## **Genesis 3:1-24**

The snake doesn't say 'YAHVEH', but only 'Elohim'. But when YAHVEH goes looking for Adam, He uses His full Name 'YAHVEH Elohim'. He was the Redeemer right from the start. {Remember that the letters in 'YAHVEH' are Yohd-Hay-Vav-Hay= Hand of The Creator[Yodh]-Raised/Stretched-out[Hay] - Secured-with-a nail-that-is-used-as-a-hook[Waw or Vav]-Raised/Stretched-out[Hay].

See <a href="http://www.w-rocs.org/homeschool\_material/messiah\_in\_hebrew\_alphabet\_part2.pdf">http://www.w-rocs.org/homeschool\_material/messiah\_in\_hebrew\_alphabet\_part2.pdf</a>

and <a href="http://www.w-rocs.org/stones/NAMESofGod\_12\_stones.pdf">http://www.w-rocs.org/stones/NAMESofGod\_12\_stones.pdf</a> }

The snake was out to minimize who God is by only using 'Elohim'. But God's true Character came shining through. YAHWEH Elohim could have snuffed all 3 of them out right there on the spot. Instead He chose to let His wisdom pan out like gold.



[It's the ability to strip something down until you get to the 'bed-rock nakedness' of what's there. That's the root meaning of 'aruhm'. It's from the same root word that's used for 'naked' in 2:25 & 3:7, 11.]

[KJV] 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made.

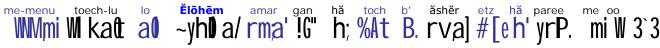


The snake was motivated by anger!

[JKV] And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

we-can-eat garden the trees fruits-of from snake the to women the she-says &

[KJV] 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:



from-it eat do-not Elohim says garden the midst in that tree the fruit-of from & [KJV] 3:3 But of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it,



[KJV] neither shall ye touch it, lest ye die.



[first 3 letters of Methuselah's name]

[KJV] 3:4 And the serpent said unto the woman, Ye shall not surely die:



[KJV] 3:5 For God doth know that in the day ye eat thereof,



'ch' in Hebrew is pronounced like the 'ch' in 'Bach' (as in Bach the musician). You blow the 'ch' out from the back of your throat! [KJV] then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

ma-achal l' etz hă tov key eeshah hă taray va 3`6 food to tree the good that woman the she-perceives &

[KJV] 3:6 And when the woman saw that the tree was good for food,



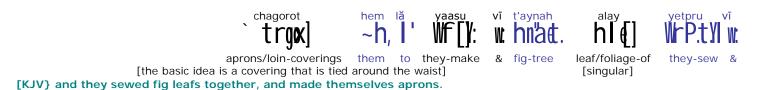
[KJV] and that it was pleasant to the eyes, and a tree to be desired to make one wise,



he-eats & with-her husband to also she-gives & she-eats & its-fruit from she-takes & [KJV] she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.



[KJV] 3:7 And the eyes of them both were opened, and they knew that they were naked;





[KJV] 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day:



[KJV] and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

i-yeh-kah low yomer vî <mark>ădăm hặ el **Elōhēm Yhyh** yē-krặh vĩ hKYa; Al rma**v w** ~da' h' la, ~yh**i** a/ hwhy>arqyl w 3`9</mark>

[KJV] 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

[ For the Son of man is come to seek & to save that which was lost Luke 19:10 ]

`abecaew"yking: ~ry[e yKi aryai w" !G" B; yTi[m,v' ^l qo ta, rmav w 3`10

I-hid-myself & I naked because I-was-afraid & garden in I-heard your-voice / Yeshua he-says & [KJV] 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

hTa' arohm key I'cha dyGhi ymi rmaYow 3`11

you-are naked that to-you told who He-says &

[KJV] 3:11 And he said, Who told thee that thou wast naked?

achalta me-menu achal l'vil-tee zeeveetecha sher etz ha hamin rva] #[eh' !mh]

[KJV] Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

`I kaow"#[eh'!mi yLi hntn" awhi ydM'[i hTtn" rva] hVai h' ~da' h' rmaYow 3`12

I-ate & tree the from me gave she to-stand-with-me you-gave that woman the man the he-says & [KJV] 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

tyfi[' tazohm; hVai l' ~yhl a/ hwhy>rmaYow. 3`13

[made/created] you-did? this what 'Woman' to Elohir [KJV] 3:13 And the LORD God said unto the woman, What is this that thou hast done?

ohchel va he-she-annee ynayVhi VXN" h; hVai h' toemere va vxN" h; hVai h' rmaTow snake the woman the she-says &

[KJV] And the woman said, The serpent beguiled me, and I did eat.

vxN" h; la, ~yhDa/hAhy> rmaY v. 3`14

[KJV] 3:14 And the LORD God said unto the serpent,

tazo tyfi[' yKi

Because thou hast done this

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3





thou art cursed

above all cattle,

and above every beast of the field;

upon thy belly shalt thou go,

and dust shalt thou eat











## all the days of thy life:

When snakes stick out their tongues they are tasting the dust particles in the air. They then bring the particles back into their mouth to where the dust sensor is on the roof of their mouth. Whatever the sensor indicates, they act accordingly. They also eat unclean critters that grovel around in the dust.



hbyae N>3`15

[Root word is also name of Adam's son Seth that replaced Abel] [noun. 'active mutual hatred']

[KJV] 3:15 and I will put enmity



between thee and the woman,



and between thy seed and her seed;

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it shall bruise thy head, (KJV)

{Here's one of those times where the KJV doesn't get it right!!)

The Holy Scriptures [Hebrew Publishing Company 1939] gets it right! It reads: 'He shall bruise thy head, and thou shalt bruise thy heel.'

heel will-bruise-his you &

[KJV] and thou shalt bruise his heel.

rma' hVai h' la, 3`16

[KJV] 3:16 Unto the woman he said,

hBra; hBr> h;

[KJV] I will greatly multiply



[KJV] thy sorrow and thy conception;



[KJV] in sorrow thou shalt bring forth children;



[This is why really good chick flixs are about romance!] [to run after, to long for Gen 4:7] [KJV] and thy desire shall be to thy husband,



Is this also a picture of the bride of Christ? [KJV} and ha shall rule over thee.

^T,vai | Aq | . T'[m,v' | vKi | rma' ~da' | . W 3`17

your-wife voice to you-listened because He-said Adam/Man to &

[KJV] 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife,

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## memenoo tochal lamoor

tziveetecha

I-commanded-vou

ăsher etz hă min toechal va

that tree the from you-ate

do-not saying [KJV] and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it:

[ root word means 'to pass over', to transgress, to pass over to the side or cause of anyone]

ground [He didn't curse Adam, He cursed the ground]

[KJV] cursed is the ground for thy sake;

toechalainah

etzavon

you-will-eat-of-her

in/with [same word that is used in 3:16]

[KJV] in sorrow shalt thou eat of it

[KJV] all the days of thy life;

%I tatzmeach xymic.T;

for-you it-will-grow [root word: 'to fly around']

[The pre-flood weeds probably grew under hyperbaric conditions, which would have made them immense!]

Yeshua wore a crown of thorns when He was hung by nails to the execution stake! [KJV] 3:18 thorns also and thistles shall it bring forth to thee;

vegetation /Yeshua you-will-eat

[KJV] and thou shalt eat the herb of the field:

your-face sweat-of with/in

[KJV] 3:19 in the sweat of thy face

bread you-will-eat

[KJV] shalt thou eat bread,

hmda] h' I a, ^bW the to you-will-return until ground

[KJV] till thou return unto the ground;

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[KJV] for out of it wast thou taken:

hTa; rp'[' yKi

[KJV] for dust thou art

tashuv rp[' la, w>you-will-return dust to &

Scientific Principle: How would you explain small particles or atoms to Adam? You would use the word 'dust'. See Chanok/ Enoch for 'afterlife' in Jude [KJV] and unto dust shalt thou return

yx' lK' ~ae htyh' awhi yKi hw; ATvai ~ve ~da' h' arqyl w 3`20

living all mother is she because Cha'vah/Eve his-wife name man the he-calls [KJV] 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

He-clothes-them & skin tunics his-wife for & Adam/Man for Elohim YAHVEH He-makes & [KJV] 3:21 Unto Adam also and to his wife did the LORD make coats of skins, and clothed them.

rah va tov daat la memenoo k-achad hiyah adam ha hen elohim YHVH yōmer vī t [d: l' WMmi dxak. hyh' ~da' h' !he ~yhl a/ hwhy>rmal w 3`22 evil & good know to of-us as-one became man the behold Elohim YAHVEH He-says &

[KJV] 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil:

[KJV] and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

sham me kach loo ăsher ădămăh hă et avod lă Aden gan me Elohem YHVH yshalchayhu vî ~V' mi x0; lurva hmda h' ta, db(] l; ld{e!G: mi ~yhl a/ hwhy> wxe.yy> w 3`23 there from he-was-taken that ground the /Yeshua work to Eden garden from Elohim YAHVEH He-banishes-him & [When spoken of the ground 'to till, cultivate']

[last 3 letters of Methuselah's name]
[KJV] 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

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[root: to reside or permanently stay]

**A Kerub** is an angle who has the assigned task of guarding God's throne. [Psalm 80:1; 99:1 Isa 37:16] The angles on the Mercy Seat of the Ark of the covenant are called Kerubim [Ex 25:19]. Because of this, the angels who were at Yeshua's tomb also must have had the same rank, because they watched over Yeshua's body during the time He was down in Sheol. The angels of Rev 21:12 guard the way to the tree of Life!

'on-East': This word also means 'the front of something'. With that in mind, it would also mean that the front of the Garden was on the East side. In comparison, front of the Tabernacle & the Temple were on the East side.

[NASB concordance has excellent research on this word.]

[plural masculin]

[KJV] 3:24 So he drove out the man; and he placed at the east of the garden of Eden cherubim,

chayiym ha etz derech et shmor lee tahpechet me ha cherev ha la-hot et v chayiym ha etz derech et shmor lee tahpechet me ha cherev ha la-hot et v tkph,t. Mi h; brx, h; j h; taelb life the tree way /Yeshua guard to which-turns-every-way from the sword the blazing-flame /Yeshua & [KJV] and a flaming sword which turned every way, to keep the way of the tree of life.

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[root: to drive out from a possession]