

### Strong's Concordance

**Chavvah: "life," the first woman**

Original Word: 

Part of Speech: Proper Name Feminine

Transliteration: Chavvah

Phonetic Spelling: (khav-vaw')

Short Definition: Eve

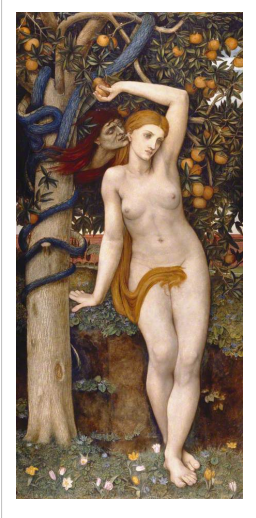
<http://biblehub.com/hebrew/2332.htm>

**Eve** - [Angel of Humanity](#).

<http://hafapea.com/angelpages/angels2.html>

# Eve

For other uses, see Eve (disambiguation).

<b>Eve</b>	
	
<i>Eve Tempted</i> by John Roddam Spencer Stanhope, c. 1877	
<b>Spouse(s)</b>	Adam
<b>Children</b>	<ul style="list-style-type: none"> <li>• Cain</li> <li>• Abel</li> <li>• Seth</li> </ul>

Further information: Adam and Eve

**Eve** (Hebrew: חַוָּה, Classical Hebrew: *Hawwāh*, Modern Israeli Hebrew: *Khavah*, Arabic: حواء, Syriac: ܚܘܘܐ, Tigrinya: ኡድዋን<sup>?</sup> or *Hiywan*) is a figure in the Book of Genesis in the Hebrew Bible. In Islamic tradition, Eve is known as Adam's wife though she is not specifically named in the Qur'an.

According to the creation myth of Abrahamic religions, she is the first woman created by God (Yahweh, the god of Israel). Her husband was Adam, from whose rib God created her to be his companion. She succumbs to the serpent's temptation via the suggestion that to eat the forbidden fruit from the tree of the knowledge of good and evil would improve on the way God had made her, and that she would not die, and she, believing the lie of the serpent rather than the earlier instruction from God, shares the fruit with Adam. As a result, the first humans are expelled from the Garden of Eden and are cursed.

Though Eve is not a saint's name, the traditional name day of Adam and Eve has been celebrated on December 24 since the Middle Ages in many European countries such as Germany, Hungary, Scandinavia, Estonia, and Lithuania.

## Etymology

*Eve* in Hebrew is *Hawwāh*, meaning "living one" or "source of life", and is related to *hāyâ*, "to live". The name derives from the Semitic root *hyw*.<sup>[1]</sup>

Hawwah has been compared to the Hurrian Goddess Kheba, who was shown in the Amarna Letters to be worshipped in Jerusalem during the Late Bronze Age. It has been suggested that the name Kheba may derive from Kubau, a woman who reigned as the first king of the Third Dynasty of Kish.<sup>[2][3]</sup>

The Goddess Asherah, wife of El, mother of the Elohim from the first millennium BCE was given the title *Chawat*, from which the name *Hawwah* in Aramaic was derived, *Eve* in English.<sup>[4]</sup>

It has been suggested that the Hebrew name *Eve* (חַוָּה) also bears resemblance<sup>[5]</sup> to an Aramaic word for "snake" (O.Arb.: חַוָּה; J.Arm.: חַוָּה) (see below).

## Eve in Genesis

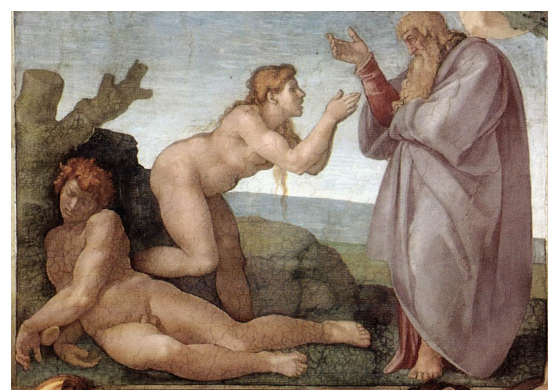
In the Hebrew Bible of Book of Genesis, the first human female is called *ishā*, Eng: *woman*, by the first human man, Adam. She is created by Yahweh from the man's rib so as to be his wife. Adam and Eve lived in the Garden of Eden until they were expelled.

The origin of this motif is compared to the Sumerian myth in which the goddess Ninhursag created a beautiful garden full of lush vegetation and fruit trees, called Edinu, in Dilmun, the Sumerian earthly Paradise, a place which the Sumerians believed to exist to the east of their own land, beyond the sea.<sup>[6]</sup> Ninhursag charged Enki, her lover and half brother, with controlling the wild animals and tending the garden, but Enki became curious about the garden, and his assistant,

Adapa, selected seven plants (8 in some version) and offered them to Enki, who ate them. This enraged Ninhursag, and she caused Enki to fall ill. Enki felt pain in his rib, which is a pun in Sumerian, as the word "*ti*" means both "rib" and "life". The other gods persuaded Ninhursag to relent. Ninhursag then created a new goddess (7 or 8 to heal his 7 or 8 ailing organs, including his rib) named Ninti, (a name composed of "*Nin*", or "lady", and "*ti*", and which can be translated as both "Lady of Living" and "Lady of the Rib"), to cure Enki. Neither Ninhursag nor Ninti are exact parallels of Eve, since both differ from the character. However, given that the pun with rib is present only in Sumerian, linguistic criticism places the Sumerian account as the more ancient and therefore, a possible narrative influence on the Judeo-Christian story of creation.<sup>[7]</sup>



Creation of EveMarble relief by Lorenzo Maitani on the Orvieto Cathedral, Italy



The *Creation of Eve*, from the Sistine Chapel ceiling by Michelangelo

## Creation of Eve

In the second chapter, the woman is created to be *ezer kenegdo*, a term which is notably difficult to translate, to the man. *Kenegdo* means "alongside, opposite, a counterpart to him", and *ezer* means active intervention on behalf of the other person.<sup>[8]</sup> God's naming of the elements of the cosmos in Genesis 1 illustrated his authority over creation; now the man's naming of the animals (and of Woman) illustrates his authority within creation.<sup>[9]</sup>

The woman is called *ishah*, Woman, with an explanation that this is because she was taken from *ish*, meaning "man"; the two words are not in fact connected. Later, after the story of the Garden is complete, she will be given a name, *Hawwah*, Eve. This means "living" in Hebrew, from a root that can also mean "snake".<sup>[10]</sup> A long-standing exegetical tradition holds that the use of a rib from man's side emphasizes that both man and woman have equal dignity, for woman was created from the same material as man, shaped and given life by the same processes.<sup>[11]</sup> In fact, the word traditionally translated "rib" in English can also mean side, chamber, or beam.<sup>[12]</sup>

In the King James Version, אֶחָד מִצְלָעָיו is translated as "one of his ribs". The contrary position is that the term צַלַע or *šela'*, occurring forty-one times in the Tanakh, is most often translated as "side" in general. "Rib" is, however, the etymologically primary meaning of the term, which is from a root *š-l-* meaning "bend", a cognate to the Assyrian *šêlu* meaning "rib". Also God took "one" (*'eḥad*) of Adam's *šela'*, suggesting an individual rib. The Septuagint has μίαν τῶν πλευρῶν αὐτοῦ, with ἡ πλευρά choosing a Greek term that, like the Hebrew *šela'*, may mean either "rib", or, in the plural, "side [of a man or animal]" in general. The specification "one of the πλευρά" thus closely imitates the Hebrew text. The Aramaic form of the word is עַלַע or *'ala'*, which appears, also in the meaning "rib", in Daniel 7:5.

The 3rd century BC Septuagint translation into Greek says: "ἔλαβε μίαν τῶν πλευρῶν αὐτοῦ", literally: "[God] took one of his (i.e., Adam's) *pleurōn*". The word *pleurá* in Greek means *both* "side", or "flank", *and* "rib"; it is used in the Genitive Plural (*tón pleurōn*) in the Septuagint text. Usage of the Dual number would have rendered *taîn pleuraîn* rather than *tón pleurōn*, and would have clearly directed exegesis towards "one of his [two] flanks" rather than towards "one of his [several] ribs"; however, the Dual number is never used in the Septuagint, as it had become practically obsolete in Koine Greek by that time. Therefore, as it stands, the Septuagint supports either reading.

The term, "...a rib..." [Gen 2:21–24] <sup>[13]</sup> – Hebrew *tsala* or *tsela* (from Strong's Concordance #6760 Prime Root) can mean curve, limp, adversity and side. *Tsal'ah* (fem of #6760) being side, chamber, rib, or beam. The traditional reading of "rib" has been questioned recently by feminist theologians who suggest it should instead be rendered as "side", supporting the idea that woman is man's equal and not his subordinate.<sup>[14]</sup> Such a reading shares elements in common with Aristophanes' story of the origin of love and the separation of the sexes in Plato's *Symposium*.<sup>[15]</sup>

A recent suggestion, based upon observations that men and women have the same number of ribs, is that the bone was the baculum, a small structure found in the penis of many mammals, but not in humans.



William Blake's pencil illustration of *The Creation of Eve* in response to the line "And She Shall Be Called Woman". The object was created c. 1803-05 and is currently held by the Metropolitan Museum of Art.

## Expulsion from Eden

Main article: Adam and Eve

For the Christian doctrines, see Fall of man and Original sin.

In Genesis 3, Eve is found in the *expulsion from Eden* narrative which is characterized as a parable or *wisdom tale* in the wisdom tradition. The Documentary hypothesis for this narrative portion is attributed to Yahwist (J), due to the use of YHWH.

In the expulsion from Eden narrative a dialogue is exchanged between a legged *serpent* (possibly similar to that appearing on the Ishtar gate of Babylon) and the *woman* (3:1-5). The serpent is identified in 2:19 as an animal that was made by Yahweh among the beasts of the field. The woman is willing to talk to the serpent and respond to the creature's cynicism by rehearsing Yahweh's prohibition from 2:17. The woman is lured into dialogue on the serpent's terms which directly disputes Yahweh's command. Adam and the woman sin (3:6-8). Yahweh questions Adam, who blames the woman (3:9-13). Yahweh then challenges the woman to explain herself, who blames the serpent, who is cursed to crawl on its belly, so losing its limbs.

Divine pronouncement of three judgments are then laid against all culprits (3:14-19). A judgement oracle and the nature of the crime is first laid upon the serpent, then the woman, and finally Adam. After the serpent is cursed by Yahweh, the woman receives a penalty that impacts two primary roles: childbearing and her subservient relationship to her husband. Adam's penalty thus follows. The reaction of Adam, the naming of Eve, and Yahweh making skin garments are described in a concise narrative (3:20-21). The garden account ends with an intradivine monologue, determining the couple's expulsion, and the execution of that deliberation (3:22-24).

## Mother of humanity

According to the Bible, for her share in the transgression, Eve (and womankind after her) is sentenced to a life of sorrow and travail in childbirth, and to be under the power of her husband. While believers accept that all subsequent humans have Eve as an ancestor, she is believed to be unique in that although all people after her were physically created from women, Eve herself was created from a man. Adam and Eve had two sons, Cain and Abel (or Habel), the first a tiller of the ground, the second a keeper of sheep. After the death of Abel, Eve gave birth to a third son, Seth (or Sheth), from whom Noah (and thus the whole of modern humanity) is descended. According to the Bible, Eve states "God hath given me [literally, "put" or "appointed", in Hebrew "shāth"] another seed, for Abel whom Cain slew" (Genesis 4:25).

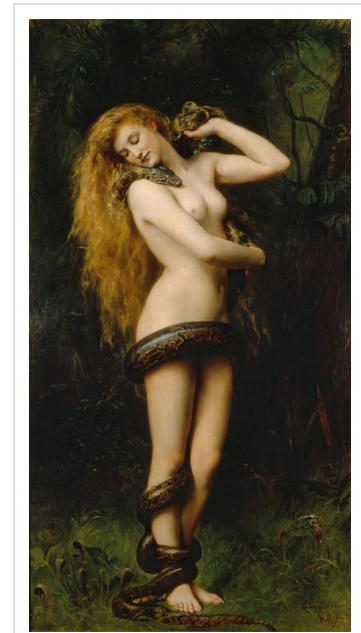


Adam, Eve, and the (female) serpent at the entrance to Notre Dame Cathedral in Paris, France. The portrayal of the image of the serpent as a mirror of Eve was common in earlier iconography as a result of the identification of women as the source of human original sin

## Eve in other works

Certain concepts such as the serpent being identified as Satan, Eve's sin being sexual temptation, or Adam's first wife being Lilith, come from literary works found in various Jewish apocrypha, but not found anywhere in the Book of Genesis or the Torah itself. Writings dealing with these subjects are extant literature in Greek, Latin, Slavonic, Syriac, Armenian and Arabic, going back to ancient Jewish thought. These influential concepts were then adopted into Christian theology, but not into modern Judaism. This marked a radical split between the two religions. Some of the oldest Jewish portions of apocrypha are called *Primary Adam Literature* where some works became Christianized. Examples of Christianized works is *The Book of Adam and Eve*, known as the *Conflict of Adam and Eve with Satan*, translated from the Ethiopic by Solomon Caesar Malan (1882)<sup>[16]</sup> and an original Syriac work entitled *Cave of Treasures*<sup>[17]</sup> which has close affinities to the *Conflict* as noted by August Dillmann.

- In the Jewish book *The Alphabet of Ben-Sira*, Eve is Adam's "second wife", where Lilith is his first. In this alternate version, which entered Europe from the East in the 6th century, it suggests that Lilith was created at the same time, from the same earth (Sumerian *Ki*), as Adam's equal, similar to the Babylonian *Lilitu*, Sumerian *Ninlil* wife of *Enlil*. Lilith refuses to sleep or serve under Adam. When Adam tried to force her into the "inferior" position, she flew away from Eden into the air where she copulated with demons, conceiving hundreds more each day (a derivation of the Arabic *djinn*). God sent three angels after her, who threatened to kill her brood if she refused to return to Adam. She refuses, leaving God to make a second wife for Adam, except this time from his rib.
- The Life of Adam and Eve, and its Greek version *Apocalypse of Moses*, is a group of Jewish pseudepigraphical writings that recount the lives of Adam and Eve after their expulsion from the Garden of Eden to their deaths.
- The Book of Tobit affirms that Eve was given to Adam as a helper (viii, 8; Sept., viii, 6).



*Lilith*, by John Collier, 1887

## Religious views

### Judaism

In the first creation narrative (Elohim) account, it says *male and female [Elohim] created them* (Genesis 1:27), which has been interpreted to imply simultaneous creation of the man and the woman. Whereas the second creation account states that YHWH created Eve from Adam's rib, because he was lonely (Genesis 2:18 ff.). Thus to resolve this apparent discrepancy, some medieval rabbis suggested that Eve from the second account, and the *woman* of the *Elohim* account, were two separate individuals: Eve and Lilith.

Midrash Rabbah Genesis VIII:1 interprets "*male and female He created them*" to mean that God originally created Adam as a hermaphrodite. In this way, *adam* was bodily and spiritually male and female. God later decides that "it is not good for *adam* to be alone," and creates the separate beings, Adam and Eve. This promotes the idea of two people joining together to achieve a union of the two separate spirits.

The creation of Eve, according to Rabbi Joshua, is that:"God deliberated from what member He would create woman, and He reasoned with Himself thus: I must not create her from Adam's head, for she would be a proud person, and hold her head high. If I create her from the eye, then she will wish to pry into all things; if from the ear, she will wish to hear all things; if from the mouth, she will talk much; if from the heart, she will envy people; if from the hand, she will desire to take all things; if from the feet, she will be a gadabout. Therefore I will create her from

the member which is hid, that is the rib, which is not even seen when man is naked."<sup>[18]</sup>

According to the Midrash of *Genesis Rabba* and other later sources, either Cain had a twin sister, and Abel had two twin sisters, or Cain had a twin sister named Lebuda, and Abel a twin sister named Qelimath. The traditional Jewish belief is that Eve is buried in the Cave of Machpelah.

## Christianity

Early Church Fathers interpreted 2Cor.11:3 and 1Tim.2:13,14 that the Apostle Paul promoted the silence and submission of women due to Eve's deception by the serpent, her tempting Adam to eat the fatal fruit, and transgressing by eating of the fruit herself. Subsequently, they viewed Eve and all descendant womankind to be sinners. Eve had been called "the lance of the demon", "the road of iniquity", "the sting of the scorpion", "a daughter of falsehood, the sentinel of Hell", "the enemy of peace" and "of the wild beast, the most dangerous."

Tertullian told his female listeners, in the early 2nd century, that they "are the devil's gateway", and went on to explain that all women are responsible for the death of Christ: "On account of your desert – that is, death – even the Son of God had to die."



*Original sin*, by Michiel Coxie



The snake in this piece, by the Workshop of Giovanni della Robbia, has a woman's face that resembles Eve's.

Saint Augustine, according to Elaine Pagels, used the sin of Eve to justify his idiosyncratic view of humanity as permanently scarred by the Fall, which led to the Catholic doctrine of Original sin.

Gregory of Tours reported that in the Council of Macon (585 CE), attended by 43 bishops, one bishop maintained that *woman* could not be included under the term "man" as she was responsible for Adam's sin, and had a deficient soul. However, his case was declined and did not press the issue further.

In 1486 the Renaissance Dominicans Heinrich Kramer and Jacob Sprenger took this further as one of their justifications in the *Malleus Maleficarum* ("Hammer of the Witches"), a central text in three centuries of persecution of "witches". Such "Eve bashing" is much more common in Christianity than in Judaism or Islam, though major differences in the status of women does not seem to have been the result. This is often balanced by the typology of the Madonna, much as "Old Adam" is balanced by Christ — this is even the case in the *Malleus* whose authors were capable of writing things such as "Justly we may say with

Cato of Utica: If the world could be rid of women, we should not be without God in our intercourse. For truly, without the wickedness of women, to say nothing of witchcraft, the world would still remain proof against innumerable dangers".

Eve, in Christian Art, is most usually portrayed as the temptress of Adam, and often during the Renaissance the serpent in the Garden is portrayed as having a woman's face identical to that of Eve. She was also compared with the Greco-Roman myth of Pandora who was responsible for bringing evil into the world.

Some Christians claim monogamy is implied in the story of Adam and Eve as one woman is created for one man. Eve's being taken from his side implies not only her secondary role in the conjugal state (1 Corinthians 11:9), but also emphasizes the intimate union between husband and wife, and the dependence of her to him.

In conventional Christianity, Eve is a prefigurement of Mary, mother of Jesus who is also sometimes called "the Second Eve".

## Gnosticism

In Gnosticism, Eve is often seen as the embodiment of the supreme feminine principle, called Barbelo (from Arb-Eloh), barbeloth, or barthenos. She is equated with the light-maiden of Sophia (Wisdom), creator of the word (Logos) of God, the "thygater tou photos" or simply the Virgin Maiden, "parthenos". In other texts she is equated with Zoe (Life).<sup>[19]</sup> In other Gnostic texts, such as *The Hypostasis of the Archons* (The Reality of the Rulers), the Pistis Sophia is equated with Eve's daughter, Norea, the wife of Seth. Especially among the Marcionites, women in Gnosticism were considered equal to men, being revered as prophets, teachers, traveling evangelists, faith healers, priests and even bishops.



## Islamic view



Adam and Eve expelled from Paradise, from a Fal-nameh manuscript, Topkapi Palace library, Istanbul.

Eve in Islam, (Arabic: حواء, *Hawwā`*), is mentioned by name only in hadith.<sup>[20]</sup> In the Qur'an, the religion's foundational document, the name "Eve" or "Hawwa", is never revealed or used. The mentioning of Adam's spouse is found in the Qur'anic verses 30-39 of Sura 2, verses 11-25 of Sura 7, verses 26-42 of Sura 15, verses 61-65 of Sura 17, verses 50-51 of Sura 18, verses 110-124 of Sura 20 and in verses 71-85 of Sura 38.

Accounts of Adam and Eve in Islamic texts, which include the Quran and the books of Sunnah (Hadith), are similar but different to that of the Torah and Bible. The Quran does not suggest that God created Eve independently from Adam, as opposed to other Abrahamic beliefs that she was. There is no Quranic basis for the view that Eve was created from Adam's rib; instead The Quran relates a gender-neutral account in which God created "one soul and created from it its mate and dispersed from both of them many men and women" (Surah Al-Nisa 4:1). Another difference is that Eve is not blamed for enticing Adam to eat the forbidden fruit (nor is there the concept of original sin). On the contrary, the Quran indicates that "they ate of it" and were both to blame for that transgression (Quran 20:121-122).

There are subsequent hadiths whose authenticity is contested that hold the Prophet Mohammed (narrated by Abu Hurrairah) designates Eve as the epitome of female betrayal. "Narrated Abu Hurrairah: The Prophet said, 'Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband.'" (Sahih Bukhari, Hadith 611, Volume 55) An identical but more explicit version is found in the second most respected book of prophetic narrations, Sahih Muslim. "Abu Hurrairah (May Allah be pleased with him) reported Allah's Messenger (May peace be upon him) as saying: Had it not been for Eve, woman would have never acted unfaithfully towards her husband." (Hadith 3471, Volume 8). The above verses from the Quran (20:121-122) are the reason these accounts are disputed and the authenticity of these hadiths is challenged. As the Quran never blamed Eve for the sin that they both (Adam and Eve) committed together. To condemn all the women in the world for a sin that Eve committed is against a basic Quranic teaching which states that no soul is accountable for the sins of another: *Say, is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.* (6:164)

## Bahá'í view

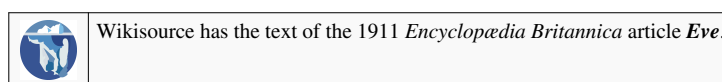
The Bahá'í account of Eve is described in *Some Answered Questions*. `Abdu'l-Bahá describes Eve as a symbol of the soul and as containing divine mysteries.<sup>[21]</sup> The Bahá'í Faith claims the account of Eve in previous Abrahamic traditions is metaphorical.<sup>[22]</sup>

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### Footnotes

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- [8] Alter 2004, p. 22.
- [9] Turner 2009, p. 20.
- [10] Hastings 2003, p. 607.
- [11] Hugenberg 1988, p. 184.
- [12] Jacobs 2007, p. 37.
- [13] <http://www.biblegateway.com/passage/?search=Gen+2%3A21%E2%80%9324&version=ESV>
- [14] For the reading "side" in place of traditional "rib", see Mignon R. Jacobs, *Gender, Power, and Persuasion: The Genesis Narratives and Contemporary Perspectives*, Baker Academic, 2007, p. 37.
- [15] Cf. Robert Alter, *The Art of Biblical Narrative*, Basic Books, 1983, p. 31.
- [16] First translated by August Dillmann (*Das christl. Adambuch des Morgenlandes*, 1853), and the Ethiopic book first edited by Trump (*Abh. d. Münch. Akad.* xv., 1870-1881).
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