

Finding Chava

HEBREW INSIGHTS INTO GOD'S DESIGN FOR WOMEN

BY VICTORIA SARVADI, TH.D.



The Hebrew language is amazingly multi-dimensional, idiomatic, and deep in its layers of meaning. A significant part of Hebrew is the prevalent mystical level and prophetic element of the words themselves that are not readily detected when they translated into other languages—especially English. In fact, almost always, the English language translates only the surface or concrete level of Hebrew words, leaving the text void of the deeper Hebrew inferences, rich concepts, and hints to other connecting Hebrew words and references.

In Jewish thought, the different levels of meaning in Hebrew words are described by the acronym *PaRDeS*, which is a Hebrew word that means “orchard,” “garden,” or “paradise.”

P—*Pesbat* (surface or literal meaning)

R—*Remez* (hints of prophetic meaning)

D—*Derash* (concepts that connect to multiple places in Scripture and thought)

S—*Sod* (mystical or spiritual meaning)

While these Hebrew methods of interpretation were not formalized until the fourth century AD, it is evident that the principles were used by Jesus and the apostles.

It is only when we study the Bible from a Hebrew perspective that we can fully unwrap the rich

meaning of God’s Word. This is particularly true when we study the beginning of mankind/womankind.

When God made the first recorded human being in his image, he made this being out of the dirt elements of the Earth. The Hebrew word for the originally designed human is “*ha-adam*,” which literally means “the red dirt being.”

HaAdam, whom we now know as Adam, was originally created as an asexual creature—having both genders within its very makeup. It was not until later that God created Eve. I believe it is possible that God purposely made the integrated tandem of man/woman in order to ultimately create a memory of a once-united existence within the separate individuals. And it is quite probable that this memory is part of the blueprint that motivates man and woman to come together to procreate.

Scripture tells us, “And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man” (Genesis 2:21–22).

God took one Adam’s *ribs*. The Hebrew word translated “rib” is *tsela*, which also means “chamber” or “side.” Beginning with this understanding, we can unpack the four *Pardes* levels of the Hebrew word *tsela*.

THE PESHAT SURFACE MEANING

Woman is made from man—bone of his bones, flesh of his flesh (Genesis 2:23). This is the primary level of understanding that the majority of us learn in Christendom.

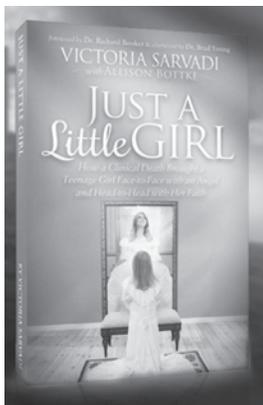
THE DRASH CONNECTING LEVEL MEANING

1. Chamber Connection

Eve (*Chava* in Hebrew) was removed from *ha-Adam*. Since the original creation of *ha-Adam* included both feminine and masculine qualities, it is deduced that *all* that was *feminine* was removed from Adam. This would include the entire female endocrine and reproductive systems. Part of the reproductive system includes the *chamber (tsela)* or “womb” that nurtures and grows (along with the seed of man) the development of human life. *Chava* means or “mother of all living” or “source of life.” When man looks for a wife, he is in essence, looking for *love* or *a mother for his seed*. This *love of his life* is associated in their coming together conjugally. Her nurturing their child is regarded as maternal love. This maternal love creates the hormones to nourish her child through her own breasts sharing the very nutrients she ingests.

2. Side Connection

Another aspect of *tsela* is “side.” One of



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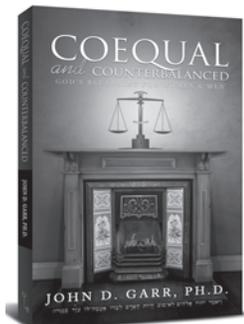
the deeper conceptual meanings goes into the absence of this “side” that is removed. It is understood that this balancing “side” taken from the whole would cause the other to walk with a limp. Rabbis teach that removing the *tesla* would cause changes or deficiencies to occur in the man that would cause him to be bent over or curved—unable to stand upright or be erect. The picture that comes to mind is that *ba-Adam*, with the extraction of the *tsela*, became lopsided, unbalanced, and incomplete. It is only when the two—man and woman—are joined together that they are counterbalanced and function as a unified “one.” This balance is no doubt depicting a spiritual, physical, and soul-like joining of the two.

A woman comes *alongside* of man to complete, aid, and balance his life as he balances hers. This counterbalance is evident in the mental perspectives, stature, and anatomy of man. Man is ordinarily physically stronger and more rugged. His brain is wired to solve problems “logically,” and by the same token, being governed more by reason, he has a greater ability to disconnect from or stifle his emotions. This perspective when tipped too far may seem out of touch and callous at times to a woman. This is because a woman, often thought of as softer or a more graceful creation than that of man, generally makes her decisions on a *combination* of her logic and gut feelings. She is designed to be more in touch on an emotional level to feel

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the impact of critical situations whether positive or negative. When this emotional side is tipped too far, it is perceived by the male counterpart to be irrational.

The truth is, man and woman are hard-wired to balance the deficits in each other. This is a part of God's design for woman and man's being alongside each other.

THE SOD MYSTICAL MEANING

The Scripture uses the word *tsela* not only to represent the female *side* or portion that was taken out of Adam but it is also used in describing the *sides* or *chambers* of the tabernacle, the altar, the ark of the covenant and the temple. These sanctified objects or chambers were created as a means of allowing man the ability to approach God and for actually containing the Presence of God within a physical compound. Could it be that God designed the *chamber* or

womb of a woman to be a consecrated (holy) place where God himself would take residence to form his creation?

Both David and Jeremiah seem to agree: “For you fashioned my inmost being, *you knit me together in my mother's womb*” (Psalm 139:13, CJB). “Here is the word of *Adonai* that came to me: ‘Before I formed you in the womb, I knew you’” (Jeremiah 1:4–5a, CJB).

In these Scripture examples, God makes it clear that he actively participates in the process of creation and new life. It is by his divine plan and wisdom that he fashions a baby and that he is, by the testimony of His own word, “present” in the gestation of life.

The hymen is a membrane and is likened to a veil that protects the womb. Just as the high priest was the only one allowed go through the veil into the most holy place, so is it that a husband is the only one consecrated by a covenant to go through the membrane into his wife. At the moment of the consummation of marriage, the breaking of this membrane causes blood to pour from the chamber or womb of a woman. This blood letting is a sign of a blood covenant between the man and his wife. Can you see the rich levels of meaning when a word is studied in all the Hebrew levels?

Being a woman is a beautiful privilege. No wonder the enemy has devalued and exploited women and their bodies for ages. The reason is revealed in the curse that God spoke over the serpent, “I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel” (Genesis 3:15, CJB).

This animosity and spiritual attacks against women have taken form in various demonic deviancies over the ages of time such as sexual discrimination, debasement, and harassment, pornography, rape, extortion, and prostitution, sex trafficking, and other sex related violence and crimes. Most crimes against women are sex (*tsela*) related.

These sexual biases against women are masterminded from the offense of the evil one, the enemy of God, going all the way back to the Garden of Eden. Apparently, according to the prophecy, the serpent would be the spiritual father to a descendant that would one day challenge the seed of a woman.

God fashioned for himself within the womb of Mary the very vessel that would carry the Holy Presence of God. As God prophesied to Eve, her Seed, which was from the Father, would give birth to a Savior. He would be born of a woman having no chromosomes of an earthly father. What a privilege for women to share in the miracle of God's creation. And may all women feel the distinct honor and blessing that God chose a woman to bring the Messiah into the world.

THE REMEZ OR PROPHETIC MEANING

God is still at work and has been creating another “Eve” from the side of Messiah. As the Roman spear pierced into the *tsela* of Yeshua, caus-

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ing blood to spill out of his side, God has been forming the body or bride of Christ just as he formed Eve. Yeshua promised that he was going to prepare a mansion in his Father's house so that his bride would be with him forever. He also said that one day his bride would join him in eating a covenant meal called the *Marriage Supper of the Lamb*.

One of the most beautiful depictions of the prophetic love of Messiah is the ancient Jewish custom of the *passing* of the *Erusin Cup* or the Cup of Betrothal. When a man wanted to marry a woman in ancient Jewish culture, he would approach her father to discuss the price of the bride. The father, realizing the assets and liabilities that his daughter would bring to the marriage, would express *his will* for the bridal price.

After an agreement was made, a covenant cup was poured and placed between the hopeful groom and the women he desired to marry. The man would first take the cup and drink from it, indicating he wanted to make a covenant of marriage with her. After he drank from the cup he would customarily "*pass the cup*" to her like one *passes* a baton in a race. If she drank from it (as this would be the hope and *will* of the groom), she was agreeing to wait for him as he would go and prepare a place for her.

This "place," traditionally called "a little mansion," was a room built in his father's house for the purpose of consummating the marriage. Only the groom's father could say when it was made to his specifications, and only then could the groom go and get his bride. In ancient times a week-long marriage supper or feast would follow—but only after the blood-stained sheets were displayed for the wedding guests to witness.

Much of this ancient tradition was manifested on the night Yeshua was in the Garden of Gethsemane. While he was talking with God, it was made clear what the will of the Father was for the payment of his bride. After physically manifesting in his body the profound terms of the Father's will, he accepted what the *erusin* cup was demanding of him and cried out, "If it is possible, let this cup pass from me."

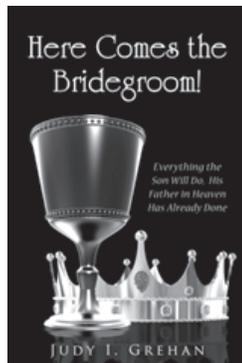
Did this exclamation mean he was rejecting the terms of the cup? On the contrary, it means he accepted or metaphorically drank from the cup and was now *passing* it (like a baton) to his bride, of course, wanting (or willing) for her to accept and drink too. Then, the most profound statement was declared by our Bridegroom; "Not my will [*which is that she would drink and be my bride*] be done but *your will* [*the*

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terms of the covenant or price] be done!" In other words, he would pay the price for his bride whether she chose to drink or not.

What a perfect love! Yeshua loves his bride with all his heart, mind and being. Yeshua is our "new Adam," and we are his bride and the new *Chava* (Eve) of his life! This is why we pray, "Come, Lord Yeshua!"

WOMAN AND MYSTERIES OF THE WORD

There are many mysteries in God's Word concerning the roles that the God of the universe designed for women. Every person born (including men) carries the chromosome of a woman. Women represent the exquisite and delicate design of our careful, loving Creator, and every woman is profoundly beloved of the God who is her Lord and Master. 

Dr. Victoria Sarvadi is co-founder and vice-president of The Nathaniel Foundation in Kingwood, TX. She received her doctoral degree from The Center of Biblical Research in Redlands, CA, and has served the Messianic community as teacher and administrator. As a licensed minister, she is also Director and Minister of the Nathaniel Fellowship, a Hebraic community in McKinney, TX, where he and her husband Paul reside.



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