

3:01

וְהִנְחִישׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן

and the serpent had existed as a subtle one from all of the living ones of the field which “YHWH [*He exists*]” of “Elohiym [*Powers*]” made and he said to the woman, did “Elohiym [*Powers*]” really say you will not eat from all of the trees of the garden,

נחש	nahhash	Serpent	5175	Is a hhayat hasadey which were formed by YHWH (2:19)
				<p>Root is N.Hh.Sh means "to divine" (#5172)</p> <ul style="list-style-type: none"> ○ The noun nahhash also means "divination" (#5173) ○ Also from this root is "nehhoshet" (#5178)
				<p>Mosheh's Staff</p> <ul style="list-style-type: none"> ○ RSV: The LORD said to him, "What is that in your hand?" He said, "A rod." And he said, "Cast it on the ground." So he cast it on the ground, and it became a serpent (nahhash); and Moses fled from it. (Exodus 4:2-3) ○ RSV: "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your rod and cast it down before Pharaoh, that it may become a serpent (tanin).'" So Moses and Aaron went to Pharaoh and did as the LORD commanded; Aaron cast down his rod before Pharaoh and his servants, and it became a serpent. (Exodus 7:9-10)
				<p>RSV: So Moses made a bronze (nehhoshet - copper) serpent (nahhash), and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live. (Numbers 21:9)</p>
				<p>Leviathan</p> <ul style="list-style-type: none"> ○ RSV: In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent (nahhash), Leviathan the twisting serpent (nahhash), and he will slay the dragon (tanin) that is in the sea. (Isaiah 27:1) ○ RSV: So God created the great sea monsters (taniniym, plural of tanin) and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. (Genesis 1:21) ○ Liv'ya'tan - levi (joined) & tan (tanin) ○ Liv'ya'tan = tanin = nahhash
				<p>Is this "Satan"?</p>

				RSV: And the great dragon (drakon) was thrown own, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world -- he was thrown down to the earth, and his angels were thrown down with him. (Revelation 12:9)
ערום	arum	Subtle	6175	The word means to be subtle but in the context of prudence or craftiness.
				Same spelling as the word arum in 2:25
				At the time of the writing of the book of Psalms we know that there were only 22 letters in the Hebrew alephbet
				Prior to this though, there were more letters in the alephbet
				The letter ayin is the combination of two separate letters
				Two different words with the same spelling <ul style="list-style-type: none"> ○ ra (friend) and ra (bad) ○ ur (blind) and ur (skin)
				LXX transliterates the ayin two different ways <ul style="list-style-type: none"> ○ ba'al (Heb) - ba'al (Grk - no change) ○ amorah (Heb) - gomoros (Grk - changes) ○ This shows us that even at the time of the LXX translation, the ayin had two different sounds and it was probably known that these were two different letters.
				Sister Languages <ul style="list-style-type: none"> ○ Ugarit, almost identical to Hebrew, there is the ayin and ghayin letters. ○ In Arabic, there are two letters, the ayin and ghayin.
				Full article at http://www.ancient-hebrew.org/4_missing.html
				These are two different words being used as a word pun
אכל	A.K.L	Eat	398	From the parent root "KL" meaning all, complete, the whole.
				A.K.L means to bring in food to make one whole.
עץ	eyts	Tree	6068	As mentioned previously, the word eyts is always in the singular for tree or trees.
				This literally says "all of the tree," context clearly means "all of the trees" of the garden.

Summary:

- The serpent asks his first lie - "Did Elohiym really say you may not eat the fruit of the trees in the garden."
- This is no ordinary "serpent," but can reason and speak. It has been proposed by others that at this time all animals spoke.

3:02

וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחָשׁ מִפְּרֵי עֵץ הַגָּן נֹאכֵל

and the woman said to the serpent, from the produce of the tree of the garden we eat,

פרי	p'riy	Produce	6529	Can mean "fruit" but more literally the produce of anything including offspring.
עץ	eyts	Tree	6086	Literally: "produce of the tree" but context implies "produce of the trees."

Summary:

- **Hhawa corrects the Nahhash**

3:03

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ כִּי מִתּוֹתָו

and from the produce of the tree which is in the midst of the garden "Elohiym [*Powers*]" said, you will not eat from him and you will not touch in him otherwise you will die,

עצ	eyts	Tree	6086	This can also be translated as "trees which are in the midst of the garden."
נגע	N.G.A	Touch	5060	This verb can also mean; To Strike To Plague
				Derived from this root is the noun naga meaning "plague."
				Hhawa's words "and you will not touch him" is not part of Elohiym's words to Adam. Did she add this, or did Elohiym speak this but is not part of, or is missing from the text?
מות	M.O.T	Die	4191	In Genesis 2:17 Elohiym says - mot tamut - you(s) will surely die
				Here, Hhawa says - tamutun - you(p) must die

3:04

וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תָּמוּתוֹן

and the serpent said to the woman, you surely will not die,

מות	M.O.T	Die	4191	Now, the nahhash uses - lo mot temutun - you(p) must surely not die

3:05

כִּי יִדַע אֱלֹהִים כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע
 given that "Elohiym [Powers]" is knowing that in the day you eat from him then your eyes will be opened up and you will exist like "Elohiym [Powers]" knowing function and dysfunction,

יָדַע	Y.D.Ah	Know	3045	To have an intimate knowledge of someone or something. A Euphumism for relations as in "Adam knew Hhawa" Related to da'at, as in tree of knowledge.
פָּקַח	P.Q.Hh	Open up	6491	to open the eyes of the blind. to see something that has been hidden.
אלוהים	Elohiym	Elohiym	430	k'elohiym - like elohiym The nahhash says, if they eat from the tree they will be like elohiym Elohiym confirms this in 3:22 How will they be like Elohiym? Knowing function and dysfunction Therefore, knowing function and dysfunction is not "evil" but "god-like" Support for the idea that the tree of knowledge is "wisdom."

3:06

וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאְוָה הוּא לְעֵינַיִם וְנַחֲמָד הָעֵץ לְהִשְׁכִּיל וַתִּקַּח מִפְּרִי
 וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ וַיֹּאכַל

and the woman saw that the function of the tree is for nourishment and that he is yearning to the eyes and the tree was a craving to make calculations and she took from his produce and she ate and she gave also to her man with her and he ate,

טוֹב	tov	function	2896	The function (purpose) of the tree/trees
מֵאֲכָל	ma'a'khal	nourishment	3978	From the root A.K.L meaning "to eat."
שָׂכַל	S.K.L	calculate	7919	To comprehend and carefully consider a path or course of action.
עִם	eem	with	5973	Adam was there with her through all of this exchange between the hhawa and the nahhash.

3:07

וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמִּם הֵם וַיִּתְּפְרוּ עֲלֵהּ תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חִגְרֹת

and the eyes of the two of them were opened up and they knew that they were naked and they sewed together leaves of the fig and they did for them loin coverings,

עין	ayin	eye	5869	Ancient pictograph a picture of an eye
				Can also mean a spring
				plural - aynayim - double plural - fem.
פקח	P.Q.Hh	Open up	6491	The nahhash didn't lie about this
				Now they can see things they couldn't before
חגור	hhagor	loin covering	2290	From the root hhag - feast
				cognate hhug meaning circle
				a covering that wraps around.

3:08

וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן

and they heard the voice of “YHWH [*He exists*]” of “Elohiym [*Powers*]” walking himself in the garden for the wind of the day and the human and his woman withdrew themselves from the face of “YHWH [*He exists*]” of “Elohiym [*Powers*]” in the midst of the tree of the garden,

שמע	Sh.M.Ah	hear	8085	To listen and pay attention
				To obey
קול	qol	voice	6963	voice, also sound
				cognate of qahal - assembly, congregation - to gather to the shepherd
				Throughout the Torah, Mosheh and YHWH are pictured as the shepherd
הלך	H.L.K	walk	1980	Parent root = L.K lakh
				mit'haleykh - hitpa'el participle - walking himself
רוח	ru'ahh	wind	7307	concrete use of the word
				context is the cool breeze of the day
תוך	tawekh	midst	8432	middle, center
				They hid in the midst of the tree or trees?