

3:17

וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל
 מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרָךָ בְּעִצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ

and to the human he said, given that you heard the voice of your woman and you ate from the tree which I directed you saying, you will not eat from him, spitted upon is the ground on account of you, in your hardship you will eat of her all of the days of your life,

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| ערר | A.R.R | Spit | |
| אדמה | adamah | ground | Why is the curse upon the ground when it is Adam's sin? |
| | | | Adam is from and tied to the adamah |
| עצבון | ets-von | hardship | Same word as used before for the hardship of childbirth |
| | | | the curse on man and woman is hardship in "labor" |

3:18

וְקוֹץ וְדַרְדַּר תִּצְמַיִם לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה

and brambles and thistles she will make spring up for you and you will eat the herbs of the field,

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| קוץ | qots | Brambles | From the root quts meaning "to loathe." |
| דרר | dardar | Thistle | From a root, and related to words meaning a "circle." |
| | | | Unknown connection |
| צמח | Ts.M.Hh | Spring up | She (the land) will spring up thistles and brambles, just as previously she made spring up herbs (edible plants) |
| | | | The actions of man has a direct impact on the land |
| | | | We see this same thing in Genesis 6; because of man's evil heart, the flood erases them. |
| | | | The Torah says that if you follow the Torah, the land will bring its produce. |

3:19

בְּזַעַת אַפְיֶיךָ תֹאכַל לֶחֶם עַד שׁוּבְךָ אֶל הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי עֹפָר אֶתְנָה וְאֶל
 עֹפָר תָּשׁוּב

in the sweat of your nostrils you will eat bread, until you turn back to the ground given that from her you were taken, given that you are powder and to powder you will turn back,

| | | | |
|-----|--------|-------|--|
| זעת | zey-at | Sweat | Used on this one time in the Bible. |
| לחם | lehhem | bread | From the root L.Hh.M meaning "to fight." |
| | | | Mil'hhamah means "battle." |
| | | | Fight to get the grain from the ground |

| | | | |
|-----|------|-----------|---|
| | | | Fight to dough to knead it |
| שוב | Sh.B | Turn back | or, to return |
| | | | Used for "repent" (a verb) |
| | | | In modern Hebrew is teshuvah (a noun) - repentance, but is not a Biblical word. |
| | | | As man is made from the ground, he will return to it. |

3:20

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל חַי

and the human called out the title of his woman "Hhawah [*Living*]" given that she existed a mother of all of the life,

| | | | |
|--------|---------|--------|--|
| חַוָּה | hha-wah | Living | Context shows that this word comes from "hhai" meaning "living" |
| | | | However, the word hhawah means "to declare." |
| | | | Where does the name "Eve" come from? |
| | | | There is Hh or H in Greek so the letter epsilon (E) is used. |
| | | | All of the names in the mainstream translations use the Greek form |
| | | | Is it Hhawa or Hhava? |
| | | | Evidence that the vav was originally a waw 1. Arabic has a waw not a vav 2. Waw is a consonant vowel and like the yud and hey, the vowel is similar in sound to the consonant. |
| אֵם | eym | mother | Aleph - Ox (strong) |
| | | | Mem - water |
| | | | Strong water |

3:21

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיִּלְבָּשֵׂם

and "YHWH [*He exists*]" of "Elohiym [*Powers*]" made for the man and for his woman tunics of skin and he clothed them,

| | | | |
|------|----|------|--|
| עוֹר | or | skin | Different spelling than the word meaning light (אור) |
| | | | The first sacrifice |

3:22

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָחַד מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם

and “YHWH [*He exists*]” of “Elohiym [*Powers*]” said, though the human had existed like a unit from us to discern function and dysfunction and now otherwise he will send his hand and he will take also from the tree of the life and he will eat and he will live to a distant time,

| | | | |
|------|--------|--------------|---|
| ממנו | mimenu | from us/him | The phrase "ke'ahhad mimenu" always means "like one of us." |
| | | | See Judges 17:11, 2 Sam 9:11, Ob 1:11 |
| | | | some have suggested it means "like one of him" - the nahhash <ul style="list-style-type: none"> ○ but this does not fit the context of the use of the word, or the words of the nahhash ○ Or what the nahhash said which is they will be like elohiym |
| | | | Are they, or were they, "like elohiym?" The phrase ha'adam hayah implies - "had been like one of us" meaning before they ate from the fruit. |
| | | | Did eating the fruit cause them to no longer be like the Elohiym? |
| | | | It doesn't make sense that they "became" like Elohiym after "sinning?" |
| | | | This makes the Nahhash's statement a lie as they "were" like Elohiym. |
| | | | Also, the ability to "discern" from good and bad is a good thing - wisdom. |
| | | | Who is the us? |
| | | | discussed in Genesis 1:26 |
| עולם | olam | distant time | A word descriptive of space and time |
| | | | beyond the horizon - far away or a long time |
| | | | Frequently used in the prayer - baruch atah YHWH, eloheyenu, melek ha'olam (blessed are you YHWH, our elohiym, king of the universe/world). |

3:23

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן עֵדֶן לְעַבְדָּ אֶת הָאָדָמָה אֲשֶׁר לָקַח מִשָּׂם
and “YHWH [*He exists*]” of “Elohiym [*Powers*]” sent him from the garden of “Eden [*Pleasure*]” to serve the ground which from there he was taken,

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| שלח | Sh.L.Hh | Send | YHWH sends them away from the garden. |
|-----|---------|------|---------------------------------------|

| | | | |
|-----|--------|------|---|
| לקח | L.Q.Hh | Take | And sends them back to where he was taken from. |
| | | | Adam was taken from the adamah, but not the adamah of the garden. |

3:24

וַיִּגְרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֹן עֵדֶן אֶת הַכְּרֻבִים וְאֶת הַחֶרֶב הַמִּתְהַפֶּקֶת לְשָׂמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים

and he cast out the human, and the “Keruv[sword]” and a blazing one dwelt from the east to the garden of “Eden [Pleasure]”, the sword overturning herself to guard the road of the tree of the life,

| | | | |
|------|--------|--------|---|
| כרוב | keruv | cherub | Singular - keruv |
| | | | Plural - keruviym |
| | | | KJV has cherub and cherubims |
| | | | Other Semitic cultures picture the Keruv as a winged lion - a griffin. |
| חרב | hherev | sword | Related to keruv |
| | | | In vain have I smitten your children, they took no correction; your own sword devoured your prophets like a ravening lion. (Jeremiah 2:3) |
| | | | In ancient Semitic cultures, the keruv guarded the throne. |
| | | | In the same way the Keruv guards the tree of life (the throne?) |