

Corrections to *The Making of Biblical Womanhood* by Beth Allison Barr

Author's note: Although I strive for perfection, I rarely succeed. I am grateful for the excellent editors at Brazos who helped me avoid most errors. A few managed to sneak through my revisions, though, and the book went into printings too quickly for us to make immediate corrections. Three changes (1, 4, and 5) are simply for clarification as my original wording implied what I did not intend; two changes correct wording mistakes (2 and 3); and the final change (6) correctly attributes a source I inadvertently deleted in note 43 when inserting a new footnote (and correctly moves the misplaced source from note 43 to note 46). Please know that the correct source in note 43 has always been properly attributed in my blogpost that predates the book <https://www.patheos.com/blogs/anxiousbench/2019/05/because-christian-patriarch-isnt-christian/>.

1. p. 35: "The early church was trying to make sense of its place in a Greco-Roman world, and much of that world bled through into the church's stories."
2. p. 48: "fourth-century BC philosopher Aristotle"
3. p. 87: "brushing the acorns out of my seat"
4. p. 145: "Translators influenced by reformers like John Knox and John Calvin had shaped the study notes"
5. p. 148: "only specific reference to *man* appearing in two verses"
6. p. 227

Chapter 2, note 43: See Evan Andrews, "Ancient Rome's Darkest Day," September 1, 2018, <https://www.history.com/news/ancient-romes-darkest-day-the-battle-of-cannae>. See also Titus Livy, *History of Rome*, book 34.

Chapter 2, note 46: Juvenal, *Satires* 6. See Charles H. Talbert, "Biblical Criticism's Role: The Pauline View of Women as a Case in Point," in *The Unfettered Word*, ed. Robinson B. James (Waco: Word, 1987), 66.