweaves her creation narrative with Adam's in a poetic doublet. Her creation is even apparent in the imprecise English

¹ This prominence is demonstrated in several ways. The Serpent is the first speaking character other than Adam (Ge 3:1). The Serpent also has a more dominant role than Eve based on the number of words each speaks and the number of words spoken to each. The Serpent speaks 26 Hebrew words compared to Eve's 22. The Serpent also receives more attention from God. The curses God heaps upon the Serpent consist of 33 Hebrew words. The curses God inflicts upon Eve comprise a mere 13 words.

translation of the King James Version (KJV). It is true that Genesis does not directly record Lilith's early personal actions. This period of semi-silence covers the time just after her creation to her return as the Serpent. During this period Genesis does record the ramifications of her actions upon Adam and the garden, but it omits direct references to her. This lack of direct mention is apparently done for mystical reasons. Perhaps Genesis does not wish to stress the acts of this rebellious woman, until her actions as the Serpent have dire consequences on Adam and his lineage.

This book has two main goals. The first is to put forth a complete case for Lilith based solely on Biblical evidence. This is sorely needed, as I have yet to find in the public domain a coherent collection of the numerous Biblical arguments for her. The only argument proponents usually put forward is outrageously flawed. The faulty argument notes that there are two creation accounts of a woman in Genesis -- one in chapter 1 and another in chapter 2. The argument asserts that none of the creation events described in Genesis 2 is a recap or retelling of creation events that happened in Genesis 1. Thus, when Genesis 1 speaks of the creation of a man and woman and Genesis 2 then speaks of the creation of Eve, the two passages must refer to different events. This simplistic argument is based on shamefully faulty logic. If all of Genesis 2 was read as documenting new events not specified in Genesis 1, then Ge 2:7 would imply there are also two Adams! Furthermore, there would be two whole planets, each with its own ocean and biosphere! We must recognize that parts of Genesis 2 do recap Genesis 1, and that the Lilith argument must be put forth with more care and much more rigor.

The second goal of this book is to fathom the implications of Lilith on the message of the Bible. If she really did exist according Genesis, then what does her story mean to the overall message of the Bible? As we shall see, her tale solves long standing Biblical mysteries and greatly enriches the Bible's redemptive message without compromising any traditional Judeo-Christian teachings or understandings.

The Biblical Lilith

By the conclusion of this book, a remarkably detailed account of Lilith will emerge from strictly Biblical evidences. As we shall see, there are textual clues in Genesis that a woman was fashioned from the earth at the same time as Adam. However, whereas Adam's prepared body was animated by God's holy breath that filled his nostrils, the woman's body was animated by a defiling mist that erupted from the earth and watered her face. Genesis declares that the woman was destined to

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become the head of a rival generation to the man's. It calls her lineage the generations of the heavens, because its beginnings would lay in her mating with fallen angels. Genesis calls the man's lineage the generations of the earth, because its beginnings laid in Adam (and Eve taken from his side), which was already complete upon the earth with the man's creation. Genesis declares that after a long struggle, Adam's generations would ultimately flourish and inherit the earth. The woman's generations would ultimately fail. They would fall to the curses rained down in Noah's flood and becoming disembodied complaining spirits rejected from the presence of God and doomed to roam the earth.

In God's infamous judgment of Eve and the Serpent in the garden, God declares that the Serpent Lilith and her seed would be locked in epic battle with Eve and her promised seed. Lilith's seed would bruise the heel of Eve's seed, but Eve's seed would crush Lilith's head. Eve's promised seed was Messiah. Lilith's seed was a rival to Messiah. The Yom Kippur ceremony of Leviticus reveals that this rival was Azazel. The ceremony is a foreshadowing of God's final judgment of all mankind in the end days. In that ceremony the High Priest cast lots upon two goats. The goat upon whom is cast the lot "to Jehovah" is taken to the altar and sacrificed. Its accepted blood offering brings redemption to the High Priest and to all Israel. This goat and High Priest are archetypes of the slain and risen Messiah. However, the other goat upon whom is cast the lot "to Azazel" is the scapegoat. It is a rejected sacrifice sent away into the wilderness to Azazel, bearing all the world's sins. Azazel is the ceremony's counterpart to Messiah. This identifies him as the seed of the Serpent Lilith. The link between Azazel and Lilith is confirmed when the Isaiah discusses the end times judgment of man. The prophet uses the imagery of Yom Kippur, and he places Lilith at the fulcrum of the judgment. Thus, both Lilith and Azazel are linked to the end times judgment of Yom Kippur.

In Genesis God judged and cursed both the Serpent and Eve in accordance with the rituals of the bitter water trial specified in Numbers chapter 5. That trial was used for determining the guilt of a wayward wife suspected of adultery. In the trial a priest strew dust into water in which the holy name of Jehovah had been blotted. The suspected woman then drank the water, and a supernatural curse of bitterness began in her belly. The priest then took her sacrifice to the altar. Afterwards, she drank again of the waters. If the woman was guilty, upon her second drinking her belly swelled, her thigh fell away, and she perished. The rabbis called this adulterous wife a Sotah. However,

if the woman was innocent, she was spared the curses and promised a seed as recompense for the trial.

The similarities between God's cursing of the Serpent Lilith and Eve and the cursing of the Sotah trial are unmistakable. Part of God's curse upon the Serpent was to eat dust and go upon her belly. This mirrors the Sotah of the trial. She is cursed in her belly that swells from the consumption of dust. In the garden God cursed Eve to give birth in pain, just as the innocent woman of the trial is cursed to bear her promised seed in the pain of the initial bitter water curses. The epic battle of the Serpent Lilith and her seed against Eve and her promised seed are also mirrored in the bitter water trial. As this book shall reveal, the mystical key to the trial is the supernatural insemination of two types of seed. The guilty Sotah bears a mystical seed of defilement and idolatry that is a rejected sacrifice to Jehovah. Her swelling belly is the result of this supernatural pregnancy that brings death and curses to the Sotah. However, the innocent woman bears a mystical promised seed that is an accepted sacrifice. It lifts away her curses. As a recompense for her loss, Numbers declares the innocent woman shall receive a second promised seed as a replacement for the first, and she births this physical seed outside of the trial. In the garden parallel to the trial, Lilith was the first Sotah, and Eve was the first innocent woman. Eve's promised seed was Messiah. Lilith's seed was Azazel. Azazel is a rejected sacrifice of atonement that brings death and curses, just as revealed in the Yom Kippur ceremony.

This book will fully explore the Azazel and Lilith connection. The First Book of Enoch indicates that Azazel was the firstborn seed of Lilith mating with fallen angels called Watchers. There is an erroneous age-old assumption by many scholars that the Azazel was a Watcher. However, a careful analysis of First Enoch reveals that the book actually teaches that Azazel was the first-born seed of the Watchers, and not a Watcher himself. The seed of the Watchers mating with women were called the Nephilim. They were a race of giants with extraordinary ability that out-competed ordinary men. First Enoch relates that the Nephilim nearly pushed Adam's unpolluted lineage to extinction before the flood. Genesis and First Enoch both teach that it was because of the Nephilim that God brought Noah's flood. God used the flood to restore Adam's pure lineage to prominence upon the earth. As we shall see, certain clues in First Enoch and vague ancient legends suggest that Lilith was responsible for enabling the Watchers to mate with the daughters of men. In Lilith's quest to conceive Azazel, she made a deal with the Watchers. She would teach the Watchers how to go unto the daughters of Adam and conceive seed, if their leader

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Semjaza would agree first to mate with her and conceive her seed. Therefore, Lilith was responsible for allowing the entire race of Nephilim to come upon the earth, and her actions were the ultimate root cause for Noah's flood.

The depths of Lilith's legend in the Bible are truly amazing. Realizing she is the Serpent does not change the fundamental message of the Bible. However, in recognizing Lilith, a face is put on evil. The Serpent has understandable motives, and the epic battle between the Serpent and Eve has new understanding. But is Lilith really in Genesis? Read the argument for her case, and judge for yourself.

2 A Brief History of Lilith

Lilith is ancient. Her legend preceded Judaism by at least two millennia. Her legend first emerged in Mesopotamia alongside man's first civilization. Her legend then followed man's burgeoning civilization into Arabia and the wider Middle East, where each local society cultivated its own variants of her story. For this reason Lilith's legend has many variations across cultures in modern times. Although all variations are related and share many similarities, over the ages each culture's legend has diverged. This book shall focus on the Jewish version of Lilith's legend. Although the Jewish Lilith started with her Mesopotamian roots, the emerging details of her Jewish version were driven and shaped by evidences that the priests and rabbis saw for her in the Bible. Lilith's Jewish legend has not been stationary or static over time. Her rabbinic legend continues to spread and morph into modern culture. Of all the ancient Jewish legends, Lilith's has inspired more modern Western monster mythologies than any other. Her tale was not only the original source material for medieval European beliefs in succubae and night-hags, but as the mother of estries, she also lies at the root of modern vampire lore. Her creation story also fueled ancient Jewish notions about Golems, and has thus helped inspired the modern Western version of this myth, Frankenstein. The roots behind these modern variations of Lilith's legend will be discussed in detail in sections 3.16 and 3.22.

The first written mention of Lilith is found in a Sumerian king list (circa 2400 BCE).² The list states that the father of the great hero Gilgamesh was a Lillu demon. Lillu demons were one of four demon types taught to be descended from Lilith. Today, historians categorize all four demon types as being in the vampire and succubae class. The first substantial written record of Lilith comes in the Sumerian epic **Gilgamesh and the Huluppu Tree** (circa 2000 BCE). In that tale the goddess Inanna lovingly tends a Huluppu tree in the holy garden of the gods. She does so in hope of making a throne and a bed made for herself from its wood. However, to her dismay one day she discovered that she could no longer approach the tree because of three frightful creatures that came to inhabit it. The text says, "A serpent who could not be charmed made its nest in the roots of the tree. The Anzu bird set his young in the branches of the tree, and the dark maid Lilith built her

² **The Hebrew Goddess**, Raphael Patai, p.221.

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home in the trunk.”³ However, the great Sumerian hero Gilgamesh kills the serpent with his sword. Thereafter, the frightened Lilith tore down her house and fled to the desert, and the Anzu bird flew with his young to the mountains. It is clear from the tale that the maid Lilith, the serpent, and the Anzu bird are intimately linked. I hold that they represent various aspects of a single creature. The serpent represents this creature’s physical body, the dark maid Lilith represents its eternal spirit, and the Anzu bird and its young represent the creature’s reproductive capabilities and seed. As we shall see, this symbolism is harmonious with Jewish teachings on Lilith.

The continuing popularity of Lilith in Mesopotamia in the following centuries is documented by archaeological discoveries of Babylonian terra-cotta reliefs of her, which date from 1500 to 1750 BCE. During this same era, Israel emerged from Egypt, and Moses wrote the first five books of the Bible, the Torah. Moses apparently taps the same ancient root story used in Gilgamesh. He writes of a woman co-created with Adam, but who is animated by a defiling mist from the ground. She becomes the Serpent of the Garden, who is associated with the Tree of Knowledge and who causes Adam and Eve to fall by eating of the Tree. The similarities between Moses’ Genesis and the Gilgamesh tale are unmistakable. There are at least seven core similarities.

- 1) In Gilgamesh Lilith’s tale takes place in Inanna’s holy garden. This evokes the imagery of the Garden of Eden.
- 2) The Huluppu tree of Gilgamesh mirrors the Tree of Knowledge in Genesis, in which Lilith is said to dwell in some later versions of her myth.
- 3) Gilgamesh links Lilith (the spirit) to a great serpent (the body). This mirrors the Serpent of Genesis, who is Lilith.
- 4) The Anzu bird of Gilgamesh is involved in the act of raising young in the Huluppu tree. This associates the Lilith of Gilgamesh with the raising of young. The same is true of the Biblical Lilith. Her rival seed to Eve is a central feature of the Bible.
- 5) Gilgamesh associates Lilith with the Anzu bird, which flees the garden through flight. This is also an act which the Biblical Lilith is said to have done.

³ **Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer**; Diane Wolkstein and Samuel Noah Kramer; Harper Perennial; 1st edition, p. 8.

- 6) In Gilgamesh the three creatures use the Huluppu tree to thwart Inanna from obtaining her glorious throne and bed of rest. It is likewise so in Genesis, if Eve is equated to Inanna. The physical body of the Serpent, its eternal spirit Lilith, and its seed, use the Tree of Knowledge to thwart Eve in achieving her glorious throne with God and a place of rest and peace in heaven.
- 7) In Gilgamesh a great hero slays the Serpent, thereby casting Lilith into the deserts and the Anzu bird into the mountains. This is precisely the scenario in Genesis. God declares that Eve's promised seed, the Messiah, would crush the head of the Serpent and its seed. The prophet Isaiah expounds further upon this. He relates that in the end-times, the slaying of the Serpent's seed on Yom Kippur would cast the spirit of Lilith into an eternal hellish judgment symbolized by the desert wilderness of Edom.

Throughout the Torah, Moses reuses the imagery of the Serpent Lilith and Eve that he first establishes in Genesis. The cursing of the Serpent and Eve becomes the basis for the ceremony of the adulterous wife trial in Numbers 5. It likewise is the basis for the cursing of Israel in the golden calf episode of Exodus. Finally, the curse upon the Serpent and its seed is the basis of the symbolisms in the Yom Kippur ceremony in Leviticus. That ceremony foretells God's final judgment of mankind.

Moses was not the only author of the Bible to mention Lilith's legend. In Proverbs (circa 1000 BCE), Solomon refers to a female demon named Alukah in a clever riddle. The riddle involves Alukah's ability to curse a womb bearing seed. Historically, Alukah has closely associated with Lilith, even being assumed to be a direct descendent of her. However, the name Alukah may merely be another title for Lilith. In Isaiah (circa 700 BCE), Lilith makes her only appearance by name in the Bible. There Lilith plays a critical role in the end-times judgment of mankind. According to the prophet Isaiah, Lilith is emblematic of all the damned who shall remain in hell, whereas another woman named Ishshah (the first name of Eve), represents all the righteous who shall be delivered into the Kingdom of God. These two references to Lilith will be discussed in detail in sections 3.21 and 3.22.

The popularity of Lilith continued into the Common Era. She appears in **The Testament of Solomon**, which was penned anywhere from 200 to 600 CE. This book is doubtlessly apocryphal. However, it serves to illustrate the common Lilith legends of the time. The book portrays Lilith (who goes by the alias Obizuth) as a demon who strangles unprotected children in childbirth. More importantly, Solomon strips away her power, at least in part, by forcibly binding her

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hair. He then hangs her in front of the Temple for all to see and to be an abject lesson to the children of Israel. This tale shares interesting facets with the Sotah's bitter water trial. It seems apparent that the writer of the Testament was using elements of the trial for his story. In the Sotah trial, the hair of the woman was unloosed, the writer of Testament apparently saw this as unloosing of the adulterous spirit within her, so that if she were guilty the demonic Lilith spirit might take hold and work its curses. In Solomon, Lilith was made a spectacle at the Temple in plain view of all the public, much like the defiled Sotah was made a public spectacle at the Temple.

Lilith's popularity continued into the 6th century CE. Numerous archaeological digs in Jewish communities of that time have discovered bowels inscribed with magical incantations as protection against her. The purpose of these bowels was to protect the household's mother and child during pregnancy. The Talmud (circa 400-700 CE) also demonstrates her popularity in this era. The purpose of the Talmud was to preserve rabbinic knowledge in the post Temple era after the scattering of the Jews. There are five painfully brief references to Lilith in the Talmud. All are incidental references that pop up during the discussion of other topics. This implies that she was a well-known figure among the rabbis who needed no explanation. The original Talmudic passages describe Lilith as existing at the time of Adam's fall; as siring demon seed from Adam by stealing his semen at night while he slept; as having long hair; as having wings, and as bringing defilement upon women in childbirth. Later rabbis added explanatory footnotes to the original passages describing who Lilith was. They did this because with the loss of the Temple and the scattering of the Jews, knowledge of Lilith apparently decreased over time. Ironically, it was the purpose of the Talmud to preserve ancient knowledge, yet some of the Talmud's presumed knowledge on Lilith was being lost, and footnotes were later added to clarify her identity. These footnotes described Lilith as a female night demon "reputed" to have wings and a human face. It is clear from the footnotes that the later rabbis were not very familiar with Lilith.

All references to Lilith in the Talmud (and subsequently added footnotes) are listed below.

- 1) "One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith." (Shab. 151b --- footnote "The night demon.")
- 2) "Rabbi Jeremia ben Eleazar said, 'During those years (after their expulsion from the Garden), in which Adam, the first

man, was separated from Eve, he became the father of ghouls and demons and lilin.' Rabbi Meir said, 'Adam, the first man, being very pious and finding that he had caused death to come into the world, sat fasting for 130 years, and separated himself from his wife for 130 years, and wore fig vines for 130 years. His fathering of evil spirits, referred to here, came as a result of wet dreams.'" (Erubin 18b)

- 3) "She grows long hair like Lilith . . ." (Erubin 100b --- footnote "A notorious female night demon.")
- 4) "I saw how Hormin the son of Lilith was running on the parapet of the wall of Mahuza ..." (Baba Bathra. 73a-b -- footnote to Hormin "a demon;" to Lilith "a female night demon")
- 5) "If an abortion had the likeness of Lilith its mother is unclean by reason of the birth, for it is a child, but it has wings. So it was also taught, R. Jose stated, that it once happened at Simoni that a woman aborted the likeness of Lilith, and when the case came up for a decision before the Sages they ruled that it was a child but that it also had wings. . . ." (Nidda 166: v6, 24b -- footnote to Lilith "A female demon of the night, reputed to have wings and a human face.")

The most important work on Lilith, outside of the Bible, is the Zohar of Kabbalah. In this Jewish mystical work of the 11th century CE, Lilith plays a prominent role. Remarkably, most of the details concerning Lilith derived through Biblical analysis in this book match tenets espoused by the Zohar concerning her. The Zohar explains Lilith's rebellious nature. It states that the defective light of Lucifer animated Lilith; whereas the holy spark of God's perfect light animated Adam. According to the Zohar, Lilith later returned to the garden under the title of the Serpent. The Zohar also suggests that Azazel is the seed of Lilith. The entirety of chapter 5 is devoted to discussing what the Zohar says about Lilith.

Lilith in the Alphabet of Ben Sira

Unfortunately, a discussion on Lilith could not be complete with addressing the **Alphabet of Ben Sira**. The Alphabet is an irreverent rabbinic book, anonymously written sometime around the ninth century CE. This farcical book has done much to corrupt the common modern perceptions of Lilith. The problem began when modern readers began to consider the irreverent Alphabet as a serious work. Although it was written in the style of an aggadic Midrash (commentary on the Bible),

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the Alphabet was intended to be satirical in nature. It made fun of various Biblical characters and rabbinic motifs, and its offered obvious parodies to specific Talmudic passages. For example, the book begins with a group of men masturbating in a bathhouse. It then proceeds to talk seriously about farts, urinating donkeys, and the copulation of ravens. Norman Bronznick in his introduction to the Stern and Mirsky edition of **The Alphabet of Ben Sira** (1998) states, "The Alphabet may be one of the earliest literary parodies in Hebrew literature, a kind of academic burlesque -- perhaps even entertainment for rabbinic scholars themselves -- that included vulgarities, absurdities, and the irreverent treatment of acknowledged sancta." This belief is substantiated in that the Alphabet was known to have been read as popular entertainment in most rabbinic communities throughout the Middle Ages.

The Alphabet includes satirical passages on Lilith, and unfortunately, these have become the launching pad for a corrupted modern perception of her. The Alphabet farcically paints Lilith as a quarrelling headstrong wife, unwilling to submit to her husband. She refuses to lie beneath Adam during sexual intercourse, but demands to lie on top. Eventually she flees Adam and the garden. The dejected Adam complains to God that his wife has left him. God thus sends three angels to bring the wayward wife back. They fail, rather ineptly, against the headstrong woman. After this God has no option but to make a new wife for Adam. The entire tale has an irreverent tone, as does the entire book. The Rabbis saw Lilith's refusal to "lie below" as sarcastic entertainment, something purely inconceivable and laughable.

Unfortunately, the Alphabet's irreverent image of Lilith has been taken as serious in modern times. Modern feminists quote it passages more than any other source in explaining their version of Lilith. They promote Lilith as the proto-feminist, willing to sacrifice even the paradise of Eden as the necessary cost of freedom and equality. The series of musical concerts called Lilith Fair founded by Sarah McLachlan in the late 1990s is perhaps the most brazen example. Some neo-pagan groups have taken up her cause as well, either accepting her dark nature as sacred or finding in her an expression for the erotic goddess within them.