

An Analysis of
The Hebrew-English Translation
Of

Genesis: Chapter Three

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Preamble

This little document is an analysis of the 3rd Chapter of the Book of Genesis. As everyone should be aware Genesis was originally written in Hebrew (or Aramaic, the source of modern Hebrew), and therefore modern English Bibles have been translated from the original Hebrew. The first guy to produce the earliest most popular English translation of the Bible was Fancis Bacon, who many people believe was a hardcore occultist. His translation of the Bible is known as the 'King James Version'.

Over the time since that translation was made there of course have been many debates about the accuracy of the translation in to English. When you actually get to compare the English words and phrases in modern English translation with the original Hebrew, it quickly becomes obvious that there are a bunch of ways these translations could have gone ... and the King James Version is for English readers very much an exoteric version of the Bible, in the same tradition as the common-people understanding that the Rabbis taught the lay-Jews in their congregations.

So if we know a bit about qabala, and about the esoteric tradition generally, it is not hard, if we have a side-by-side English-Hebrew comparison, to be able to see the true *hidden* esoteric version of the Old Testament.

For the purpose of demonstrating what this esoteric version looks like, I have provided a translation of Chapter 3 of Genesis as an example. In the chart below I have compiled my translation in to three columns. The left-side column is a paraphrase (loose translation) of English directly from the Hebrew, without the conventional translation restrictions. The centre column shows the Anglo spelling of the Hebrew words which compose the original text, along with the definitions of those Hebrew words taken from Strong's Hebrew concordance. I have also included the concordance numbering of the Hebrew words.

Then, on the right-side column I have given my translation of each word and phrase. This translation I have provided in the kind of modern Hermetic language (as close as I can), that would be spoken today between two Hermetic Adepts, if they were discussing this exact same subject. This, I hope, makes the import of the Chapter easy to get your head around.

Anyone who is even slightly familiar with Genesis will know that conventional teaching says that Chapter 3 is basically a discussion between Eve, the Devil, Adam and God.

We are told that the discussion is about breaking a rule about eating an unknown fruit which supposedly bestows wisdom.

An esoterically educated understanding of Chapter 3 is quite different, though. We learn that this chapter is actually a discussion between an Adept (magician, if you like), and a man and woman (or group of men and women), who the Adept convinces to become initiates. At the same time the community of Adepts, men and woman is ruled over by a class of individuals known as 'judges' (in Hebrew), and these judges have expressly stated that humans are not allowed to be initiated. The Adept in question has other ideas, though.

What we learn from Chapter 3, the esoteric understanding of it, is that this is a secret record of how humanity first became involved in occult training, and what happened to us because of that training.

For the purpose of helping your understanding my translation, I have translated the term Elohim (Judges), as Overseers. Since the word Elohim actually means judges or assessors. People who make the decisions over other people. You should also know that Elohim is actually the plural, which in the normal English translation is rendered simply as 'God' (singular). (A gross misrepresentation).

I have likewise translated Jehovah (Lord) Elohim (Judges) as chief of the Judges (or chief overseer). Since Jehovah translates roughly as senior or chief.

It is curious to note that the word 'Tree' in Hebrew (as in the tree of life or tree of good and evil), actually has the definition of Carpenter (or builder) of *word systems*, as well as Teacher (of esoteric knowledge). So I have translated this word as 'Adepts' and 'Adept teacher', because it is obvious that Tree actually means, a Teacher of occultism. In this way, for example, when the Bible speaks of the Mighty Cedars of Lebanon, what it is actually secretly referring to is not forests, but groups of highly trained Adepts who lived in the Lebanon. The same word in Hebrew that is translated normally in Genesis as Tree, also means 'The tall upright Ones' (or the mighty righteous dudes). If we think about this particular example, and remember that Christ's father was 'a carpenter', it isn't a huge leap of logic to realise that Jesus' father was an Adept. Probably, more accurately for that era, a highly advanced practical qabalist.

Another very surprising word meaning is that the Hebrew word which conventional English rendering gives as 'beast', actually translates as 'restored person'. That is, an Illuminated Adept. (As any Freemason will quickly recognise, since Master masons talk

about 'restoring the master Mason's Word' ... another allusion to building with words in some esoteric way.)

Lastly, the word in Hebrew for garden (in reference to the garden of Eden) is 'gan', and it is defined as meaning ... a four-square enclosure. So it refers to a building or special enclosed area ... and you'll see below that when this word is used in the original Hebrew text it refers to a special place where Adepts and humans hang out, but that it is ruled over by the Elohim (judges or overseers). So it could be said to be some kind of occult college, community or temple. So I translate this term as ... the realm of the overseers (or Adepts).

GENESIS CHAPTER THREE

(Original Document)



The following is a study I found by a Hebrew Theologian. It is reproduced here in its entirety. I found it enlightening and I will comment on it at the end

Paraphrased; Scripture underlined; Strong's Hebrew Numbers in brackets.

Verse 1:

1. Paraphrased: And the whisperer (prognosticator) was subtle, crafty, and cunning more than all the restored ones of the 4-cornered plat which Yahvah Elohiym had appointed. And he boasted of himself to the distinguished woman, the mirror image of the lysh, the distinguished man: "Is it agreed that Elohiym has commanded you shall not become wise from any teacher of the fenced enclosure?"

Word by word and Explanation:

And the serpent [#5175 *nachash*] to hiss, whisper, prognosticate; foretell, predict, foreknowledge, literally "to know before"; a presage or omen; i.e. a magician or sorcerer; an enchanter, or one who "cants" (chants as to hypnotize), "to hiss like a snake" -- this does not necessarily mean that there was actually a serpent in the garden but rather one whose character was as a serpent; especially since in the last chapter it has been noted that no "reptiles" or *remes* were introduced into the 4-cornered plat --

was [1961] became or existed in --

cunning [#6175 *'aruwm*] subtle, crafty, [from #6191 *'aram*] to be smooth (in speech), bare, cunning [#3605 *kol*] --

above all or every --

beast [#2416 *chay*] restored one --

of the field [#7704 *sadeh*] 4-cornered plat; i.e. the "garden" or throne chariot --

which [#834 *asher*] --

the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --

had made [#6213 *'asah*] appointed, accomplished, executed, fashioned.

And he said [#559 *'amar*] in the negative sense to boast of oneself --

unto the Woman [#802 *Ishshah*] the distinguished and separated woman; i.e. she was separated from "mankind" without the garden, set apart, the mirror image of the lysh, or separated man, --

"is it so that [#637 *'aph*] also, accession; i.e. referring to the act of coming into high power of office, assented, agreed --

God [#430 *Elohiym*] --

has said [#559 *'amar*] in the positive sense, commanded --

You shall not [*loh*] eat [#398 *'akal*] learn or become wise --

from "any" [#3605 *kol*] (every) --

tree [#6086 *'ets*] teacher or carpenter (of words) --

of the garden?" [#1588 *gan*] the fenced enclosure of the plat of land, the throne chariot -

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Verse 2:

Paraphrased: And the distinguished Woman answered and responded to the whisperer, the prognosticator, the magician, "of the firstfruits and reward of the teachers of the fenced enclosure we may learn."

Word by word and Explanation:

And the woman [#802 *Ishshah*] the distinguished and separated woman --

said [#559 *'amar*] answered, responded --

to the serpent [#5175 *nachash*] whisperer, hisser, prognosticator, enchanter --

"of the fruit [#6529 *periy*] bough, firstfruits, reward [from #6509 *parah*] fruitful, increased

--

of the trees [#6086 *'ets*] teachers, carpenter, to be firm --

of the garden [#1588 *gan*] fenced enclosure, the throne chariot of Elohim --

we may eat [#398 *'akal*] consume, i.e. learn, become wise.

Verse 3:

Paraphrased: But of the wisdom of the Teacher which is in the center of the fenced enclosure Elohiym has commanded not to learn of it nor shall you join with it and be bodily sensual lest you be removed and become a necromancer, worthy of death, and lose wisdom.

Word by word and Explanation:

But of the fruit [#6529 *periy* as above] firstfruits or reward --

of the tree [#6086 *'ets*] Teacher --

which (is) [#834 *asher*] --

in the middle [#8432 *tavek*] a bisection, severed, centre, middle, midst (thus *both* the trees were connected between the heavens and the earth; the Tree of Life with the heavens and the Tree of Ignorance with the grave and Hell) --

of the garden [#1588 *gan*] fenced enclosure, the throne "room" or Chariot Throne --

hath said [#559 *'amar*] commanded --

God [#430 *Elohiym*] --

"not [#3808 *loh*] shall you eat [#398 *'akal*] learn, become wise --

of it nor shall you touch [#5060 *naga*] lay hand upon, to join physically, or lie with; i.e. be bodily sensual with, --

lest [#6435 *pen*] removal [from #6437 *panah*] to turn, to face, appear, look, cast out, empty, mark, pass away, turn aside --

you die [#4191 *muwth*] be dead body, be dead, be a necromancer, be worthy of death, lose wisdom.

Verse 4:

Paraphrased: And the Enchanter, whisperer, hisser, or prognosticator boasted himself to the distinguished woman (saying) surely you shall not physically die.

Word by word and Explanation:

And the serpent [#5175 *nachash*] Enchanter, hisser, whisperer, sorcerer, prognosticator --

said [#559 *'amar*] in the negative sense boasted self --

to the Woman [#802 *Ishshah*] distinguished Woman: --

"Surely you shall not die" [#4191 *muwth*] be dead body, be dead, be a necromancer, be worthy of death, lose wisdom.]

The subtle one was a "musician", a "meditator", a soothsayer, an enchanter and a "muse". He used "chanting" or "intonements" (incantations) to seduce the Woman. To get back to the root word "hisser" or "whisperer" Webster's dictionary gives this etymology for the word "Music": Music - muse, meditate, euphony (*euphonia* = *eu* + *phone*, voice), a sweet or pleasing sound, pleasing to the ear; a *ban* - from *bannan* meaning to summon or CURSE. The same as Gk. *phanai* - to say and (phone) sound, voice, to prohibit, TO UTTER CURSES OR MALEDICTIONS; to meditate; i.e. to engage in guiding others in contemplation; i.e. to TEMPT; a Boundary, to measure or meditate, to dole out punishment; Muse - to GAPE, idle, meditate, to wonder, marvel (after whom 9 goddesses of Greek mythology were a source of "inspiration"): Wonder - to be curious, a MYSTERY (*myein* Gk - to be closed as the lips), a private secret, a guild of occupation (Gk *mysterion*) meaning keeping silence: i.e. WHISPERING; a magician's skill; thus the "whisperer" imparted a "charm" to the woman -- he "sang" to her; Sing = to chant, intone, to "buzz" - a confused murmur; murmur or WHISPER: a **sibilant sound**, which is from *sibilare* (Latin) meaning to HISS, to pronounce with a prefix of an *\s*sound - to HISS, prognostication, to divine, a soothsayer -- to sedate; Sorcery, Necromancy, Magic -- soothsayer -- a person who sedates or hypnotizes (*magike* Gk.) -- to use charms or spells; enchantment, incantations; to enchant: chant, bewitch, to rouse to ecstatic admiration -- CHANT -- to make (Gk. *kanache* Gk.) a ringing sound -- to make melodic sound with the voice, to recite in a monotonous repetitive tone, a song: to Ring -- to cause a sound by STRIKING, gaze -- to FIX the eyes; i.e. gape, stare; a FIXED INTENT LOOK (Cain's name also means all these things) -- hypnotic, mesmerism, spellbound, animal magnetism, lust (overcome by suggestion), fascinate -- to transfix and hold spellbound by an irresistible power, to charm, to captivate, BEWITCH -- to cast a spell over -- to allure -- to entice by charm or attraction, the power of fascination, to charm -- a chant or incantation, the chanting of a magical spell or (an amulet) to practice magic, to attract -- to entice or draw, arouse hope or desire; i.e. to TEMPT, LURE, SEDUCE, to draw with a hint of pleasure or gain. As is seen by the foregoing, the "hisser" actually used some

form of music to seduce the Woman. Because of this, Cain was born. His name means "fixity", a musical instrument, "to strike" (apparently, a musical note). There can be little doubt that Cain (the maternal, not paternal, twin of Abel) was indeed the "seed of the serpent".

Verse 5:

Paraphrased: For Elohiym perceives that in the day you learn of it, your physical sensations will open and you will become fleshly sensitive and you shall exist as Elohiym, being aware of beauty **AND** sorrow, misery, adversity, etc.; i.e. not only would they experience fleeting moments of beauty and peace; they would also experience most of the time, misery, confusion, and adversity. (The word "evil" as used in the sense of the Tree of Knowledge of Good and Evil does not really mean wickedness at all; it means wretchedness or misery, which in turn is considered evil).

Word by word and Explanation:

For God [#430 *Elohiym*] --

knows [#3045 *'yada*] knows by seeing, observes, acknowledges, aware, perceives --
that in the day [#3117 *yowm*] --

you eat [#398 *'akal*] learn or become wise of it, --

your eyes [#5869 *'ayin*] fountain [i.e. physical menses] thus physical sensations --

shall be opened [#6491 *paqach*] to open the "senses" i.e. to become fleshly sensitive (or inherit a physical body for which she will have traded her Spiritual immortal body), --

and you shall be [1961 *hayah*] exist --

as God [#430 *Elohiym*]-- i.e. as "judges", discerners --

knowing [#3045 *'yada*] as above --

good [#2596 *towb*] beautiful, etc. --

and evil [#7451 *ra*] adversity, sorrow, misery, etc.

Verse 6:

Paraphrased: And the Woman discerned, considered, and had the experience and found that it was pleasant, sweet, etc. to the physical senses, that the teacher was pleasant for pleasures of the flesh and that it was coveted, delightful, delectable to the senses, that the "outward appearance" rather than the Spirit was lusty and desirable, a "charm" or enchantment to lust after, wish for, and covet to make one intelligent for craftiness and for becoming subtle, and she seized its rewards and learned; and she delivered up and slandered the assemblage and gathering thereof unto the lysh, the distinguished Man with her and he learned the same (i.e. she learned both physical and spiritual "lust").

Word by word and Explanation:

And saw [#7200 *ra'ah*] discerned, enjoyed, beheld, considered, had the experience --

the Woman [#802 *Ishshah*] distinguished woman --

that good [#2896 *towb*] pleasant, sweet, etc. to the senses --

(was) the tree [#6086 *'ets*] teacher, carpenter, firm one --

for food [#3978 *ma'akal*] flesh; this is a different word for "food" --

and that it (was) pleasant [#2530 *chamad*] this is a different word for "beautiful"; delectable, coveted, beauty, delight in --
to the eyes [#5869 *'ayin*] the fountains, "outward appearance" (not the Spirit) --
and desirable [#8378 *ta'avah*] a longing, a lust, desire, a "charm" [from #183 *'avah*] to lust after, wish for, to covet (covetous) --
to make wise [#7919 *sakal*; in the family of *'akal*] for circumspection, intelligent for craftiness or subtle, --
she took [#3947 *laqach*] seized, received, accepted --
(of) its fruit [#6529 *periy*] bough, firstfruits, rewards --
and ate [#398 *'akal*] learned, became wise; i.e. she partook of spiritual and physical pleasure with the Enchanter --
and she gave [#5414 *nathan*] delivered up, brought forth, bestowed, distributed, slandered --
also [#1571 *gam*] the assemblage, gathering --
unto her husband with her [#376 *lysh*] the distinguished, valiant man --
and he ate [#398 *'akal*] learned, became wise also. After she partook of the desires of the flesh, she seduced her husband and he then partook as well. From these unions would come forth the children of sin: Cain and Abel (whose name means emptiness, or vanity).

Verse 7:

And the "outward appearance" was opened to the senses of both of them (i.e. the mirror image of each other); and they perceived then that they (like the "many" of mankind) were smooth, cunning, crafty, and subtle [i.e. they realized they had become fleshly and sinful]; And they fastened together a branch arising from the fig-tree and fashioned for themselves restraints and armor.

Word by word and Explanation:

And opened were [#6491 *paqach*] to open the senses, observant --
the eyes [#5869 *'ayin*] "outward appearance" --
of both of them [#8147 *shenayim/shettayim*] the two; the mirror image of each other --
and they knew that [#3045 *'yada*] perceived --
they (were) [#1992 *hem/hemmah*] many [from 1931 *huw*] --
naked [#5903 *eyrom/erom*] nude [from #6191 *'aram*] to be smooth (in speech), cunning, crafty, subtle [i.e. they realized they had become like the "whisperer"]; --
and they sewed [#8609 *taphar*] sew, sew together; enclose or fasten by stitches --
leaves [#6929 *'alah*] a leaf as coming up on a tree, foliage, a branch [from #5927 *'alah*] ascending, arising --
of the fig-tree [#8384 *te'en/te'edah*] the fig tree --
and made [#6213 *'asah*] fashioned, dressed, appointed, accepted --
for themselves girdles [#2290 *chagorah*] armor, belt for the waist [from #2296 *chagar*] be afraid, restrained, appointed, armor. In other words, they chose their own "appointment". This appointment would necessarily include "armor" since there would now be a need for war.

Verse 8:

Paraphrased: And they discerned and heard intelligently the proclamation of Yahvah Elohim walking in righteousness and instruction in the breath of quick understanding of the everlasting in the fenced enclosure. And THE MAN and THE WOMAN secreted themselves from the PRESENCE OF YAHVAH in the center of the teachers of the fenced enclosure

Word by word and Explanation:

And they heard [#8085 *shama*] discerned, heard intelligently --
the sound of [#6963 *qol*] a call, the voice, thundering, proclamation; Jews call this a "heavenly voice" --
of the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --
walking up and down [#3212 *yalak*] to walk, carry, lead forth [from #1980 *halak*] to follow, walk in righteousness and instruction (or Torah) (it is this word from which comes the *halakah* or the "walk" or "way" of instruction, Torah) --
in the cool/middle of the breeze [#7307 *ruwach*] breath, wind, Spirit, anger [from #7306 *Ruach*] breathe, to blow, in the enjoyment, quick understanding --
of the day [#3117 *yowm*] everlasting --
in the garden [#1588 *gan*] fenced enclosure.
 And **THE MAN** [*HA ADAM*] --
and his wife [#802 *Ishshah*] the distinguished woman--
hid themselves [#2244 *chaba*] hid, secreted --
from the FACE [#6440 *paniym/paneh*] PRESENCE --
of the LORD GOD [#3068 *Yahvah*/#430 *Elohiym*] --
in the middle [#8432 *tavek*] bisection, center, between, midnight --
of the trees [#6086 *'ets*] teachers, carpenters, firm erect ones --
of the garden [#1588 *gan*] fenced enclosure; throne room; Throne Chariot. It is interesting that the rabbis are quick to point out that David would arise at "midnight" to converse with Yahvah in the "garden"; that it was at midnight that his "elohiym" (judges) were to meet.

Verse 9:

Paraphrased: And Yahvah Elohiym addressed THE MAN by name and asked him, Where is the Neshamah; i.e. the Divine Intellect?

Word by word and Explanation:

And the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --
called [#7121 *'qara*] addressed by name --
unto THE MAN [*HA ADAM*] --
and said [#559 *'amar*] asked (to) him: --
Where are you? [#335 *'ay*] where? [from #370 *'ayin* and identical with #369 *'ayin*] a query - to be nothing, non-existent, fatherless, unsearchable, without, fail [i.e. where was the Neshamah or Divine Intellect; all that was detectable was "non-existence" or the "fatherless"]. Ha Adam and Havah had traded the Neshamah for worldly breath.

Verse 10:

Paraphrased: And he said, "Your proclamation have I obeyed in the fenced enclosure and I dreaded and revered you, for I am uncovered and are of smooth speech, cunning, crafty and subtle, and I secreted myself."

Word by word and Explanation:

And he said [#559 'amar] replied --
"Your sound [#6963 qol] proclamation, call --
have I heard [#8085 shama'] obeyed --
in the garden [#1588 gan] fenced enclosure, --
and I (was) afraid [#3372 yare'] revered, dreaded, **was fearful**, --
for I (am) [#595 anoikiy] I, me -- this is the word for "Ani Hu" - "I Am"
naked [#5903 'erom/eyrom] nude [from #6191 'aram] cunning, crafty, smooth, bare (uncovered; i.e. no longer protected and covered by God) --
and I hid myself [#2244 chaba'] secreted, hid.

Verse 11:

Paraphrased: And He responded, "Whoever announced to you or manifested to you that you were cunning, crafty, and smooth speaking? Of the teacher which I have forbidden not to learn from have you become wise?"

Word by word and Explanation:

And He said [#559 'amar] responded --
Who [#4310 miy] whoever --
told you [#5046 nagad] announced, manifested, explained, predicted, uttered --
that you were naked [#5903 'erom/eroym as above] cunning, crafty, smooth in speech?
Of the tree [#6086 'ets] teacher, carpenter, firm erect one --
which [#834 asher] I have told you [#6680 tsavah] forbidden, commanded, ordered, constituted, charged --
not to eat [#398 'akal] learn, become wise from --
have you eaten [#398 'akal] as before learned, become wise?

Verse 12:

Paraphrased: And THE MAN answered, "The Woman whom you appointed to stand fast with me, she has delivered up to me of the teacher, and I became wise, too."

Word by word and Explanation:

And said [#559 amar] answered --
THE MAN [HA ADAM] --
the Woman [#802 Ishshah] --
whom [#834 asher] --
you gave [#5414 nathan] appointed --
to be with me [#5978 'immad] along with [from #5975 amad] to stand, abide, dwell, stand fast, --
she has given [#5414 nathan] delivered up --
to me of the tree [#6086 'ets] carpenter, teacher, firm erect one --

and I ate [#398 'aka/] learned, became wise.

Verse 13:

Paraphrased: And Yahvah Elohiym said to the distinguished Woman: "What is this you have sacrificed? And the Woman replied, "The Enchanter led me astray, deluded, seduced, utterly deceived, and beguiled me, and I became wise."

Word by word and Explanation:

And the LORD God [#3068 Yahvah/#430 Elohiym] --

said [#559 'amar] asked --

to the Woman [#802 Ishshah]: --

"What is this you have done?" [#6213 'asab] executed, accomplished, brought forth, sacrificed? --

And said [#559 'amar] replied --

the Woman [#802 Ishshah], --

the serpent [#5175 nachash] Enchanter, whisperer, hisser, sorcerer --

deceived me [#5377 nasha] led astray, deluded, seduced, beguiled, utterly deceived, --

and I ate [#398 'aka/] learned, became wise.

Verse 14:

Paraphrased: And Yahvah Elohiym said to the Enchanter, "Because you have accomplished this, execrated, excommunicated and damned by blasphemy you are among the entire congregation of the restored ones and every revived one of the 4-cornered plat. On your external womb shall you depart and wander, and ashes, rubbish, and mortar shall you now learn during the everlastingness of your revived and immortal life. The Enchanter, like Cain his son, was excommunicated from the garden to "wander" in the chaos and wilderness of the world, prevented from being a "tiller" of the ground.

Word by word and Explanation:

And the LORD God [#3068 Yahvah/#430 Elohiym] --

said [#559 'amar] --

to the serpent [#5175 nachash] Enchanter, Hisser, Whisperer, --

Because you have done this [#6213 'asab] accomplished, executed, --

cursed [#779 'arar] bitterly cursed, execrated, denounced violently, excommunicated, anathematized, damned by blasphemy, declared evil --

you are [#859 'attah] you --

more than all [#3605 kol] the congregation of --

beasts [#2416 chay] restored ones --

of the field [#7704 sadeh] 4-cornered plat.

On your belly [#1512 gachown] external abdomen [as the source of the fetus] [from #1518 giyach/goach] to labor to bring forth, issue, gush --

shall you go [#3212 yalak] walk, depart, go away, bear [from #1980 halak] (or vice-versa) wander --

and dust [#6083 'aphar] ashes, rubbish, mortar [from #6080 'aphar] pulverized gray dust

--

shall you eat [#398 'aka] consume, learn, become wise --
all the days [#3117 yowm] everlastingly --
of your life [#2416 chay] revived life.

Verse 15:

Paraphrased: And hostility will I mark and a distinction between you and the Woman and a distinction between your posterity and the Woman's posterity, and her posterity will overwhelm your chief ruler and your posterity shall overwhelm the "Footstep" (i.e. those who follow Moshiach) and supplant and restrain it

Word by word and Explanation:

And enmity [#342 'eybah] hostility, hatred [from #340 'ayah] be an enemy --
will I set [#7896 shiyth] MARK, appoint --
between [#996 beyn] a distinction (i.e. there will be a distinction of the son of the Enchanter, or Cain, and from the son of the Woman, Moshiach) --
you and the Woman [#802 Ishshah] --
and between distinction --
your seed [#2233 zera] seed, child, posterity, fruit, plant [from #2232 zara] sowing, conception --
and between her seed [#2233 zera' as before]. Please note that a woman does not ordinarily have a "seed" but an "egg".
He [#2233 zera] the seed or "son" --
will bruise #7779 shuwph] gape, snap, overwhelm, break, bruise, cover --
to you the head [#7218 ro'sh] shake, head, band, beginning, captain, chief, first, forefront, ruler, priest, top --
and you shall bruise [#7779 shuwph as above] --
of him the heel [#6119 'aqeb/'iqqebah] a heel as protuberant, a track, the rear of an army, the FOOTSTEP [i.e. of the followers of Moshiach] [from #6117 'aqab] to seize by the heel (supplant) restrain, to trip up.

Verse 16:

Paraphrased: To the distinguished Woman He said, "I will enlarge your worrisomeness and pain, fabrication AND your pregnancy. In painful toil, pangs, you shall be delivered, travail in bringing forth the Branch (the appointed ones), and the distinguished Man shall be your desire, and he shall govern you.

Word by word and Explanation:

To the Woman [#802 Ishshah] --
He said [#559 'amar], --
"I will greatly increase [#7235 rabah] increase, enlarge, multiply --
your sorrow [#6093 'itstsabown] worrisomeness, labor, pain, toil [from #6087 'atsab] carve, fabricate, fashion, worry, pain, anger, grief, displeasure, hurt --
AND your conception [#2032 herown] pregnancy [from #2029 harah] be with child, conceive, be pregnant.
In sorrow [#6089 'etseb] painful toil, grief, labor, pangs --

shall you bear [#3205 *yalad*] beget, bear young, be delivered, bring forth (a man child), children, travail --

sons (note that this is plural) [#1121 *ben*] appointed ones, branch, bough, etc. --

and your husband [#376 *lysh*] the distinguished Man --

shall be your desire [#8669 *teshuwqah*] stretching out after, longing, desire [from #7783 *shuwq*] to run after, overflow, --

and he shall rule over you [#4910 *masha*] to govern, rule, have power, reign.

Section 2: (Pe) This begins an entirely new section. Yahvah has been dealing with the Woman and the Enchanter; now He begins to deal with The Man.

Verse 17:

Paraphrased: And to THE MAN He said, "Because you have witnessed and obeyed the call and proclamation of the distinguished Woman and you have become wise through the teacher about whom I forbade saying you shall not learn from it, your generations are cursed because of you. In labor and toil, grief and displeasure shall you learn from your posterity the entire everlasting, eternal days of your revived life."

Word by word and Explanation:

And to THE MAN (*HA ADAM*) --

He said [#559 *'amar*] --

Because you have listened [#8085 *shama*] heard intelligently and discerned, witnessed, obeyed --

to the voice of [#6963 *qol*] call, proclamation, sound --

your wife [#802 *lshshah*] the distinguished Woman --

and you have eaten [#398 *aka*] learned, become wise --

of the tree [#6085 *'ets*] **teacher**, carpenter, firm erect one --

which [834 *asher*] whom --

I commanded you [#6680 *tsavah*] charged, ordered, forbidden, constituted --

saying [#559 *'amar*] commanding --

not shall you eat [#398 *'aka*] learn, become wise from --

shall be the ground [#127 *'adamah*] land of bloods (generations) --

because of you. In sorrow [#6093 *'itstsabown*] toil, etc. as above --

shall you eat of it [#398 *'aka*] learn, become wise through his generations --

all [#3605 *kol*] the days [#3117 *yowm*] everlastingly --

of your life [#2416 *chay*] revived, restored.

Verse 19:

Paraphrased: By your anger and longsuffering shall you overcome and prevail eternally, world without end, recalled to the righteous generations, for out of them you were accepted. For rubbish, dust, mortar you are and to rubbish, dust, and mortar you shall return to the starting point.

There is more than meets eyelevel here.

Word by Word and Explanation:

By the sweat [#2188 *ze'ah*] perspiration [from #2111 *zuwa*] agitation, trembling, vexation, movement [in the sense of #3154 *yeza*] to ooze, seat, a sweating dress --
of your face [#639 *'aph*] nostril, face, wrath, longsuffering, from rapid breathing (anger), forehead --

shall you eat [#398 *'aka*] learn, become wise --

bread [#3899 *lechem*] food, bread, grain [from #3898 *lacham*] battle, to OVERCOME, prevail --

until [#5704 *'ad*] eternally, perpetually, world without end --

your return [#7725 *shuwb*] return to the starting point, recall, turn back --

to the ground [#127 as above] generations --

for out of it (them) you have been taken [#3947 *laqach*] accepted, received, drawn, seized.

For dust [#6083 *'aphar*] ashes, rubbish, mortar --

you are [#857] and to dust [#6083 *'aphar*] you shall return [#7725 *shuwb*] return to the starting point.

Verse 20:

Paraphrased: And THE MAN addressed the Woman by name, place, position, and character who was Life-Giver because she became the bond of the family for the entire congregation of the restored, revived and resurrected.

Word by word and Explanation:

And THE MAN (*HA ADAM*) called [#7121 *qara*] addressed by name --

the name [#8034 *shem*] place, position and character --

of his wife [#802 *Ishshah*] Eve [#2332 *Chavvah/havah*] Life-giver [from #2331 *chavah*] to live, declare, show --

because she [#3588 *kiy*] became [#1961 *hayah*] existed (as) --

the mother [#517 *'em*] bond of the family --

of all [#3605 *kol*] the entire united congregation of the living [#2416 *chay*]. This is the beginning of "mother worship" within pagan religions that began through the perverted speech of Cain.

Verse 21:

Paraphrased: And Yahvah Elohiym appointed for THE MAN and the Woman coverings of bare skin (i.e. made them flesh; they had only existed as Spirit before) and made them into a foundation of building stones.

Word by word and Translation:

And the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --

made [#6213 *'asah*] appointed --

for THE MAN [*HA ADAM*] --

and his wife [#802 *Ishshah*] the distinguished Woman --

coats [#3801 *kuttoneth*] to cover (covering the shoulder, corner, or side) --

of skin [#5785 *'owr*] skin as naked [from #5783] to be bare, made naked (i.e. made flesh) --

and clothed them [#3843 *lebenah*] a brick, whiteness, tile [from #3835 *laban*] to "become" white, to be made bricks, clay vessels. Remember, Yahvah is the "Potter" and we are the "clay". HaAdam and Havah were now given mortal flesh!

Verse 22:

Paraphrased: And Yahvah Elohiym said, Behold (as if expressing surprise) THE MAN exists united with us, perceiving both spiritual beauty and adversity. And at this time lest he turn aside and stretch forth his power and fellowship and also seize from the Teacher of Resurrection and become wise and REVIVE world without end (i.e. become immortal in the flesh) and be veiled from sight (something must be done).

Word by word and Explanation:

And the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --
said [#559 *'amar*] --
Behold [#2005 *hen*] (as if expressing surprise) --
THE MAN [*HA ADAM*] --
has become [1961 *hayah*] exists --
as one of us [#259 *'echad*] united, one -- Explanation: "us" refers to the Godhead (Elohim), the creative forces of the Being and Personalities of YHVH.
to know [#3045 *yada*] perceiving --
good [#2896 *towb*] beauty, etc. --
and evil [#7451 *ra*] adversity, sorrow, etc.
And now [#6258 *attah*] at this time --
lest [#6435 *pen*] removal [from *panah*] to turn, appear, turn aside --
he put forth [#7971 *shalach*] appoint, stretch forth --
his hand [#3027 *yad*] his power, means, fellowship, force --
and take also [#3947 *laqach*] accept, seize, receive --
from the tree [#6086 *'ets*] carpenter, teacher, erect firm one --
of life [#2416 *chay*] resurrection, --
and eat [#398 *'akal*] learn, become wise --
and live [#2425 *chayah*] REVIVE, RESURRECT, save life --
forever [#5769 *owlam/olam*] world without end, eternally, concealed [from #5956 *alam*] be blinded, veiled from sight; be veiled.

Verse 23:

Paraphrased: Therefore Yahvah Elohiym sent him away from the fenced enclosure of the land of delight to be a bondservant to his generations from which he was received.

Word by word and Explanation:

Therefore the LORD God [#3068 *Yahvah*/#430 *Elohiym*] --
sent [#7971 *shalach*] sent away, conducted, cast out, let depart --
out of the garden [#1588 *gan*] the fenced enclosure; the throne room of YHVH --
of Eden [*eden/ednah*] delight, pleasure --
to till [#5647 *'abad*] to serve, to be enslaved, kept in bondage, serve self, transgress --
the ground [#127] the bloods (generations) --
which [#834 *asher*] whom --

he was taken from [#3947 *laqach*] accepted, received, seized.



Verse 24:

Paraphrased: And He DIVORCED and expatriated THE MAN (from the Father) and He (Yahvah) caused Himself to dwell (in the *mishkan*) and made to live eastward of the fenced enclosure of the land of delight and pleasure, the flaming Wall of Fire, overturning, changing, converting, and turning about, hedging about with thorns (fire) the well-trodden highway eastward, the passenger way to the TEACHER, THE CARPENTER OF RESURRECTION AND ETERNAL LIFE!

(Thus the "way" to the execution site and the "Tree of Life" is eastward on the Mount of Olives and has been perverted and changed to the west near man's shrine built with hands and is only now being revealed). It is Yahvah Himself Who is a Wall of Refining Fire about the Tree of Life. There is also a play on two similar words (cherubim meaning two swords) and flaming sword (*chereb*)

Word by word and Translation:

And he drove out [#1644 *garash*] DIVORCED, thrust out, expatriated --

THE MAN [*HA ADAM*] --

and He (Yahvah) placed (lodged) [#7931 *shakan*] abode, inhabited, dwelt (in the *mishkan* from the root *shakan*) --

at the East [#6924 *qedem/qedmah*] anciently, in the forepart, front, east side, everlastingly --

of the garden [#1588 *gan*] fenced enclosure --

of Eden [*eden/edenah*] delight, pleasure --

the cherubim [#3742 *kerub*, a play on the next word *chereb*, a sword] --

and the flaming [#3858 *lahaf*] a blaze as enwrapping, covert [from #3857] to lick, flame, kindle, blaze, burn, set on fire --

sword [#2719 *chereb*] drought, a cutting instrument, a knife, sword, axe, tool, sharp instrument [from #2717 *charab*] a flaming waste, to parch, desolate, destroy, decay, lie waste --

whirling around [#2015 *haphak*] to overturn, pervert, to change, to turn about, tumbled, converted --

to guard [#8104 *shamar*] hedge about with thorns (fire), protect, attend, preserve --

the way of [#1870 *derek*] a road as trodden, course of life, mode of action, passenger way, highway --

eastward [from #1869 *darak*] to tread, walk, to string a bow by treading on it in bending, archer, guide, lead, thresh, tread down --
of the tree [#6086 'ets] **TEACHER**, CARPENTER, firm erect one --

Comments by Richard Suarez

The reference to the clothing of Adam and Eve by God is very interesting. It appears that what the scripture is saying is that Adam and Eve receive “new skin” or “flesh skin”. If before the fall Adam walked with God in the “cool⁷³⁰⁷ of the day” and from a previous study we know that Ruach (**cool**) H⁷³⁰⁷1 is the word used through out the Old Testament for Spirit or spirit realm. Then Adam and Eve were actually in a type of body before the fall that was conducive to both realms, the spirit realm and the physical realm. Scripturally the only type of body that can do that is one like the Angels have and like believers will have in the resurrection. It makes sense then for God to clothe them after the fall in a suitable skin for walking in only one realm. Therefore the skin Adam and Eve received was part of the curse of the fall. In the account by this Hebrew theologian, which is the subject of this commentary, the color of this “new skin” is white. That seems to make sense in light of the evidence coming from science. According to them we all have common ancestors that go back to the black race as the earliest man. In a previous study “[The Second Earth Age](#)” we saw that there were two accounts of creation in the Scriptures, first outside the Garden and then inside the Garden. Not only are there different things created in the two accounts but they are created in a different order. I believe that the men and women first created were created for only one realm of existence. It is already clear that the second were created for two realms of existence in order to directly interface with God and the Spiritual beings (teachers) in the Garden. The purpose being, to train up a lineage of people that would know God and fulfill his plan for creation. This is the lineage of the “sons of God” in Genesis Chapter 6. The fact that Adam and Eve are created later and that because of the curse of the fall makes them visually unique and distinguishable, as is also Cain who fears for his life because of how he looks, doesn’t make their descendants “better” than other men. From all I have found these three, Adam, Eve and Cain (Able being dead) are the only ones that have the benefits of increased intelligence, being a product of the Garden experience or “Garden brain trust”, i.e. teachers. In fact the society that follows after Seth intellectually doesn’t get much past goat herding all the way to Abraham. While the lineage of Cain on the other hand, (considering him as the founder of the Babylonians) at the time of Abraham, already had Universities and Libraries. (“Sargon the Magnificent” by Sydney Bristowe)

^{1 7307} ru^ach

From H7306; *wind*; by resemblance *breath*, that is, a sensible (or even violent) exhalation; **figuratively life, anger, unsubstantiality**; by extension a **region of the sky**; by resemblance **spirit**, but only of a rational being (including its expression and functions) **Translated in the Bible**: Spirit or spirit 232 times, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, miscellaneous 6

Common usage of this word in the Bible is Spirit:

Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit⁷³⁰⁷ of God moved upon the face of the waters.

Genesis: Chapter Three

(Rubaphilos: My edit)

[number] = Strong's concordance definition

Verse Paraphrased	Hebrew meaning	Modern translation (Ruba')
Verse 1:		
And the serpent	[#5175 nachash] to hiss, whisper, prognosticate; foretell, predict, foreknowledge, literally "to know before"; a presage or omen; i.e. a magician or sorcerer; an enchanter, or one who "cants" (chants as to hypnotize), "to hiss like a snake". This does not necessarily mean that there was actually a serpent in the garden but rather one whose character was as a serpent; especially since in the last chapter it has been noted that no "reptiles" or remes were introduced into the 4-cornered enclosure	And the Adept (Magician) [note: whatever the original Qabalists understood by this term 'nachash', it meant to them someone who was occult-educated, could divine or see the future and had a special magical power with words.]
Possessed	[#1961] became or existed in	Had
Cunning		Cunning (wisdom),
above every	[#3605 kol]	Above every
beast	[#2416 chay] restored one	Illuminated Adept
of the field	[#7704 sadeh] 4-cornered plat; i.e. the "garden" or throne chariot	Who was a Dweller in the realm of the initiated
which	[#834 asher]	Which
the LORD God	[#3068 Yahvah/#430 Elohiym]	The Chief Overseer
had made	[#6213 'asah] appointed, accomplished, executed, fashioned.	Established
And he said	[#559 'amar] in the negative sense to boast of oneself	And the Magician asked (with pride)
unto the Woman	[#802 Ishshah] the distinguished and separated woman; i.e. she was	The female

	separated from "mankind" without the garden, set apart, and was the mirror image of the lysh, or separated man.	
"is it so that	[#637 'aph] also, accession; i.e. referring to the act of coming into high power of office, assented, agreed	"Is it agreed that
God	[#430 Elohiym]	The Overseers
has said	[#559 'amar] in the positive sense, commanded	Commanded that
You shall not	[loh]	You shall not
eat	[#398 'akal] learn or become wise	Be initiated by (instructed by)
from "any"	[#3605 kol] (every)	Any
tree	[#6086 'ets] teacher or carpenter (of words)	Adept teacher
of the garden?"	[#1588 gan] the fenced enclosure of the plat of land, the throne chariot	Who is in the realm of the initiates?"

Verse 2:

And the woman	[#802 Ishshah] the distinguished and separated woman	And the female
said	[#559 'amar] answered, responded	Replied
to the serpent	[#5175 nachash] whisperer, hisser, prognosticator, enchanter	To the Illuminated Adept
"of the fruit	[#6529 periy] bough, firstfruits, reward [from #6509 parah] fruitful, increased	"Of the esoteric benefits
of the trees	[#6086 'ets] teachers, carpenter, to be firm	Of the Adept teachers,
of the garden	[#1588 gan] fenced enclosure, the throne chariot of Elohim	Of the realm of the overseers,
we may eat	[#398 'akal] consume, i.e. learn, become wise.	We are allowed to be educated."

Verse 3:

But of the fruit	[#6529 periy as above] firstfruits or reward	But of the esoteric benefits
of the tree	[#6086 'ets] Teacher	Of the Adept teachers
which (is)	[#834 asher]	Who are part of
in the middle	[#8432 tavek] a bisection, severed, centre, middle, midst	The inner College [middle level of initiates]
of the garden	[#1588 gan] fenced enclosure, the throne "room" or Chariot	In the realm of the overseers

	Throne	
hath said	[#559 'amar] commanded	It was said to us
God	[#430 Elohiym]	By the overseers
"not	[loh]	"You are not allowed
shall you eat	[#398 'akal] learn, become wise	To be learned in their knowledge,
of it nor shall you touch	[#5060 naga'] lay hand upon, to join physically, or lie with; i.e. be bodily sensual with	Nor of that knowledge shall you practice
lest	[#6435 pen]	Lest
you die	[#4191 muwth] be dead body, be dead, be a necromancer, be worthy of death, lose wisdom.	Through that knowledge you cut yourself off from the higher realms."

Verse 4:

And the serpent	[#5175 nachash] Enchanter, hisser, whisperer, sorcerer, prognosticator	And so the Adept
said	[#559 'amar] in the negative sense boasted self	Proudly said
to the Woman	[#802 Ishshah] distinguished Woman:	To the female
"Surely you shall not die"	[#4191 muwth] be dead body, be dead, be a necromancer, be worthy of death, lose wisdom.	"You most definitely will not be cut off from the higher realms,

Verse 5:

For God	[#430 Elohiym]	Because the overseers
knows	[#3045 'yada] knows by seeing, observes, acknowledges, aware, perceives	Know
that in the day	[#3117 yowm]	That in the bigger picture [eternal regions]
you eat	[#398 'akal] learn or become wise of it	When you learn that knowledge
your eyes	[#5869 'ayin] fountain [i.e. physical menses] thus physical sensations	Your awareness
shall be opened	[#6491 paqach] to open the "senses" i.e. to become fleshly sensitive (or inherit a physical body for which she will have traded her Spiritual immortal body)	Will be opened into the physical [binary] realm
and you shall be	[1961 hayah] exist	Wherein, you,
as God	[#430 Elohiym]-- i.e. as "judges", discerners	Just like the overseers

knowing	[#3045 'yada] as above	Will grasp the nature of
good	beautiful, etc	The binary nature of the lower reality..."
and evil	[#7451 ra'] adversity, sorrow, misery, etc.	

Verse 6:

And saw	[#7200 ra'ah] discerned, enjoyed, beheld, considered, had the experience	And she realised,
the Woman	[#802 Ishshah] distinguished woman	The female,
that good	[#2896 towb] pleasant, sweet, etc. to the senses	That beneficial
(was) the tree	[#6086 'ets] teacher, carpenter, firm one	Was the Adept Teacher's
for food	[#3978 ma'akal] flesh; this is a different word for "food"	Instruction in binary reality
and that it (was) pleasant	[#2530 chamad] this is a different word for "beautiful"; delectable, coveted, beauty, delight in	And that it was much prized
to the eyes	[#5869 'ayin] the fountains, "outward appearance" (not the Spirit)	That experience of the binary reality
and desirable	[#8378 ta'avah] a longing, a lust, desire, a "charm" [from #183 'avah] to lust after, wish for, to covet (covetous)	And much prized
to make wise	[#7919 sakal; in the family of 'akal] for circumspection, intelligent for craftiness or subtle	In the search for wisdom.
she took	[#3947 laqach] seized, received, accepted	So the female received
(of) its fruit	[#6529 periy] bough, firstfruits, rewards	The benefits (of the secret knowledge)
and ate	[#398 'akal] learned, became wise; i.e. she partook of spiritual and physical pleasure with the Enchanter	And became wise concerning binary reality
and she gave	[#5414 nathan] delivered up, brought forth, bestowed, distributed, slandered	And then she gave
also	[#1571 gam] the assemblage, gathering	That knowledge also
unto her husband with her	[#376 lysh] the distinguished, valiant man	To the male
and he ate	[#398 'akal] learned, became wise also.	And he became learned in it too.

Verse 7:

And opened were	[#6491 paqach] to open the senses, observant	In this way they also became aware
the eyes	[#5869 'ayin] "outward appearance	Of the binary nature
of both of them	[#8147 shenayim/shettayim] the two; the mirror image of each other	Of each other
and they knew that	[#3045 'yada] perceived	And in this way they perceived
they (were)	[#1992 hem/hemmah] many [from #1931 huw]	They had become
naked	[#5903 eyrom/erom] nude [from #6191 'aram] to be smooth (in speech), cunning, crafty, subtle [i.e. they realized they had become like the "whisperer"]	Educated like the Adept.
and they sewed	[#8609 taphar] sew, sew together; enclose or fasten by stitches	And so they tailored
leaves	[#6929 'aleh] a leaf as coming up on a tree, foliage, a branch [from #5927 'alah] ascending, arising	A body of secret knowledge [i.e. leaf - the clothing of a tree – i.e. teacher]
of the fig-tree	[#8384 te'en/te'elah] the fig tree	From the fig(?) tree [a specialised body of knowledge?]
and made	[#6213 'asah] fashioned, dressed, appointed, accepted	And thereby received
for themselves girdles	[#2290 chagorah] armor, belt for the waist [from #2296 chagar] be afraid, restrained, appointed, armor.	Full grasp of the confines of that knowledge.

Verse 8:

And they heard	[#8085 shama'] discerned, heard intelligently	Then they became aware
the sound of	[#6963 qol] a call, the voice, thundering, proclamation; Jews call this a "heavenly voice"	Of the inner voice
of the LORD God	[#3068 Yahvah/#430 Elohiym]	Of the Chief Overseer,
walking up and down	[#3212 yalak] to walk, carry, lead forth [from #1980 halak] to follow, walk in righteousness and instruction (or Torah) (it is this word from which comes thehalakah or the "walk" or "way" of instruction, Torah)	His command,

in the cool/middle of the breeze	[#7307 ruach] breath, wind, Spirit, anger [from #7306 Ruach] breathe, to blow, in the enjoyment, quick understanding	In the part of their mind
of the day	[#3117 yowm] everlasting	That is eternal
in the garden	[#1588 gan] fenced enclosure	In the realm of the overseers.
And THE MAN	[HA ADAM]	So the male
and his wife	[#802 Ishshah] the distinguished woman	And the female
hid themselves	[#2244 chaba'] hid, secreted	Hid themselves
from the FACE	[#6440 paniym/pane] PRESENCE	From the PRESENCE
of the LORD GOD	[#3068 Yahvah/#430 Elohiym]	of the Chief Overseer,
in the middle	[#8432 tavek] bisection, center, between, midnight	In the inner College
of the trees	[#6086 'ets] teachers, carpenters, firm erect ones	Of the Adepts,
of the garden	[#1588 gan] fenced enclosure; throne room; Throne Chariot	In the realm of the overseers

Verse 9:

And the LORD God called	[#3068 Yahvah/#430 Elohiym] [#7121 'qara] addressed by name	And the Chief Overseer Called by name
unto THE MAN	[HA ADAM]	The male
and said	[#559 'amar] asked (to) him:	And asked him
Where are you?	[#335 'ay] where? [from #370 'ayin and identical with #369 'ayin] a query - to be nothing, non-existent, fatherless, unsearchable, without, fail [i.e. where was the Neshamah or Divine Intellect; all that was detectable was "non-existence" or the "fatherless"]. Ha Adam and Havah had traded the Neshamah for worldly breath.	Where are you?

Verse 10:

And he said	[#559 'amar] replied	The male replied
"Your sound have I heard	[#6963 qol] proclamation, call	"Your call,
in the garden	[#8085 shama'] obeyed	I did hear it,
and I (was) afraid	[#1588 gan] fenced enclosure	In the realm of the overseers.
	[#3372 yare'] revered, dreaded, was fearful	But I was worried
for I (am)	[#595 anoikiy] I, me -- this is the word for "Ani Hu" - "I Am"	Because I have
naked	[#5903 'erom/eyrom] nude [from #6191 'aram] cunning,	Received instruction from the Adepts

	crafty, smooth, bare (uncovered; i.e. no longer protected and covered by God)	[self knowledge]
and I hid myself	[#2244 chaba] secreted, hid	So I hid from you.”

Verse 11:

And He said	[#559 'amar] responded	The chief overseer replied
Who	[#4310 miy] whoever	Who
told you	[#5046 nagad] announced, manifested, explained, predicted, uttered	Instructed you in
that you were naked	[#5903 'erom/eroym as above] cunning, crafty, smooth in speech?	Self knowledge
Of the tree	[#6086 'ets] teacher, carpenter, firm erect one	Which is the privilege of the Adepti,
which	[#834 asher]	Which
I have told you	[#6680 tsavah] forbidden, commanded, ordered, constituted, charged	I had forbidden you
not to eat	[#398 'akal] learn, become wise from	To be instructed in,
have you eaten	[#398 'akal] as before learned, become wise?	But which you now have?

Verse 12:

And said	[#559 amar] answered	Replying
THE MAN	[HA ADAM]	The male said
the Woman	[#802 Ishshah]	“The female
whom	[#834 asher]	Who
you gave	[#5414 nathan] appointed	You gave
to be with me	[#5978 'immad] along with [from #5975 amad] to stand, abide, dwell, stand fast	To be my mate
she has given	[#5414 nathan] delivered up	It was she that gave to me
to me of the tree	[#6086 'ets] carpenter, teacher, firm erect one	Access to an Adept Teacher
and I ate	[#398'akal] learned, became wise	And I accepted his instruction.”

Verse 13:

And the LORD God	[#3068 Yahvah/#430 Elohiym]	And the Chief Overseer
said	[#559 'amar] asked	Asked
to the Woman	[#802 Ishshah]:	The female
"What is this you have done?"	[#6213 'asab] executed, accomplished, brought forth, sacrificed?	“What have you done?”
And said	[#559 'amar] replied	And replying
the Woman	[#802 Ishshah]	The female said,
the serpent	[#5175 nachash] Enchanter, whisperer, hisser, sorcerer	“The Adept

deceived me	[#5377 nasha'] led astray, deluded, seduced, beguiled, utterly deceived	Tricked me,
and I ate	[#398 'akal] learned, became wise.	And thereby I became his student."

Verse 14:

And the LORD God	[#3068 Yahvah/#430 Elohiym]	The Chief Overseer
said	[#559 'amar]	Then said to
to the serpent	[#5175 nachash] Enchanter, Hisser, Whisperer	The Adept Teacher,
Because you have done this	[#6213 'asab] accomplished, executed	"Because you have done this,
cursed	[#779 'arar] bitterly cursed, execrated, denounced violently, excommunicated, anathematized, damned by blasphemy, declared evil	I declare you outcast.
you are	[#859 'attah] you	You,
more than all	[#3605 kol] the congregation of	As one of the
beasts	[#2416 chay] restored ones	Illuminated Adepts,
of the field	[#7704 sadeh] 4-cornered plat	In the realm of the overseers,
On your belly	[#1512 gachown] external abdomen [as the source of the fetus] [from #1518 giyach/goach] to labor to bring forth, issue, gush	From the womb
shall you go	[#3212 yalak] walk, depart, go away, bear [from #1980 halak] (or vice-versa) wander	Shall enter
and dust	[#6083 'aphar] ashes, rubbish, mortar [from #6080 'aphar] pulverized gray dust	The lower realm
shall you eat	[#398 'akal] consume, learn, become wise	Where you shall be forced to attain the
all the days	[#3117 yowm] everlastingly	Immortality
of your life	[#2416 chay] revived life.	(you seek) through the struggle of initiation in binary reality.

Verse 15:

And enmity	[#342 'eybah] hostility, hatred [from #340 'ayah] be an enemy	And hostility
will I set	[#7896 shiyth] MARK, appoint	I will establish
between	[#996 beyn] a distinction	Between
you and the Woman	[#802 Ishshah]	Yourself and the female
and between	[...] distinction	And between
your seed	[#2233 zera'] seed, child,	Your initiates

	posterity, fruit, plant [from #2232 zara'] sowing, conception	
and between her seed	[#2233 zera' as before]. Please note that a woman does not ordinarily have a "seed" but an "egg".	And her off-spring.
He	[#2233 zera'] the seed or "son"	Her off-spring
will bruise	[#7779 shuwph] gape, snap, overwhelm, break, bruise, cover	Will not tolerate
to you the head	[#7218 ro'sh] shake, head, band, beginning, captain, chief, first, forefront, ruler, priest, top	The rulers among your initiates
and you shall bruise	[#7779 shuwph as above]	And you shall have no tolerance of
of him the heel	[#6119 'aqeb/'iqqebah] a heel as protuberant, a track, the rear of an army, the FOOTSTEP	Their journey in life.

Verse 16:

To the Woman	[#802 lshshah]	To the female he said:
"I will greatly increase	[#7235 rabah] increase, enlarge, multiply	"I will amplify
your sorrow	[#6093 'itstsabawn] worrisomeness, labor, pain, toil	Your sorrow,
AND your conception	[#2032 herown] pregnancy	And childbirth
In sorrow	[#6089 'etseb] painful toil, grief, labor, pangs	Will be painful
shall you bear	bear [#3205 yalad] beget, bear young, be delivered, bring forth (a man child), children, travail	Should you give birth to
sons	(note that this is plural) [#1121 ben] appointed ones, branch, bough, etc	Sons.
and your husband	[#376 lysh] the distinguished Man	And your male
shall be your desire	[#8669 teshuwqah] stretching out after, longing, desire	Will be desirable to you
and he shall rule over you	[#4910 mashal] to govern, rule, have power, reign.	But he shall rule over you

Verse 17:

And to THE MAN	(HA ADAM)	To the male
He said	[#559 'amar]	The Chief Overseer said
Because you have listened	[#8085 shama'] heard	"Because you listened

	intelligently and discerned, witnessed, obeyed	
to the voice of	[#6963 qol] call, proclamation, sound	To the advice of
your wife	[#802 lshshah] the distinguished Woman	The female
and you have eaten	[#398 akal] learned, become wise	And became a student of
of the tree	[#6085 'ets] teacher, carpenter, firm erect one	The Adept Teacher,
which	[834 asher] whom	Which
I commanded you	[#6680 tsavah] charged, ordered, forbidden, constituted	I commanded you,
saying	[#559 'amar] commanding	Saying,
not shall you eat	[#398 'akal] learn, become wise from	You are not allowed to take their instruction,
shall be the ground	[#127 'adamah] land of bloods (generations)	The realm of incarnation
because of you. In sorrow	[#6093 'itstsabown] toil, etc. as above	Will be, because of your misbehaviour, a realm of sorrow,
shall you eat of it	[#398 'akal] learn, become wise through his generations	And you will get your education, now, through reincarnation
all	[#3605 kol] the days [#3117 yowm] everlastingly	For as many
of your life	life [#2416 chay] revived, restored.	Lives as it takes to become Illuminated and immortal.

Verse 18: (missing)

Verse 19:

By the sweat	[#2188 ze'ah] perspiration	Through the hard work
of your face	[#639 'aph] nostril, face, wrath, longsuffering, from rapid breathing (anger), forehead	Of your lower personality
shall you eat	[#398 'akal] learn, become wise	So shall you gain your esoteric education.
bread	[#3899 lechem] food, bread, grain [from #3898 lacham] battle, to OVERCOME, prevail	In order to be emancipated
until	[#5704 'ad] eternally, perpetually, world without end	You will migrate between the eternal world
your return	[#7725 shuwb] return to the starting point, recall, turn back	Then return to
to the ground	[#127 as above] generations	The lower world, over and over
for out of it (them) you have been taken	[#3947 laqach] accepted, received, drawn, seized.	You developed what you now are in the lower world.

For dust	[#6083 'aphar] ashes, rubbish, mortar	Therefore of lower nature
you are	[#857] and to dust [#6083 'aphar] you shall return [#7725 shuw] return to the starting point.	You are, And to lower nature you shall return.

Verse 20:

And THE MAN	(HA ADAM)	And the male
called	[#7121 qara'] addressed by name	Called
the name	[#8034 shem] place, position and character	The name
of his wife	[#802 Ishshah]	Of his wife
Eve	[#2332 Chavvah/havah] Life-giver [from #2331 chavah] to live, declare, show	Eve (Life giver)
because she	[#3588 kiy]	Because she
became	[#1961 hayah] existed (as)	Became
the mother	[#517 'em] bond of the family	The mother
of all	[#3605 kol] the entire united congregation of the living [#2416 chay].	Of all incarnate humans.

Verse 21:

And the LORD God	[#3068 Yahvah/#430 Elohiym]	And the Chief Overseer
made	[#6213 'asah] appointed	Caused
for THE MAN	[HA ADAM]	The male
and his wife	[#802 Ishshah] the distinguished Woman	And his female
coats	[#3801 kuttoneth] to cover (covering the shoulder, corner, or side)	To cover up (forget?)
of skin	[#5785 'owr] skin as naked [from #5783] to be bare, made naked (i.e. made flesh) -	Their self knowledge (?) [previous esoteric education]
and clothed them	[#3843 lebenah] a brick, whiteness, tile [from #3835 laban] to "become" white, to be made bricks, clay vessels.	And incarnated them in bodies of warmed wet earth.

Verse 22:

And the LORD God	[#3068 Yahvah/#430 Elohiym]	And the Chief overseer
said	[#559 'amar]	Exclaimed
Behold	[#2005 hen] (as if expressing surprise)	"Behold!"
THE MAN	[HA ADAM]	The male
has become	[1961 hayah] exists	Has become
as one of us	[#259 'echad] united, one -- Explanation: "us" refers to the Godhead (Elohim), the creative forces of the Being	One of us

	and Personalities of YHVH.	
to know	[#3045 yada'] perceiving	Knowing
good	[#2896 towb] beauty, etc	Beauty
and evil	[#7451 ra'] adversity, sorrow, etc	And sorrow.
And now	[#6258 attah] at this time	Therefore
lest	[#6435 pen] removal [from panah] to turn, appear, turn aside	Lest
he put forth	[#7971 shalach] appoint, stretch forth	He develop
his hand	[#3027 yad] his power, means, fellowship, force --	His power further
and take also	[#3947 laqach] accept, seize, receive	By receiving
from the tree	[#6086 'ets] carpenter, teacher, erect firm one	The rank of Adept
of life	[#2416 chay] resurrection	Illuminate
and eat	[#398 'akal] learn, become wise	And thereby learn the secret of
and live	[#2425 chayah] REVIVE, RESURRECT, save life	The Elixir of Life
forever	[#5769 owlam/olam] world without end, eternally, concealed [from #5956 alam] be blinded, veiled from sight; be veiled.	And become immortal

Verse 23:

Therefore the LORD God sent	[#3068 Yahvah/#430 Elohiym] [#7971 shalach] sent away, conducted, cast out, let depart --	Therefore, the Chief Overseer Cast out
out of the garden	[#1588 gan] the fenced enclosure; the throne room of YHVH	Of the realm of the Chief Overseer,
of Eden	Eden [eden/ednah] delight, pleasure	Called Eden,
to till	[#5647 'abad] to serve, to be enslaved, kept in bondage, serve self, transgress	In to the slavery
the ground	[#127] the bloods (generations)	Of the cycle of incarnation
which	[#834 asher] whom	From which
he was taken from	[#3947 laqach] accepted, received, seized.	He became what he now is.

Genesis Chapter Three

(Hermetic Interpretation)

(Note: the verse numbering in the podcast is incorrect, due to a typo error in the MS)

Verse 1:

And the Adept (Magician) had cunning (wisdom), above every Illuminated Adept who was a dweller in the realm of the initiated which the Chief Overseer (had) established.

Verse 2:

And the Magician asked boldly of the female “Is it agreed that the Overseers commanded that you shall not be initiated by (instructed by) an Adept teacher who is in the realm of the initiates?”

Verse 3:

And the female replied to the Illuminated Adept “Of the esoteric benefits of the Adept teachers, of the realm of the overseers, we are allowed to be educated.”

Verse 4:

But of the esoteric benefits of the Adept teachers who are part of the inner College [middle level of initiates] in the realm of the overseers it was said to us by the overseers “You are not allowed to be learned in their knowledge, nor of that knowledge shall you practice lest through that knowledge you cut yourself off from the higher realms.”

Verse 5:

And so the Adept boldly said to the female “You most definitely will not be cut off from the higher realms,

Verse 5:

Because the overseers know that in the bigger picture [had from the eternal regions] when you learn that knowledge your awareness will be opened into the physical [binary] realm wherein, you, just like the overseers will grasp the nature of the binary nature of the lower reality...”

Verse 6:

And she realised, the female, that beneficial was the Adept Teacher’s instruction in binary reality and that it was much prized, that experience of the binary reality, much prized in the search for wisdom. So the female received the benefits (of the secret

knowledge) and became wise concerning binary reality and then she gave that knowledge also to the male and he became learned in it too.

Verse 7:

In this way they also became aware of the binary nature of each other and in this way they perceived they had become educated like the Adept. And so they tailored a body of secret knowledge of physical existence and thereby became bonded to that learning experience..

Verse 8:

Then they became aware of the inner voice of the Chief Overseer, his command, in the part of their mind that is eternal in the realm of the overseers. So the male and the female hid themselves from the PRESENCE of the Chief Overseer, in the inner College of the Adepts, in the realm of the overseers.

Verse 9:

And the Chief Overseer called by name the male and asked him “where are you?”

Verse 10:

The male replied “Your call, I did hear it, In the realm of the overseers. But I was worried because I have received instruction from the Adepts in self knowledge, so I hid from you.”

Verse 11:

The Chief Overseer replied, “who instructed you in self knowledge, which is the privilege of the Adepts, which I had forbidden you to be instructed in, but which you now have?”

Verse 12:

Replying the male said, “The female who you gave to be my mate it was she that gave to me access to an Adept Teacher and I accepted his instruction.”

Verse 12:

And the Chief Overseer asked the female, “What have you done?” And replying The female said, “The Adept tricked me, and thereby I became his student.”

Verse 13:

The Chief Overseer then said to the Adept Teacher, “Because you have done this, I declare you outcast. you, as one of the Illuminated Adepts, in the realm of the overseers, from the womb shall enter the lower realm where you shall be forced to attain the immortality (you seek), through the struggle of initiation in binary reality.

Verse 14:

And hostility I will establish between yourself and the female and between your initiates and her off-spring. her off-spring will not tolerate the rulers among your initiates and you shall have no tolerance of their journey in life.

Verse 15:

To the female he said: "I will amplify your sorrow, and childbirth will be painful should you give birth to sons. And your male will be desirable to you but he shall rule over you

Verse 16:

To the male the Chief Overseer said, "Because you listened to the advice of the female And became a student of the Adept Teacher, which I commanded you, saying, you are not allowed to take their instruction, the realm of incarnation will be, because of your misbehaviour, a realm of sorrow, and you will get your education, now, through reincarnation for as many lives as it takes to become Illuminated and immortal.

Verse 17:

Through the hard work of your lower personality so shall you gain your esoteric education. In order to be emancipated you will migrate between the eternal world Then return to the lower world, over and over you developed what you now are in the lower world. Therefore of lower nature you are, and to lower nature you shall return.

Verse 19:

And the male called the name of his wife Eve (Life giver) because she became the mother of all incarnate humans.

Verse 20:

And the Chief Overseer caused the male and his female to forget the self knowledge they had previously obtained and incarnated them in bodies of warmed wet earth.

Verse 21:

And the Chief overseer exclaimed, "Behold! the male has become one of us, knowing the secrets of binary reality. Therefore lest he develop his power further by receiving the rank of Adept Illuminate and thereby learn the secret of the Elixir of Life and become immortal ...

Verse 22:

Therefore, the Chief Overseer cast out of the realm of the Chief Overseer,

Called Eden, in to the slavery of the cycle of incarnation from which he became what he now is.