

3:09

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה

and "YHWH [*He exists*]" of "Elohiym [*Powers*]" called out to the human and he said to him, where are you,

קרא	Q.R.A	Call out	7121	To call out To call (a name) To name To meet To read
				Strong's - qara But this is the "first person, masc, sing, perfect
				shem po'al - לקרוא - liq'ro
לו	lo	to him	n/a	prefix plus suffix, not a word
				Not to be confused with לא, also pronounced lo
אי	ey	where?	335	The suffix is כה (ka), normally it is just ך (ka)
				In Ancient Hebrew the suffix is always כה and distinguishes between the feminine ך

3:10

וַיֹּאמֶר אֶת קוֹלְךָ שָׁמַעְתִּי בְּגֶן וְאִירָא כִּי עִירָם אָנֹכִי וְאֶחְבָּא

and he said, I heard your voice in the garden and feared given that I was naked and I withdrew,

ירא	Y.R.A	Fear	3372	Parent root is YR (yar, not used in the Bible) hand/man - throw, or flow
				Y.A.R - to flow ya'or - stream
				Y.R.H - to throw or point Root of torah (teachings)
				Y.R.A - to flow The flowing of the insides when in fear.
אנוכי	anokhiy	I	595	aniy and anokhiy - I
				anu and anahnu - We
חבא	Hh.B.A	Withdraw	2244	Related to words meaning bosom and cherished.
				Not just hide or withdraw but to hold in something that you cherish.

3:11

וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עִירָם אָתָּה הַמֶּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכֹל מִמֶּנּוּ אֲכַלְתָּ

and he said, who told to you that you were naked, are you eating from the tree which I directed you to not eat from,

מי	miy	who?	4310	
נגד	N.G.D	Be F to F	5046	However, always used in the hiphil form
				to make be face to face = tell
				The root of the word we looked at previously meaning opposite (one like his opposite / help meet)
לך	lekha	to you	n/a	prefix plus suffix
אתה	atah	you	859	Feminine form is את (at)
				From the root את (et) - the ox that moves toward the mark
				When another comes to you, he is identified as "you."
מן	min	from	6086	prefixed with "ha"
				Not the article meaning "the"
				But the interrogative "hey"
צוה	tsava	Direct	6680	Not command but direct - the directions given to follow a path.
				Throughout the Torah the life of the Hebrew is likened to a nomad and the flock.
				tsiviytiykha suffix tiy meaning I (the subject of the verb) suffix kha meaning you (object of the verb)

3:12

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתַתָּה לִּי מִן הָעֵץ וְאָכַל

and the human said, the woman which you gave by me, she gave to me from the tree and I ate,

התן	N.T.N	Give	5414	What I call a generic verb, used in many different contexts
				Can mean give, put, set, send, appoint
היא	hee	she	1931	Sometimes written as הוא (same spelling as hu but still pronounced hee)
				mee is who, hu is he and hee is she

Summary: Adam blames the woman

3:13

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה זֶאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשֵּׂיִאֲנִי וְאָכַל  
 and “YHWH [He exists]” of “Elohiym [Powers]” said to the woman, what is this you did and the woman said, the  
 serpent had deceived me and I ate,

מה	mah	what	4100	Now we know the Hebrew for where, who and what
נשא	N.Sh.A	Deceive	5377	Ever wonder what the Biblical Hebrew perception of a "loan" is?
				The Hebrew for a "loan" is ma'sha'ah and is derived from this root, it is deception.

**Summary:** The woman blames the nahhash

3:14

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל גִּחְוֹנְךָ  
 תֵּלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ

and “YHWH [He exists]” of “Elohiym [Powers]” said to the serpent, given that you did this, spitted upon are you  
 from all of the beasts and from all of the living ones of the field, upon the belly you will walk and powder you will  
 eat all of the days of your life,

ארר	A.R.R	Spit	779	Cursed, like blessed, is an abstract.
				The concrete meaning can be found in ריר meaning drool.

**Summary:** YHWH spits upon the nahhash for his deception.

3:15

וְאִיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפֹנּוּ עָקֵב  
 and hostility I sat down between you and the woman and between your seed and her seed, he will fall upon you a  
 head and you will fall upon him a heel,

hu yeshuphkha rosh  
 he will fall upon you a head

v'atah teshuphenu aqev  
 you will fall upon him a heel

he will strike your head  
 hu yeshuph roshka

you will strike his heel  
 v'atah teshuph aqevo

3:16

אֶל הָאִשָּׁה אָמַר הַרְבָּה אַרְבָּה עֲצָבוֹנְךָ וְהִרְגַּנְךָ בְּעָצֵב תֵּלְדֵי בָנִים וְאֵל אִישֶׁךָ תִּשׁוּקֶתְךָ וְהוּא יִמְשָׁל בְּךָ  
 To the woman he said, I will make a great increase of your hardship and your pregnancy, in distressing pain you  
 will bring forth sons and to your man is your following and he will regulate in you,

רבה	R.B.H	increase	7235	Written twice - harbah arbah
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				Parent root - rav (many)
				Root of "rabbi" (my great one)
עצבון	iyts'von	hardship	6093	Resulting from grief or heavy toil.
				This word can also mean an idol or image.
עצב	etsev	distressing pain	6089	Related to the previous word
				Another example of poetry
משל	M.Sh.L	Regulate	4910	To govern or correct according to rule. Rule over a dominion. To bring order, method, or uniformity to. To compare one thing to another in the sense of a rule of measurement, often as a proverb or parable.
				A ruler
				Mashliy - proverb as a ruler