

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 http://www.w-rocs.org/homeschool_material/messiah_in_hebrew_alphabet_part2.pdf and http://www.w-rocs.org/stones/NAMESofGod_12_stones.pdf }

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.

Ēlōhēm YHVH asah āššēr sadeh hā chiyat kol me aruhm hiyah nachash hā v'
 ~yhD a/ hwhy> hf[' rva] hdF' h; tYx; I Komi ~Wt[' hyh' vxN' h; W>3`1
 Elohim YAHVEH makes that field the living-of all from cunning, elusive is snake the &
 (noun fem) (also means to make bare or naked) (masc. 'to hiss')

[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.

gan hā etz kol me toch-lu lo Ēlōhēm amar key af eeshah hā el yōmer vī
 `!G" h; # [e I B mi W kaft aO ~yhD a/ rma' yKi 7x hv'ai h' I a, rmaD W:
 garden the trees all from eat do-not Elohim He-says that is-it-even-so woman the to he-says &
 [root: to be angry]

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?

nochel gan hā etz paree me nachash hā el eeshah hā toemer va
 ` I kaD !G" h; # [eyrP. mi vxN' h; I a, hv'ai h' rmaD W: 3`2
 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:

me-menu toech-lu lo Ēlōhēm amar gan hā toch b' āššēr etz hā paree me oo
 Wm/mi W kaft aO ~yhD a/ rma' !G" h; %At B. rva] # [eh' yrP. mi W 3`3
 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,

t-mow-tune pen bo te-gau lo v'
 ` !WtmD. !P, AB W[Gti aO W>
 you-will-die lest in-it touch do-not &
 [first 3 letters of Methuselah's name] (meddle with it)

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

t-mow-tune mot low eeshah hā el nachash hā yōmer vī
 ` !WtmD. tAm aO hv'ai h' I a, vxN' h; rmaYo W: 3`4
 you-will-die dying not woman the to snake the he-says &

[first 3 letters of Methuselah's name]

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

me-menu ah-chol-chem yom bay key Ēlōhēm yodaya key
 Wm/mi ~k,| k'a] ~Ay B. yKi ~yhD a/ [dfo yKi 3`5
 from-it that-you-eat day in that Elohim knows for

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

rah va tov yoeday **Ēlōhēm** k hetem ve en-ech-em nif-kchu vī
 [r" w" bAj y[edyo ~yhD a Ke ~tyyh. w~kynf[e Wxqpnl w▶
 evil & good who-knows Elohim as you-2-will-be & your-eyes will-be-open &
 [plural] [absolute state]

'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
 I kâh; l. # [e h' bAj yKi hv'ai h' arĕe w: 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,

skill hă lay etz hă nechmad v' ayniyim la hu ta-avah che v
 I yKif. h; l. # [e h' dm'xn<w> ~yhy [e l' aWh hw'aj; yki w▶
 intelligent/wise/prudent the to tree the desirable & eyes to it she-delight that &
 object of desire

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

yochal vī eemah eeshaw lă gam teeten va toe-chal va pareeyo me te-kach va
 I kaYo w: HM'i Hvyai l. ~G: !Tēi w: I kaTo w: AyrPi mi xQ:Ti w:
 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.

hem ayrumim key yado vī shnayhem aynay te-pa-kach-nah va
 ~he ~Miry[e yKi W[dĕ w: ~hynv. ynf[e hn'xqP'Ti w: 3`7
 they naked[masculine plural adj] that they-know & 2-of-them eyes-of[dual] are-open &
 Leviticus 18:8 20:11

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

chagorot hem lă yaasu vī t'aynah alay yetpru vī
 trgø] ~h, l' Wf[y: w: hn'at. hl[e] Wp.tyI w:
 aprons/loin-coverings them to they-make & fig-tree leaf/foilage-of they-sew &
 [the basic idea is a covering that is tied around the waist] [singular]

[KJV] and they sewed fig leaves together, and made themselves aprons.

yom hă ruach l' gan ba me-t-halech **Ēlōhēm** YHVH kol **ta,** yishmu vī
 ~AYI h; xW l. !G" B; %Lertmi ~yhD a/ hw'hy> I Aq ta, W[m.vyI w: 3`8
 day the wind/breeze in garden in going-about/ 'wandering-around' Elohim YAHVEH voice-of /Yeshua they-hear &
 [com. noun singular] [physically walking] [Strongs: from an unused root "To call aloud"
 Jewish thought: 'Voice' CJB, WBW, HPC. 'Sound' JPS, NASB]

Messianic Jews believe that the aleph-tav **ta,** in the early part of Genesis is the Alpha-Omega of the book of Revelation.

It's being translated here as '/Yeshua' ('through Jesus').

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

gan hă etz toch b' **Ēlōhēm** YHVH pēnāy me eeshToe v' ādām ha yet-cha-beh vī
 !G" h; # [e %At B. ~yhD a/ hw'hy> ynP. mi ATvai w▶ ~d'a' h' aBx'tyI w:
 garden the trees midst in Elohim YAHVEH face from his-wife & man the hides &

[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 vī ādām hă el Ēlōhēm YHVH yē-krāh vī
hKYā; Al rma0 w: ~dā' h' la, ~yh0 a/ hwhy> arqYl w: 3`9

where-are-you? to-him He-says & man the to Elohim YAHVEH He-calls &

[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]

echaveh vī anochee ayrohm key yeerah vī gan ba shamatee kolcha ēt yōmer vī
abx'ae w' yknə' ~ry[e yki arjai w' !G" B; yTi[mv' ^I qo ta, rma0 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.

atah arohm key l'cha hegid me yōmer vī
hTa' ~ry[e yki ^I. dyGhi ymi rmaYo w: 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 āshēr etz hă hamin
Tl'ka' wmmi l'ka' yTil bil. ^ytjwci rva] # [eh' !mh]

you-ate from-it eat that-not I-commanded-you that tree the has-from

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

ohchel va etz ha min lee natnah he ee-mahdee natatah āshēr eeshah hă ādām hă yōmer vī
I'keow" # [eh' !mi yLi hn'tn" awhi ydM[i hT'tn" rva] hV'ai h' ~dā' h' rmaYo w: 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.

ahseat zot mah eeshah lă Ēlōhēm YHVH yōmer vī
tyfi[' tazo hm; hV'ai l' ~yh0 a/ hwhy> rmaYo w: 3`13

[made/created] you-did? this what 'Woman' to Elohim YAHVEH He-says &

[KJV] 3:13 And the LORD God said unto the woman, What is this that thou hast done?

ohchel va he-she-anee nachash hă eeshah hă toemere va
I'keow" ynlayVhi vxN' h; hV'ai h' rmaTo w:

I-ate & mislead-me snake the woman the she-says &
deceived-me

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

nachash hă el Ēlōhēm YHVH yōmer vī
vxN' h; la, ~yh0 a/ hAh y> rmaY w: 3`14

snake the to Elohim YAHVEH says &

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

zot ah-seatah key
tazo tyfi[' yki
this you-made because

Because thou hast done this

atah
hT'a;
you-are

arur
rWra'
cursed[execrated]
[to declare to be evil or detestable]

thou art cursed

mah he b' hä kol me
hm' he B. h; I K' mi
everywhere the in the all from

above all cattle,

sadeh hä hi-yat kol me oo
hdF' h; tYx; I Ko mi W
field the living all from &

and above every beast of the field;

taylach g-chon-cha äI
%I ete ^nx6> I [:
you-will-go your-belly on

upon thy belly shalt thou go,

tochal afar vI
I kaTo rp[' W
you-will-eat dust &

and dust shalt thou eat

cha-yey-cha y'may kol
' ^yVx; ymq> I K'
your-life days-of all

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.

ah-sheet ayvah v
tyvã' hbyae W>3`15
I-will-put enmity &

[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

eeshah hä vain oo ben-chah
hVai h' !ybe W ^nyBe
woman the between & between-you

between thee and the woman,

zarah vain oo zaracha vain oo
H[rz: !ybe W ^[rz: !ybe W
her-seed between & your-seed between &
[masculine singular] [masculine singular]

and between thy seed and her seed;

rosh yeshoofcha hu
 varo ^pWv> aWh
 head shall-bruise-your he

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.'

ahkev tshoofenoo atah v
 bqE' WpW.T. hTa; W>
 heel will-bruise-his you &

[KJV] and thou shalt bruise his heel.

ahmar eeshah hä el
 rma' hV'ai h' I a, 3`16
 He-said woman the to

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

arbeh rbah hä
 hBrä; hBr> h;
 I-will-multiply multiplying the

[KJV] I will greatly multiply

hay rohnech v eatzvonech
 %nEbe W> %nAbC[i]
 childbearing & your-suffering
 noun. masc. sing. 'pregnancy' pain, sorrow

[KJV] thy sorrow and thy conception;

vaniym tilldee etzev b'
 ~ynb' ydll.Te bc[, B.
 children you-will-give-birth painful-toil in
 an earthen vessel
 noun. masculine. singular.

[KJV] in sorrow thou shalt bring forth children;

tshookatech eeshich el v
 %teqW.T. %v'ai I a, W>
 your-desire your-husband to &

[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,

bach yeemshal hu v
 %B' I vmyl aWh W>
 in-you shall-rule he &

Is this also a picture of the bride of Christ?

[KJV] and ha shall rule over thee.

eeshTEcha kol I' shamata key ahmar ädäm lä oo
 ^T,vai I Aq I. T'[my' yki rma' ~d'a' I. 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,

memenoo tochal low lamoor tziveetecha äshër etz hä min toechal va
 Wmimi I kato a0 rñale ^ytywci rva]#[eh' !mi I kaTow
 from-it eat do-not saying I-commanded-you that tree the from you-ate &

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

baavurecha ädämäh hä arurah
 ^rw [B; hmda] h' hrwra]
 because -of-you ground the cursed-is

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

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

[KJV} cursed is the ground for thy sake;

toechalainah etzavon b'
 hmi kaTo !AbC[i B.
 you-will-eat-of-her painful-toil in/with
 [same word that is used in 3: 16]

[KJV} in sorrow shalt thou eat of it

chayeycha ymay kol
 ^yYx; ym> I Ko
 your-life days-of all

[KJV} all the days of thy life;

lach tatzmeach dardar v kotz v
 %I' xymic.T; rDrd: w>#Aq w>3`18
 for-you it-will-grow thistles & thorns &
 [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;

sadeh hä esive ët achalta v
 hdF' h; bf,[e ta, T'ka' w>
 field the vegetation /Yeshua you-will-eat &

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

ahpaycha zehta b'
 ^yPa; t[zE B. 3`19
 your-face sweat-of with/in

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

lechem toechal
 ~x], I kaTo
 bread you-will-eat

[KJV} shalt thou eat bread,

ädämäh hä el shuvcha adh
 hmda] h' I a, ^bW d[;
 ground the to you-will-return until

[KJV} till thou return unto the ground;

lukachta memenah key
 T'xQ'I u hNMmi yKi
 you-were-taken from-her because

[KJV} for out of it wast thou taken:

atah afar key
 hT'a; rp'[' yKi
 you-are dust for

[KJV} for dust thou art

tashuv afar el v
 bWvT' rp'[' l a, v
 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

chī kol em hi-tah he key Cha'vah eeshtoe shem ādām hă yē-krāh va
 yx' I K' ~ae htyh' awhi yki hVx; ATvai ~ve ~dā' h' arq'yl v: 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.

yalbishem va ohr cat-note eeshatoe lay oo ādām lă Elohim YHVH yaas va
 ~vBil Y: v: rA[tWhtK' ATvai l. W ~dā' l. ~yhD a/ hwhy> f[Y: v: 3`21
 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 lă memenoo k-achad hiyah ādām hă hen Elohim YHVH yōmer vī
 [r" w' bAj t[d: l' WmMi dxak. hyh' ~dā' h' !he ~yhD a/ hwhy> rmaD v: 3`22
 evil & good know to of-us as-one became man the behold Elohim YAHVEH He-says &

noun-masc-sing

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

olam lay chay va achol va chayim hă etz may gam kach lă v yado yeshlach pen atah vī
 ~IQ l. yx; w' lka' v> ~yVx; h; #[e me ~G: xq; l' v> Ady" xI yyl !P, hT'['; w
 forever to will-live & eat & life the tree from also take to & his-hand he-will-send-out lest now &
 (opened) [last 3 letters of Methuselāh's name]

[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 āshēr ādāmāh hă ēt avod lă Aden gan me Ēlōhēm YHVH yshalchayhu vī
 ~V' mi xQ; l urva] hmdā] h' ta, dbq] l; !dēe !G: mi ~yhD a/ hwhy> Vhxēvy> v: 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'] He-sends-him

[last 3 letters of Methuselāh'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.

k-ruhveem hă ět Aden gan l' mekedem yashken va ăđăm hă ět ygaresh va
 ~ybrk. h; ta, !d[e !g: l. ~d0mi !KvY: v: ~d'a' h' ta, vrgj> v: 3`24

Kerubim/Cherubim the /Yeshua Eden garden to on-East He-places & man the /Yeshua He-drives-out &
 [plural masculin] [root: to reside or permanently stay] [root: to drive out from a possession]

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.]

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

chayyim hă etz derech ět shmor lee tahpechet me hă cherev hă la-hot ět v
 ~yYk; h; # [e%rD< ta, r0v. li tkPht. Mi h; brx, h; j h; i; taew>

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.