

The Eden Proverb

Research

Gerry L. Folbré III

If the linguists have set an example for the mythologists, they have certainly not done so by chance: comparative linguistics and comparative mythology go together, since language is the mainstay of myth (myths, after all, can exist only through words) and since language is, inversely, informed by myth, which imposes on it a thousand and one traditional ways of viewing the world.

Introduction: Man and Myth, by P. Grimal
Larousse World Mythology, page 14.

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Editor's Preface

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1. Description of the Methods.

The pre-exilic Hebrew story of the Garden of Eden, along with the Homeric Poems, constitute the oldest narratives in written language. One distinction between the two stories is that the Greek Homeric tales can be pronounced due to the presence of vowels whereas the Old Hebrew is absent vocalization and cannot be sounded. There is an absence of vagueness when translating Homer to English since Greek and English are both phonetic languages. But the great chasm between Old Hebrew and English has historically invited translators to take unsound liberties in translating the ancient Hebrew writings.

There are, however, other modern methods which can be used to reach understanding of the vagueness in the Eden text without taking unfounded liberties. One of these methods is to use the notion of approximation made acceptable by modern scientists in the field of Quantum Mechanics and Chaos Theory. This method essentially says that you can define an unknown entity by gathering enough statistical evidence about it from other sources. This inductive method is used in this project to arrive at a more definitive meaning of the term "Adam" as standing for humanity in general. This is diametrically opposed to the traditional accepted meaning of the term as standing for a specific male individual at a specific place in time.

The second method used in the project is to trace, as far as possible, Old Hebrew words back to their verb roots. It is this technique which is used in the analysis of "Eve" tracing the symbolism of the term to the Hebrew "tent-village".

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A third method is to treat paradoxes of the laws of nature as standing for riddles with hidden meanings. Thus the notion of forming with dry dust necessarily leads to an analysis of hidden metaphorical meanings.

2. The Metaphorical Significances.

The significance of the Eden Narrative has been traditionally accepted as a historical account of the origin of mankind. The fallacy of this historical assumption was first set forward in the research of Charles Darwin in the nineteenth century. The metaphorical significance is what is being introduced in this project. The events in the Eden narrative describe an abstraction of the growth of consciousness of the human being and how this consciousness learns to deal with the external world. It is essentially a coming of age story of the human race. This metaphorical interpretation is arrived at from a micro-analysis of the key elements in the Eden narrative.

There is yet a higher level of metaphorical content in the narrative which ties together the collective endeavors of socialized mankind. This meta-metaphor describes the dual methods of process for running human organizations. One choice is the command driven hierarchy of the Garden of Eden before the “fall” where humanity is driven by dictate. The second choice is introduced by the serpent as a voluntarism leading to a non-hierarchal architecture based on knowledge and self determination. The “expulsion” from the Garden of Eden is nothing less than an allegorical symbol for the separation of church and state.

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3. The Historical Significance.

The recent discoveries of the “Gnostic” manuscripts at Nag Hammadi in 1945 opened up the Pandora’s Box on biblical history showing in effect that the Pauline doctrine of western religion including the notion of original sin and the necessity of forgiveness for this sin was not necessarily founded in the original teachings of Christ. In fact, the notion of internal “Gnosticism” or self-knowledge was a major component of early Christian thought. Elaine Pagels of Princeton University has conclusively shown in her three books how this Gnosticism was annihilated during the incorporation of Christianity into the hierarchal Roman Empire which emerged as Catholicism.

The method by which this hierarchal order of the Holy Roman Empire was maintained was through the sublimation of the controlled populace to the guilt of original sin and the necessity to have forgiveness bestowed upon them by the order of bishops in order to enter the kingdom of God. This process is in diametric opposition to the metaphorical intent of the wisdom proverb of the Eden narrative and Gnostic writings and has been largely unbreakable until the present times.

The guilt method of Catholicism was indirectly recognized by the eminent existential philosopher Martin Heidegger with his “Angst” in his landmark work Zein und Zeit published in 1927. But Heidegger still retained the stigma of hierarchism in his admiration of the poet Holderin who held that Gnosticism is still reserved for the poetic and is not generally attainable by humanity at large. The effects of original sin were also

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being addressed by other thinkers of the time including Freud and Jung both of which treated the symptoms rather than the cause. The French philosopher Jean Paul Sartre has taken this problem a step further in his works on ethics and consciousness in his book Being and Nothingness in which he transcends Freud and Jung towards a responsible non-ecclesiastic ethics. This Eden Proverb Research reaffirms Sartre by removing the cause of this illness of humanity and calling for a new self-responsibility of personal existence, a new existentialism guided by the ethics of the five trees metaphor.

A secondary historical benefit of this study and one which is immediately pertinent to the current human condition is the reaffirmation of the democratic process which began over two centuries ago in the American Colonies. This process is the repudiation of the hierarchal model prevailing from Roman Times through the Age of Absolutism in the Eighteenth Century. With the meta-metaphor of the Eden Narrative standing for the separation of powers there is found the judicial branch in the advice of the serpent; the legislative branch in the “tent-village” of Eve; and the executive branch in the model of Adam. The “expulsion” can now be seen as the doctrine of “separation of church and state.”

It is not surprising that the democratic model of the Eden Narrative was conceived in a hunter-gatherer society. It has been recently suspected that the inspiration for the American constitutional model came from the societies of the Iroquois nations which are equivalence to the “tent village” of the Hebrew tribal societies at the time of the writing of the Eden Narrative.

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Thus with the demise of the totalitarian, hierarchal state in the last century the human endeavor has come full circle to its present state and has re-embraced the meta-metaphor of the Eden Narrative giving final and utmost significance to the ancient writings. It is not by accident that Western critical thinking is arriving at this state at this specific point in time and is ready for these metaphors. There has been an accelerated march toward a precipitation of solid thought in the last century. Many of the major physics and mathematical questions of antiquity have been answered and the parallel directions of the philosophical inquiry have moved toward a phenomenological basis away from didacticism. There have been setbacks and corrections as mentioned above but the course is now clear. With a clean slate and the wisdoms to be learned from the translations included in this study a new and hopeful course can be charted for humanity.

David L. Carleton

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Author's Note

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This study has been compiled while exercising every attempt to either eradicate, or at least limit the errors. Chances are, however, errors still remain. For this reason you are cautioned to read this study very carefully, and in fact, perform your own independent study of the subject matter covered in this research. The material covered here in is extremely vast, and in many cases it will be quite foreign to the minds that wish to grasp it. Fortunately, most of the educational sources cited are now readily available to the general public, and the footnotes of this study are equipped with page numbers and, where applicable, section numbers to facilitate the reader's familiarity with the material being covered. A study of material such as this can be neither fully accurate nor even fully complete. There is much remaining to be learned, and there are many conclusions that remain in need of revision.

This author hopes that *The Eden Proverb Research* has been accomplished in enough detail and with few enough errors so that a truly remarkable and awe-inspiring ancient proverb may be glimpsed by the twenty-first century human mind.

August 1 2004

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The Greco-Roman Adam & Eve Story
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The ancient Hebrew folk-tale about Adam and Eve and the Garden of Eden is known in varying degrees to almost everyone. There are those who regard the story of Adam and Eve to be mere nonsense, while others know of the story, but do not give it much thought at all. Most Christians, however, regard the story of Adam and Eve to be the most important piece of literature ever written. To them the Adam and Eve story supposedly describes in detail the “original sin” which plunged all humanity into a world of death and damnation. 1st Corinthians 15:²¹ & ²² states:

²¹ For since by a man *came* death, by a man also *came* the resurrection of the dead.

²² For as in Adam all die, so also in Christ all shall be made alive.

Thus, according to orthodox Christianity, if Adam and Eve had not sinned in the Garden of Eden there would be no reason for the existence of the anthropomorphic God, Jesus Christ.

Regardless of one’s view or understanding of the Adam and Eve story in the Holy Bible, the fact remains that the Eden text—Genesis 2:⁴ thru 3:²⁴—forms the very foundation of one of the world’s most popular and influential religions. This fact alone should be enough to awaken an interest in this ancient piece of literature. For those who speak the Anglo-Saxon language called English, it should be noted that when the Holy Roman Empire conquered much of Europe, the European languages were greatly influenced by the language and religious doctrine of Rome. Consequently, The Story of Adam and Eve—the Eden text—was then and still is at the very foundation of the Holy Roman Empire’s intellectual influence in Europe. Thus, since a language has been, and

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continues to be formed and manipulated by the Eden text and one can only think by using that language, it stands to reason that at many levels the story of Adam and Eve is influencing and manipulating one's thoughts. The idea that your ideas are influenced by this ancient piece of literature should also be a particularly good reason to be interested in the story of Adam and Eve; the Eden text.

Not many people know, however, that the story of Adam and Eve only exists in the Alexandrian Greek Septuagint translation of the Hebrew Eden text. The Greek Septuagint translation of the Hebrew *TORAH Prophesies and Scriptures* was made in the third century BCE. In the Septuagint the Hebrew term עֵדֶן “Eden” is transliterated Εδευ “Edem,” and the personal name Αδαμ “Adam” is translated from the definite article prefixed Hebrew masculine noun אָדָם *ha'adam*= “the human,” or perhaps “the man.” In Hebrew, as in most languages, **a personal name cannot take the “definite article.”** The Old Testament scholars who made the *New Revised Standard Version Bible* translation of the Masoretic *received* Hebrew text knew this to be the case, and so the personal name “Adam” is not a part of their translation of the Hebrew Eden text.¹

This is not the first time that the Greek Septuagint translation of the Hebrew Scriptures has been recognized as being severely flawed. In the *INTRODUCTION* to *Brenton's; The Septuagint with Apocrypha: Greek and English of 1851* it states:

One of the earliest of those writers who mention the **Greek translation of the Scriptures**, speaks also of the **version as not fully adequate**. The Prologue of Jesus the

¹ *NRSV* © 1989: *Adam* is footnoted in Genesis 2:²⁰, 3:^{17 & 21}.

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son of Sirach (written as many suppose B.C. 130) to his Greek version of his grandfather's work, states: "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even *the Law, and the prophecies and the rest of the books differ not a little as to the things said in them.*"²

Due to the fact that both Old and New Hebrew had fallen into disuse by the time the Christian era began, around 50 BCE, the Alexandrian Greek Septuagint "was the common form in which the Old Testament Scriptures had become diffused."³ For this reason, "the Septuagint version [of the Old Testament Scriptures], having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not in making citations from the Old Testament."⁴

The fable-like story of *Αδαμ Adam* and *Ευαν Euan (Eve)* came into popular acceptance with the onset of the Roman-Christian era. In order to substantiate the claim that Jesus Christ was the anthropomorphic manifestation of the Jewish God יהוה אלהים *YHVH 'elohiyim*, the Septuagint's mythical version of what occurred in the Garden of Eden was embraced with great fervor: *Αδαμ Adam* had willfully disobeyed God, and now God has come to humanity in the form of a human being to die and so eradicate the deadly sin perpetrated by *Αδαμ Adam*. From the early writings of St. Paul, to the Nicene Creed where the Roman Emperor Constantine endorsed St. Paul's assertion that Jesus Christ

² LXX pg. iii.

³ LXX pg. iii.

⁴ LXX pg. iv.

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was the anthropomorphic manifestation of God⁵, Orthodox Roman-Christian Doctrine has been founded on the premise that there was a man whose name was Adam in the paradise of Eden, and this Adam deliberately disobeyed God's first commandment.

The Alexandrian Greek Septuagint translation of the Hebrew Eden text is just that, a translation, and not a very accurate one either. To this claim, the LXX

INTRODUCTION states:

Thus, whatever may be our estimate of the defects found in the Septuagint—its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators—there is no reason whatever for our neglecting the version, or not being fully alive to its real value and importance.⁶

In the consonantal, Masoretic *received* Hebrew Eden text there is no reference to the personal name “Adam” or the personal name “Eve.” The context of the Hebrew Eden narrative dictates that all references to the masculine human archetype that is created and animated in Genesis 2:⁷ are prefixed with the definite article; הַ ha = “the.” A personal name cannot take the definite article, and הָאָדָם ha'adam = “the human archetype” appears 20 times from Genesis 2:⁷ thru Genesis 3:²⁴ with all 20 occurrences clearly prefixed by the presence of the definite article; הַ ha = “the.” Therefore, the 3 preposition-prefixed forms, לְאָדָם l'adam (Genesis 2:²⁰ & 3:^{17 & 21}), would be translated

⁵ Romans 8:³ For what the Law could not do, weak as it was through the flesh, God did; sending His own Son in the Likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.

⁶ LXX pg. iv.

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When Genesis 3:²⁰ is translated in this fashion— חַוְּהָ chavah = “**tent-village**”

for she is the **mother** of all חַי “**kinsfolk, inhabitants**”—this clause coincides with

Hebrew grammatical tradition which indicates that “**names of [villages], cities and countries**, including the **Hebrew equivalents for [village], city and country, are feminine [in gender], since they are regarded as the **mothers** of their **inhabitants**.**”¹⁰

The above literal translations of the Hebrew Masoretic text indicates that there is no individual male human being whose personal name is “Adam” and there is no individual female human being whose personal name is “Eve” in the Hebrew Eden narrative. This is the first major contradiction to the Roman-Christian assertion made by St. Paul in 1st Corinthians 15:²¹ & ²². The second principal contradiction to what St. Paul asserts, is the fact that חַאָדָם ha’adam=“**the human archetype**” did not have the **mental capacity to comprehend God’s two-fold command** that was issued in Genesis 2:¹⁶ & 17.

1. חַאָדָם ha’adam=“**the human archetype**” was initially created as a **נֶפֶשׁ חַיָּה** “**breathing brute animal**” in Genesis 2:⁷, with little or no difference between it and the brute animal **נֶפֶשׁ חַיָּה** “**breathing brute animals**” created in Genesis 2:¹⁹.¹¹

¹⁰ GHG pg. 391 § 122 h (a); Ben-Yehuda’s Pocket Hebrew-English Dictionary, © 1961, 1964.

¹¹ “ **נֶפֶשׁ חַיָּה** always of animals” BDB pg. 659 § 2.

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2. The tree of the knowledge of good and evil comes into being in Genesis 2:⁹, and **neither of the human archetypes gains possession of this knowledge until Genesis 3:⁶.**
3. To not know good/right and evil/wrong is clearly described only in Deuteronomy 1:³⁹ **“little ones and children who do not yet know good/right and evil/wrong”** are those children who have not yet reached the age of responsibility; they are innocent.
4. The English term **“reason”** is defined as “the faculty of the human mind which **distinguishes humans from brute animals**, and the faculty of the human mind which enables it to **distinguish between good and evil.**”¹²

According to the established context of the Hebrew Eden text at the time God issues the two-fold command in Genesis 2:^{16 & 17}, אָדָם *ha'adam*= “**the human archetype**” is endowed with the mental capacity of the טָף “**little ones**”¹³ and בְּנֵי “**children**”¹⁴ mentioned in Deuteronomy 1:³⁹ “who do not know at this time good/right and evil/wrong.” Contrary to popular belief both אָדָם *ha'adam*= “**the human archetype**” in Genesis 2:⁷ and the brute animals in Genesis 2:¹⁹ received the “breath of life” directly from God.

1. אָדָם *ha'adam*= “**the human archetype**” in Genesis 2:⁷, and the brute animals in Genesis 2:¹⁹ are referred to by the exact same enclitic phrase: נֶפֶשׁ חַיָּה *nepesh chayah*= “**breathing brute animal**”; the feminine noun נֶפֶשׁ “**1. = that which breathes, the breathing**

¹² UWD © 1952.

¹³ BDB pg. 381/2.

¹⁴ BDB pg. 121 § 2.

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substance or being, the soul.”¹⁵ 2. The נפש becomes a living being: by God’s breathing the breath of life into its flesh; of man Gn 2⁷; by implication of animals also Gn 2¹⁹; and elsewhere in the Hebrew Scriptures נפש חיה *nepesh chayah* is always used to describe animals.¹⁶

2. Genesis 7:²¹ & ²² clearly state: “²¹ And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; ²² of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.”¹⁷

Therefore, האדם *ha’adam*= “the human archetype” did not receive any added mental or psychological attributes when God breathed the breath of mortal life into it.

When animated by the breath of mortal life האדם *ha’adam*= “the human archetype”

became a נפש חיה “a breathing brute animal”¹⁸ with the mental capacity of טף

“little children” who do not know good/right and evil/wrong.¹⁹ The knowledge of

good/right and evil/wrong is possessed by the tree that is in the heart of the garden, as

described in Genesis 2:⁹ and 3:³. Consequently האדם *ha’adam*= “the human

archetype” was not in possession of the knowledge of good/right and evil/wrong at the

time God issues the two-fold command in Genesis 2:¹⁶ & ¹⁷.

¹⁵ *BDB* pg. 659 § 1.

¹⁶ A paraphrased version of *BDB* pg. 659 § 2.

¹⁷ *New American Standard Bible; The Open Bible Edition*, © The Lockman Foundation 1977.

¹⁸ *BDB* pg. 659 § 2.

¹⁹ See Deuteronomy 1:³⁹.

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When read and understood in a reasonable manner, the above evidence proves that אָדָם *ha'adam* = “**the human archetype**” (*Adam*) could not have deliberately disobeyed God’s command at any time in the Hebrew Eden narrative. At the time that God issued the two-fold command אָדָם *ha'adam* = “**the human archetype**” (*Adam*) was not mentally capable of comprehending any part of it.

A text that reads in this contradictory, riddle-like fashion is called a “parable.” The Jesus in the New Testament predominantly speaks in parables. Two of Jesus’ parables speak directly to the Eden parable examined above. While reading the following excerpts from the New Testament, it is important that you keep in mind that the Hebrew masculine noun אָדָם *'adam* is defined: **humankind** (collectively), or **a human being** (male or female).²⁰

Matthew 7:¹ “Do not judge lest you be judged. ² For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”²¹

“You” are אָדָם *'adam* = “**a human being,**” and whom “you” would “**judge**” would be אָדָם *'adam* = “**a human being.**”

Matthew 18:² And He called a child to Himself and set him before them, ³ and said, “Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. ⁴ Whoever then

²⁰ BDB pg. 9 § 1 & 2.

²¹ *New American Standard Bible; The Open Bible Edition, Red Letter Edition*, © The Lockman Foundation 1977: See also Luke 6:^{37 & 38}.

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humbles himself as this child, he is the greatest in the kingdom of heaven.”

Matthew 19:¹⁴ Jesus said, “let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.”²²

טף “**little children**” ובני “**and children**” who do not know good/ right and bad/wrong²³ “do not judge” and are therefore “humble.”

Thus, when אדם ha’adam= “**the human species**” stops judging אדם ha’adam= “**the human archetype**” it will stop judging itself.

When Rome took control of the Jewish-Messiah-Movement in the first few centuries of the Christian era, they made certain that Yehoshua, (**Jesus**), became known as the anthropomorphic manifestation of a god. In this way Rome was able to divert attention away from the wisdom parables which Yehoshua had been espousing, and directed attention toward the Roman Catholic Church. The promise of entering heaven became attached to one’s affiliation with the Roman-Controlled-Church and not the comprehension and understanding of what Yehoshua was saying. Thus, **taking Jesus Christ as your LORD and Savior was all that was needed to insure that you were judged as not only right, but also as righteous.**

God’s Command of Prohibition

²² *New American Standard Bible; The Open Bible Edition, Red Letter Edition*, © The Lockman Foundation 1977: See also Mark 10:¹⁵.

²³ Deuteronomy 1:³⁹ & Genesis 2:^{16 & 17}.

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Roman orthodox Christians, the majority of Christians that are currently in existence, tend to disregard **the red letter text** in the *New American Standard Bible's* New Testament. In fact, moral judgment seems to be the doctrine embraced by most Christian denominations. The very idea that humanity is corrupt and sinful works exceptionally well for those who need to believe that they alone are saved. The alternative position is, however, no one is born sinful and no one needs to be saved. The first commandment of prohibition which יהוה אלהים (God) issued to האדם *ha'adam* in the Garden of Eden has not been fully understood for thousands of years. One cannot abide by a command which you do not yet fully understand.

In order to begin the process of comprehending God's two-fold command which was issued to האדם *ha'adam*= "**the human archetype**" in Genesis 2:^{16 & 17}, knowing the full range of meanings associated with the Hebrew masculine noun traditionally translated "tree," עץ, is extremely important.

עץ botanical tree or trees
עץ wood articles of wood
עץ pole on which bodies of slain criminals and others were exposed; used for executing criminals: gallows. ¹ Greek σταυρος <i>stauros</i> : an upright stake; a cross; the well-known instrument of most cruel and ignominious punishment, borrow-

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¹ BDB pg. 781/2. ²TGL pg. 586.

The warning of “death” associated with God’s “command of prohibition” in Genesis 2:¹⁷ is מות תמות. When emphasized in this repetitive manner מות תמות means: **die as a penalty = be put to death; by human authority, die = be put to a violent death** (Authorized Version, Revised Version *surely die*); of **capital punishment**.²⁴

It becomes relatively evident which עץ (σταυρος *stauros* “**cross**”) is being referred to in Genesis 2:¹⁷. The repetitive verbal phrase מות תמות cannot be referring to what God will do, since no one is put to death in the Eden text and when אדם ’adam does die *he* expires of natural causes, וימת “**and he died**,” in Genesis 5:⁵. Therefore, God’s command of prohibition and warning of death issued in Genesis 2:¹⁷ pertains to what האדם “**the human species**” will do to itself. Furthermore, the 2:¹⁷ command and warning was not given to האדם “**the human archetype**” within the Eden Proverb, it **is** being given to those of us who are reading the Eden Parable, and to those who have the mental capacity to understand it. Proverbs 1:⁶ explains how the Eden Parable needs to be examined:

Interlinear	interpres	Translation	Proverbs 1: ⁶	BHS Masoretic	received Text
ל	הבין	משל	ו	מליצה	להבין משל ומליצה

²⁴ BDB pg. 559/60.

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to understand a proverb and a metaphor	
דברי חכמים [the] words [of the] wise	דברי חכמים
וְ חִידָתָם go together with their riddles.	וְחִידָתָם:

God's command of prohibition pertains to the **cross ת**, which is here being signified by the twenty-second Old Hebrew letter-character called *wT thav*, meaning: "mark." When scribed as the **cross ת** it signifies pain and suffering, but when scribed **T** it is the mark on the forehead which denotes exemption from Judgment.²⁵

The ensuing research into the ancient Hebrew Eden Proverb is designed so that those who wish to can perform their own study of this powerful piece of Hebrew literature.

²⁵ *BDB* pg. 1063.

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Section 4

ABBREVIATIONS

- AHL** *The Analytical Hebrew and Chaldee Lexicon, Originally published by Samuel Bagster & Sons, Ltd., London, 1848; fifth printing in United States of America, 1990 by Hendrickson Publishers, MA.*
- BDB** *Brown, Driver, and Birggs Hebrew and English Lexicon of the Old Testament, Oxford, 1906, reprint 1951.*
- BCE** **Before the Christian Era; also referred to as BC.**
- BHS** *Biblia Hebraica Stuttgartensia, © 1967/77 Deutsche Bibelgesellschaft Stuttgart.*
- CE** **Christian Era; also referred to as AD.**
- GGT** *The Gnostic Gospel of Thomas in The Gnostic Scriptures, © 1987 by Bentley Layton, Published by Doubleday & Co, Inc.*
- GHG** *Gesenius' Hebrew Grammar, Second English Edition 1909, 1910 by A.E. Cowley, © Oxford University Press.*
- GHL** *Gesenius Hebrew-Chaldee Lexicon of the Old Testament, first edition published by Samuel Bagster and Sons, 1847, © 1979 by Baker Books of Baker Book House Co. Grand Rapids MI.*
- IDCB** *Illustrated Dictionary & Concordance of the Bible, © 1989 by G.G. The Jerusalem Publishing House Ltd.*
- IGNT** *Interlinear Greek-English New Testament, © 1981 by Baker Book House Company.*
- JPS** *The Jewish Publication Society Torah Commentary, Genesis בראשית, Commentary by Nahum M. Sarna, © 1989 by the Jewish Publication Society.*

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ABBREVIATIONS

- KJV** *King James Version Holy Bible*
- LWM** *Larousse World Mythology* translated from *Mythologies de la Mediterranee au Gange* and *Mythologies de steppes, des Iles et des Forets* by Patricia Beardsworth; Published by The Hamlyn Publishing Group Limited, © 1965: *Western Semitic Lands: The Idea of the Supreme God*, by A. Caquot—pgs. 85 thru 95.
- LXX** *The Septuagint with Apocrypha: Greek and English; Sir Lancelot C.L. Brenton; Originally published by Samuel Bagster & Sons, London, 1851.* The Septuagint is the Greek translation of the Hebrew Old Testament and of the Hebrew apocryphal books. According to tradition, the translation was completed by seventy (LXX) scholars in Alexandria, Egypt, between 284 and 247 BC. *Regency Reference Library, Zondervan Publishing House, Brand Rapids, Michigan.*
- MA-DAP** **mark of the accusative-definite article prefix: אֲתָהָא**
- NRSV** *New Revised Standard Version Bible with Apocryphal/Deuterocanonical Books*, © 1989 by Division of Christian Education of the National Council of the Churches of Christ in the United States of America.
- TABGenesis** *The Anchor Bible; Genesis, A New Translation With Introduction and Commentary* by E.A Speiser, © by Doubleday & Company, Inc.
- TGL** *Thayer Greek-English Lexicon of the New Testament*, © 1977 by Baker Book House Company.
- UWD** *Unabridged Webster's New Twentieth Century Dictionary*, © 1952.

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Section 5

WORD DEFINITIONS

- adæquationis *adaquation*: the resulting equivalence or equivalent meaning; equal in meaning.
- allegory A figurative sentence or discourse in which the principle subject is described by another subject resembling it in its properties and circumstances. The principle subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker by the resemblance of the secondary to the primary subject.
- androgynous Having the characteristic of both sexes.
- anthropomorphic Resembling human; the representation or conception of Deity under a human form, or with human attributes and affections.
- apocopate To cut off or drop, as the last letter or syllable of a word; shortened by omission of the last letter or syllable; abbreviation by *apocope* (the cutting off or omission of the last letter or syllable of a word).
- archetype The original pattern or model of a work; or the model from which a thing is made; the idea or essence from which an existent thing has been copied. Archetypal: original; constituting a model or pattern.
- bound morpheme A *morpheme* is a meaningful linguistic unit that contains no smaller meaningful parts. In Hebrew a *bound morpheme* is a letter or letters which are attached to words, turning those words into phrases; directing, connecting, enhancing, emphasizing, altering, defining the word to which those *bound morpheme* letters are attached.
- consonant A letter of speech; also meaning, congruous with; consistent with; agreeing; harmony.
- enclitic A word or particle connected with the preceding words so closely as to almost form a part of it.

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- etymology In grammar, that division which treats of the various inflections and modifications of words and shows how they are formed from their simple roots.
- exegesis The exposition or interpretation particularly of Scripture.
- expositor The interpretative translator who conforms more to the modern idea of a translator. This style of translation is oriented towards the reader; seeks to resolve any difficulties in the original text and will shun nonsense renderings; the unit of translation is large (a phrase, sentence or paragraph). © 1990 by Sabastian Brock.
- formative That which serves merely to give form, and is not of the radical or root.
- hermeneutic The science of interpretation, or of finding the meaning of an author's word or phrase, and explaining it to others; exegesis; particularly applied to the interpretation of the Scriptures.
- interlinear Placed between lines previously written or printed; having interpolate (to place between) lines.
- interpres The literal translator who is source text oriented. The translator using this style of translation will pass on any difficulties in the source text, even if the rendering makes nonsense. The unit of translation is small (a word or bound morpheme). © 1990 by Sabastian Brock.
- kethib* כֶּתִיב *kethab*, “mode of writing, character, consonantal letter.” The Masoretic received Hebrew text that is without vowel signs or vocalization marks.
- Masorah The Hebrew orthographic, and traditional “received text” of the Old Testament which has obtained the name of the Masoretic Text.
- Masoretic Text The Hebrew and Aramaic text of the Old Testament fixed with vowel signs and vocalization marks which was generally accepted early in

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WORD DEFINITIONS

the Christian era. The vowel signs and vocalization marks were added by the Masoretes, Jewish scholars of the sixth to the ninth centuries of the Christian era. The Hebrew consonantal letter characters, *kethib*, are generally regarded as being more ancient and reliable than the vowel signs and vocalization marks.

orthographic Correctly spelled; written with the proper letters; pertaining to the spelling of words.

paleography An ancient manner of writing; ancient manuscripts collectively. The art or science of deciphering ancient inscriptions, writings, manuscripts, documents, etc., by knowledge of the characters, signs, and abbreviations used by the writer or sculptors of various nations at different times; the study of ancient writings and inscriptions, and modes of writings. (Paleo-Hebrew, Canaanitish Hebrew, Old Hebrew: these three terminologies refer to the Hebrew script that was extant prior to 586 BCE).

paragogic Those letters in the Semitic languages which, by their addition to the ordinary form of a word, emphasize it or mark some change in the sense.

Preformative A formative letter at the beginning of a word.

prose The ordinary language used by humans in speaking and writing.

proverb An established principle received as true that is enigmatical; an oracular (obscure; ambiguous) or allegorical saying of the wise that requires interpretation.

qerê אָרָא *qara'* "to read aloud." The Masoretic received Hebrew text that is with vowel signs and vocalization marks.

script For the purpose of this study the term *script* here denotes the twenty-two Hebrew consonantal letter characters void of vowels signs and vocalization marks. The twenty-two Hebrew consonantal letter characters are generally regarded as being a "syllabary" (each letter being a word-syllabic sign), and not entirely a phonetic "alphabet." Although five of the

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Hebrew consonants may initiate a vowel-like sound, two of these consonants do not have an equivalent sound in English. Thus, the terms “*script*,” “*written script*” or “*writing system*” are used when referring to all or part of the twenty-two Hebrew consonantal letter characters which are employed in the composition of the Masoretic Text.

substantive A noun or name; the part of speech which expresses something that exists, either material or immaterial.

syncopate To contract, as a word, by taking one or more letters or syllables from the middle. A retrenchment (removing) of one or more letters or syllables from the middle of a word.

syntax In grammar, the construction of sentences: the due arrangement of words in sentences, according to established usage.

Tetragrammaton Among several ancient nations, the name of the mystic number four which was often symbolized to represent the Deity, whose name was expressed by four letters. For example: יהוה YHVH; the unutterable name of the Hebrew’s plural God אלהים Elohim.

tidings News, advice, information, intelligence; account of what has taken place, and was not before known.

transliterate To represent, as a letter or word, in the alphabetical characters of another language. The act of *transliterating* is called *transliteration*.

vernacular Normal speech; the normal spoken form of a language.

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Section 6 **The Hebrew Language & Script**

The principal reference for the following three paragraphs is *The World Book Encyclopedia* © 1978, USA, by World Book—Childcraft International, Inc.; **H Volume 9** pgs. 153/4.

Hebrew is one of the world's oldest living languages. It is read from right to left. Hebrew is a dialect of Canaanitic, an early branch of the Semitic Languages. The oldest Hebrew writing system was identical to that of the twenty-two consonantal writing system used by the Canaanites. Paleo-Hebrew, a.k.a. Old Hebrew, did not take on its own national character until around 850 BCE. However, Hebrew as a language has probably been spoken since 2000 BCE. Scholars have evidence of this from inscriptions discovered at Ras Shamrah, the ancient city of Ugarit, on the coast of northern Syria.

The first important period in the development of Hebrew came before the Jews were taken into exile in Babylonia in 586 BCE. Much of the Hebrew Bible was written during this time. Further developments took place after the exile, when the Hebrew Bible was completed. During this period, Aramaic became the spoken and literary medium of the Jews in Palestine, and Alexandrian Greek for Hellenistic Jews as those in Egypt.

Most Hebrew words stem from “*stems*” or “*roots*” and most of these are verbs which have three letters. The words are built by adding prefixes and suffixes as well as changes in vocalization. Hebrew is a language and script which is excellent for storytelling, proverbs, and poetry. Its lack of adjectives and adverbs, however, make it difficult to express ideas in Hebrew.

Other references consulted in composing the above three paragraphs are; *The Alphabet Effect*, © 1986 by Robert K. Logan; *A study of Writing* by I. J. Gelb, © 1952 The University of Chicago Press; *The Loom of Language* by Frederick Bodmer, © 1944 by W. W. Norton & Company, Inc..

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Section 6 **The Hebrew Language & Script**

Hebrew Consonants

Old Hebrew	New Hebrew	English Name	Transliteration	Numerical Value
1. a	א	'aleph	' (silent)	1
2. b	ב	bet	b	2
3. g	ג	gimel	g	3
4. d	ד	dalet	d	4
5. h	ה	he	h	5
6. w	ו	vau; or vaw	v, or w	6
7. z	ז	zayin	z	7
8. f	ח	chet	ch	8
9. y	ט	tet	t	9
10. k	י	yodh	y	10
11. l	כ	kaph	k	20
12. m	ך	kaph final		
	ל	lamed	l	30
13. n	מ	mem	m	40
14. s	ם	mem final	m	
15. [נ	nun	n	50
16. p	ן	nun final	n	
	ס	samek	sz	60
17. x	ע	'ayin	' (silent)	70
18. q	פ	pe	p	80
19. r	ף	pe final	ph	
20. v	צ	tzade	tz	90
21. t,T	ץ	tzade final	tz	
	ק	qoph	q	100
	ר	resh	r	200
	ש	shin	sh	300
	ש	sin	s	
	ת	tav or thav	t, or th	400

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Traditional Interlinear & NRSV Translation

Genesis 2:⁴—3:²⁴ / בראשית ב:ג—ג:כד

New Revised Standard Version Bible (NRSV)

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 7-A

CONVENTION

The following Traditional Interlinear Translation of Genesis 2:⁴ – 3:²⁴ is specifically designed as an aid to *The Eden Proverb Research*. This aid is a table-formatted interlinear English traditional translation of the Masoretic Hebrew text. The Hebrew term *masora*, מסר meaning, “to hand on,” is not found in the Old Testament, and is therefore suspected to be of late origin. The Masorah text is the manuscript which has been transmitted with rigid uniformity. It is still regarded as the *received* text of the Old Testament and has retained the name of the Masoretic Text.¹

For the purpose of this study only the *kethib* consonantal Hebrew letters of the Masoretic Text are shown. The vowel signs and vocalization marks have been removed from the Masoretic Text as they are less ancient and reliable than the consonants. The vowel signs and vocalization marks were added by Jewish scholars in the sixth to the ninth centuries of the Christian Era. The Masoretic Text, shown in *kethib* consonantal Hebrew text, appears at the right side of the following table-format. The *Traditional Interlinear Translation* of the Hebrew text is shown on the left side of the table-format, and below it, preceded by the verse number designation, is the *NRSV* version of that same Masoretic Text.

¹ *GHG* pg. 18, 19 § 3 b, c.

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Traditional Interlinear & NRSV Translation

Genesis 2:⁴—3:²⁴ / בראשית ב:ג—ז

New Revised Standard Version Bible (NRSV)

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 7-A

CONVENTION

Hebrew is read from right to left. English is read from left to right. The Hebrew is shown on the right side of the tables, and is read from right to left. The *Traditional Interlinear Translation* is shown on the left side of the tables, and is read from left to right. Since Hebrew is read from right to left, and English is read from left to right, certain Hebrew bound morpheme consonants that are either prefixes or suffixes in the Masoretic Text are rendered individually with their English translation directly beneath them. For example, the opening clause of Genesis 2:⁷ appears:

Read left to right	left to right Read
<p>7. ו י יצר יהוה אלהים את־הָ</p> <p style="text-align: center;">↓ ↓ ↓ ↓ ↓ ↓</p> <p>אדם</p> <p>and he formed YHVH Elohim the human</p>	<p>ו י יצר יהוה אלהים</p> <p style="text-align: center;">↓ ↓ ↓ ↓ ↓ ↓</p> <p>את־הָאדם</p> <p>formed he and</p>
<p>7. then the LORD God formed man</p>	

When a line__ is added to the Hebrew in the Interlinear Translation the line __ signifies the Hebrew consonants which are rendered elsewhere in the Interlinear Translation.

The *New Revised Standard Version Bible's* translation of the Hebrew verses being studied is preceded by the verse number designation, and is below the *Traditional*

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Traditional Interlinear & NRSV Translation

Genesis 2:⁴—3:²⁴ / בראשית ב:ג—ג:כד

New Revised Standard Version Bible (NRSV)

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 7-A

CONVENTION

Interlinear Translation on the left side of the tables. The *New Revised Standard Version Bible* speaks of its own translation in this fashion: “Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, ‘As literal as possible, as free as necessary.’ As a consequence, the New Revised Standard Version (NRSV) remains essentially a literal translation.”²

² NRSV, *To The Reader*, pg. v.

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Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

Genesis 2:4 & 5

- ד. אלה תולדות
These generations
השמים והארץ
the heavens and the earth
בהבראם
when they were created.
ביום עשות יהוה אלהים
in day he made YHVH Elohim (God)
ארץ ושמים :
earth and heavens.
4. These are the generations of the heavens and the earth when they were created.
In the day that the LORD God made the earth and the heavens.
- ה. וכל שיח השדה
When all plants the field
טרם יהיה בארץ
not yet they be in earth
וכל-עשב השדה
and all herbage the field
טרם יצמח
not yet they sprout
כי לא המטיר יהוה אלהים
for not he caused rain YHVH Elohim (God)
על-הארץ
upon the earth
ואדם אין
and anyone was nonexistent
לעבד את-האדמה :
to work/till the ground.
5. When no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground;

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Traditional Interlinear & NRSV Translation

Genesis 2:⁴—3:²⁴ / ג:ג—ז:בִּרְאשִׁית

Section 7-B

Genesis 2:^{6 & 7}

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / Genesis 2:4—3:24

Section 7-B

6.	ו	אד	י	עלה	מִן־	ה	וּאֵד יַעֲלֶה מִן־הָאָרֶץ
	אֶרֶץ						
	but	a stream	it	ascends	from	the earth	
	ו	השקה	את־	כל־			והשקה את־כל־
	and	waters/irrigates	the	whole/entire			
		פני־	ה	אדמה :			פני־האדמה :
	face/surface	the	ground.				

6. But a stream would rise from the earth, and water the whole face of the ground—

7.	ו	י	יצר	יהוה	אלהים	וַיִּצַר יְהוָה אֱלֹהִים
	אֱדָם	את־האדם				
	then	he formed	YHVH	Elohim (God)		
	אדם	את־האדם	ה	את־	האדם ¹	את־האדם
	man					
	עפר	מִן־	ה	אדמה		עפר מִן־הָאָדָמָה
	dust	from	the	ground		
	ו	י	פח	ב	יו	אֶפְ (י) וַיִּפַּח בְּאַפָּיו
	and	he	breathed	in	his/its	nostrils
	נְמִשְׁתַּ	חיים				נְשִׁמַת חַיִּים
	breath	mortal life				
	ו	י	הי	ה	אדם	וַיְהִי הָאָדָם
	and	he	became	the	man	
	ל	נֶפֶשׁ חַיָּה :				לְנֶפֶשׁ חַיָּה :
	into	a living being.				

7. then the LORD God formed **man**¹ from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being..

¹ At the very least אֱדָם should be translated “**the human**,” or perhaps “**the man**.”

Genesis 2:8 & 9

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 7-B

8.	ו	י	טע	יהוה	אלהים	ח.	ויטע יהוה אלהים
	And	he	planted	YHWH	Elohim (God)		
	גן	ב	עדן	מקדם			גן־בעדן מקדם
	garden	in	Eden	east			
	ו	י	שם	שם	אדם		וישם שם את־האדם
	and	he	put	there	the man		
	אשר		יצר	:			אשר יצר :
	which		he had	formed.			

8. And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.

9.	ו	י	צמח	יהוה	אלהים	ט.	ויצמח יהוה אלהים
	And	he	made to grow	YHVH	Elohim (God)		
	מן־	ה	אדמה	כל־	עץ		מן־האדמה כל־עץ
	from	the	ground	every	tree		
	נחמד	ל	מראה				נחמד למראה
	pleasant	to	see				
	ו	טוב	ל	מאכל			וטוב למאכל
	and	good	for	food			
	ו	עץ	ה	חיים			ועץ החיים
	also	tree	the	life (for ever)			
	ב	תוך	ה	גן			בתוך הגן
	in	midst	the	garden			
	ו	עץ	ה	דעת	טוב	ו	ועץ הדעת טוב ורע :
	רע	:					

and tree the knowledge good and evil.

9. Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / Genesis 2:4—3:24

Section 7-B

Genesis 2:10, 11 & 12

10. י. ונהר יצא מעדן
 מ צא י נהר ו
 עדן
 Then a river it flows out of Eden
 גן ה את השקות ל
 to water/irrigate the garden
 ו פרד י שם מ ו
 היה
 and from there it divides and becomes
 ל ראשים ארבעה :
 regarding four heads/beginnings.
10. A river flows out of the Eden to water the garden, and from there it divides and becomes four branches.
11. יא. שם האחד פישון
 פישון אחד ה שם
 Name the first Pishon
 את הסבב הוא
 it goes around near
 חוילה ה ארץ כל-
 the entire/whole land the Havilah
 : זהב ה שם אשר-
 where there the gold.
11. The name of the first is Pishon, it is the one that flows around the whole land of Havilah where there is gold.
12. יב. וזהב הארץ
 ארץ ה זהב ו
 and gold the land
 שם טוב ההוא
 it is good there
 הבדלח ואבן השהם ה אבן ו בדלח ה
 :
 the bedolach and stone the shoham.
12. and the gold of that land is good; bdellium, and onyx stone are there.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

Genesis 2:^{13, 14 & 15}

13.	ו	שם	ה	נהר	ה	ושם־הנהר
	and	name	the	river		
				ה		השני גיחון
				ה		
	the	second		gichon		
				הוא		הוא הסובב את
				את		
	it	encompasses		near		
				כל־		כל־ארץ כוש :
				ארץ		
	the	whole		land		kush.

13. The name of the second river is Gihon; it is the one that flows around the whole land of Cush.

14.	ו	שם	ה	נהר	ה	ה	ושם הנהר השלישי
	and	name	the	river	the	third	
				שלישי			
				ההלך			חדקל הוא ההלך
				הוא			
	chideqel/Tigris	it		which goes			
				קדמת			קדמת אשור
				אשור			
	eastward			ashur/Assyria			
				הוא			והנהר הרביעי הוא
				רביעי			
				ה			פרת :
				נהר			
	and	the		river	the	fourth	it
				פרת			pherat/Euphrates

14. The name of the third river is Tigris, which flows east of Assyria, and the fourth river is the Euphrates.

15.	ו	י	קח	יהוה	אלהים	טו	ויקח יהוה אלהים
	then	he	took	YHVH	Elohim (God)		
				את־			את־האדם
				ה			
				אדם			
				ה			
	the			man			
				ו			וינחהו בגן־עדן
				י			
				נחה			
				ו			
				ב			
				גן־			
	and	he	put	him	in	garden	Eden

Research

Traditional Interlinear & NRSV Translation

בראשית ב: 7—ג: 24 / 2: 4

Section 7-B

לשמר ולשמרה : שמר ל ו ה עבד ל
 ה :
 to till it and to keep it.

15. The LORD God took the man and put him in the garden of Eden to till it and keep it.

Genesis 2: 16, 17 & 18

16. ויצו יהוה אלהים טז ויצו יהוה אלהים
 and he lays charge YHVH Elohim (God)
 על-האדם לאמר על-האדם לאמר
 upon the man in regard to saying
 ת אכל גן ה עץ-כל מ תאכל :
 from every tree the garden eat you may¹ eat.

16. And LORD God commanded the man. “You may freely¹ eat of every tree of the garden; ¹. The English term “may” is not congruent with a “Command.”

17. יז ומעץ הדעת יז ומעץ הדעת
 but from tree the knowledge
 טוב ורע טוב ורע
 good and evil
 לא תאכל ממנו ו מן מ אכל ת לא
 not you eat from a portion it
 כי ביום אכלך מ אכלך
 מן ו כי
 for in day you eat from a portion it
 מות תמות : מות תמות :
 die you shall die.

17. “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

18. ויאמר יהוה אלהים ית ויאמר יהוה אלהים
 then he said YHVH Elohim (God)
 לא-טוב היות לא-טוב היות

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

not good it is		
ה אדם ל ו בד		האדם לבדו
the man regarding him being alone		
א ל עשה-ו		אעשה-לו
I will make for him		
עזר כ נגד ו		עזר כנגדו :
a helper as corresponding to him.		

18. Then the LORD God said, “It is not good that the man should be alone. I will make him a helper as his partner.”

Genesis 2:^{19 & 20}

19. ו יצר יהוה אלהים		יט. ויצר יהוה אלהים
so he formed LORD Elohim (God)		
מִן־הָאָדָמָה		מִן־הָאָדָמָה
out of the ground		
כָּל־חַיַּת הַשָּׂדֶה		כָּל־חַיַּת הַשָּׂדֶה
every animal the field		
וּשְׁמַיִם הָעוֹף כָּל־אֵת וְ		וְאֵת כָּל־עוֹף הַשָּׁמַיִם
and together with every bird the air		
וַיְבִיא אֱלֹהֵי אָדָם הַאֱלֹהִים		וַיְבִיא אֱלֹהֵי אָדָם
and he brought them unto the man		
לְרִאֲוֹת לְמַה־יִּקְרָא לָהֶם		לְרִאֲוֹת לְמַה־יִּקְרָא לָהֶם
to see what he would call regarding them		
וְכָל־אֲשֶׁר יִקְרָא לָהֶם		וְכָל־אֲשֶׁר יִקְרָא לָהֶם
and all that he called regarding them		
הָאָדָם נֶפֶשׁ חַיָּה		הָאָדָם נֶפֶשׁ חַיָּה
the man living creature		
וְשֵׁם הָאָדָם		וְשֵׁם הָאָדָם
that was its name.		

19. So out of the ground the LORD God formed every animal of the field, and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

20. ו יקר אדם ה		כ. ויקרא האדם
and he gave the man		
שמות ל כל-ה בהמה		שמות לכל-הבהמה

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / Genesis 2:4—3:24

Section 7-B

names	to	all	the	cattle		
ו	ל	עוף	ה	משים		ולעוף השמים
and	to	birds	the	air		
ו	ל	כל	חית	ה	שדה	ולכל חית השדה
and	to	every	animal	the	field	
ו	ל	אדם	לא-	מצא		ולאדם לא-מצא
but	for	the	man	not	found	
		עזר	כ	נגד	ו_ :	עזר כנגדו :
a	helper	as	corresponding	to	him.	

20. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

Genesis 2:21 & 22

The Dream Time

21.	ו	י	פל	יהוה	אלהים	כא_	ויפל יהוה אלהים
	so	he	caused to fall	YHVH	Elohim (God)		
			תרדמה	על-	ה	אדם	תרדמה על-האדם
	deep	sleep	upon	the	man		
	ו	י	ישן				ויישן
	and	he	slept				
	ו	י	קח	אחת	מ	יו_	ויקח אחת מצלעתיו
			צלעת				
	then	he	took	one	from	his	ribs ¹
	ו	י	סגר	בשר	נה_		ויסגר בשר תחתנה :
			תחת:				
	and	he	closed up	flesh	its	place.	

21. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs¹ and he closed up its place with² flesh. .

¹. Hebrew term translated “ribs” is not used in the Old Testament to describe a human rib; and both male and female human rib cages have an identical number of ribs.

². The English term “with” is not translated from the Hebrew text.

22.	ו	י	בן	יהוה	כב_	ויבן יהוה אלהים
			אלהים			

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

and he built/made	YHWH	Elohim (God)	
את־	ה	צלע	אשר־ לקח
with the rib		which	he had taken
מִן־	ה	אדם	מִן־הָאָדָם
from the man			
ל		אשה	לְאִשָּׁה
into a woman			
ו	י	בא	הּ
and he brought	her	unto	וַיְבִיאָהּ אֵלַיִם
ה	אדם :		הָאָדָם :
the man.			

22. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

Genesis 2:23 & 24

23.	ו	י	אמר	ה	אדם	כג. ויאמר האדם
	then he	said	the	man		
	זאת		הפעם			זאת הפעם
	this one		now at length			
	עצם	מ	י	עצמי		עצם מעצמי
	bone	from	my	bone		
	ו	בשר	מ	י	בשר	ובשר מבשרי
	and flesh	from	my	flesh		
	ל		זאת			לזאת
	regarding		this one			
	י		קרא	אשה		יקרא אשה
	he/it	shall be called		woman		
	כי	מ	איש			כי מאיש
	for	out of	man			
	ה		לקח	זאת :		לקחה־זאת :
	she	was taken	this one.			

23. Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman for out of Man this one was taken.”

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

- | | | |
|-----|--|--------------------------|
| 24. | כֵּן עַל־ | כַּדַּ עַל־כֵּן |
| | upon these conditions | |
| | י עִזַּב אִישׁ | יֵעִזֵּב־אִישׁ |
| | he will leave a self-existent | |
| | אֶת־ וְ אָבִי וְ אֶת־ וְ | אֶת־אָבִיו וְאֶת־אִמּוֹ |
| | אִמּוֹ | |
| | its father and its mother | |
| | וְ דָבַק בְּ וְ אִשְׁתּוֹ | וְדָבַק בְּאִשְׁתּוֹ |
| | and cleave with his wife | |
| | וְ וְ הֵי לְ בָשָׂר | וְהָיוּ לְבָשָׂר אֶחָד : |
| | אֶחָד : | |
| | and they will be in regard to flesh/being one. | |
24. Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Genesis 2:25 & 3:1

- | | | |
|-----|-------------------------------------|---------------------------------|
| 25. | וְ וְ יֵהִי שְׁנֵיהֶם עֶרְוִים | כֶּה וְהָיוּ שְׁנֵיהֶם עֶרְוִים |
| | and they were the two of them naked | |
| | הָ אִשְׁתּוֹ וְ אָדָם הָ | הָאָדָם וְאִשְׁתּוֹ |
| | the man and his wife | |
| | וְ לֹא יִתְבַּשְׂשׁוּ : | וְלֹא יִתְבַּשְׂשׁוּ : |
| | but not either of them ashamed. | |
25. And the man and his wife were both naked, and were not ashamed.

בראשית ג/ג Genesis Chapter 3

The Dream-Time Continues

- | | | |
|----|----------------------------|-----------------------------|
| 1. | וְ הָ נָחַשׁ הָיָה עָרוֹם | א. וְהַנְּחַשׁ הָיָה עָרוֹם |
| | now the serpent was crafty | |
| | מְ כָל חַיַּת הַשָּׂדֶה | מְכַל חַיַּת הַשָּׂדֶה |

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

surpassing	all	creatures	the	field	
אשר	עשה	יהוה	אלהים	אשר	עשה יהוה
which	he	made	YHVH	Elohim (God)	אלהים
ו	י	אמר	אל-	ה	אשה
אף					ויאמר אל-האשה אף
and	it	said	unto	the	woman
כי	אמר	אלהים	לא		כי-אמר אלהים לא
that	he	said	Elohim (God)	not	
ו	ת	אכל	מ	כל	עץ
ה					ה
גן :					תאכלו מכל עץ הגן :
you (plural)	eat	from	all	trees	the
					garden?

1. Now the serpent was more crafty than any wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden’?”

Genesis 3:2,3 & 4

2.	ו	ת	אמר	ה	אשה	ב.	ותאמר האשה
	and	she	said	the	woman		
	אל-	ה	נחש	מ	פרי		אל-הנחש מפרי
	unto	the	serpent	from	fruit		
	עץ-	ה	גן	נ	אכל :		עץ-הגן נאכל :
	trees	the	garden	we	may	eat.	

2. We may eat of the fruit of the trees in the garden;

3.	ו	מ	פרי	ה	עץ	ג.	ומפרי העץ
	but	from	fruit	the	tree		
	אשר	ב	תוך-	ה	גן		אשר בתוך-הגן
	which	in	midst/middle	the	garden		
	אמר	אלהים	לא				אמר אלהים לא
	he	said	Elohim (God)	not			

Research

Traditional Interlinear & NRSV Translation

Genesis 2:4—3:24 / בראשית ב:ז—ג:כד

Section 7-B

- | | |
|---|---|
| <p>וּ תְּאָכְלוּ מִן הַלֶּחֶם אֲשֶׁר אֶתְּנֶה לָּכֶם מִן עֵץ הַגָּדֵן וְלֹא תִגְעוּ בּוֹ וְלֹא תִמָּוֹתוּן :</p> <p>lest you (plural) shall die.</p> <p>3. “But God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’”</p> <p>4. וְנֹחַשׁ הָאֵל אָמַר יְיָ אֱלֹהֵי הָאִשָּׁה אֲלֵהָ לֹא תִמָּוֹתוּן :</p> <p>but it said the serpent unto the woman not die you (plural) die.</p> <p>4. But the serpent said to the woman, “You will not die;”
 ¹Paragogic letter of emphasis ׀ is not translated.</p> | <p>תאכלו ממנו
ולא תגעו בו
פן־תמתון :</p> <p>דַּ וַיֹּאמֶר הַנְּחָשׁ
אֶל־הָאִשָּׁה
לֹא־מוֹת תִּמָּוֹתוּן :</p> |
|---|---|

Genesis 3:5 & 6

- | | |
|--|--|
| <p>כִּי יָדַע אֱלֹהִים וְכִי תֹאכְלוּ מִן עֵץ הַיָּדָע וְעֵינֵיכֶם יִפְתָּחוּ וְהִיתֶם כְּאֱלֹהִים וְיָדַעְתֶּם טוֹב וָרָע :</p> <p>for he knows Elohim (God) that in day you (plural) eat from portion it then you (plural) will open your (plural) eyes and you (plural) will become as judges knowing good and evil.</p> <p>5. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”</p> | <p>הַ כִּי יָדַע אֱלֹהִים
כִּי בַיּוֹם אֲכַלְכֶם מִן הַלֶּחֶם אֲשֶׁר אֶתְּנֶה לָּכֶם וְעֵינֵיכֶם יִפְתָּחוּ וְהִיתֶם כְּאֱלֹהִים יָדַעְתֶּם טוֹב וָרָע :</p> |
|--|--|

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24 Genesis

Section 7-B

6. וַיִּרְאֵהּ אִשָּׁה הַרְאָה כִּי
 so she saw the woman that
 טוֹב הָעֵץ לְמַאֲכָל
 good the tree regarding food
 וְכִי תְאוּהָהּ הוּא לְעֵינַיִם
 and that a delight it was regarding dual eyes
 וְנִחְמַד הָעֵץ לְהִשְׁכִּיל
 and desirable the tree regarding being circumspect
 וְתָקַח מִפְּרִי הָעֵץ וְאָכַל
 so she took from its fruit and she ate
 וְתָתַן גַּם לְאִשְׁתָּהּ
 and she gave also to her husband
 וְהָאָדָם וְהָאִשָּׁה אָכְלוּ
 with her and he ate.

6. So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.

Genesis 3:7 & 8

7. וַיִּפְקְחוּ עֵינֵיהֶם
 then opened their eyes both them
 וַיֵּדְעוּ כִּי עֲרֹמִם הֵם
 and they knew that naked they were
 וַיִּתְּפוּ עָלֵהּ תְּאֵנָה
 and they sewed leafage fig-tree
 וַיַּעֲשׂוּ לָהֶם חֲגָרֹת
 and they made for them protective belts.

7. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

8. תַּ וַיִּשְׁמְעוּ אֶת־קוֹל־
 and they heard the sound
 יהוה אלהים מתהלך
 YHVH Elohim (God) walking
 בַּגֶּן לְרוּחַ הַיּוֹם
 in garden at wind the day
 וַיִּתְחַבֵּא אָדָם
 and he hid the man
 וְאִשְׁתּוֹ מִפְּנֵי
 and his wife from presence
 יהוה אלהים
 YHVH Elohim (God)
 בְּתוֹךְ עֵץ הַגֶּן :
 in midst trees the garden.
 8. They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:9, 10 & 11

9. טַ וַיִּקְרָא יְהוָה אֱלֹהִים
 but he called YHVH Elohim (God)
 לְאָדָם וַיֹּאמֶר לוֹ
 unto the man and he said to him
 אַיִךְ :
 where are you
 9. But LORD God called to the man, and he said, “Who are you?”
 יִ וַיֹּאמֶר אֶת־קוֹלְךָ
 and he said the your sound
 שָׁמַעְתִּי בַגֶּן
 I heard in garden
 10.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24 Genesis

Section 7-B

ו	א	ירא	כי	עירם	אנכי	ואירא כי עירם אנכי
and I	was	afraid	for	naked	I am	
ו	א	חבא :				ואחבא :
and I	hid.					

10. He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

ו	י	אמר	מי	הגיד	לך	יא. ויאמר מי הגיד לך
and he	said	who	told	to	you	
כי		עירם	אתה			כי עירם אתה
that	naked	you	were			
ה	מן	ה	עץ	אשר	ך	המן העץ אשר צויתך
the	portion	the	tree	which	you	were
ל	בלתי	אכל	מ	מנ	ו	ת
אכל :						בלתי אכל ממנו אכלת :
to	not	eat	from	portion	it	you
did	eat?					

11. He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

Genesis 3:12, 13 & 14

ו	י	אמר	ה	אדם		יב. ויאמר האדם
and he	said	the	man			
ה	אשה	אשר	נתת			האשה אשר נתתה
the	woman	which	you	gave		
עמד	י	הוא	ה	נתנ	ל	עמדי הוא נתנה לי
י						
to	be	with	me	it	was	she
who	gave	to	me			
מן	ה	עץ	ו	אכל :		מן העץ ואכל :
from	the	tree	and	I	did	eat.

12. The man said, "The woman whom you gave to be with me, she gave me

The word **fruit** does not exist in verse 12.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

fruit from the tree, and I ate.

13. יג. ויאמר יהוה אלהים
 then he said YHVH Elohim (God)
 לאשה מה-זאת עשית
 ל_ ית זאת מה- אשה עש
 to the woman what is this you have done
 ותאמר האשה
 אשה ה אמר ת ו
 and she said the woman
 הנחש השיאני ואכל :
 ו ני השיא נחש ה : אכל
 the serpent deceived me and I did eat.

13. Then the LORD God said to the woman, “what is this that you have done?” The woman said, “The serpent tricked me, and I ate.

14. יד. ויאמר יהוה אלהים
 and he said YHVH Elohim (God)
 אל-הנחש כי עשית
 עש ית כי נחש ה אל-
 זאת
 unto the serpent because you have done this
 ה כל- מ אתה ארור
 מכל-הבהמה
 בהמה
 cursed you are surpassing all the animals
 שדה ה חית כל מ ו
 ומכל חית השדה
 and surpassing all creatures the field
 על-גחונך תלך
 תל גחנ_ גחנ_ על-
 upon your serpents belly you will go
 ועפר תאכל כל-ימי חיך
 ימי כל- אכל ת עפר ו
 :
 and dust you will eat all days your life.

14. The LORD God said unto the serpent, “Because you have done this cursed you are among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life.

Genesis 3:15 & 16

15. טו. ואיבה אשית בינך
 בין_ אשית א איבה ו
 —
 and enmity I will put between you
 ובין האשה ובין
 בין ו אשה ה בין ו
 זרע
 זרע
 and between the woman and between your seed

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 7-B

זרע	ה	בין	ו	ובין זרעה
and	her	seed		
ראש	ך	שופ	י	הוא ישופך ראש
he	will	strike	your	head
נו	שופ	ת	אתה	ואתה תשופנו עקב
and	you	will	strike	his
		heal.		:

15. I will put enmity between you and the woman, and between you offspring, and hers; he will strike your head, and you will strike his heel.”

אמר	אשה	ה	אל-	טז. אל-האשה אמר
unto	the	woman	he	said
רבה	א	רבה		הרבה ארבה
greatly	I	will	increase	
ך	עצבו	ו	ך	הר
your	pangs	and	your	conception
ב	עצב	ת	לדי	בנים
in	pain	you	shall	bring forth
children				
ו	אל-	ך	איש	ך
and	unto	your	husband	you
will	desire			
ו	הוא	י	משל	ך
and	he	shall	rule	over
you.				

16. To the woman he said, “I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”

Genesis 3:17 & 18

כי	אמר	אדם	ל	ו	יז. ולאדם אמר כי
and	to	the	man	he	said
because					
ך	קול	ל	שמע	ת	אשת
ך	קול	ל	שמע	ת	אשתך
you	heeded	to	the	voice	your
wife					

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

ו	ת	אכל	מן	ה	עץ	ותאכל מן־העץ
and	you	did eat	portion	the	tree	
אשר	ך	צויתי	ל			אשר צויתך לאמר
אמר						
which	you	were commanded	in regard to	saying		
לא	ת	אכל	מ	מנ	ו	לא תאכל ממנו
not	you	eat	from	portion	it	
ה	ארור	ה	אדמה	ה	בעבור	ארורה האדמה
ך						בעבורך
it	is	cursed	the	ground	because of	you
ב	עצבון	ת	אכל	נה		בעצבון תאכלנה
in	toil	you	will eat	of it		
כל	ימי	ך	חיי	:		כל ימי חייך :
all	days	your	mortal	life.		

17. And to the man he said, “Because you have listened to the voice of you wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all days of you life;

18.	ו	קוץ	ו	דרדר	ית	וקוץ ודרדר
	and	thorns	and	thistles		
	ת	צביח	ל	ך		תצמיח לך
	she	will sprout	for	you		
	ו	ת	אכל	את־	עשב	ה
					שדה	השדה
					ואכלת את־עשב השדה	השדה
					:	:
	and	you	will eat	the	herbage	the field.

18. “thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

Genesis 3:19, 20 & 21

19.	ב	זעת	ך	אפי	ת	אכל	ט	בזעת אפיך תאכל
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Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24 Genesis

Section 7-B

לחם

by sweat your face you shall eat bread/food

עד שיבֹּרַךְ אֲדָמָה הִיא אֶל־שׁוֹבְךָ עַד
until you return unto the ground

לֶקַח מִן־מְנוּחֹתֶיךָ לֶקַח
for out of portion it you were taken

כִּי־עֹפָר אַתָּה עֹפָר כִּי־
for dust you are

וְעַד־עֹפָר אֲלֶיךָ וְעַד־
and unto dust you will return.

עד שיבֹּרַךְ

אל־הָאֲדָמָה

כי ממנו לקחת

כי־עפר אתה

וְאֶל־עֹפָר תֵּשׁוּב :

19. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return ”

20. וַיִּקְרָא יְהוָה אֶת־שֵׁם אָדָם הַזֶּה קַיִן
and he called the man name

וְהָיָה כִּי־יִשָּׂא אִשָּׁתוֹ חַוָּה
his wife Eve¹ because she

כִּי־חַיָּה אִמָּה לְכָל־חַיִּים
was mother all living

כַּ וַיִּקְרָא הָאָדָם

שֵׁם

אִשְׁתּוֹ חַוָּה כִּי הוּא

הִיְתָה אִמָּה לְכָל־חַיִּים :

20. The man named his wife Eve¹, because she was the mother of all living.

¹ In Heb *Eve* resembles the word for *living*

21. וַיַּעַשׂ יְהוָה אֱלֹהִים אֱלֹהִים
and he made YHWH Elohim (God)

לְאָדָם
for the man

וְלְאִשְׁתּוֹ לְאָדָם
and for his wife

וַיַּלְבֵּשׁ יְהוָה אֱלֹהִים
garments skin and he clothed them.

כַּ וַיַּעַשׂ יְהוָה אֱלֹהִים

לְאָדָם

וְלְאִשְׁתּוֹ

כְּתֹנֹת עוֹר וַיַּלְבֵּשׁם :

21. And the LORD God made garments of skin for the man and for his wife, and he clothed them.

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 7-B

Dream-Time Has Ended

Genesis 3:^{22 & 23}

22. כב. ויאמר יהוה אלהים יהוה אמר י ו
and he said YHVH Elohim (God) אלהים
הן האדם היה הן האדם היה
behold the man has become
כאחד ממנו וּמִן מִן אחד כ
the like of one from a portion us
לדעת טוב ורע רע ו טוב דעת ל
to know good & right and evil & wrong
ועתה פן־ישלח ידו וּשְׁלַח י פן־ עתה ו
יד
and now lest he put forth his hand
ולקח גם מעץ ה עץ מ גם לקח ו
החיים החיים
and take also from tree the continuous life
ואכל וחי לעלם : עלם ל חי ו אכל ו
and eat and live for ever.

22. Then the LORD God said, “See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever”—

Coming Of Age Means Leaving Home

את־האדם is no longer “children who today do not know good and bad.”¹

23. כג. וישלחהו יהוה אלהים יהוה הוּשְׁלַח י ו
so he sent him YHVH Elohim אלהים
מגן־עדן מ גן־ עדן
from garden Eden
לעבד את־האדמה² אדמה ה את־ עבד ל
to work/till the ground
אשר לקח משם : שם מ לקח אשר
which it was taken from there.

23. therefore the LORD God sent him forth from the garden of

¹ Deuteronomy 1:³⁹

² Genesis 2:^{5d} לעבד את־האדמה “to work/till the ground.”

Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 7-B

Eden, to till the ground from which he was taken.

Genesis 3:24

24.	ו	י	גרש	את	ה	אדם	כד	ויגרש
	so	he	drove	out	the	man		את־האדם
	ו	י	שכן	מ	קדם	ל		וישכן מקדם
			עדן	גן				לגן־עדן
	and	he	placed	from	east	to	the	garden Eden
			את־ה	כרבים				את־הכרבים
	the		cherubim					
	ו		את	להט	ה	חרב		ואת להט החרב
	and	together	with	flame	the	sword		
				המתהפכת				המתהפכת
	which	turns	this	way	and	that,	every	way
			ל	שמר	את־	דרך		לשמר את־דרך
	to	keep	the	way				
			עץ	ה	חיים	:		עץ החיים :
	tree	the	continuous	life.				

24. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

The Gnostic Gospel of Thomas

36²¹-24 “Indeed, you have five trees in paradise, which do not move in summer or winter, and whose leaves do not fall. Whoever is acquainted with them will not taste death.”³

1. עץ החיים “tree of continuous life” {the living tree}.
ממנו “from portion of it”:
2. עץ הדעת טוב למאכל “wood the knowledge/skill good for food {survival}.”
3. עץ הדעת טוב לעינים “wood the knowledge/skill good to the eyes {beautiful}.”
4. עץ הדעת טוב להשכיל “wood the knowledge good to be circumspect {learned}.”

³ The Gnostic Scriptures, © 1987 by Bentley Layton, pg. 383.

The Eden Proverb

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Research

Traditional Interlinear & NRSV Translation

בראשית ב:ז—ג:כד / Genesis 2:4—3:24

Section 7-B

5. עץ הדעת טוב ורע למות תמות “wood the knowledge good and evil regarding death by human moral authority {moral judgment}”.

The Eden Proverb Research

Section 8-A-D

(A) The Translation Error

The error in translation concerning the “woman” mentioned in Genesis 2:⁴ thru 3:²⁴ is found in Genesis 2:¹⁸ where God says He will make a “helper” for the man. Traditional Hebrew scholarship asserts that the Hebrew word for “helper” here describes “the intended role of the woman.”¹ Then, in Genesis 2:¹⁹ it describes God creating all the beasts of the field and all the fowl of the air. In Genesis 2:²⁰ the man encounters and supposedly names all of these brute animals, but then the final clause of Genesis 2:²⁰ states, “there was not found a helper as his partner.”² The “helper,” which supposedly describes the intended role of a human “woman,” was first searched for but not found among the brute animals. This has to be an error in translation. It is illogical to assume that the ancient human being who composed this narrative would have inadvertently depicted God, The Creator of all created things, as being this confused and ignorant of what a male human being needs as its procreative counterpart. However, before this error can be adequately corrected for you, a brief history of the Holy Bible will be helpful.

(B) The History of Biblical Texts

The Book of Genesis is the first book of the Hebrew *Torah* (the Law), also called the *Pentateuch* (the Five Books of Moses). Between 284 and 247 before the Christian Era,(BCE) the Hebrew *Torah, Prophesies, and Scriptures* were translated into Greek by approximately seventy scholars in Alexandria, Egypt. Thus, this Greek translation is called the *Septuagint*, in reference to those seventy Hellenistic Jewish scholars. It was the Greek *Septuagint* which was translated into vernacular tongues and came to be known

¹ *JPS* pg. 21.

² *NRSV*.

The Eden Proverb

Research

Section 8-A-D

as the Old Testament of The Holy Bible. The Old Canaanite-Hebrew dialect, Old Hebrew, in which the Adam and Eve Story was originally written had become a dead language. From the fifth century (BCE), to well into the Christian Era (CE) even the New Aramaic-Hebrew dialect, New Hebrew, was strictly used for Jewish scholarship and ritual. Western Aramaic, not New Hebrew, was the spoken and literary medium of the Jews during this time in History.

It was due to the Israelites' captivity in Babylon in 586 BCE, referred to as "The Exile" that the Old Hebrew dialect fell into decline and eventual death. Many of the narratives in the Hebrew *Torah* were composed in this lost Old Hebrew dialect. These narratives are referred to as "pre-Exilic" texts, meaning, written before 586 BCE. The Hebrew narrative which exists in Genesis 2:⁴—3:²⁴, here referred to as "the Eden narrative," is regarded as a pre-Exilic text. Thus, the Eden narrative was originally written in the Old Hebrew script which has been a dead language since the destruction of Solomon's temple in Jerusalem in 586 BCE.

The Israelites took control of the land of Canaan around 1200 BCE. Solomon was the third Israelite king of Judah who ruled from 967 to 927 BCE. His forty year rule was the most prosperous period for the Kingdom of Judah. It was during the reign of Solomon that the Holy Temple in Jerusalem was built. After the death of Solomon, the Kingdom of Judah divided into two separate kingdoms, Judah in the south, and Israel in the north, and this split lead to civil war. For two hundred years the kingdoms of Judah and Israel competed for dominance over what remained of Solomon's once Unified Monarchy.

The Eden Proverb Research

Section 8-A-D

Then in 721 BCE the northern kingdom of Israel was conquered by the Assyrians. The Assyrian Empire then fell to the Babylonians in 621 BCE, and in 586 BCE the Babylonians conquered Judah, destroying Solomon's Temple in Jerusalem. This marked the end of the Old Hebrew dialect and the Jews' ability to clearly comprehend their own sacred texts. Speaking on behalf of the Jewish Publication Society, Professor Nahum M. Sarna explains:

“For nearly two millennia and a half, the exposition of Scripture has been the subject of intense preoccupation on the part of Jewish scholars. In fact, Jewish intellectual and spiritual history may be said to be essentially the record of the variegated attempts to unfold the sense, meanings, purposes, intents, and applications of the biblical texts.”³

With the destruction of the Temple in Jerusalem the Jews' literary knowledge of their own ancient writings was destroyed as well. In these ancient times literacy was an attribute reserved for a few priests and perhaps a king. Although many Sacred Texts survived, the knowledge of how to read and interpret them died with the destruction of Solomon's Temple. The following chronological table is designed to show the continuing powerful influences which attributed to the Jewish people's lack of comprehension and clarity concerning their own Sacred Texts after the destruction of Solomon's Temple and their Exile in Babylon in 586 BCE.

Persians conquer Babylon and Persian King Cyrus allows Jews to rebuild and resettle Jerusalem.	536 BCE
Persian Empire ruled most of the Middle East including Palestine, Ancient Judah.	530 to 334 BCE

³ *JPS* pg. xvii.

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Section 8-A-D

Greece, Alexander the Great conquers the Persian Empire and establishes Alexandria Egypt Alexander the Great dies	334 BCE 323BCE
Ptolemy 1 st becomes King of Egypt Hebrew Torah is translated into Alexandrian Greek Septuagint	323BCE 284 thru 247 BCE
The Greek general Seleucus seizes control of Judah and begins the Seleucids Dynasty	200 BCE
Romans conquer Greece	197 thru 146 BCE
Jewish Maccabees revolt against Seleucids rule, and the Jewish state of Judah is again established	145 to 63 BCE
Romans make Judah part of the Roman Empire	63 BCE

(C) The Hebrew Literary Script

Understanding the magnitude of the calamity surrounding the destruction of Solomon's Temple twenty-five hundred years ago begins to open our minds to how the Jewish *Torah, Prophesies and Scriptures* can continue to be regarded as a mystery to this day. The pre-Exilic Eden narrative was originally written down using the Old Hebrew Canaanite writing system. The term "writing system" is used here because the Canaanite and Old Hebrew writing systems had twenty-two letter-forms all of which were consonants. Old Hebrew did not take on its own national character until around 850 BCE, but kept the original twenty-two letter-forms of the Canaanite writing system. There never was a provision for vocalization in the twenty-two consonants of the Old Hebrew written script. The pre-Exilic Eden narrative was written from right to left, with little or no phonetic value present. For example: The Old Hebrew masculine noun in the Eden

The Eden Proverb Research

Section 8-A-D

Text from which the personal name “Adam” is derived would have appeared; h h a ' d d m m . From right to left its English transliteration is: h h a ' d d m m (transliterated, *h'dm*); with vowels in the transliteration, *ha'adam*. The consonantal letter h h is the Hebrew definite article prefix, signifying “the.”

When the Persian emperor Cyrus allowed the Jews to return to Jerusalem in 538 BCE this began the emergence of the New Hebrew consonantal script derived from the western Aramaic dialect. This is regarded as the second period of Hebrew language and literature. It extends from the return to Jerusalem in 538 BCE to the Maccabees around 160 BCE. The New Hebrew writing system continued to have twenty-two consonantal letter-forms, but they more closely resembled the western Aramaic dialect which was the official language of the western Persian Empire. As the Old Hebrew became extinct the Jews canonized their *Sacred Scriptures* using the New Hebrew literary script. The New Hebrew masculine noun in the Eden Text from which the personal name “Adam” is derived appears; h h a ' d d m m . From right to left its English transliteration is: h h a ' d d m m (transliterated, *h'dm*); with vowels in the transliteration, *ha'adam*. The consonantal letter h h is the Hebrew definite article prefix, signifying “the.”

Although there was still no vocalization of the consonantal letters, New Hebrew allowed for some word separation by the use of “final letter-forms” used at the end of some words. The Scribes who copied the Old Hebrew Scriptures into the New Hebrew Canon performed like human copy machines. These Scribes did not read the Sacred Scriptures; their only job was to copy one letter at a time, from Old Hebrew into New Hebrew. Vocalization marks were not added to the New Hebrew Canon until early in the

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Section 8-A-D

Christian era (CE). These vocalization marks and vowel points were added by Jewish scholars called the Masoretes of the sixth to the ninth centuries CE. This study holds to the same convention used by the Old Testament scholars who translated the *New Revised Standard Version Bible*. Bruce Metzger explains:

“The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done ... because the vowel points are less ancient and reliable than the consonants.”⁴

At the time of the Maccabean period, 145 to 63 BCE, and into the Christian era Jews in Palestine principally spoke western Aramaic, whereas Hellenistic Jews in Egypt spoke Alexandrian Greek. During this time New Hebrew was essentially a dead language, used only for Jewish ritual and scholarship. It was the Greek Septuagint translation of the Jewish *Torah, Prophesies and Scriptures* that became the basis of other translations of these Sacred Jewish Scriptures into other languages. This was principally due to the general ignorance of Hebrew by both Jews and Gentiles alike. In the Greek Septuagint, the masculine noun for “Adam” appears Αδαμ, Transliterated, *Adam*.

(D) Adam and Eve have Never Existed in Eden

The fabled Adam and Eve Story as known today can only be found in the Greek Septuagint translation of the Jewish *Torah*. In the Hebrew Eden narrative, Genesis 2:⁴—3:²⁴, the personal name “Adam” does not appear. Twenty of the Twenty-four uses of that particular Hebrew masculine noun are prefixed with the definite article, הַ “the,” and a personal name cannot take the definite article. The predominant use of the definite article

⁴ *NRSV* pg. iv.

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prefixed forms of the masculine noun signifying, the 'adam: אָדָםְ “the human species,” or אָדָםְ “the human,” determines the context of the narrative.⁵ Therefore, there is no specific individual named “Adam” in the “Adam and Eve” story of Genesis 2:⁴—3:²⁴.

The following table illustrates this questionable translation of Greek, Αδαμ, “Adam,” in the Septuagint translation of the Hebrew Eden text. The column to the far left of the table displays the number of uses of the Hebrew masculine noun אָדָםְ ('adam) in the Hebrew Eden text. Next are the Greek Septuagint translations of Αδαμ. The third column to the right shows the *NRSV* translation of the Hebrew אָדָםְ in the Hebrew Eden text; and the fourth column is the Hebrew masculine noun being translated in the Eden Text.

#of	Chapter & Verse	Septuagint Greek	<i>NRSV</i> Translation	Hebrew Eden Text
1.	Genesis 2:5		and ... no one	אָדָםְ
2.	Genesis 2:7		man	אֶת־הָאָדָםְ
3.	Genesis 2:7		the man	הָאָדָםְ
4.	Genesis 2:8		the man	אֶת־הָאָדָםְ
5.	Genesis 2:15		the man	אֶת־הָאָדָםְ
6.	Genesis 2:16	Αδαμ	the man	הָאָדָםְ
7.	Genesis 2:18		the man	הָאָדָםְ
8.	Genesis 2:19	Αδαμ	the man	הָאָדָםְ
9.	Genesis 2:19	Αδαμ	the man	הָאָדָםְ
10.	Genesis 2:20	Αδαμ	the man	הָאָדָםְ
11.	Genesis 2:20	Αδαμ	for the man	לְאָדָםְ
12.	Genesis 2:21	Αδαμ	the man	הָאָדָםְ
13.	Genesis 2:22	Αδαμ	the man	הָאָדָםְ
14.	Genesis 2:22	Αδαμ	the man	הָאָדָםְ

⁵ Correctly reading a text which has no provisions for vowels or vocalization must be guided by context. Reference: *The Alphabet Effect*, © 1986 by Robert K. Logan, pg. 38.

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15. Genesis 2:23	Aδαμ	the man	אָדָם
16. Genesis 2:25	Aδαμ	the man	אָדָם
17. Genesis 3:8	Aδαμ	the man	אָדָם
18. Genesis 3:9	Aδαμ Aδαμ	the man him	אָדָם 3 rd pers. sing. suffix וְ
19. Genesis 3:12	Aδαμ	the man	אָדָם
20. Genesis 3:17	Aδαμ	to the man	אָדָם־לְ
21. Genesis 3:20	Aδαμ	the man	אָדָם
22. Genesis 3:21	Aδαμ	for the man	אָדָם־לְ
23. Genesis 3:22	Aδαμ	the man	אָדָם
24. Genesis 3:24	Aδαμ	the man	אֶת־אָדָם

It can be ascertained from the above table that the *NRSV* translations are far more accurate than those of the Greek Septuagint. In all cases except for one, the *NRSV* translates the definite article prefixed forms of אָדָם as, “the man.” The *NRSV* also translates the three preposition prefixed forms of אָדָם־לְ in accord with the established narrative context as, “for the man,” or “to the man.” The Greek Septuagint, on the other hand, completely disregards the definite article prefixed forms of אָדָם eighteen times, and even translates the 3rd person singular masculine suffix “him וְ” as the personal name Aδαμ.

Thus, at the conclusion of the *Introduction to The Septuagint with Apocrypha: Greek and English, published in 1851*, it states, “The general ignorance of the Original Hebrew amongst the early Christians prevented their forming their translations from the fountain [the *Masorah received Hebrew Text*] itself.” For this reason, until the *NRSV*

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translation of the Hebrew Eden text in 1989, the personal name “Adam” has traditionally been rendered as part of the Eden narrative. It is a significant error in translation, and an error which this study intends to correct.

The Hebrew substantive to which “Eve” refers does indeed exist in the Hebrew Eden narrative, but that substantive does not apply to a human “woman.” Traditional scholarship translates the verse where the Hebrew substantive for “Eve” appears, Genesis 3:²⁰, stating that “in Hebrew *Eve* resembles the word for *living*; ... because she was the mother of all living.”⁶ However, it is illogical to assume that whoever composed this ancient narrative would even suggest that a human “woman” could possibly be regarded as “the mother of all living.” The Hebrew terminology for “all living” is far too broad and generic for a human “woman” to be reasonably associated with it. But because even recent Hebrew scholarship continues to be influenced by the story set forth in the Greek Septuagint version of the Eden narrative, modern scholars continue to translate the Masoretic Hebrew text in this illogical fashion.

There is an ancient tradition in Hebrew grammar which classifies villages, towns, and countries as feminine in gender because they are regarded as the “mothers and nurses of the inhabitants.”⁷ By applying this grammatical Hebrew tradition to the Masoretic Hebrew text, the feminine noun to which “Eve” refers would be translated “tent village.” This feminine noun is derived from the verb root which means “to gather, or circle tents.” Therefore, the traditional translation of the Hebrew terminology “all living,” as the Hebrew adjective for “living,” would no longer apply. Instead, the Hebrew terminology

⁶ *NRSV*, pg. 3.

⁷ *GHG* pg. 391 §122 *h (a)*.

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would be translated “all villagers, kinsfolk, inhabitants,” as the masculine noun for “kinsfolk; united families” applies perfectly. Thus, Genesis 3:²⁰ is now understood in complete logical accord with established Hebrew tradition: “... her name ‘tent village’ for she was the mother of all ‘kinsfolk’.” This verse describes the origin of human urbanization.

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(a) The Method

For thousands of years the Eden narrative, Genesis 2:⁴—3:²⁴, has been interpreted, translated and read as if it were prose describing supernatural, spiritual history. This interpretive, prosaic style of translating is referred to as *expositor*. The *expositor* translator has already formed an interpretive opinion concerning the text to be translated, and that opinion is usually based on the dominant religious tradition. Therefore, the *expositor* expounds on the content of the source text, and either glosses over, or shuns entirely anything that translates into nonsense, and/or conflicts with some established theological doctrine. Since the authorship of the Greek Septuagint *expositor* translation of the Jewish *TORAH Prophesies and Scriptures*, (the Old Testament), in the 3rd century BCE, the *expositor* mode of translation has remained the method of choice among most biblical scholars. For example; the Old Testament scholars who translated the *New Revised Standard Version Bible (NRSV)* say this of their work:

Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, “As literal as possible, as free as necessary.” As a consequence, the New Revised Standard Version (NRSV) remains essentially a literal translation.¹

The method of literal translation employed throughout **The Eden Proverb Research** is called *interpres* translation. The consonantal *kethib* script of the *BHS* source text will be literally translated letter by letter and word for word employing the

¹ NRSV, pg. v, by Bruce M. Metzger, © 1989.

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BDB and *GHL* Hebrew and English Lexicons of the Old Testament. Where grammatical questions arise, the *GHG* text on Hebrew grammar will be consulted and footnoted. This non-interpretive, bound morpheme by bound morpheme, and word for word, *interpretes* style of translation will allow the New Hebrew *kethib* script to enter into the 21st century English speaking mind.

Only after the *BHS* New Hebrew *kethib* Eden text is *interpretes* translated will this research employ the hermeneutic method of interpretation described in Proverbs 1:⁶. An interlinear *interpretes* translation of Proverbs 1:⁶ reads as follows:

Interlinear <i>interpretes</i> Translation	Proverbs 1:⁶	<i>BHS received Hebrew Text</i>		
ל to discern	משל proverb	ו and	מליצה metaphor	להבין משל ומליצה
דברי words	חכמים wise (plural)	ו go together with	חידתם their riddles	דברי חכמים וחידתם :

¹ *adaequationis*: used in the formation of proverbs; “they go together.”²

Now, an interpretive translation of Proverbs 1:⁶ may read:

⁶ In order to comprehend a proverb and a metaphor; the words of the wise go together with their riddles.

For comparison, the following is the *NRSV* translation of Proverbs 1:⁶:

⁶ to understand a proverb and a figure, the words of the wise and their riddles.

² *BDB*. pg. 253.

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With the method of translation and interpretation established above, **The Eden Proverb Research** will begin studying the relationship between the final phrase of Genesis 2:⁶ and the opening phrase of Genesis 2:⁷.

(b) Watered ground & dust

The following two tables display an interlinear *interpretes* translation of the final clause of Genesis 2:⁶ and the opening clause of Genesis 2:⁷:

Interlinear <i>interpretes</i> Translation	Genesis 2:^{6b}	<i>BHS received Hebrew Text</i>
ו השקה את- כל- and irrigated/watered the whole/entire		והשקה את-כל-
פני ה אדמה face/surface the ground		פני-האדמה:

Interlinear <i>interpretes</i> Translation	Genesis 2:^{7a}	<i>BHS received Hebrew Text</i>
ו י יצר יהוה אלהים and he devises/forms YHVH Elohim (God)		וייצר יהוה אלהים
את- ה אדם עפר מן- this the human species dust from		את-האדם עפר מן-
ה אדמה the ground		האדמה

When the two above contextually linked clauses are read literally and carefully they present the reader with what this study refers to as “a contextual dichotomy.” The contextual dichotomy which these two combined clauses invoke is that Genesis 2:^{6b} describes “the entire surface of the ground as watered, irrigated, wet,” and yet in Genesis 2:^{7a} the terminology “dust from the ground” is used. These two clauses are incongruent. They are antithetical; there would be no “dust” on “the surface” of newly “water ground.”

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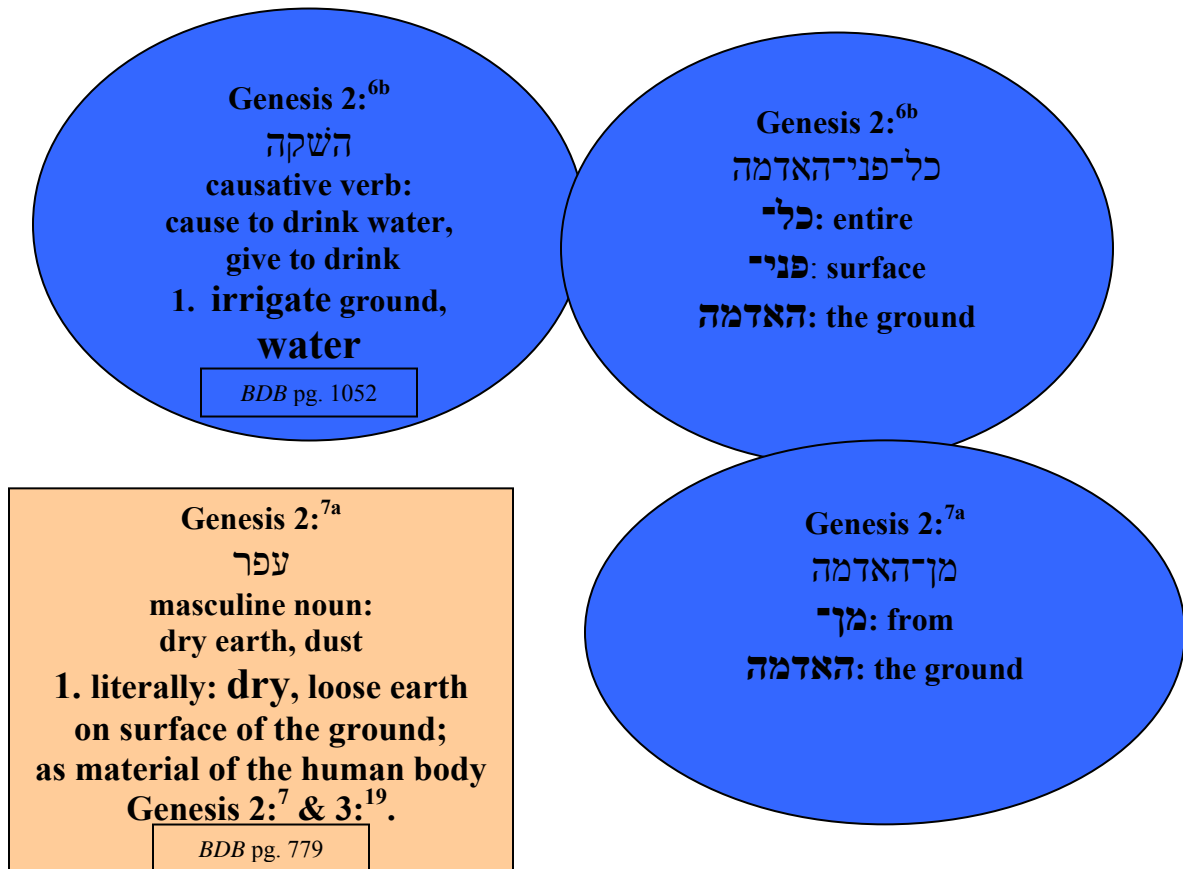
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The following graphics will make this contextual dichotomy as clear as possible. It should here be emphasized that this extremely important contextual dichotomy has gone unnoticed for literally thousands of years.



The blue circular shapes signify water and wetness. They are all in contact with one another to indicate the continuity of context which is established at the conclusion of Genesis 2:⁶ in the Eden narrative.

The tan rectangle indicates the lexicographic definitions of the Hebrew and English words for עפר “dust” as used in association with the Hebrew and English words

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for אדמה “ground.” The Hebrew and English words for עפר “dust” are within a self-standing rectangle to indicate that עפר “dust” is contrary to, and thus outside of the Eden narrative’s established context. The rectangle is a tan color to signify that עפר “dust” is **dry**.

(c)The riddle

The entire surface of the ground is הִשְׁקָה (irrigated, watered) wet, but עפר (“dust, soil, dirt, clods, earth, surface of the ground”) is **dry**. If read as prose, the narrative context established between Genesis 2:^{6b} and 2:^{7a} does not make logical sense. But when read as a “wisdom proverb,” what appears to be nonsense is in fact a “wisdom riddle.” In Hebrew, the feminine noun for “riddle” is חִידָה: **an enigmatic, perplexing saying or question; a dark, obscure utterance; some utterance put indirectly and which needs interpretation; an allegory, a proverb.**³

When the Eden text is perceived as being a “wisdom proverb,” the contextual dichotomy which exists between Genesis 2:^{6b} and 2:^{7a} is now seen as being “the words of the wise going together with their riddles,” as stated in Proverbs 1:⁶. The riddle in the Eden Proverb does not direct the attention of the reader toward the ground being wet, but

³ BDB pg. 295.

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rather, attention is drawn to there being ‘dust’ found on wet, irrigated ground. Therefore, עפר “dust” would most likely be the “metaphor” to which the riddle is pointing, and it is the metaphor עפר “dust” which is now in need of interpretation.

(d) עפר “dust” metaphor

In Proverbs 1:⁶ the Hebrew feminine noun for “metaphor” or “figure” is מליצה. It is derived from the verb ליץ which in the causative sense is used as a participle to figuratively denote “intermediaries between God and man,⁴” as described in Job 33:²³ “an angel” מלאך “a mediator” מליץ. Due to the fact that many people perceive the *Scriptures* in the Old Testament as “God’s word to humans,” the idea that the “metaphor” מליצה of “dust” עפר in **The Eden Proverb** can be interpreted as being an “intermediary between God and humanity” is of some interest.

(e) משל Proverb of Eden

The initial interpretation of the metaphor “dust” עפר which comes to the attention of this study is that once the “riddle” and the “metaphor” are recognized, the prosaic, *expositor* versions of the Eden text cease being relevant, for the text is now perceived as being an ancient “wisdom proverb” משל. The verb root of the Hebrew masculine noun

⁴ *BDB* pg. 539.

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משל “proverb” is משל which means: “represent, be like.” This verb root suggests that what is written in **The Eden Proverb** will “represent” in an indirect, metaphorical fashion that to which the proverb actually pertains, and these metaphors will be present within the obscure context of the riddles. When the Eden text is *interpretes* translated as **The Eden Proverb** the many contextual dichotomies, i.e. the riddles, within the narrative come to light. These are a few of the “wisdom riddles,” which exist within **The Eden Proverb**.

1. Formed of dust, (this being the next riddle to be examined).
2. The tree of the life and the tree of the knowledge of good and bad are both said to exist in the center of the garden.
3. The Tigris and Euphrates rivers of Mesopotamia are said to originate from one unnamed river. This unnamed river does not exist because the Tigris and Euphrates rivers, which flow to this day, are formed in the same manner as most rivers, by the confluence of many separate tributaries. Furthermore, the Tigris and Euphrates rivers originate and flow from very different areas of the eastern plateau of what is today, Turkey. The rivers in **The Eden Proverb** are originating in reverse of actual rivers; they are said to be flowing backwards.
4. The human archetype being given a two-fold command prior to attaining the power of reason from the tree of knowledge.
5. The helper for the human archetype being initially searched for but not found among the brute animals.
6. A human rib is supposedly used to build the helper, however, the physical fact remains that both male and female human rib cages have an identical number of ribs; no rib is missing.
7. A snake walks and talks.

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(f) ויִצַר “and he devised” of עֶפֶר “dust”

Genesis 2:⁷ begins with the verbal phrase ויִצַר, followed by יהוה אלהים. For thousands of years the beginning of Genesis 2:⁷ has been translated “and the LORD God formed,” or “then the LORD God formed.” The Hebrew verb יִצַר is traditionally translated “formed.” The lexicographic description of how יִצַר is used in Genesis 2:⁷ is, “form, fashion; of a potter who forms out of clay a vessel; of divine activity, (as a potter) forming [humanity] out of עֶפֶר [dust] from אֲדָמָה⁵ wet ground.

This study has already established that עֶפֶר “dry loose earth, dust” is a metaphor. With the entire surface of the ground being irrigated/wet, there would be no “dry loose earth, dust” on the surface of “the ground.” But now the term עֶפֶר “dry loose earth, dust” is seemingly being used in association with that of a potter’s craft. However, as highlighted above, a potter “forms” from “clay,” not “dust.” One cannot יִצַר “form” anything out of “dust.” Furthermore, according to the context of the narrative, “dust” would not even exist due to the surface of the ground being irrigated and wet. Therefore, the opening phrase of Genesis 2:⁷ reveals yet another contextual dichotomy, another “wisdom riddle” in which another “wisdom metaphor” is concealed.

⁵ BDB pg. 427.

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This, the second riddle involving the term עפר “dry loose earth, dust,” now directs the attention of the reader to the Hebrew verb יצר. Since “dust” cannot literally be “formed,” here the riddle points to an alternative translation of יצר. Thus, as translated in Psalm 94:²⁰, here too יצר would be translated “contrive or devise in the mind.” But, because it is יהוה אלהים (God) performing the task, יצר would be translated as it is in Isaiah 22:¹¹ and Jeremiah 18:¹¹, “frame, pre-ordain, plan, devise so to establish, will⁶.” The Hebrew God יהוה אלהים does not perform *His* creative tasks “like a human potter” since it is against the Law written in the *TORAH* to anthropomorphize (humanize), and thus idolatry the Deity יהוה, as explained in Exodus 20:⁴⁻⁷, and Deuteronomy 5:⁸⁻¹¹. Therefore, the opening clause of Genesis 2:⁷ now reads:

Interlinear <i>interpre</i>s Translation	Genesis 2:^{7a}	<i>BHS received Hebrew Text</i>
ו י יצר יהוה אלהים and he devises YHVH Elohim (God)		וייצר יהוה אלהים
את ה אדם this the human species archetype	עפר dust	את־האדם עפר
מן ה אדמה from the ground		מן־האדמה

This *interpre*s translation and proverbial interpretation of the opening clause of Genesis 2:⁷ distinguishes **The Eden Proverb** creation narrative from all other creation narratives current in the ancient Near and Middle East.

⁶ *BHS*, Jeremiah 18:¹¹ יהוה said, “I ‘devise’ against you evil, and invent against you a plan.” & *BDB* pg. 427.

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Egyptian art presents the God Khnum at a potter's wheel fashioning man⁷, and in the Wisdom of Amen-em-opert (chapter 35) it states that “man is clay and straw, and god is his builder.”⁸ The concept of the gods or a god, like a potter or a builder, “fashioning” humanity into existence is quite prevalent in Sumerian and Babylonian mythologies.⁹

The logical fact that “dust” cannot be physically “formed” establishes the Eden text as being completely unique in its proverbial content. The Old Testament book of Job, for example, which has parallels in earlier Sumerian and Babylonian literature,¹⁰ makes a number of references to humans having been formed from “clay”:

Job 4:¹⁹ those who dwell in houses of clay, whose
foundation is dust ...
Job 10:⁹ Remember that you fashioned me like clay; and
you will turn me to dust again?
Job 33:⁶ I too was nipped from clay.

The Book of Job, however, is in no way referring to anything said in the Eden text. Nowhere in the Eden narrative, whether seen as a proverb or not, is there ever any mention of “clay,” חמר which is used in the three verse cited from Job above. In the Eden narrative, Genesis 3:¹⁹, it in fact states, “אתה ‘dust’ עפר ‘for’ כִּי-” In

⁷ JPS pg. 354: *Ancient Near East in Pictures*, J.B. Prichard, ed., pg. 190, # 569.

⁸ JPS pg. 354: *Ancient Near East Texts*, J.B. Prichard, ed., pg. 424.

⁹ JPS. pg. 17.

¹⁰ *Illustrated Dictionary & Concordance of the Bible*, © 1986 by G.G. The Jerusalem Publishing House Ltd. pg. 544.

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The Eden Proverb the human archetype is only associated with עפר “dry loose earth, dust.”

(g) Conclusion

There are a number of very important reasons why עפר “dry loose earth, dust” is used in **The Eden Proverb**:

1. The Hebrew word for “dust” in Genesis 2:⁷ establishes the Eden text as **The Eden Proverb** due to the riddle of “the surface of the ground being irrigated/wet,” and then “dust from the ground” being mentioned in the following clause.
2. The second riddle comes to light when it is said that the Deity “forms” of “dust.” Not only is there no “dust” on the “wet ground,” but the substance “dust” does not logically lend itself to being “formed.” For these reasons the word “formed” cannot be seen as describing an artist’s or potter’s activity, but rather as describing an activity of the imagination; “devising¹¹ in the mind.” Since it is the Deity performing the creative act in **The Eden Proverb**, it is the Deity’s “divine will” that “devises” the human archetype.

¹¹ The English verb “form” is also defined: “to devise, to plan.” *Webster’s New Twentieth Century Unabridged Dictionary*, © 1952.

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3. Due to the fact that “dust” cannot literally be “formed” by human hands, the use of the word “dust” in Genesis 2:⁷ was designed to make it as difficult as possible for anyone to anthropomorphize (humanize) the Deity יהוה אלהים “YHVH Elohim.”
4. The use of the word “dust” and so the absence of an anthropomorphized (humanized) Deity in **The Eden Proverb** “creation account” distinguishes this narrative from all other “creation accounts” throughout the ancient Near and Middle East.
5. “Dust” as a metaphor used to describe the substance of the ground from which the human archetype is created conveys critical enlightenment and wisdom. Here are a few examples:
 - a. In the same way that no living thing grows from dry, un-watered ground (dry soil, dust), as described in Genesis 2:⁵, nothing that is alive is created solely by human design; including what we think of ourselves: “for dust you [i.e. we] are,” Genesis 3:¹⁹.
 - b. Because no “dust” would exist on wet ground, the metaphor of “dust” in Genesis 2:⁷ illustrates that nothing physical is actually being created in **The Eden Proverb**. This creation account pertains to the creation of the human power of reason: the faculty of the human mind which distinguishes humanity from brute animals, and enables humans to distinguish between good and evil.¹² In Genesis 3:²², the third to the

¹² *Webster's New Twentieth Century Unabridged Dictionary*, © 1952.

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last verse of **The Eden Proverb**, the Deity says, “Behold, the human archetype has become as one of us to know good and evil.”

- c. Human beings are metaphorically “dust” in that, unlike the other animals which are created directly מן־הָאֲדָמָה “from the ground,” human’s are said to be created of עֹפֶר מן־הָאֲדָמָה “the dry, wind-blown, lifeless surface of the ground.” Whereas other animals are born with all they need to survive in their environments, humans must create tools, weapons, clothes, and even a sense of social and individual identity in order to survive. Yet everything human’s create turns to עֹפֶר “dust, ruin” in the end. The phrase עֹפֶר וָאֶפֶר “dust and ashes” is a proverbial phrase which expresses the “fragility of human nature, Genesis 18:²⁷, and Psalms 103:¹⁴.”¹³

Most importantly, however, when the Deity says to the archetype of the human species “כִּי־ for עֹפֶר dust אַתָּה you are,” at the conclusion of Genesis 3:¹⁹, the Deity is stating that any god we create in the image of humanity, any anthropomorphic god that we create in our image, is nothing more than עֹפֶר dry, loose earth, dust, and therefore, no living thing will come from such a god.

When אֶת־הָאָדָם in Genesis 2:^{7, 8, 15} & 3:²⁴ of **The Eden Proverb** is understood as being the archetype of “the human species—male and female,” then what wisdom is conveyed in **The Eden Proverb** is as pertinent to humanity today as it was the day when it was written.

¹³ *GHL* pg. 646.

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Section 9-B

(a) אֱתֵּן-הָאָדָם “the human species”

The focus of this brief study is the use and appropriate translation of אֱתֵּן-הָאָדָם employed in the Eden Proverb in Genesis 2:^{7, 8, 15} & 3:²⁴. אֱתֵּן-הָאָדָם is the **mark of the accusative-definite article prefixed, (MA-DAP)** הָאָדָם, form of the Hebrew masculine noun אָדָם_ which denotes “humanity” or “a human.” This study shows that the **MA-DAP** form אֱתֵּן-הָאָדָם employed at the beginning and the end of **The Eden Proverb** denotes the archetype of “**the human species**—male and female.”

אֱתֵּן-הָאָדָם

<p>תָּא</p> <p><u>mark of the accusative</u></p> <p>It is prefixed as a rule only to nouns that are definite¹: having a clear meaning.</p> <p>This word has lost much of its primitive force, so that when set before nouns already definite, it scarcely increases the demonstrative power².</p> <p>תָּא here denotes: “the thing itself,” “the same thing,” “this thing.”³</p>	<p>-</p> <p><u>maqqēph</u></p> <p>(<i>maqqēph</i> means “binder”) It is a small horizontal stroke between the upper part of two words which so connects them, that in respect of tone and vowel pointing they are regarded as one, and therefore have only one accent⁴.</p> <p>The <i>maqqēph</i> “binder” does not exist in the unvocalized <i>kethib</i> Old Hebrew Scripts.</p>
<p>הָ</p> <p><u>definite article prefix: “the”</u></p> <p>In Hebrew the definite article הָ “the” is never used for the indefinite⁵.</p> <p>An example of the definite article is: “the human,” as in, “the human ability to create; i.e. humanity’s ability to create.”</p> <hr/> <p>There is no indefinite article in Hebrew. An example of the English indefinite article is: ‘the human,’ as, ‘a human, that human; some human, any human, anyone.’</p>	<p>אָדָם</p> <p><u>masculine noun: “humanity,” or “a human”⁶</u></p> <p>אָדָם without the definite article prefix: “humanity,” or “a human being (male or female),” “anyone.”</p> <p>אָדָםהָ with the definite article prefix: “the human species,” “humanity as a whole,” or “a collective body of humans.”</p> <p>אֱתֵּן-הָאָדָם with the mark of the accusative and the definite article: “the human species, humankind, humanity.”</p>

¹ BDB, pg. 84. ² GHL, pg. 92. ³ GHL, pg. 92. ⁴ GHG, pg. 63 §16 a.
⁵ GHL, pg. 211—213, & BDB, pg. 206—209. ⁶ BDB, pg. 9.

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The **MA-DAP** form אֱת־הָאָדָם is used four times in the Eden text: Genesis 2:^{7, 8,}
¹⁵ and 3:²⁴. Outside the Eden text this study has found the **MA-DAP** form אֱת־הָאָדָם to
 be used ten other times in the Hebrew Old Testament. The following table displays
 where the **MA-DAP** form of אֱת־הָאָדָם is found outside of the Eden narrative in the *BHS*
Masoretic received Hebrew Text of the Old Testament, and how the *NRSV* translates it.

#	<i>NRSV Translation</i>	<i>Book, Chapter, Verse</i>	<i>BHS Text</i>
1	So God created humankind in his image ... male and female ...	Genesis 1:27	אֱת־הָאָדָם
2	And the LORD was sorry that he had made humankind ...	Genesis 6:6	אֱת־הָאָדָם
3	So the LORD said, “I will blot out from the earth the human beings I have created ...	Genesis 6:7	אֱת־הָאָדָם
4	... for in his own image God made humankind .	Genesis 9:6	אֱת־הָאָדָם
5	... God made human beings ...	Ecclesiastes 7:29	אֱת־הָאָדָם
6	Until the LORD sends everyone far away ...	Isaiah 6:12	אֱת־הָאָדָם
7	... both human beings and animals ...	Jeremiah 21:6	אֱת־הָאָדָם
8	... with the people and animals that are on the earth ...	Jeremiah 27:5	אֱת־הָאָדָם
9	I will cut off humanity from the face of the earth ...	Zephaniah 1:3	אֱת־הָאָדָם
10	... I will cause them, every one , to fall ...	Zechariah 11:6	אֱת־הָאָדָם

It can be seen in the above table that the *NRSV* Old Testament scholars who translated the above mentioned verses, regarded אֱת־הָאָדָם as principally denoting “**humankind**.”

The next table shows two instances where אֱת־הָאָדָם is used in a very different grammatical structure. In the two following examples the *maqṣēph* prefixed ׀ִאָ denotes the preposition “with” because it is preceded by verbs which denote proximity.

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The * denotes a questionable translation, and the ◇ denotes this study’s translation of the verse in question.

#	<i>NRSV Translation</i>	Book, Chapter, Verse	<i>BHS Text</i>
1	*God may speak to someone , and the person may still live.	Deuteronomy 5:24	אַתְּ־הָאָדָם
◇	he may speak God with humanity and it [humanity still] lives.		
2	“but will God indeed reside with mortals on earth ...”	2 nd Chronicles 6:18	אַתְּ־הָאָדָם

The one questionable verse, #1*◇ Deuteronomy 5:²⁴, needs to be *interpres* translated in order to clearly see how אַתְּ־הָאָדָם is actually used there. In this verse it appears as though אַתְּ is being used as the **preposition denoting proximity: “with”**¹; as, “God speaks **with humanity** ...”

<i>Interlinear interpres Translation</i>	Deuteronomy 5:²⁴	<i>BHS Masoretic received Text</i>
וּ וְ אַמַּרְתֶּם וְ אַתְּמַרְתֶּם וְ אַתְּמַרְתֶּם וְ אַתְּמַרְתֶּם and you (plural) said behold we have seen	הֲרָא נֹכַח הֵן אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	וְתֹאמְרוּ הֵן הֲרָאנוּ
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ YHVH our God his glory	אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	יְהוָה אֱלֹהֵינוּ אֵת־כְּבוֹדוֹ
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ and his greatness and his voice	וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	וְאֵת־גְּדֻלּוֹ וְאֵת־קוֹלוֹ
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ we have heard from midst the fire	וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ the day this one we have seen	וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	הַיּוֹם הַזֶּה רָאִינוּ
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ that he may speak God	וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	כִּי־יְדַבֵּר אֱלֹהִים
וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ with humanity/mortals and live	וְ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ	אַתְּ־הָאָדָם וְחַי:

The manner in which the *NRSV* translates אַתְּ־הָאָדָם, “with mortals” in 2nd Chronicles 6:¹⁸ closely approximates the above interlinear *interpres* translation of Deuteronomy 5:²⁴.

¹ *BDB* pg. 85.

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Therefore, there are actually only ten uses of the **MA-DAP**, אַתְּ־הָאָדָם form that is employed in the Old Testament outside the Eden text. The *NRSV* translates all ten of these uses of אַתְּ־הָאָדָם as denoting **humanity as a whole**. The most defining use of אַתְּ־הָאָדָם as “**the human species**” is its application in the Post-exilic text of Genesis 1:²⁷. An interlinear *interpres* translation of Genesis 1:²⁷ reads as follows:

Interlinear *interpres* Translation Genesis 1:²⁷ *BHS Masoretic Hebrew Text*

וַיְבְרָא אֱלֹהִים אֶת־הָאָדָם	אָדָם הַזֶּה אֱלֹהִים בְּרָא יְיָ
so he created God this the human species	
בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים	אֱלֹהִים צֶלֶם בְּ צַלְמוֹ
in his image in image God	
בְּרָא אֶת־זָכָר וּנְקֵבָה	נְקֵבָה וְזָכָר אֶת־בְּרָא
created he him/it male and female	
בְּרָא אֶת־הֶם :	בְּרָא אֶת־הֶם :
created he them	

As a comparison to the above translation, the following is the *NRSV* version of Genesis 1:²⁷.

²⁷ So God created **humankind** in his image, in the image of God he created **him male and female**, he created **them**.

The manner in which the **MA-DAP** form אַתְּ־הָאָדָם is contextually employed in Genesis 1:²⁷ as well as its nine other applications outside the Eden text, suggest that the four uses of אַתְּ־הָאָדָם within the Eden narrative should be translated in like manner:

אַתְּ־הָאָדָם “the human species.” By translating the **MA-DAP** form אַתְּ־הָאָדָם as denoting “**the human species**” in Genesis 2:^{7, 8, 15} and 3:²⁴ of the Eden text, the context of the narrative expressed in Genesis 2:⁴—3:²⁴ becomes radically different from that of the traditionally accepted version. When אַתְּ־הָאָדָם is understood as denoting “**the human**

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species” in each case of its use in the Eden text, the traditionally accepted “story of Adam & Eve” ceases to exist.

The following two tables are interlinear *interpre*s translations of (1). The final clause in Genesis 2:⁶, and (2). All of Genesis 2:⁷ where the MA-DAP form אַתְּ־הָאָדָם is translated “the human species.”

table 1

Interlinear <i>interpre</i> s Translation	Genesis 2: ⁶ ^b	<i>BHS Masoretic Hebrew Text</i>
ו and	הַשְׂקָה irrigates/waters/makes wet	והשקה את־כָּל־
	אֶת־ the	
	כָּל־ entire/whole	
פְּנֵי־ face/surface	הַ the	פְּנֵי־הָאָדָם :
	אֲדָמָה ground	

table 2

Interlinear <i>interpre</i> s Translation	Genesis 2: ⁷	<i>BHS Masoretic Hebrew Text</i>
ו and he	יִצַּר יְהוָה אֱלֹהִים devises YHVH God	וַיִּצַּר יְהוָה אֱלֹהִים אֶת־הָאָדָם
	אֶת־ the	
	הָאָדָם the human species	
עֹפָר dust	מִן־ from	עֹפָר מִן־הָאָדָמָה
	הַ the	
	אֲדָמָה ground	
ו and he	יִפַּח פִּי breathes	וַיִּפַּח בְּאַפָּיו
	בְּ־ into	
	יָוֹ־ his/its (dual)	
	אֶפְסָי noses	
נְשָׁמָת breath	חַיִּים mortal life	נְשָׁמַת חַיִּים
ו and he/it	יֵבֹשֶׁת becomes	וַיְהִי הָאָדָם
	הָאָדָם the human species	
לְ־ regarding	נִפְשׁ breathing creature	לְנִפְשׁ חַיָּה :
	חַיָּה community	

(b) The two noses of אַתְּ־הָאָדָם “the human species”

The traditional translation of “his nostrils” is derived from the singular masculine noun for “nose” אֶפֶס with the singular masculine suffix “his/its” יָוֹ־ which is only affixed to plural nouns. In Genesis 2:⁷ the English translation of “nostrils (plural)” is supposedly in reference to the “two/dual” breathing holes of one male individual’s nose. However, as will be shown, this traditional translation is in error for a number of reasons. The following graphics illustrate these reasons in a step by step process:

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Step 1

dual
 The dual is a further indication of number, which originated in early times.¹
 The use of the dual in Hebrew is confined to those objects which are by nature or art always found in *pairs*, especially to double members of the body.²

feminine gender noun
 Such double members of the body in human or beast are generally feminine in gender, such as: eyes, hands, ears, teeth, feet, knees, thighs, shoulders, cheeks, ribs; wing, and horn, specifically of beast.³

Step 2

The masculine and singular noun
אַף “nose”
 אַף singular masculine noun: nose; face.⁴
used as singular in
Job 27:^{3b}
 וְרוּחַ אֱלֹהִים בְּאַפִּי:
 אַף: יְ ב אֱלֹהִים רוּחַ ו
 and spirit God in my nose.
 &
2nd Samuel 22:^{16c}
 מִנְשַׁמַּת רוּחַ אָפוֹ:
 אַף: וְ רוּחַ נִשְׁמַת מ
 from breath spirit his nose.

Step 3

The plural noun suffix
וְ “his/its”
 The singular 3rd person masculine pronoun suffix וְ “his/its” is only used with dual or plural nouns.⁵
 It is this suffix וְ “his/its,” that is affixed to what would now be the dual masculine noun אַף “noses” used in Genesis 2:⁷. Here, as in many other instances in the Old Testament, the dual termination וְ is combined with the formation of the singular 3rd person masculine suffix וְ. Thus,
 אַףּוֹ in Genesis 2:⁷ denotes
“his/its two noses”

Step 4

The singular noun suffix
וְ “his/its”
 This singular 3rd person masculine pronoun suffix וְ “his/its” is only used with singular nouns.⁶
 At the bottom of Step 2, in 2nd Samuel 22:^{16c}, it is the singular 3rd person masculine pronoun suffix וְ “his/its” which is affixed to the singular masculine noun אַף “nose,” thus:
 אַףּוֹ denotes “his nose.”
 The English plural “nostrils” cannot be an accurate translation here, though the *NRSV* misconstrues אַףּוֹ in this fashion.

1. GHG. pg. 244 § 88 a. 2. GHG. pg. 246 § 88 e. 3. GHG. pg. 392 § 122 m, n.
 4. GHL pg. 69, & BDB pg 60. 5. GHG. pg. 257 § 91 h. 6. GHG. pg. 254 § 91 b.

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Step 1 above indicates that nouns which designate parts of the human body which come in pairs (as dual), are as a generally rule “feminine in gender.”

Step 2 then shows that the Hebrew masculine noun for one individual’s “one nose” is **אף**. The example of 2nd Samuel 22:^{16c} then shows that where the feminine noun for “breath,” **נְשִׁמָה** is used in relation to one individual’s “nose,” **אפו** denoting “his/its nose,” the masculine noun is singular, and so too is the 3rd person masculine suffix affixed to it. If the masculine noun **אף** was intended to indicate one aperture or nostril of the nose it would most likely be a feminine noun. Furthermore, breath is not inhaled and exhaled through one aperture/nostril of the nose. The “nose” is the organ of breathing, whereas a single nostril is not.

Step 3 presents the singular 3rd person masculine suffix **וְ** “his/its,” which is affixed only to plural nouns. Next, the dual termination **וֹ** is shown. The dual termination is then affixed to the singular masculine noun for one organ of breathing; thus, **אף** is “one nose,” and **אפיו** denotes “two noses.” Then, the 3rd person singular masculine suffix **וְ** “his/its,” which is only used with plural nouns, is further affixed to the dual masculine noun for “noses,” and so **אפיוו** denotes, in the neuter sense, “its two noses.”

Step 4 shows the singular 3rd person masculine suffix which is only affixed to singular nouns; as in 2nd Samuel 22:^{16c}, **אפו** “his nose,” as shown in **Step 2**. This

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singular noun suffix is not used, however, in the **Step 3** example of Genesis 2:⁷, אִפְיוֹ “**its two noses**,” because here the noun is affixed with the dual termination. Contrary to the general rules of Hebrew grammar, however, the *NRSV* erroneously translates both Job 27:^{3 b}, אִפְיִי “**my nostrils**,” and 2nd Samuel 22:^{16 c}, אִפּוֹ “**his nostrils**,” even though in both instances אִפְ is a singular masculine noun denoting “one nose.” In Hebrew there is no singular noun which indicates “one nostril.”

In 1st Samuel 1:⁵ the dual use of the singular masculine noun for “nose” is used to indicate the basic idea of two people; Hannah is given a single portion for two people. In Hebrew that clause in 1st Samuel 1:⁵ reads: הֵן גָּבַהּ הֵרָהּ אֶחָד אֶת אִפְיוֹ שְׁנַיִם חֵצִים. The *NRSV* translates that same clause: “he gave a double portion.”² In 1st Samuel 1:⁵ the dual suffixed singular masculine noun for “nose” or “face” is applied in the same fashion as it is in Genesis 2:⁷.

In Genesis 2:⁷, however, the dual suffixed singular masculine noun for “nose” or “face,” אִפְיוֹ (humans breathe through the “nose” and the “mouth,” which together constitute the “face”) is referring to the two sexual genders which constitute “the human species.” The singular 3rd person masculine pronoun suffix is used because the **MA-DAP** form of the masculine noun denoting “humankind,” אִתְּהָאָדָם, is a masculine noun. Furthermore, the syntax employed in the Post-exilic text of Genesis 1:²⁷ confirms that

² *GHL* pg. 69: (4) *two persons*, as if a dual, from the singular אִפְיוֹ in the signification of *face* and person. Comparing Greek, Hebrew, and Syriac ... 1 Samuel 1:5, “he gave one portion of two persons,” i.e. double portion.

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אֶת־הָאָדָם is referred to with the singular 3rd person masculine pronoun suffix ׁ_ “**him**” in the dual sense, “male and female.” This same reference is made in Genesis 2:7 with אֶת־הָאָדָם “**the human species**” receiving the breath of mortal life בּ in אִפְיוֹ **its two noses**—a **female nose** and a **male nose**. In Genesis 1:27, it is only after the two sexual genders of אֶת־הָאָדָם “**the human species**” have been introduced that the plural 3rd person masculine suffix ׁ_ “**them**,” is employed.

Perceiving an animal species as consisting of two basic elements, a male and a female gender, is consistent with how an animal species is viewed today. A species becomes in danger of extinction when its mortality rate is greater than its rate of reproduction. In order for a species of animal to reproduce it must consist of two basic elements: a “male gender” and a “female gender,” thus, אִפְיוֹ “**its two noses**” or “**its two faces**.” It does not make any difference in the context if **dual noses** or **dual faces** are being counted as the two basic elements which constitute a נִפְשׁ חַיָּה “**breathing brute animal species**.”

(c) נְשֻׁמַת חַיִּים “breath of mortal life”

In Genesis 2:7 it is יְהוָה God that breathes the נְשֻׁמַת “**breath**” of חַיִּים “**mortal life**” into the two noses of אֶת־הָאָדָם “**the human species**.” In the Eden text the plural masculine noun חַיִּים used in Genesis 2:7 must denote “**mortal life**.” It is the definite

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article prefixed form **החיים** “**the life**,” used in association with the **עץ החיים** “**tree the life**,” and to **חי לעלם** “**live for ever**,” in Genesis 3:²². Therefore, the concept of being able to **חי לעלם** “**live for ever**” is contextually linked to the definite article prefixed masculine noun **החיים** “**the life**,” in the Eden narrative.

(d) **נפש חיה** “breathing brute animal species”

Consequently, according to the context of Genesis 2:⁴—3:²⁴, when **את־האדם** “**the human species**” receives the **נשמת** “**breath**” of **חיים** “**mortal life**” in Genesis 2:⁷ it becomes **ל** “**in regard to**” a **נפש חיה** “**breathing brute animal species**.” This exact same enclitic clause is used for the brute animal species which are introduced into the Eden text in the final phrase of Genesis 2:¹⁹; **נפש חיה** “**breathing brute animal species**.” The Hebrew feminine noun **נפש** is translated, “**that which breathes**.”³ Thus, based on that definition, since the enclitic clause **נפש חיה** “**breathing brute animal species**” is used to describe both “the human species” in Genesis 2:⁷, and the other brute animal species in Genesis 2:¹⁹, it is reasonable to conclude that the animals would have also received the “breath of mortal life” from God, even though it is not specifically stated. Without God’s breath of mortal life” the brute animals could not have become **נפש חיה** “**breathing brute animal species**.”

³ *BDB*. pg. 659.

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This conclusion is further supported by Genesis 7:²¹ & ²². Genesis 7:²¹ describes all the living beings (“**all flesh**”) that moved upon the earth: “עוף ‘birds,’ בהמה ‘carnivorous animals,’ חיה ‘herbivorous animals,’ all swarming creatures that swarm on the earth, and all האדם ‘the human beings.’” The three Hebrew brute animal classifications—עוף “birds,” בהמה “carnivorous animals,” חיה “herbivorous animals”—are those describe in Genesis 2:¹⁹ & ²⁰. Then, Genesis 7:²² states: כל “all” באפיו “mortal life” חיים “spirit/wind” רוח “breath” נשמת “which” אשר “in its two noses/faces,” ג_ “in consequence of” כל_ “all” אשר “which” ב_ “on” חרבה_ “they died” מתו “dry land” חרבה_

Genesis 7:²¹ & ²² state in as clear and concise a fashion as possible that כל־בשר “all-flesh,” brute animals and humans alike, have the breath of mortal life in their dual noses/faces.

The following is a paraphrased version of the *BDB*’s translation of the enclitic clause נפש חיה. Then, for comparison, a direct quote of the *BDB*’s translation is cited:

Paraphrase

2. The נפש becomes a living being; by God’s breathing the breath of mortal life into the noses/faces of its flesh; of humanity, in Genesis 2:⁷; by implication of the animals also, in Genesis 2:¹⁹. Thus, humanity becomes a נפש חיה, “a living, breathing being,” in Genesis 2:⁷.

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Everywhere else in the Old Testament where the enclitic clause **נפש חיה** is used, it is always used to describe brute animals: Genesis 2:¹⁹, 12:¹³, and 19:²⁰, as well as Genesis 1:^{20, 24, 30} 9:^{12, 15, 16}, and in numerous other books of the Old Testament.

Direct Quote

2. The **נפש** becomes a living being; by God's breathing **נשמת חיים** into the nostrils of its **בשר**; of man Gn 2⁷; by implication of the animals also Gn 2¹⁹; so ... man is **נפש חיה**, a living, breathing being Gn 2⁷; elsewhere **נפש חיה** always of animals Gn 1^{20, 24, 30} 9^{12, 15, 16}, Ez 47⁹, Gn 1²¹ 9¹⁰, Lv 11^{10, 46}, Jb 12¹⁰ ... Gn 12:¹³, and 19:²⁰ ...⁴

Conclusion

The determination of this study is that **אֱת־הָאָדָם** denotes “**the human species**,” and therefore it is “the human species,” male and female, that is devised of dust in Genesis 2:⁷. However, Genesis 2:⁷ only describes the initial phase of humanity's creation. At the conclusion of Genesis 2:⁷ **הָאָדָם** “**the human species**” is nothing more than a **נפש חיה** “**breathing, brute animal community**,” and not yet fully human.

הָאָדָם “**the human species**” does not become fully human until it attains the knowledge of good and bad, right and wrong; the human mental power of “**reason**”:

The highest faculty of the human mind, by which human beings are distinguished from brutes; the faculty of the human mind by which it distinguishes truth from falsehood

⁴ BDB pg 659.

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and good from evil. *Webster's New Twentieth Century Unabridged Dictionary, © 1952.*

It is not until the opening phrase of Genesis 3:²² that the יהוה God proclaims: “הִנֵּה
‘behold’ הֵאֱדָם ‘the human species’ הָיָה ‘has become’ כִּי ‘as’ אֶחָד ‘one’ מִן ‘by
reason of’ מִן ‘a portion of’ וְ ‘us’ לְ ‘to’ דַּעַת ‘know’ טוֹב ‘good/right’ וְ ‘and’
רָע ‘bad/wrong’.”

The context of the Eden Proverb in the verses between Genesis 2:⁷ and Genesis
3:²², describes the various phases of the creation of אֶת־הָאָדָם “the human species.” It
is the intent of The Eden Proverb Research to acquaint you with some of those
creative processes in the manner in which they are described in Hebrew.

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**Introduction to the Word
Woman**

Section 10-A

The word for “woman” in the Hebrew Scriptures has been a source of considerable grief for the feminine aspect of humanity for thousands of years. The traditional manner in which “woman” is introduced into the Old Testament of the Holy Bible has been anything but flattering or supportive. The second creation account of the Bible often referred to as the “Adam and Eve Story,” is where the word for “woman” is first used. In the traditional Adam and Eve Story “woman” is referred to as being an after thought to “man.” By a divine surgical procedure “woman” is built from one of man’s ribs. Then, “woman” is led into disobeying God’s command, and due to her own seductive ways, she supposedly talks her husband into also breaking God’s command. God then curses the “woman” by making her live under the rule of her husband.

Until the last half of the twentieth century the feminine half of English, Christian marriage vows read, “To love, honor, and obey your husband.” Marriage vows still read that way for many fundamentalist Christians. In Middle English the word “woman” is derived from the idea of being the “wife” of a “man,” Anglo Saxon *wifman*, later *wimman*. The change in pronunciation from *wimman* to “woman” was partly caused by the pronunciation influence of the “w,” in the first syllable, and the “ă” vowel sound of the second. However, in the plural, “women,” the “i” sound remains.

The Middle English term “female” is no more flattering. In *Webster’s 3rd International Unabridged Dictionary*, ©1961, the etymology for “female” appears, “**fe-male**: Middle English alteration (influenced by *male*).” The etymology of the first

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syllable **fe** is the Middle English *fee, fe, feoh*, Anglo Saxon *feoh*: cattle, money, property. Thus, “female” is equivalent to meaning, “property” of a “male.” Even the Latin term for “female” evokes an analogous meaning, **fēmina**: a female. The first syllable, *fe*, is derived from the Greek *phero*, meaning, “to bear, to carry,” Latin *fētus*: “bearing, bringing forth of young.” The second syllable *mina* means, to be “smooth, hairless,” (human females have less body hair than human males), as well as “a measure of money.” Thus, Latin **fēmina** literally means, “to carry less hair,” or “to bear money,” “to bring forth young that are worth money.” The Aramaic New Hebrew term for “female” is *n^eqébah*, which is derived from the verb *naqab*, meaning “to curse.” According to *Gesenius’ Hebrew Grammar*, originally published in 1898, the gender of the names of instruments, utensils and parts of the body are “feminine” because they are all regarded as “subservient and subordinate.”¹

The last two clauses of Genesis 3:¹⁶ traditionally read as follows: “yet your desire shall be for your husband, and he shall rule over you.”²

For more than two thousand years this Biblical curse has plagued the feminine aspect of humanity in those cultures influenced by the Genesis 2:⁴ thru 3:²⁴ Story of Adam and Eve. However, the above translation is in error, and this error must be corrected before humanity can reach its full potential. A very important part of our human consciousness is buried beneath this error. This error causes human

¹ *GHG* pg. 392 §122 *m*.

² *NRSV*.

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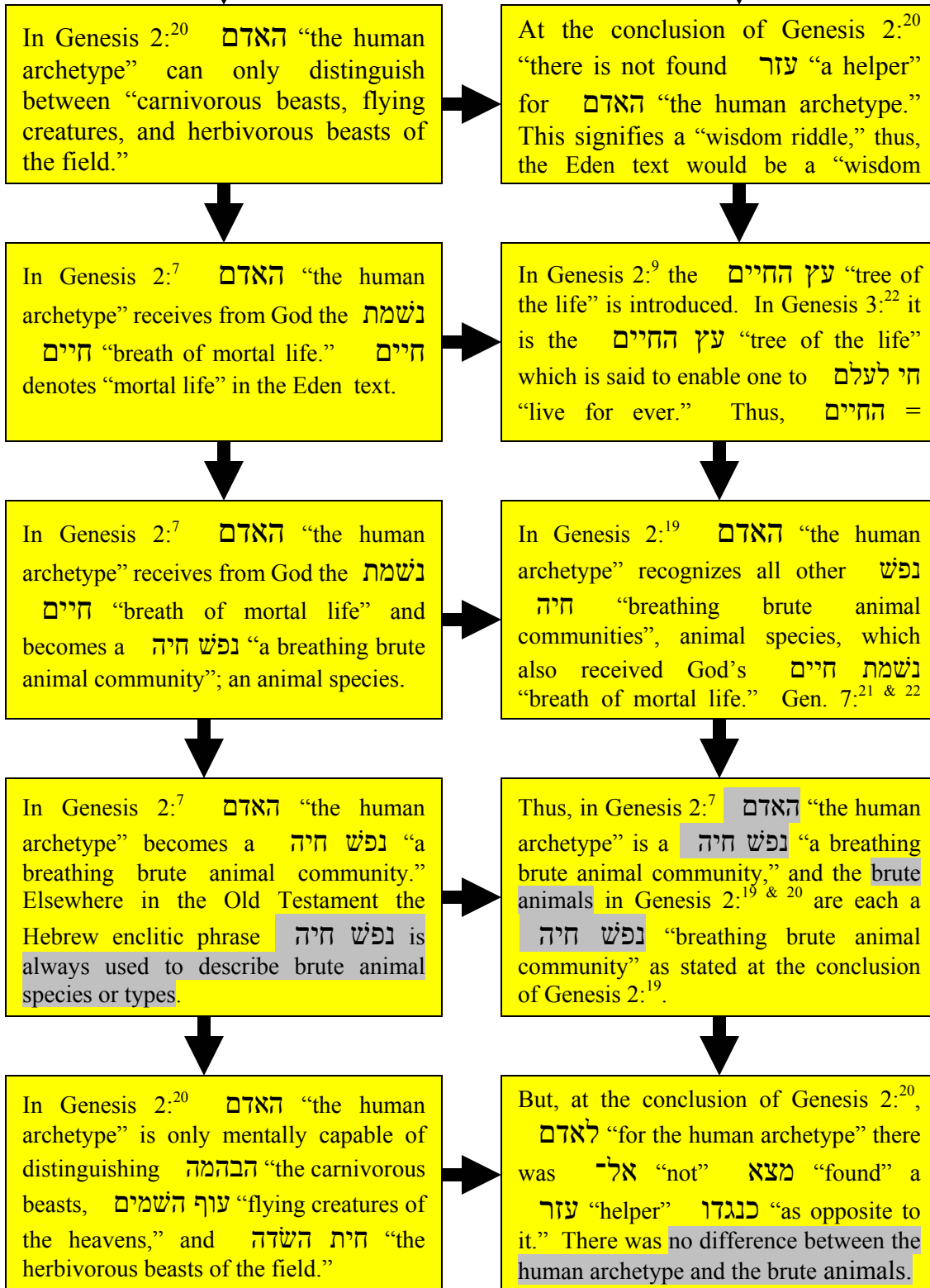
consciousness, which relates to life through stories, to be divided at its most basic level, literally “male versus female,” and figuratively “brute strength versus creative thought.” Past and recent events in the human realm of reality speak volumes in regard to this division of human consciousness. How many wars have been waged by the cultures who have embraced the religions founded on the sacred text which essentially begins with the Story of Adam and Eve. This ancient story has come to be regarded as “the fall of man,” but more so it has inspired the figurative and literal enslavement and domination of “woman.” In both a literal and a figurative sense the erroneous translation and interpretation of the Hebrew Genesis 2:⁴ thru 3:²⁴ narrative must be corrected. Until this ancient Hebrew narrative is told correctly and understood fully, human consciousness will remain divided and at war.

Not until the last half of the twentieth century has it been possible to correct this translation and interpretation error. Only recently has a wealth of information been compiled and published on the ancient Canaanite Hebrew dialect in which Genesis 2:⁴ thru 3:²⁴ was written. It is the intent of this study to reveal the literal and metaphorical root of the Hebrew feminine noun for “woman.”

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Section 10-B

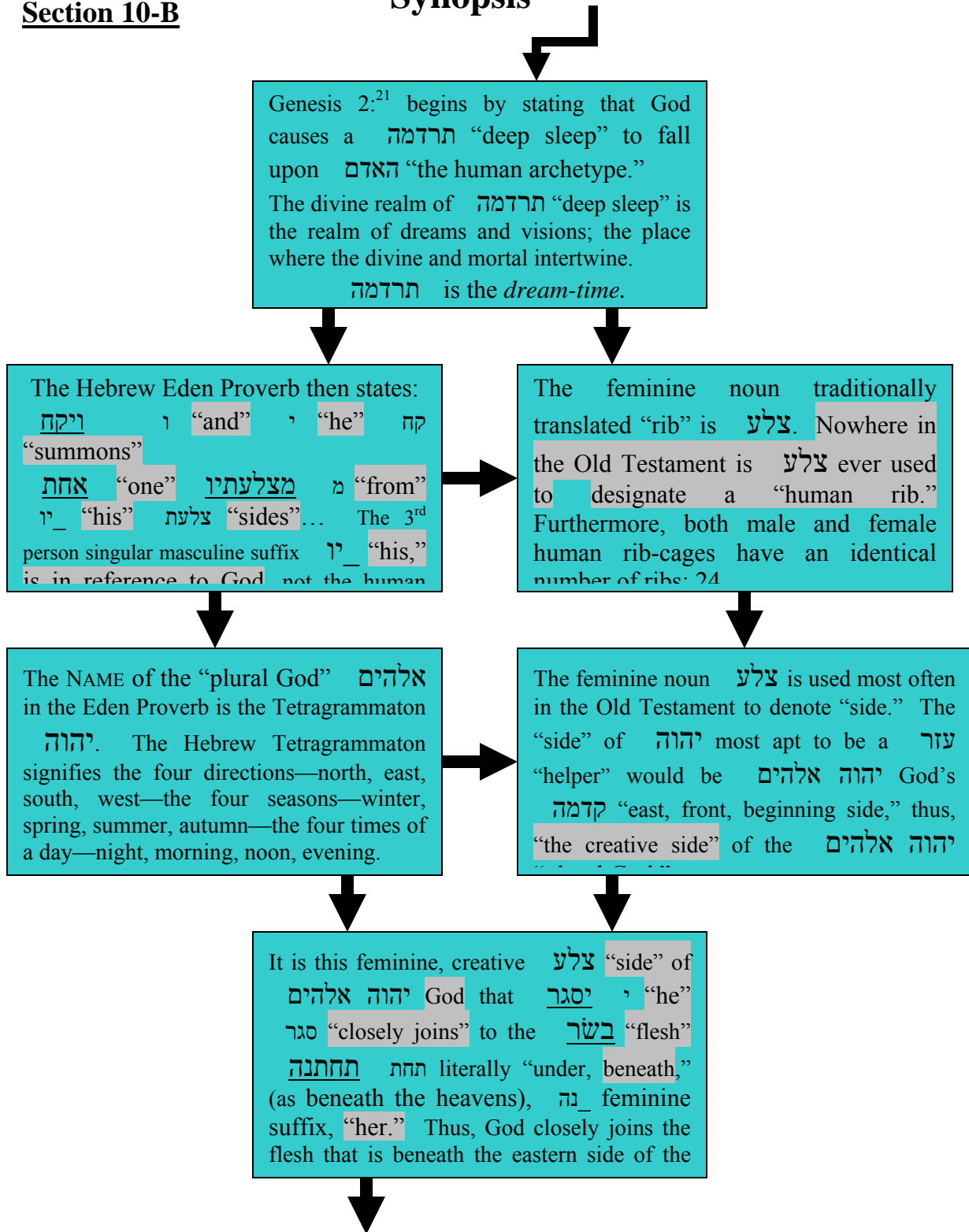
Synopsis



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Synopsis



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Synopsis

Genesis 2:²² then states that God “builds” with the side which was summoned on account of the human archetype, into “a support, a fire ...” This is the only place in the creation narratives, Gen. 1:¹—3:²⁴, that God’s creative activity is referred to with the Hebrew verb בנה, apocopated בן “to build.”

In Genesis 2:²² God בן “builds” the “strong helper,” using His east “side” which is joined to the human “flesh” into a אשה “a support which sustains, heals, and solaces.” In the vernacular, one “builds” a “support,” and one also “builds” a אשה “fire.”

At the conclusion of Genesis 2:²² God brings this אשה “support”/ אשה “fire” unto האדם. האדם now becomes one of two actors in a divine play. האדם now symbolically represents “the consciousness of blood.”

ה א of דם

In Genesis 2:²³ ה “the” א “I” (Latin, *ego*) [consciousness]” of דם “blood” says, “Now at last this one is עצם “might” מ מעצמי “surpassing” י “my” עצמי “might,” ו ובשר “and” ו ובשר “tidings [sensations]” מ מבשרי “flesh”

י קרא “he” י קרא “shall be called” אשה “(support, fire) [metaphorical] ‘woman’.” “Woman supports” the species by giving birth to and nurturing young. “Woman” tends the hearth “fire, sustaining” the camp or village while “solacing, aiding, and

כי “for” מ מאיש “on account of איש, (the preformative 1st person pronoun abbreviation א “I” is prefixed to the verb substantive יש “am, exist”). Thus, the creative intellect is what enables human beings to reach the conclusion:

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It is on the grounds of these condition, that it states in Genesis 2:²⁴, an אִישׁ “I am; an individual” will leave his/its father and mother and will cleave בַּאֲשֶׁתוֹ “with” גְּ “his/its” אִשָּׁה “creative intellect {metaphorical “wife”}” and they will become one

↓

Genesis 2:²⁵: And the two of them were עֲרוּמִים “sensible, aware” האדם “the consciousness of blood” וְאִשְׁתּוֹ “and his creative intellect” וְלֹא “and not” יִתְבַּשְׁשׁוּ “vet disturbed confused

Having translated anew the final verse of Genesis Chapter 2, this study and so this Synopsis, now focuses on the two verses which are pertinent to this section of study in Genesis Chapter 3, Genesis 3:²⁰ & ²¹. Genesis 3:²⁰ pertains to the שֵׁם הוּוֹה “substantive chavah ‘tent village’ (traditionally translated “Eve”), and Genesis 3:²¹ pertains to the לְבָשָׁם “putting on, figuratively ‘clothing them’ *with*” עוֹר “wakefulness,” (traditionally translated “skin”). Thus, “the consciousness of blood” and “its creative intellect” are awakened from the divine realm of תְּרֵדְמָה “deep sleep.”

When Genesis 3:²⁰ is translated anew, what it conveys agrees with an ancient Hebrew grammatical tradition regarding the assigning of gender to certain nouns. That grammatical tradition reads as follows:

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Names of *countries* and *towns* [are usually feminine], since they are regarded as the mothers and nurses of the inhabitants.

Genesis 3:²⁰ states, And “the consciousness of blood” calls “his creative intellect”
 חוה “tent village” for she is to be the
 אם “mother” of כל “all” חי
 “kinsfolk, villagers, united families;

The final act in the divine play is described in Genesis 3:²¹. Here, the two actors are synthesized back into האדם “the human archetype” which denotes “the human species.” There is no further mention of either אשה or חוה in the remaining three verses of the Eden Proverb. The synopsis of Genesis 3:²¹ reads as follows:

Genesis 3:²¹ states, And God עש “makes” for the consciousness of blood, and for its creative intellect כתנות “day tunics” of עור “skin; agitation; awakening; exposure” and he clothes them.

The opening clause of Genesis 3:²² then states that האדם “the human species” has come of age.

יהוה “says,” אמר “he” י “and” ו ויאמר
 ה האדם “behold” הן YHVH Elohim,
 כ כאחד “has become” היה “humanity” אדם “the”
 ‘the like of’ מן “from” מ ממנו “one” אחד “a
 portion of”



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Sumerian and the New Translation

It is important to point out that the Hebrew words for “woman” and “Eve” are not mentioned again in the final three verses of the Eden narrative, Genesis 3:^{22, 23, & 24}. In ancient Sumerian the term *Eve*, “tent village” did not exist, but the term *adamu* meant “settlement on the plain,”¹ thus Hebrew *adam*, “humanity.” In Sumerian the term *edinu*, *Eden*, meant “fertile plain, plain, steppe.”² The idea that the Hebrew masculine noun *adam*, “humanity,” may also denote a “settlement; village of unified families” could explain why *adam* is said to live for nine hundred and thirty years at the conclusion of Genesis 5:⁵. Whereas it is biologically unlikely to assume that an individual human being could live for nearly a thousand years, a “settlement of humanity” could very well exist that long.

¹ *Smithsonian Magazine; Has the Garden of Eden been located at last, by Dora Jane Hamblin, May 1987.*

² *The Jewish Publication Society's, JPS Torah Commentary, Genesis, by Nahum M. Sarna, © 1989, pg. 18. See also The Anchor Bible, Genesis, E.A. Speiser, © by Doubleday & Company, Inc. Preface 1962, pg. 16, § 8.*

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Section 10-C

שם substantive: noun or Name

(a) שם a substantive

In Genesis 2:^{19 & 20} and Genesis 3:²⁰ the Hebrew masculine noun שם has been traditionally translated “name.” In Genesis 2:^{19 & 20} שם is used in connection with the human archetype קרא “calling, proclaiming” each breathing animal community its particular שם “name.” In Genesis 3:²⁰ שם is used in connection with the human consciousness of blood קרא “calling, proclaiming” the שם “name” of its creative intellect. However, in both cases the masculine noun שם does not actually lend itself to what the English noun “name” denotes.

In English the term “name” denotes a proper noun, a personal name; “a distinguishing combination of sounds by which a thing is called: the word or words by which a particular person or thing is designated in distinction from other persons or things.”¹ The noun “bear” in English is a noun, not a name, yet in Genesis 2:^{19 & 20} a “bear” would have been one of the הַיַּת הַשָּׂדֵה “animals of the field” which the human archetype was קרא “calling, proclaiming” by a particular שם. Therefore, in Hebrew the masculine noun שם must be regarded as denoting what in grammar is referred to as a “substantive: A noun or name; the part of speech which expresses something that exists, either material or immaterial.”² Hebrew שם denotes a substantive because it is employed

¹ UWD © 1952.

² UWD © 1952.

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to denote either a “**noun**,” (such as כב “bear”³), or a “**name**,” (such as אברם “Abram” who is later “**named**” אברהם “Abraham”⁴). In The Eden Proverb the masculine noun שם is only used in connection with “**names**” in reference to the four rivers of Eden.

However, at the conclusion of this study into how שם is employed in its connection with האדם “**the human archetype**” in The Eden Proverb there will be an examination into how Hebrew personal names are formed. Learning how Hebrew personal names are formed will aid the English speaking mind in grasping the significance of **The Eden Proverb Research**. This is mainly due to the fact that these personal names are not merely labels, and furthermore, most people are at least somewhat familiar with some of the personal names mentioned in the Bible.

(b) Genesis 2:¹⁹ & ²⁰

Encountering, Calling, Knowing The בהמה “carnivores”

We will begin with researching how the masculine noun שם is used in Genesis 2:¹⁹ & ²⁰, and how the verb קרא is applied in conjunction with it. To begin with, at the beginning of Genesis 2:¹⁹ there are only two animal types described as being created:

Animal Types Described in Genesis 2:¹⁹

1.	כל-	חית	ה	שדה	כל-חית השדה
	all	animals	the	field	
2.	כל-	עוף	ה	שמים	כל-עוף השמים
	all	flying creatures	the	heavens	

But then in Genesis 2:²⁰ there are three animal types described:

³ BDB pg. 179.

⁴ BDB pg. 4.

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Ethiopic “*be dumb*,”¹⁰ neither of which even come close to describing the sounds of cattle or any other animal for that matter. Traditional Hebrew scholarship has never examined the feminine noun **בהמה** as a prepositional prefixed verbal phrase: **בְּ** being the preposition prefix denoting “**with**” and **המה** being the verb meaning “**murmur, growl, roar, be boisterous.**”

בהמה, the sound of Carnivores

1. **המה** “**murmur** synonymous with **whisper**¹¹” the sound of a **snake’s** hiss or the sound of a **snake’s** movement.
2. **המה** “**growl**” the sound made by a **bear, wild dog, wild cat.**
3. **המה** “**roar**” the sound made by a **lion.**

בהמה, the sound of Herbivores¹²

1. **המה** “**be boisterous**” the sound made by the ox, the cow, the ibex and other large herbivorous animals; some of which have been domesticated.

It is probable that in Genesis 2:²⁰ the feminine noun **בהמה** is being used to describe the three categories of “**carnivorous animals**” mentioned above. When Genesis 2:²⁰ is read carefully, and applied to the human condition in the *Wild* the first kind of creatures one would be acutely aware of is one’s own predators, or those animals that are dangerous and harmful. Next, in the *Wild* one would quickly realize that not only are the **עוף** “**flying creatures**” difficult to snare, but when caught they provide very little nourishment. And finally one would realize that the large **חיה** “**herbivorous animals**” not only pose little or no threat, but when brought down they are an abundant food

¹⁰ *BDB* pg. 96.

¹¹ *UWD* © 1952.

¹² herbivore: animals sustaining on herbs or vegetables, *UWD* © 1952.

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source. Such is the order in which the three categories of *Wild* animals are described in Genesis 2:²⁰;

1. בהמה “carnivorous creatures including the snake.”
2. עוף “flying creatures including insects.”
3. חית השדה “herbivorous creatures of the field; the hunting ground¹³.”

Therefore, in Genesis 3:¹⁴ when the נחש “snake” is ארוך “cursed” מ

“surpassing, more than” כל- “all” ה “the” בהמה “carnivores,” the text speaks to the fact that human beings are most afraid of “snakes” because they are carnivorous, numerous, small, hard to detect, and often deadly.

(c) As it is קרא “encountered” so it is קרא “called”

And That Is Its שם “designation/reputation”

The verb traditionally rendered “called” in Genesis 2:^{19 & 20} and 3:²⁰ is קרא¹⁴.

Although in Genesis 3:²⁰ the verb קרא “**to call, to proclaim**” appears to fit the context of the verse, in Genesis 2:^{19 & 20} it does not.

1. An encounter, an experience, is needed in order for a Hebrew שם to be applied.
2. It is early in the narrative for human speech to have evolved.
3. The human archetype is described in Genesis 2:⁷ as being nothing more than a נפש חיה “**a breathing brute animal community**,” and at the conclusion of Genesis 2:¹⁹ the brute animals are also referred to as נפש חיה “**breathing**”

¹³ BDB pg. 961, שדה, § 1 b & c.

¹⁴ BDB pg. 894—896.

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brute animal communities”; the enclitic feminine noun phrase only referring to brute animals in the rest of the Old Testament¹⁵.

For these three reasons **The Eden Proverb Research** translated the verb קָרָא in Genesis 2:^{19 & 20} “**to encounter, meet**¹⁶ (i.e. experience),” and the masculine noun שׁמ as signifying both “**the exact designation**” of it, but as “**reputation**” as well.¹⁷ In *TAB-Genesis* Professor E.A. Speiser makes the following comment concerning the Hebrew masculine noun שׁמ (name) and its various applications:

Names were regarded not only as labels but also as symbols, magical keys as it were to the nature and essence of the given being or thing (confer verse 19).¹⁸

With this in mind we will begin examining the שׁמ of nine creatures mentioned in the Old Testament in the order which they would be encountered in Genesis 2:²⁰.

הבהמה “the carnivores

1. נָחַשׁ “**serpent**: as biting, figurative of enemies, deadly¹⁹.” This masculine noun is derived from the verb root נָחַשׁ “**to observe signs, with implied power to learn secret things**²⁰”; i.e. to be observant.
2. אַרְיֵי “**lion**: as if plucking and tearing [its prey]²¹.” This masculine noun is derived from the verb root אָרַה “**to eat down by plucking, chopping; a lion ...plucking, pulling to pieces** [its prey]²².”

¹⁵ *BDB* pg. 659 בפ׳ § 2.

¹⁶ *BDB* pg. 896/7.

¹⁷ *BDB* pg. 1027 § 1 & 2, b.

¹⁸ *TAB-Genesis* pg. 16.

¹⁹ *BDB* pg. 638.

²⁰ *BDB* pg. 638.

²¹ *BDB* pg. 71 & *GHL* pg. 78.

²² *GHL* pg. 76.

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3. כב “bear: from its soft or gliding motion²³.” This masculine noun is derived from the verb root כבכ “to move gently, glide²⁴”

עוף “flying creatures

4. נשר “eagle, vulture: eating fresh carrion²⁵.” This masculine noun is derived from the unused (obsolete) verb root נשר “to tear to pieces ... to rend (as a bird of prey)²⁶.”
5. עיט “birds of prey: from their swift movement & their scream²⁷, (hawk, falcon, etc.)” This masculine noun is derived from the verb עיט “dart greedily (like a bird of prey), and the verb עיט “scream, shriek²⁸.”
6. חסיל “a kind of locust: always as destructive²⁹.” This masculine noun is derived from the verb חסל “finish off, consume; of locusts destroying crops³⁰.”

חית השדה “herbivorous creatures of the field

7. פר “young bull: so called from its ferocity³¹.” This masculine noun is derived from the verb פּרר “to break, frustrate³².”

²³ BDB pg. 179.

²⁴ BDB pg. 179.

²⁵ BDB pg. 676/7 & GHL pg. 571/2.

²⁶ GHL pg. 571.

²⁷ BDB pg. 743 GHL pg. 621/2.

²⁸ BDB pg. 743 GHL pg. 621/2.

²⁹ BDB pg. 340.

³⁰ BDB pg. 340.

³¹ GHL pg. 687 & BDB pg. 830/1.

³² GHL pg. 692.

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8. שׁוֹר “**bull, ox**”³³ (essentially wild and roaming).” This masculine noun is derived from the verb root שׁוֹר “**to travel, journey**”³⁴.”
9. יְחַמֹּר “**deer, roebuck**: a preformative verbal phrase indicating the animal’s color (יְ “it” is חַמֹּר “red”)”³⁵. This masculine noun is derived from the verb stem חַמַּר “**to be red**”³⁶.”

This final שׁם would not have been one of those applied to the נֶפֶשׁ חַיָּה “**breathing brute animal species**” encountered by the human archetype in Genesis 2:²⁰ since, as stated before, “**there was not found a helper for it among the brute animals.**”

10. בָּקָר “**cattle, herd, ox**; name [comes] from **ploughing**”³⁷.” This masculine noun is derived from the verb root בָּקַר “**to cleave open, to divide; to plough**”³⁸.”

Had the author of the Eden text intended to describe “cattle; as used לְעֵבֶד ‘in regard to tilling’ אֶת־הָאֲדָמָה ‘the ground’ (Genesis 2:⁵ & 3:²³),” it is logical to assume that the masculine noun בָּקָר “cattle” would have been used in Genesis 2:²⁰ instead of the feminine noun בְּהֵמָה.

³³ BDB pg. 1004 & GHL pg. 812.

³⁴ BDB pg. 1003.

³⁵ BDB pg. 331

³⁶ BDB pg. 331.

³⁷ BDB pg. 133 & GHL pg. 137.

³⁸ BDB pg. 133 & GHL pg. 136.

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(d) שם חוה “appellation chavah: tent-village”

In English the term “appellation denotes some individual peculiarity or characteristic” which performs the function of a “name³⁹.” In Genesis 3:²⁰ the masculine noun שם denotes the substantive appellation חוה. In the context of The Eden Proverb the feminine noun חוה must be rendered “**tent-village, village⁴⁰**” כי “for” הוא “she” היתה “would become” אם “mother” כל- “of all” הן “kinsfolk, villagers, families **united by vital ties.**” Compare this translation of Genesis 3:²⁰ to the Hebrew grammatical tradition mentioned in both the *GHG* as well as *Ben-Yehuda’s Pocket Hebrew-English Dictionary* concerning the Gender of the Hebrew Noun:

Names of cities and countries, including the Hebrew equivalents for city and country, are feminine, since they are regarded as the[אם] *mothers* of their inhabitants.⁴¹

The feminine noun חוה is derived from the unused verb root חוה meaning “**to collect, gather⁴²**.” The notion of the Hebrew feminine noun חוה being somehow associated with the idea of “life” seems to have originated in the 3rd century BCE when the Greek Septuagint translation of the Hebrew Sacred Scriptures was composed. In the Greek Septuagint translation of Genesis 3:²⁰ חוה is rendered Ζωη, *Zōē*, and ζωη, *zōē*, is the

³⁹ *UWD* © 1952.

⁴⁰ *BDB* pg. 295.

⁴¹ *Ben-Yehuda’s Pocket Hebrew-English Dictionary*, © 1961, 1964 by Ehud Ben-Yehuda and Dora Ben-Yehuda, pg. v. See also *GHG* pg. 391 § 122 h 3. a.

⁴² *BDB* pg. 295.

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Greek word for “life,”⁴³ but in the Septuagint it is chiefly used as the Greek translation of the Hebrew masculine plural noun חיים “life⁴⁴.”

Since there is no similarity between the feminine noun חנה and the masculine plural noun חיים, nineteenth and twentieth century Hebrew lexicographers have searched for comparisons to חנה (Old Hebrew hwj) in Phoenician חנה (awj) and in the Hebrew verb חיה (Old Hebrew hyj), both of which mean “to live,”⁴⁵ for otherwise there is no justification for comparing חנה to the notion of ζωη “life.” The Hebrew adjective חיה “having the vigour of life, lively,” used in the feminine plural form חיות in Exodus 1:¹⁹, was never an option for comparison due to its use implying “Hebrew women in child-birth, bearing quickly and easily⁴⁶.” This would not do in light of the traditional translation of Genesis 3:¹⁶ where supposedly God says to the woman, “I will greatly increase your pangs in childbearing: in pain you shall bring forth children.”⁴⁷

According to the proverbial translation of Genesis 3:²⁰ it is within the divine realm of “deep sleep” (*the dream-time*) that the consciousness of blood “encounters/calls” its creative intellect חנה “tent-village” for she shall become the mother of all inhabitants.

⁴³ *Thayer Greek-English Lexicon of the New Testament*, © 1977 by Baker Book House Company, pg. 273.

⁴⁴ *BDB* pg. 313.

⁴⁵ *BDB* pg. 295 & 310/11.

⁴⁶ *BDB* pg. 313.

⁴⁷ *NRSV*.

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Section 10-C שם substantive: noun or Name

(e) Biblical Hebrew Names

In most cases throughout the Old Testament when a patriarch is given a personal name that name is generally described as it is given. The following personal names will be examined in Hebrew, but the description will be quoted from the *NRSV*'s translation. We will examine the personal names Abram/Abraham, his wife Sarah, Jacob/Israel, and the Hebrew personal names for Joshua (Jesus).

אברם “Abram” Genesis 17.

In Hebrew the personal name אברם is comprised of a masculine noun אב “father⁴⁸” and the verb רם of רום “to be exalted⁴⁹.” Thus, the personal name אברם **Abram** means, “exalted father⁵⁰.” In Genesis 17:⁵ God says, “No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations.” In Hebrew the personal name **Abraham** is אברהם. To be in accord with the highlighted description of אברהם above, this personal name must be read as a preformative verbal clause: א preformative 1st person pronoun “I”⁵¹ (God) בר of ברר verb meaning “purify, select”⁵² הם 3rd person plural pronoun “them.”⁵³

Thus, the personal name אברהם **Abraham** means, “I (God) select them.” Genesis 17:⁷

⁴⁸ *BDB* pg. 3.

⁴⁹ *BDB* pg. 926/7.

⁵⁰ *BDB* pg. 4.

⁵¹ *GHG* pg. 125/6 § 47 a, b, d.

⁵² *BDB* pg. 140/1.

⁵³ *BDB* pg. 241 § 1.

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Section 10-C שם substantive: noun or Name

says, “**I will establish my covenant** between me and you, and **your offspring** after you throughout their generations, for **an everlasting covenant, to be God to you and to your offspring after you.**”

שָׂרָה “Sarah” Abraham’s wife; Genesis 17:¹⁵

The personal name שָׂרָה “Sarah” is derived from the feminine noun שָׂרָה “princess, noble lady⁵⁴,” which is derived from the masculine noun שָׂר “chieftain, chief, ruler, official, captain, prince⁵⁵.” This masculine noun is derived from the verb stem שָׂרר “to be or act as prince or ruler⁵⁶,” which stems from the unused verb root שָׂר meaning perhaps “to rise in splendor⁵⁷.”

יעקב or יַעֲקֹב “Jacob” son of Isaac and Rebekah, and father of the tribes of Israel

The personal name יַעֲקֹב “Jacob” is a preformative verbal phrase: יַ preformative 3rd person singular masculine pronoun “he⁵⁸” עַקַב verb stem “follow at the heel; closely, and metaphorically of a great warrior, assail insidiously, circumvent⁵⁹.” Therefore, the personal name יַעֲקֹב “Jacob” bears at least two meaning: 1. “he follows closely (perhaps as following God)”, and 2. “he assails insidiously/circumvents (his enemies as a great warrior).”

⁵⁴ BDB pg. 979.

⁵⁵ BDB pg. 978.

⁵⁶ BDB pg. 979.

⁵⁷ BDB pg. 977.

⁵⁸ GHG pg. 125/6 § 47 a, b, d.

⁵⁹ BDB pg. 784.

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In Genesis 32:^{24–30} **Jacob** wrestles with an angel of God (probably the river-judge ים “sea⁶⁰” my from Canaanite lore⁶¹), and when this man-angel saw that it could not prevail against **Jacob** the man-angel promised to bless **Jacob**. So the man-angel asked **Jacob** his name, and then said,²⁸ “You shall no longer be called יַעֲקֹב **Jacob**, but יִשְׂרָאֵל **Israel**, for you have striven with God and with humans, and have prevailed.”

The personal name יִשְׂרָאֵל “**Israel**” is a preformative verbal clause: יַ preformative 3rd person singular masculine pronoun “**he**⁶²” שָׁרָה verb root “**to persist, persevere**⁶³,” and the singular masculine Hebrew/Canaanite noun אֱל “**God**.” Therefore, the personal name יִשְׂרָאֵל **Israel** means, “**he perseveres with God**,” or “**he persists with God**.”⁶⁴

יהושוע or יהושע and later יְשׁוּעַ “**Joshua**” name of Moses’ successor & New Testament “**Jesus**”

The first two Hebrew spellings above are the most accurate. The verb to which the personal names above refer is יָשַׁע causative verb meaning “**to deliver, to save**⁶⁵.”

To make the name **Joshua** a sacred name the יַ at the beginning is followed by a silent הּ thus forming the first two letters of the sacred NAME יְהוָה. In this fashion the personal

⁶⁰ BDB pg. 410/11.

⁶¹ Larousse World Mythology; Western Semitic Lands: The Idea of the Supreme God; The Ras Shamra Texts, Baal and the Prince of the Sea, © 1965, published by The Hamlyn Publishing Group Limited, pg. 89.

⁶² GHG pg. 125/6 § 47 a, b, d.

⁶³ BDB pg. 975.

⁶⁴ BDB pg. 975/6.

⁶⁵ BDB pg. 446/7.

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Section 10-C שׁמ substantive: noun or Name

and sacred name יהושוע “Yehoshua states, “יהוה” (God) **delivers/saves.**” The first two letters of the sacred NAME could also be seen as applied to the masculine noun ישע “**deliverance, rescue, salvation, safety, welfare**”⁶⁶,” in which case יהושוע “Yehoshua” would be a sacred name stating that “יהוה” (God) **is deliverance, rescue, salvation.**”

This study perceives the first two spellings, יהושוע or יהושע “Yehoshua” as being very sacred and special appellations. The spelling ישוע “Joshua” on the other hand, is most likely a preformative adjective phrase: יש preformative 3rd person singular masculine pronoun “he” שוע adjective “**free, independent, noble.**” Thus ישוע “Joshua” would be stating, “**he is independent, noble, free.**”

With the foregoing information the remaining research will be easier to comprehend.

⁶⁶ BDB pg. 447.

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Section 10-D The Root of Woman Revealed

helper, woman, Eve, mother (a) Connection To Hebrew Tradition

There is an ancient Hebrew tradition concerning the gender of the nouns used as “names” (Heb. שְׁמוֹת *shemot*; feminine plural suffix) of countries, cities, villages, etc..

Gesenius’ Hebrew Grammar describes this tradition, as does *Ben-Yehuda’s Pocket*

Hebrew-English Dictionary. *Gesenius’ Hebrew Grammar* conveys this Hebrew tradition

as follows: “Names of *countries* and *towns* [are usually feminine], since they are regarded as the mothers and nurses [or, aids] of the inhabitants.” *GHG* pg. 391 §§ 122 h (a)

The Hebrew feminine noun for, “mother,” is אִמָּה. When the Hebrew masculine noun עֹזֵר, “helper, aid,” is used instead of the term “nurses,” the Hebrew grammatical tradition expressed above appears to have originated from **The Eden Proverb**. The feminine noun for, “helper, aid; nurse,” עֹזְרָה, is not used in the Eden Narrative, and for this reason it is not employed in this study. The translations below are those used when the Eden Narrative is understood to be an ancient wisdom proverb. Compare the above Hebrew grammatical tradition to the translations from **The Eden Proverb** below.

Genesis 2: ¹⁸ “helper, aid” ¹ “one who helps” ²	Genesis 2: ²² “support, heal” ³ “woman”	Genesis 3: ²⁰ “tent village, town” ⁴ “named <i>chavah/Eve</i> ”	Genesis 3: ²⁰ “mother” ⁵ “of all kinsfolk” ⁶
עֹזֵר	אִשָּׁה	חֹה	אִמָּה
masculine noun	feminine noun	feminine noun	feminine noun

¹ *GHL* pg. 619.

² *BDB* pg. 740.

³ *GHL* pg. 83.

⁴ *BDB* pg. 295.

⁵ *BDB* pg. 51/2: אִמָּה = a city or community.

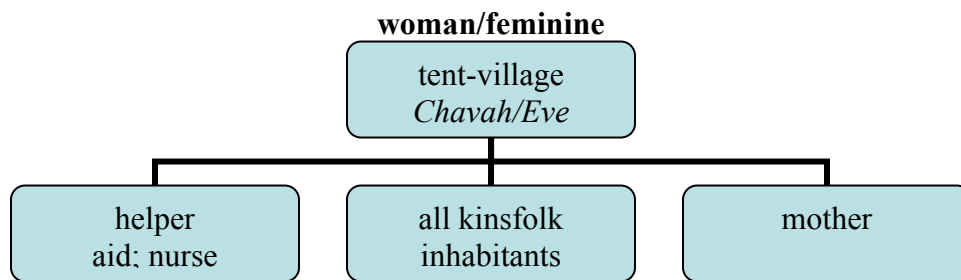
⁶ *BDB* pg. 312: חֵי = kinsfolk; of families united by vital ties.

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Either the Hebrew grammatical tradition evolved from, or was influenced by **The Eden Proverb**, or else **The Eden Proverb** was written to correspond to the Hebrew grammatical tradition. The following flow chart clearly shows the relationship of the Eden Narrative, when understood as a wisdom proverb, to the Hebrew grammatical tradition of assigning the feminine gender to nouns for countries, towns, and villages.



The fact that in the Eden Narrative the feminine noun for “helper” is not used, and the masculine noun is, creates a contextual dichotomy. This contextual dichotomy, i.e. “riddle,” is created when the masculine noun for “helper” becomes the “woman, *chavah/Eve*, & mother,” all of which are feminine nouns. Furthermore, the “helper” is first searched for among the brute animals in Genesis 2:¹⁹ & ²⁰. Since it is doubtful that the Deity was uncertain as to what kind of a female animal would be appropriate for the human, the contextual dichotomy is reinforced. Genesis 1:²⁷ & ²⁸ read as follows:

²⁷ So God created humankind in his image, in the image of God he created him; male and female he created them.

²⁸ God blessed them, and God said to them, “Be fruitful and multiply ...”⁷

⁷ NRSV.

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Even though Genesis 1—2:³ is regarded as a Post-exilic text, whereas the Eden Narrative, Genesis 2:⁴—3:²⁴, is generally regarded as a Pre-exilic text, the above translations leave little doubt that the Jews believed at one time that God intended humans to procreate by sexual intercourse from humanity's inception. The Hebrew Eden Narrative also shows that humans were mortal and intended to procreate sexually from humanity's inception. (See **Section 10-E: Creation of The Mortal Human Animal**.)

(b) The riddle; The proverb; The metaphor

The two contextual dichotomies mentioned above; **1.** The masculine noun, עֹזֵר “helper,” becomes “woman, *chavah/Eve*, and mother,” and **2.** This עֹזֵר “helper” is searched for but not found among the brute animals; indicate a Hebrew wisdom riddle. In the Bible in the Book of Proverbs there is a verse which can here be employed as a hermeneutic⁸ aid. An *interpres* (literal) translation of Proverbs 1:⁶ is as follows:

^{6.} To understand a proverb and a metaphor; the words of the wise go together with⁹ their riddles.

According to Proverbs 1:⁶, by finding the two riddles in the Eden text mentioned above, two more hermeneutic keys are also found: **1.** The Eden Narrative is most likely an ancient Wisdom Proverb, and **2.** The riddles within that Wisdom Proverb are most likely directing attention toward the wisdom metaphors within the text.

⁸ hermeneutic: The science of interpretation.

⁹ Heb. conjunction וְ is here translated in accordance with its use in proverbs as the וְ adæquationis: equal in meaning; together with. *BDB* pg. 253.

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The term **hermeneutic key** is used because it will help **unlock** the mysteries of **The Eden Proverb**.

1. The Eden Narrative as a Wisdom Proverb: *The Gnostic Gospel According To*

Thomas is a Coptic manuscript, copied before 350 CE, from an earlier text dating from around the 1st century of the Christian Era. In the *Gnostic Gospel of Thomas* the individual referred to as “the living Jesus” makes mention of the Eden Narrative as being a Wisdom Proverb. The Coptic *Gospel of Thomas* reads as follows:

36²¹⁻²⁴ “Indeed, you have five trees in paradise, **which do not move in summer or winter, and whose leaves do not fall**. Whoever is acquainted with them will not taste death.”¹⁰

The “five trees in paradise” are covered in **Section 11-B: The Five Trees in Paradise**. The term “paradise” comes from the 3rd century BCE Greek translation of the Hebrew Eden text. In the Greek translation, the Hebrew term for “garden” is rendered as παράδεισος *paradēisōs*. Hebrew was a dying language in the 3rd century BCE, reserved as a medium in Scholarship and Jewish Ritual.

What is of interest in this section of the study is that the Hebrew word for “tree” used in the Eden Narrative is here, in the Gnostic text, referred to by metaphorical language: “which do not move in summer or winter, and whose leaves do not fall.” The first clause, “which do not move in summer or winter,” indicates that the trees being mentioned; do not grow, do not blow in the wind, do not need water or sunlight. The

¹⁰ *The Gnostic Scriptures*, © 1987 by Bentley Layton; pg. 383.

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second clause, “and whose leaves do not fall,” indicates that the trees being mentioned are like evergreens in that regardless of season these trees present a presence of life, but even real evergreens drop leaves. These are metaphorical phrases. Therefore, since the metaphorical trees being mentioned exist only in the Hebrew Eden Narrative, the Hebrew Eden Narrative itself must be construed as being a Hebrew Wisdom Proverb.

The Jesus in this Coptic text is not speaking of literal trees. In **The Eden Proverb**, the “tree of the knowledge of good and bad” can only be logically understood as being a metaphorical tree.

2. Metaphors within the Eden Proverb: The initial Wisdom Metaphor pertinent to this section of study is the Hebrew masculine noun for “helper, aid,” עֵזֶר. In the *Jewish Publication Society’s Commentary; Genesis*, Professor Sarna describes the traditional translation and interpretation of the masculine noun עֵזֶר—transliterated, ‘ezer—in Genesis 2:^{18 & 20}. Professor Sarna’s description is as follows:

18. a fitting helper Literally, “a helper corresponding to him.” This term cannot be demeaning because Hebrew ‘ezer, employed here to describe the intended role of woman, is often used of God in His relation to man.¹¹

Professor Sarna completely disregards the contextual dichotomies of; **1.** The Hebrew term for “helper” is a masculine noun, עֵזֶר, and **2.** That this עֵזֶר is searched for but not found among the brute animals. A graphic representation of Professor Sarna’s, and the traditional version of the Eden text is as follows:

¹¹ *JPS*, pg. 21.

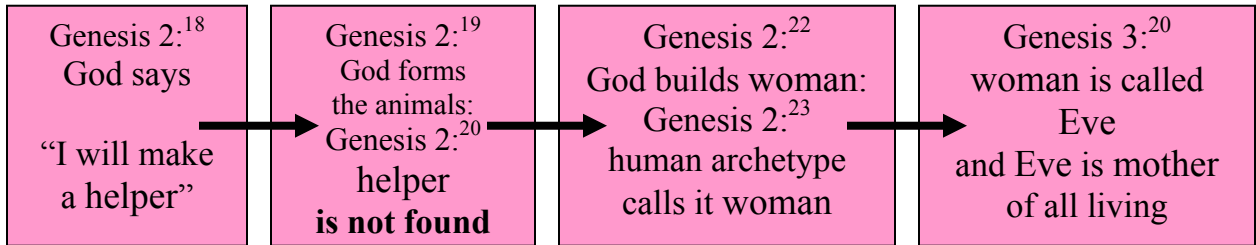
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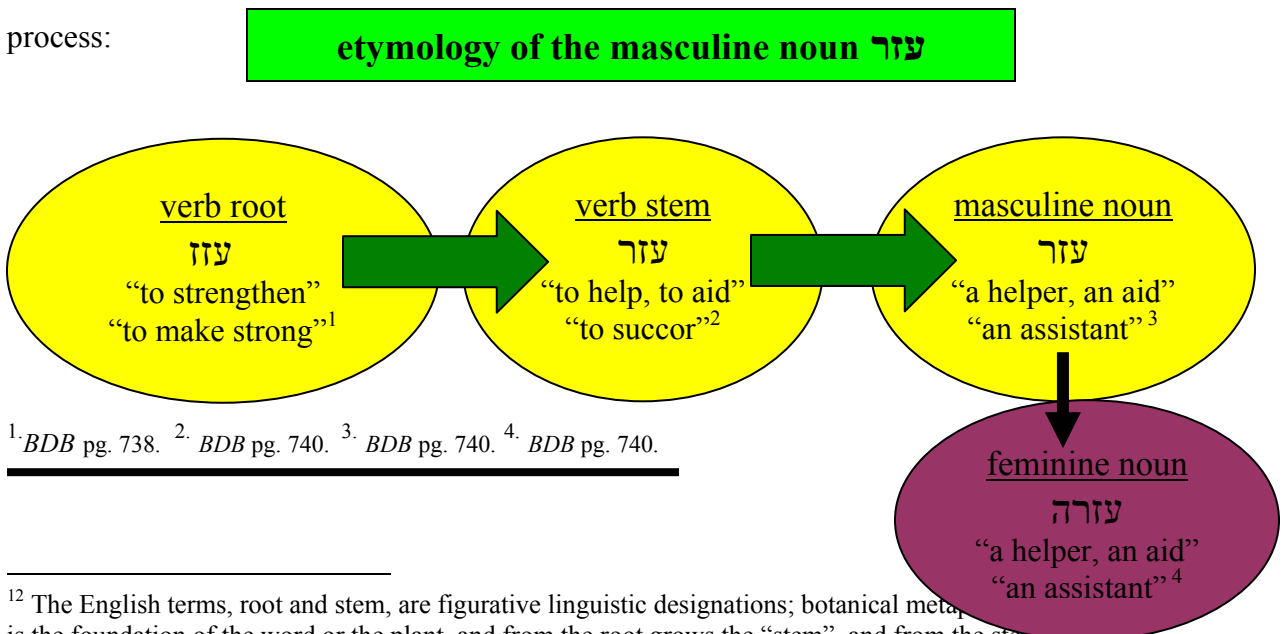
Traditional Adam & Eve Version



For the purpose of this section of study, the principal focus here will be on the second dichotomy: The עֹזֵר is searched for but not found among the brute animals in Genesis 2:¹⁹ & ²⁰.

(c) “a helper as opposite to it”

The traditional translation of the Hebrew phrase, עֹזֵר כְּנֶגְדּוֹ, is “a helper corresponding to him,” or “a helper as his partner,” and in the *King James Version*, “an help meet for him.” The Hebrew term for “helper”—or as in the *King James Version*, “help meet”—is the masculine noun עֹזֵר. Like most Hebrew nouns, עֹזֵר, is derived from a verb stem, and a verb root.¹² The following graphic will aid in following this process:



¹² The English terms, root and stem, are figurative linguistic designations; botanical metaphor, is the foundation of the word or the plant, and from the root grows the “stem”, and from the stem grows the noun or the trunk, and from the trunk grows the branches, and so forth.

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This section of the study is primarily concerned with the yellow graphics. The plum graphic is added here to illustrate the general rule of Hebrew etymology. Most, but not all Hebrew nouns are derived from verb stems or verb roots. The majority of Hebrew nouns are masculine, and from some of these masculine nouns, feminine nouns are created; as shown in the plum-colored oval of the above graphic. Some feminine nouns—like: mother, and daughter—are derived directly from verb stems, or verb roots, as these nouns are feminine by nature.

In Genesis 2:²⁰ this “helper,” which is derived from a verb root depicting “strength,” is searched for but not found among the brute animals that God formed in Genesis 2:¹⁹. But, according to the traditionally accepted version of the Eden text, this “strong helper” denotes “the intended role of woman.”¹³ The traditional version of the Eden text promotes a very curious and questionable interpretation of the events being described in Genesis 2:^{18, 19, & 20}. If indeed the intended role of a human female, a woman, is what the “strong helper” designates, then that means that God essentially searched for “a human female partner” for a male human being among the brute animals. A review of the traditional “Adam and Eve” version of the Eden text is in order.

- Either: 1. “Adam” does not denote a male human being;
2. God was only familiar with the animal’s procreative needs, not “Adam’s.” Or,

¹³ Sarna, pg. 21.

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The Root of Woman Revealed

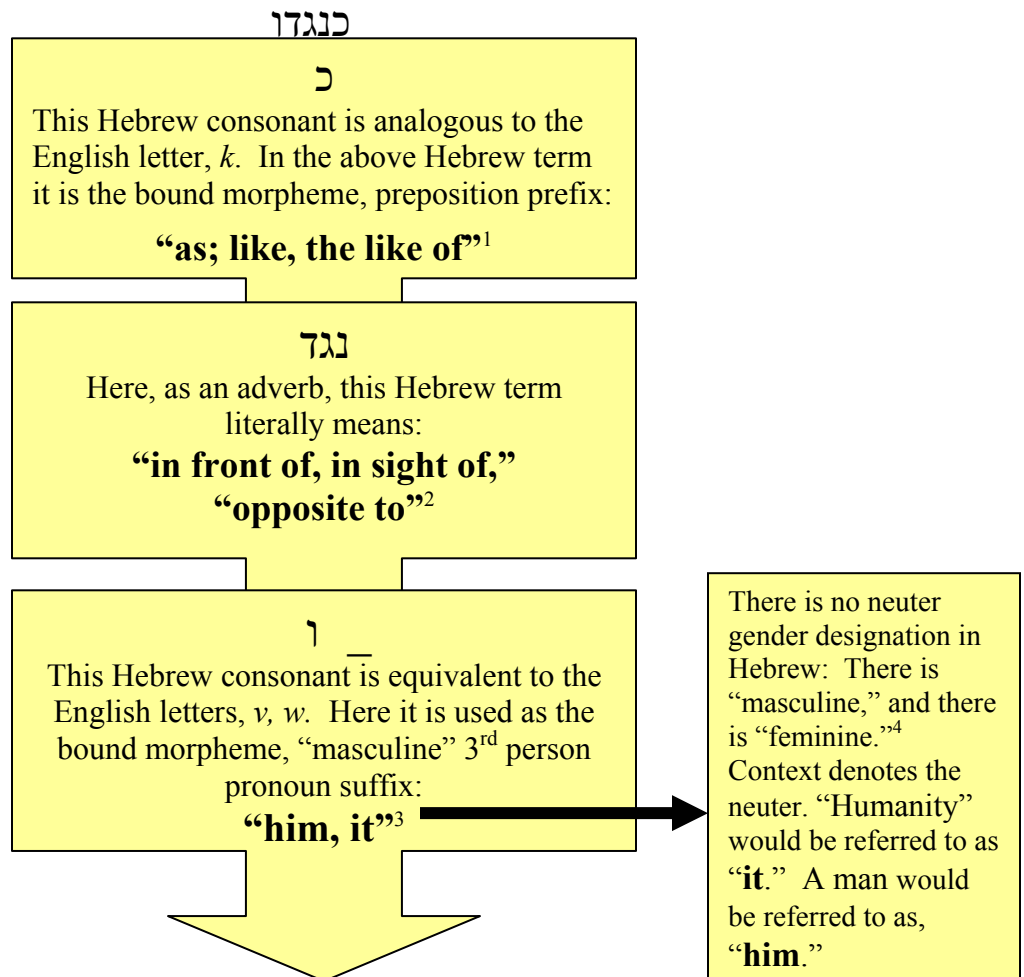
Section 10-D

3. The Hebrew word for woman, אִשָּׁה, does not denote a female human being.

In Section 10-E, Creation of; The Mortal Human Animal, the first two observations are examined in depth. The third observation is covered at length in Section 10-G, The Root of Woman Revealed; The “woman” Metaphor.

(d) as opposite to it

The Hebrew masculine noun designating a “strong helper,” עֹזֵר, is ambiguously defined at the conclusion of Genesis 2:¹⁸ with the Hebrew term כֹּנְנֵדוּ. In English כֹּנְנֵדוּ is actually a phrase. This Hebrew term consists of a prefix, an adverb, and a suffix. In the following graphic each grammatical facet of כֹּנְנֵדוּ will be examined.



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The Root of Woman Revealed

Section 10-D

^{1.} *BDB* pg. 453. ^{2.} *BDB* pg. 617.

^{3.} *GHG* pg. 254 § 91 b. ^{4.} *GHG* pg. 389 § 122

כנגדו literally translated into English is:

“as in front of him/it,” or “as opposite to him/it.”

This section is entitled, “**as opposite to it**,” since it is the findings of this study that the literal translation of כנגדו in Genesis 2:¹⁸ should be, “**as opposite to it**.”

However, the phrase “**as opposite to**” also denotes, “**that which is different from**.”

Therefore, instead of כנגדו being a description of “location,” as standing in front of, or opposite to, (since the brute animals were brought to אדם “**the human archetype**”),

כנגדו must here denote a “**descriptive**” designation, denoting a physical and/or mental difference.

This subject is also discussed at the conclusion of the following Section; **Creation of; The Mortal Human Animal; Section 10-E-d.**

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Section 10-E

The Root of Woman Revealed

Helper Not Found Among The Animals

(a) Creation of The Mortal Human Animal

For thousands of years the traditional version of the Eden text has claimed that when the human archetype was initially created in Genesis 2:⁷ it was: **1.** Created as an individual male human being. **2.** It was not intended to procreate, and therefore; **3.** It was immortal, for only the human archetype was “directly inspirited by God.” However, this traditional version of the Eden text contradicts the Post-exilic creation account’s depiction of the creation of humanity. Genesis 1:^{27 & 28} read as follows:

- ²⁷ So God created **humankind** in his image, in the image of God he created him; male and female, he created them.
²⁸ God blessed them, and God said to them, “Be **fruitful** and **multiply** ...”

The phrase, “Be fruitful and multiply,” denotes humanity’s sexual procreation. The term “humankind” above is translated from the Hebrew emphatic¹, definite article² prefixed masculine noun³, אֱתֶּהָאָדָם. This exact same term is used in the Eden Narrative in Genesis 2:^{7, 8, 15} & 3:²⁴, אֱתֶּהָאָדָם. Including its use in the Eden Narrative, אֱתֶּהָאָדָם is employed fourteen times in the Old Testament, and in all fourteen uses אֱתֶּהָאָדָם denotes, “humankind, the human species.” (See **Section 9-B** on אֱתֶּהָאָדָם “The Human Species”). In this **Section** the phrase, “**the human archetype**,” is used.

¹ Heb. אֵת **mark of the accusative**: *the thing itself*. *GHL* pg. 92.

² Hebrew has no indefinite article. The Hebrew **definite article** is the bound morpheme prefix הַ *the*. *GHL* pg. 211—213. A personal name **cannot** take the *definite article prefix*. *TAB Genesis* pg. 18.

³ Heb. אָדָם **masculine noun**: *humanity, a human*. *BDB* pg. 9.

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The Root of Woman Revealed

The idea that humanity was intended to procreate at its origin also implies that humanity was mortal at its origin. Contrary to the traditional version of the Hebrew text, the Eden Narrative completely supports the idea that the human archetype was originally created as a mortal human animal species. The traditional version of Genesis 2:⁷ reads:

⁷ Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the **breath of life**; and the man became a **living being**.⁴

(b) **breath of life** The Hebrew feminine and masculine nouns from which this translation is derived are נְשַׁמַּת חַיִּים. The Hebrew feminine noun נְשַׁמַּת is derived from נְשַׁמָּה which denotes the **breath** of God or of mortal animals.⁵ In the Eden Narrative, the Hebrew masculine noun חַיִּים “life”⁶ can only denote **mortal life**.

In the Eden Narrative the **definite article prefixed** masculine plural noun for **life forever** is הַחַיִּים “**the life**.” It is the “tree of הַחַיִּים **the life**,” the metaphorical “tree in midst the garden”—Genesis 2:⁹, 3:³ & 3:²², which retains possession of the power to **live forever** throughout the Eden Narrative. The second clause of Genesis 3:²² reads:

²² ...and now lest he put forth his hand and take also of the tree of **the life**, and eat, and **live forever**⁷ | ...⁸

⁴ NRSV

⁵ BDB pg. 675; it is derived from the verb נָשַׁם meaning: “to pant.”

⁶ BDB pg. 313; חַיִּים **plural, abstract, emphatic masculine noun**: “life,” from the verb חָיָה meaning: “to live,” BDB pg. 310 & 311.

⁷ Heb. חַיִּי adjective: “be alive, living,” BDB pg. 311; לְ preposition prefix: “for,” BDB pg. 510—518; עֹלָם masculine noun: “long duration, antiquity, futurity,” BDB pg 761, 762.

⁸ NRSV

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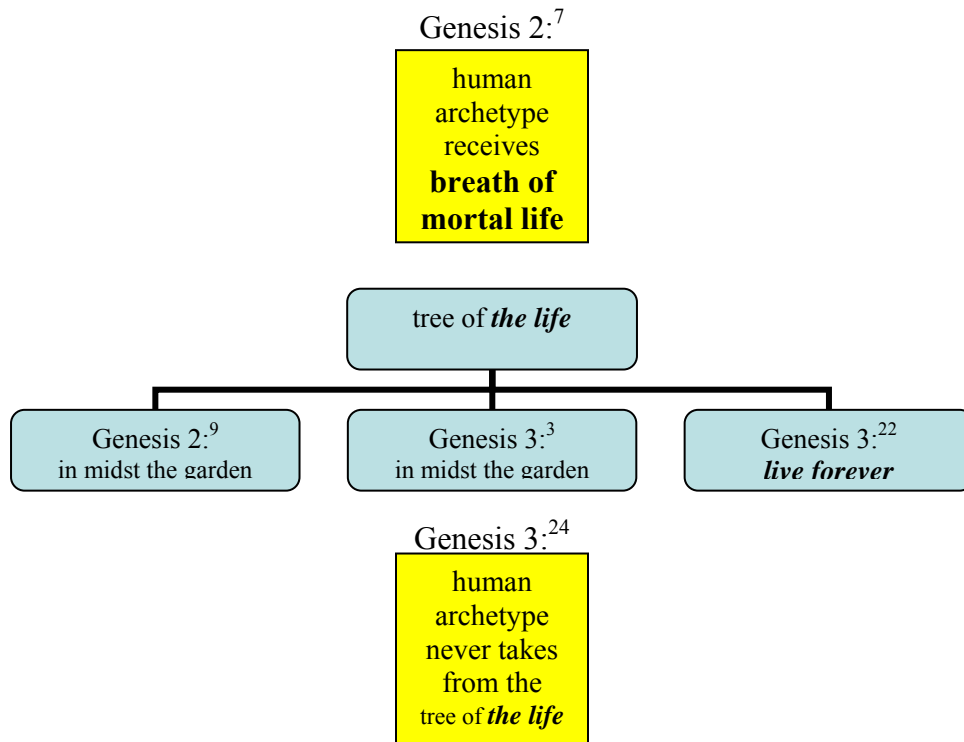
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Section 10-E

The Root of Woman Revealed

It is obvious from the text that the “tree of **the life**,” which enters the narrative two verses after the human archetype is formed, continually possesses the power to “**live forever**” from the time of the “tree’s” inception. Therefore, the human archetype can in no way possess this power at any time during the narrative.

For this reason, it can, and should be concluded that the human archetype received the **breath of mortal life** after it was formed in Genesis 2:⁷. The following graphic shows that according to the context of the Eden Narrative the human archetype never partakes from the עץ החיים “tree the life.”



(c) **living being** In Genesis 2:⁷ the human archetype receives the **breath of mortal life**, and “becomes a **living being**.” The traditionally accepted term “**living being**” is translated

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from the Hebrew enclitic⁹ feminine nouns נפש חיה. The feminine noun נפש literally means, “that which breathes; the breathing being¹⁰.” The feminine noun חיה literally means, “living thing, animal”; and also “a community of living things¹¹.” When these two feminine nouns are used together as the enclitic Hebrew term נפש חיה, they denote “a breathing, living animal community.”

The *Brown, Driver, & Briggs Hebrew-English Lexicon of the Old Testament*'s,

Translation of the enclitic Hebrew term נפש חיה is as follows:

The נפש becomes a living being; by God's breathing נשמת¹² into the nostrils of its בשר¹³; of man Gn 2⁷; by implication of animals also Gn 2¹⁹; man is a נפש חיה, a living, breathing being Gn 2⁷; elsewhere נפש חיה [is] always [used] of animals Gn 1^{20,24,30} 9^{12,15,16}, Ez 47⁹; [etc. etc.].¹⁴

The enclitic Hebrew term נפש חיה employed in Genesis 2:⁷ is also used in Genesis 2:¹⁹ in regard to God's creation of the other “brute animals.” The final clause of Genesis 2:¹⁹ reads:

¹⁹ ... and whatever the man called every נפש חיה¹⁵ living being, that was its name.¹⁶

⁹ enclitic: a word connected with the preceding word so closely as to almost form a part of it.

¹⁰ *BDB* pg. 659.

¹¹ *BDB* pg. 312.

¹² נשמת “breath” of חיים “mortal life.”

¹³ בשר “flesh.”

¹⁴ *BDB* pg. 659.

¹⁵ *BHS*

¹⁶ *NRSV*

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These נפש חיה brute animals also received the **breath of mortal life** since, **1**. They could not be referred to as נפש חיה **living beings** without the **breath of mortal life**, **2**. Only the Deity can bestow the **breath of mortal life**, and **3**. Genesis 7:²¹ & ²² read:

²¹ And all flesh died that moved on the earth; birds, domestic animals, wild animals, all swarming creatures that swarm on the earth, and all human beings;

²² everything on dry land in whose nostrils was the

נשמת־רוח¹⁷ **breath-spirit** of חיים¹⁸
mortal life died.¹⁹

Furthermore, all נפש חיה referred to in Genesis 2:¹⁹ and 7:²¹ & ²² are not individual beings, a single creature, they are **communities (species) of breathing beings**. Therefore, the human archetype mentioned in Genesis 2:⁷ is also indicating the creation of the entire human species—a נפש חיה **breathing being community**—the same as all other נפש חיה.

The graphic on the following page shows that both **humans and animals are mortal communities of living beings** inspired by God's **breath of mortal life** according to the Eden Narrative and Genesis 7:²¹⁻²².

¹⁷ BHS

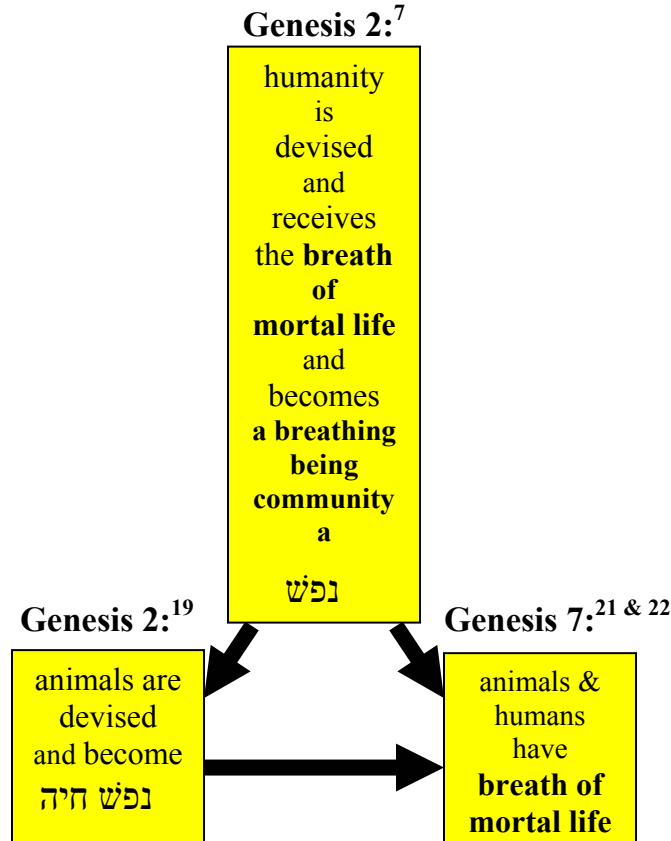
¹⁸ BHS

¹⁹ NRSV

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According to the above graphic, the human archetype is clearly referred to with the same enclitic Hebrew phrase used to describe the brute animals. Furthermore, everywhere else in the Old Testament where that enclitic phrase is used, it is used to describe brute animals; as explained in the earlier quote from the *BDB Hebrew & English Lexicon*. Also, as shown by the preceding graphic, both humans and brute animals have been endowed with God's "breath of mortal life," and so, both humans and animals are therefore mortal from the time of their inception.

On the basis of this evidence, it is the conclusion of this study, that at the end of Genesis 2:⁷ the human archetype, אֶת־הָאָדָם, is nothing more than a "brute animal

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species,” a נִפְשׁ הַיְהוּה: The human animal is not yet fully human; the creation of humanity is not yet complete. Humanity does not attain the mental power of reason until Genesis 3:⁶. In *Webster’s Unabridged Dictionary*, the English term “reason” is defined:

The highest faculty of the human mind, by which man is distinguished from brutes ... a faculty of the mind by which it distinguishes good from evil.

The metaphorical “tree the knowledge of good and evil” is not introduced into the Eden Narrative until Genesis 2:⁹. Although the exact phrase, “knowledge of good and evil,” is never used in the Old Testament, in Deuteronomy 1:³⁹ a synonymous Hebrew phrase is used to describe young children: “not yet they know, this day, good and evil.” This is a literal translation of, “²⁰ לֹא־יָדְעוּ הַיּוֹם טוֹב וְרָע.” Here, the verb, “to know,” is יָדַע. It is the verb stem of the feminine noun used in Genesis 2:⁹: דַּעַת, “knowledge, skill, discernment, understanding, wisdom²¹.” Both from Deuteronomy, above, and from Genesis 2:⁹ the phrase “good²² and evil²³, טוֹב וְרָע,” are identical.

This subject is covered in considerable detail in **Section 11: Dismantling Original Sin: (11-A)The Two-Fold Command & (11-B) The Five Trees.**

It is the conclusion of this study that from the inception of the human archetype אֱתֵר־הָאָדָם in Genesis 2:⁷, until it partakes of the “tree” in Genesis 3:⁶, the human

²⁰ BHS

²¹ BDB pg. 395.

²² BDB pg. 375; טוֹב meaning: “a good thing, benefit, welfare, prosperity,” from the verb טוֹב meaning: “pleasing, good” BDB pg. 373.

²³ BDB pg. 948; רָע meaning: “evil, distress, misery, injury, calamity,” from the verb רָעַע meaning: “to break,” BDB pg. 949.

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archetype does not possess the “human power of reason” which will distinguish it from the brute animals, and enable humanity to discern, to distinguish, to know “good from evil.”

(d) a helper as opposite to it is not found

The preceding evidence and conclusions afford an insight into the mental capacity of the human archetype at the time it encounters the brute animals at the conclusion of Genesis 2:¹⁹ and in Genesis 2:²⁰. When the human archetype encounters the brute animals, it, אָדָם, has the mental competence of a young child, or young animal: It does not know the difference between what is “good” for it, or what is “bad” for it, for the human archetype, אָדָם, is devoid of actual living experience, and is therefore, innocent.

It is this naïve, inexperienced, innocent human archetype that encounters the brute animals of the field and flying creatures of the heavens at the conclusion of Genesis 2:¹⁹. After devising the brute animal creatures, God “brings them unto the human archetype,

אָדָם.” The English term “brings” is translated from the causative verb בָּאָה, meaning, “cause to come, bring, bring near²⁴.” Thus, it is understood from the text, that the brute animals are “brought near to,” or in other words, “in front of, in sight of,”

כַּנְגִידוֹ, the human archetype. Consequently, the Hebrew phrase, כַּנְגִידוֹ, used in reference to the עֹזֵר, “helper,” in Genesis 2:^{18 & 20} must therefore be translated “as

²⁴ BDB pg. 97—99.

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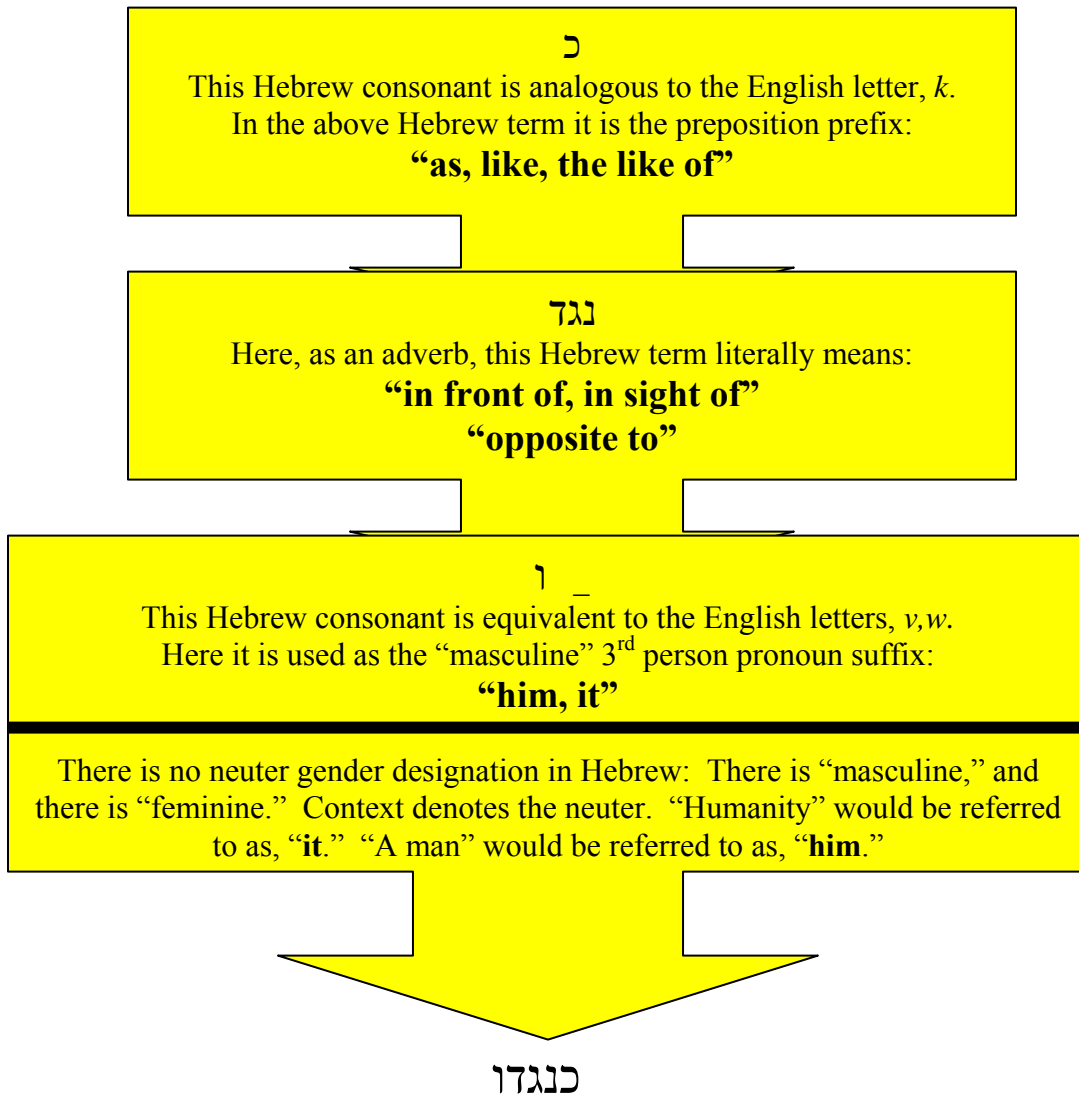
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opposite to,” in a figurative, descriptive sense. Here again is a graphic depicting the translation of כנגד as shown in the previous chapter:

כנגד



literally translated into English is :

“as in front of him/it” or “as opposite to him/it”

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As mentioned before, the manner in which the Hebrew term כִּנְגֵדוֹ is used in Genesis 2:^{18 & 20} the most logical, literal translation is “as opposite to it” in the figurative, descriptive sense. Therefore, at the conclusion of Genesis 2:²⁰, when the narrative states: “but for the human archetype there was not found a helper as opposite to it,” the text is saying that “both the human archetype, and the brute animals were indeed, נִפְשׁ הַיְהִיָּה, mortal breathing brute animal communities, and not opposite to one another.” The human archetype was not mentally capable of domesticating the other brute animals.

The subject of the human archetype “calling” each of the other brute animal communities by a particular “name” is covered at length in Section 10-C: שֵׁם **substantive: noun, or Name**. However, it should be noted at this point in the study that the Hebrew verb traditionally translated “called²⁵,” קָרָא, is also the verb meaning, “to encounter²⁶.” In addition, the Hebrew masculine noun traditionally translated, “name,”

שֵׁם, denotes “a substantive, i.e. a noun, as the exact designation of a being or a thing, as well as a personal name, i.e. the reputation of an individual human being, a village, city, or country²⁷.”

²⁵ BDB pg. 894—896, קָרָא verb, meaning: “call, proclaim, read.”

²⁶ BDB pg. 896/7, קָרָא verb, meaning: “encounter, meet.”

²⁷ BDB pg. 1027/8.

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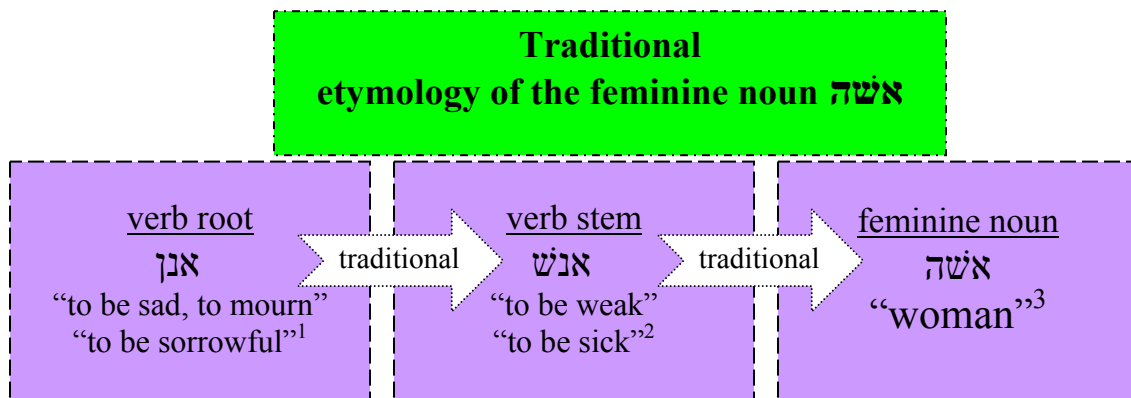
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Section 10-F The Root of Woman Revealed

(a) אִשָּׁה “woman” & The Traditional Etymological Error

There is a serious problem with the traditionally accepted etymology of the Hebrew feminine noun for “woman,” אִשָּׁה. This etymological problem is most evident in the Eden narrative where the traditional etymology of feminine noun for “woman,” אִשָּׁה, is in complete contrast to the etymology of the Hebrew masculine noun for “helper,” עֹזֵר. Whereas the verb root and stem of the masculine noun for “helper” denote “strength,” the verb root and stem of the feminine noun for “woman,” describe “sadness” and “weakness.”

The following graphic depicts the traditionally accepted etymology of the Hebrew feminine noun for “woman” אִשָּׁה introduced in Genesis 2:²² & ²³:



¹GHL pg. 65, & BDB pg. 59. ²BDB pg. 60. ³BDB pg. 61.

The basic purpose of a “helper” appears to be defeated in the above graphic. Furthermore, it is God who said, “אֲנִי אֶעֱשֶׂה לָּהּ עֹזֵר” ‘I will make’ לְ ‘for’ וְ ‘it’ עֹזֵר ‘a helper’.” That is a literal translation of the Hebrew phrase in Genesis 2:¹⁸, “אֶעֱשֶׂה לָּהּ”¹

¹ BHS.

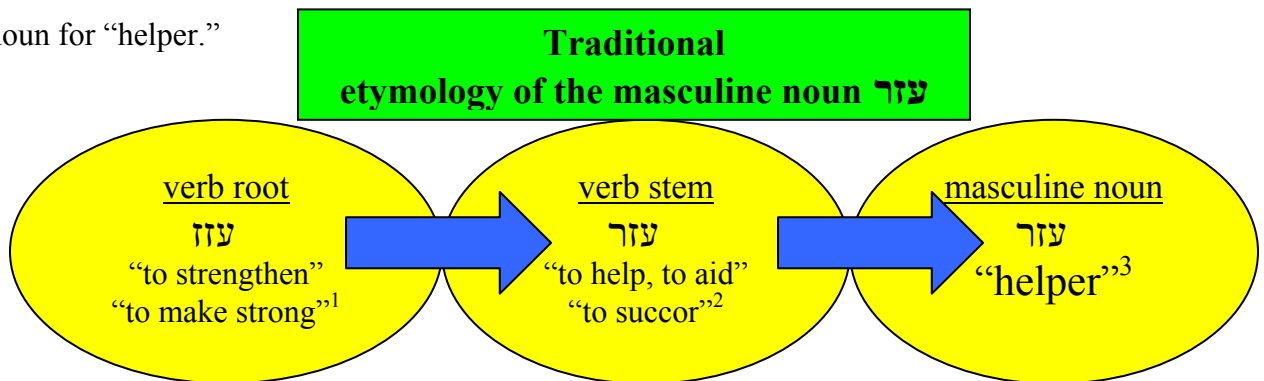
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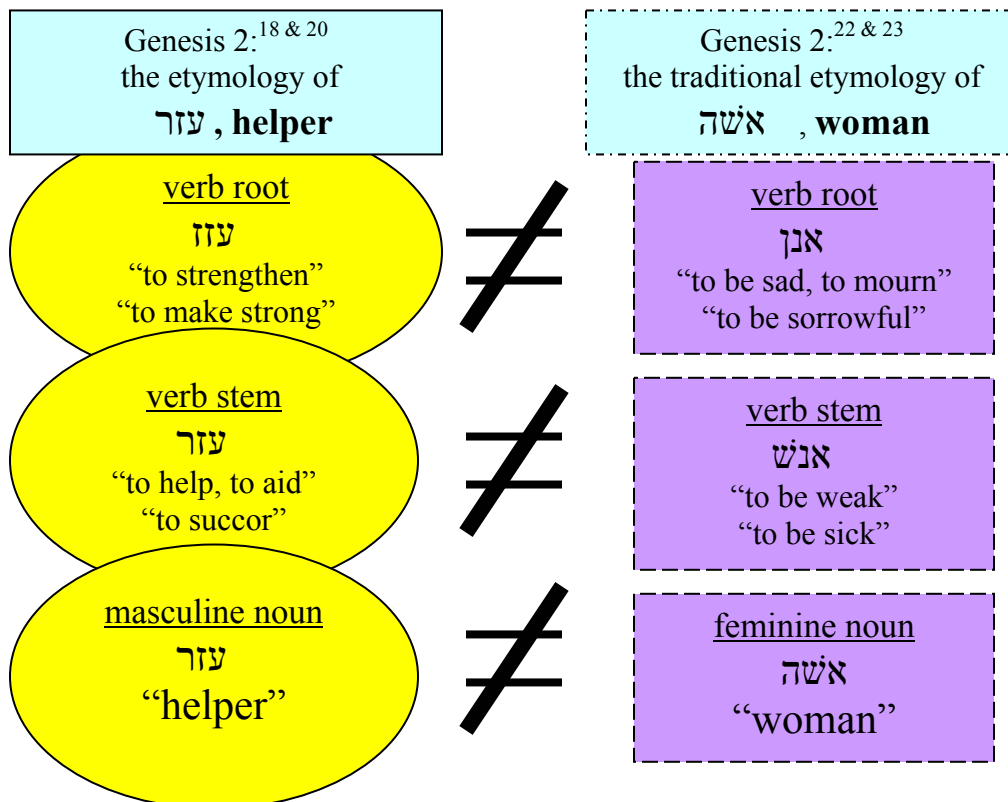
.” It is illogical for the text to state that God will make a “helper,” and then have God build a “weak, sick” being that is supposed to be that very “helper.”

The following graphic again illustrates the etymology of the Hebrew masculine noun for “helper.”



¹BDB pg. 738. ²BDB pg. 740. ³BDB pg. 740.

The following graphics place the etymology of the masculine noun for “helper,” and the traditionally accepted etymology of the feminine noun for “woman” side by side to facilitate a concise, clear, and easy comparison.



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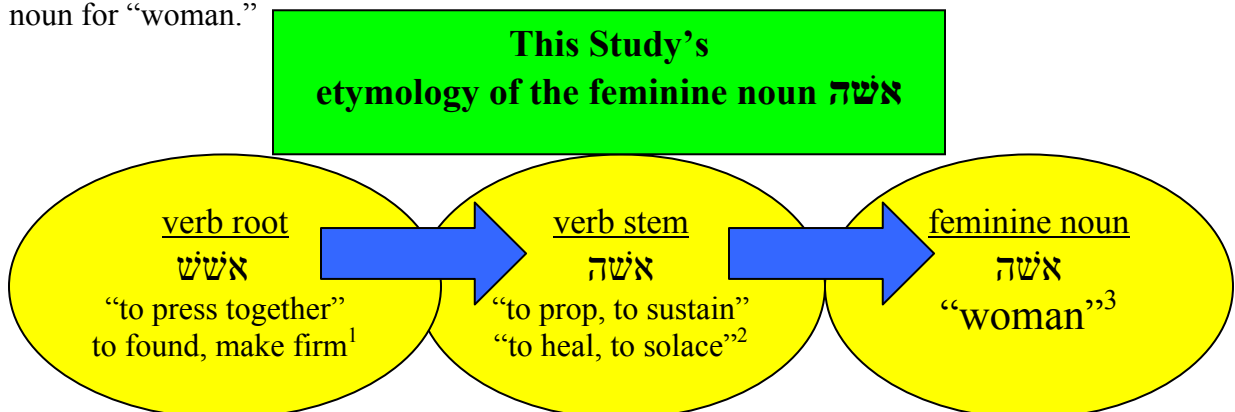
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It is impossible to say for certain precisely when the Hebrew word for “woman” became associated with above illustrated etymology. Much has happened to the Hebrew language in the last four thousand years, and the Hebrew consonantal *alphabet* in particular during the last twenty-eight hundred and fifty years. But, regardless of when the Hebrew word for “woman” became understood according to its traditionally accepted etymology, it is at present antithetic to the Hebrew word for “helper.” The present etymology defines the Hebrew word for “woman” so that it is in complete contrast to the etymology and meaning of the Hebrew word for “helper.”

(10-F-b) אִשָּׁה The Error in the Etymology for “woman” **Corrected**

The following graphic illustrates this study’s etymology of the Hebrew feminine noun for “woman.”



¹GHL pg. 91, & BDB pg. 84. ²GHL pg. 83, & BDB pg. 78. ³GHL pg. 84, & BDB pg. 61.

Compare this etymology of the feminine noun for “woman,” used in Genesis 2:²² &²³, to the etymology of the masculine noun for “helper,” used in Genesis 2:¹⁸ &²⁰. The following graphics show clearly and concisely how this study’s etymology of the Hebrew word for “woman,” brings the word for “woman” in complete accord with the Hebrew

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word for “helper.” The word for “woman” and the word for “helper” become synonymous.

Genesis 2. ^{18 & 20} the etymology of עֹזֵר , helper	Genesis 2. ^{22 & 23} this study’s etymology of אִשָּׁה, woman
<u>verb root</u> עִזַּז “to strengthen” “to make strong”	<u>verb root</u> אִשַּׁשׁ “to press together” “to found, make firm”
<u>verb stem</u> עֹזֵר “to help, to aid” “to succor”	<u>verb stem</u> אִשָּׁה “to prop, to sustain” “to heal, to solace”
<u>masculine noun</u> עֹזֵר “helper”	<u>feminine noun</u> אִשָּׁה “woman”

Now that the concept of the Hebrew word for “woman” is no longer the antithesis of the concept of the Hebrew word for “helper,” the metaphorical use of the Hebrew word for woman in the Eden Proverb can be explored.

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(a) The Metaphorical Woman Of Eden

At this point in the study, we have learned that “the human archetype” **אֲתֵּהָאָדָם** that was devised in Genesis 2:7, received God’s breath of mortal life, and like all other **נִפְשׁ חַיָּה**, “the human archetype” **אֲתֵּהָאָדָם** became “a living/breathing being community,” a **נִפְשׁ חַיָּה**. From the time of its inception, up to and including when it encounters the other **נִפְשׁ חַיָּה**, in Genesis 2:19 & 20, this **human archetype** **נִפְשׁ חַיָּה** has **only the mental capacity of an animal, or of a young human child**. The human archetype **אֲתֵּהָאָדָם** does not yet possess the human power of “**reason**”: The capacity of the mind which distinguishes human animals from brute animals, and enables the human mind to distinguish, (**to know**), the difference between “**good and evil**,” and “right and wrong.”

This conclusion follows the context of the Eden text in that, (1) The “tree of the knowledge of good and evil” is initially mentioned in Genesis 2:9, the second verse after the human archetype’s inception, and (2) The human archetype does not take from the “tree the knowledge of good and evil” until Genesis 3:6.

It is for these reasons that the “helper as opposite to the human archetype” was not found among the other brute animal “living/breathing being communities.” The human archetype **נִפְשׁ חַיָּה** and each brute animal **נִפְשׁ חַיָּה** could only process the most elementary facts about one another. The human archetype could distinguish

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between “carnivorous creatures¹, flying creatures, and herbivorous creatures,” but was mentally incapable of domesticating any of them. Thus, “a strong helper as opposite to it” was not found at the conclusion of Genesis 2:²⁰.

(b) The metaphorical “woman” is: The side of God

At the beginning of Genesis 2:²¹ the human archetype, אָדָם, is put into a “deep sleep,” and is not awakened until the final clause of Genesis 3:²¹. The traditional version of the Eden text does not acknowledge a change in the narrative’s context between Genesis 2:²¹ and Genesis 3:²¹. This study, however, does. The difference is that these twenty-five verses pertain to the “deep sleep”. These verses describe the *dream-time*, where the divine and mortal realms intertwine. In this *dream-time* of the “deep sleep” God intimately “builds” the “helper” which the human archetype is in need of; snakes talk, and walk; and God’s individual presence moves through the trees of the garden. This section of study is focused on three aspects of the *dream-time*: (1) God’s building of the “helper,” (2) what that “helper” ultimately becomes, and (3) how the *dream-time* alters what the human archetype אָדָם is in reference to.

¹ In Genesis 2:¹⁹ the Deity devises all חַיִּים “creatures” of הַ “the” שָׂדֵה “field” and together with all עוֹף “flying creatures” of הַ “the” שָׁמַיִם “heavens.” Then, in Genesis 2:²⁰ the human archetype encounters the reputations of all of הַ “the” בְּהֵמָה “carnivorous creatures.” The feminine noun בְּהֵמָה is used to describe “carnivores” in Deuteronomy 28:²⁶, Isaiah 18:⁶, Jeremiah 7:³³, 15:³, 16:⁴, 19:⁷, 34:²⁰, 1st Samuel 17:⁴⁴, Proverbs 30:³⁰ (BDB pg. 96). The feminine noun בְּהֵמָה is derived from the preposition prefix בְּ “with” and the verb הִמְמָה “murmur, growl, roar” (BDB pg. 242). The “serpent,” which makes a “murmuring sound” as it crawls across the ground, is one of the בְּהֵמָה “carnivorous creatures” encountered by the human archetype in Genesis 2:²⁰. Thus, in Genesis 3:¹⁴ the “serpent” is said to be cursed surpassing all הַ “the” בְּהֵמָה “carnivorous creatures,” and all חַיִּים “herbivorous creatures” of הַ “the” שָׂדֵה “field.”

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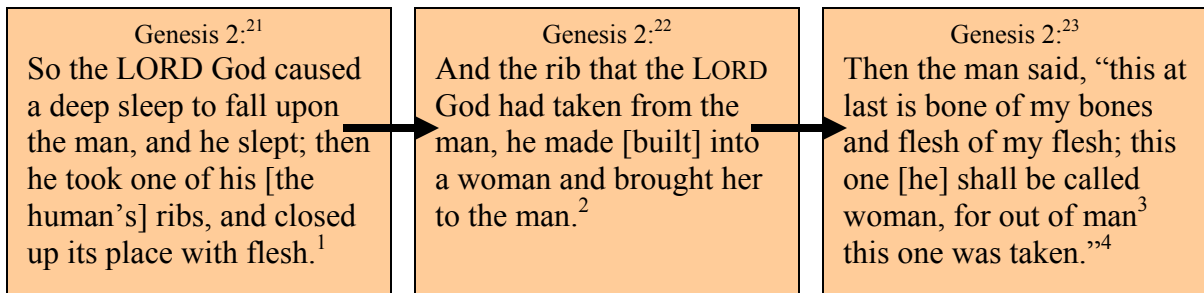
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The three verses of the Eden text which this section of study will examine are: Genesis 2:^{21, 22 & 23}. The following graphic illustrates the traditional version of these three verses.

The Traditional Adam & Eve Version



¹NRSV. ²NRSV. ³Heb. אִישׁ. ⁴NRSV.

There is apparently one stipulation that governs what occurs in the *dream-time*: whatever transpires within the realm of the “deep sleep” must ultimately coincide with the natural laws that govern the temporal and corporeal realm of mortality. For example: The serpent talks and walks upright while in the *dream-time*, but ultimately the serpent ends up being silent and crawling on its belly, like natural, mortal serpents do. In short: All that goes on in the realm of the “deep sleep” must ultimately agree with the facts of mortal reality. If there was no such stipulation, the narrative would have no bearing on human life at all. With this in mind, the study of Genesis 2:²¹ will begin.

(c) Genesis 2:²¹ The Deep Sleep & The Side of God

The Hebrew feminine noun for “deep sleep” is תרדמה. This feminine noun is derived from the verb root רדמ which means, “to be in, or fall into a heavy sleep.” It is this “deep sleep,” תרדמה that falls upon Abram when God speaks to him in Genesis

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15:¹². In Job 33:¹⁵ תרדמה is described in this fashion: “In a dream, in a vision of the night when תרדמה “deep sleep” falls upon mortals ...” Once the human archetype האדם falls into this “deep sleep,” the narrative context shifts from the temporal and corporeal to that of the “vision,” the *dream-time*, the realm of the divine.

(d) The Side of God

For more than two thousand years this portion of the Eden text has been translated, interpreted, and read so that the story essentially says the following: God puts Adam under a type of divine anesthesia, and then performs a style of physical surgery on the man. Then, after taking one of Adam’s “ribs,” God surgically closes up the flesh at that place.

In the *dream-time* all of this is possible, except for the fact that **mortal men and women have exactly the same number of ribs**. In *The World Book Encyclopedia; Q-R*, Volume 16, ©1978, page #296, it states:

RIB is any one of the **24 bones** that enclose the chest in **the human body**. There are 12 ribs on each side of the body

...

The above English term, “**human body**,” encompasses the **female human body and the male human body**. Both male and female human bodies constitute “the human body,” and **they both have the same number of ribs**. Thus, **no “rib” is missing**.

Therefore, either God did not take one of Adam’s ribs, or, this story has no bearing at all on mortal human existence.

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It is the conclusion of this study that it is the former that is the case. God **did not take one of the man's ribs; God took one of His divine sides** and makes it part of the flesh that was beneath her. Thus, this divine side of God becomes bone of human bone, and flesh of human flesh, and it is called **metaphorical woman**, for she was taken **on account of an individual**.

In order to fully comprehend the above conclusion, the Hebrew feminine noun traditionally translated “rib” must first be understood. The Hebrew feminine noun traditionally translated “rib” צלע is only rendered to indicate a “human rib” in Genesis 2:^{21 & 22}. This is a rare use of the feminine noun צלע in the Old Testament. A number of examples of the more common uses of the feminine noun צלע are:

Exodus 25:^{12 & 14}, 37:^{3 & 5}: צלע indicates a “side” of either the ark or of the tabernacle.

→ Exodus 26:³⁵: צלע indicates “a quarter—a side” of the heavens.

2nd Samuel 16:¹³: צלע indicates a “ridge” of a hill.

1st Kings 6:^{5 & 6}: צלע indicates “side-chambers” of a temple.

1st Kings 6:^{15 & 16}: צלע indicates “planks or boards” of wood.

Job 18:¹²: צלע indicates “stumbling,”¹ or a “side” of a human being²?

The → above points to the one verse in the Old Testament where צלע is used to indicate one of the four cardinal directions: “the south side of the tabernacle [as well as] the north side,” *NRSV*.

¹*NRSV*. ²*KJV*.

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The clause in Job 18:¹² employs the masculine noun for “limping, or stumbling” צלע, which is derived from the verb stem, צלע “to limp.”² Thus, as indicated by the *NRSV* translation as well, the clause in Job 18:¹² would read, “and calamity will be fixed to their ‘stumbling’.” Jeremiah 20:¹⁰ is another instance where the text also indicates the use of the masculine noun for “limping, or stumbling.” Thus, Jeremiah 20:¹⁰ reads, “all my close friends are watching my ‘stumbling’.” Therefore, nowhere in the Old Testament is the feminine noun צלע ever used to describe the “literal side” of a human being. This would suggest that the feminine noun צלע could not even be adequately used in a figurative sense of a human being’s side; since צלע was rarely if ever used in that fashion.

The following is an interlinear translation of the *BHS* Masoretic *received* Hebrew text which describes God’s activity at the conclusion of Genesis 2:²¹:

Interlinear Translation	Genesis 2: ²¹ c-d	BHS Masoretic received Text
and he takes one from his sides	ו י קח אחת מ יו צלעת	ויקח אחת מצלעתיו
and he closely joins flesh beneath her/it	ו י סגר בשר תחת נה	ויסגר בשר תחתנה

² *BDB* pg. 854.

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An interpretive translation of the above clause could read, “and He³ takes one of His sides, then He joins closely with the flesh that is beneath that side.” The “side” of God that would logically be of the greatest benefit to humanity would be “God’s creative side.” This “creative side of God” would most likely be symbolized by the cardinal direction “east,” for the sun rises in the “east” beginning a new day.

In Exodus 26:³⁵ צלע is used to describe the “south side” of the tabernacle, as well as the “north side.” Since the tabernacle has four “sides,” and these “sides” are oriented to the four cardinal directions—north, east, south, west—the feminine noun צלע is therefore also associated with the four cardinal directions. Hebrew and Canaanite traditions regard the “north” as the abode of God, since it is from the “north” that the needed thundering storms of winter come. “East” is generally associated with new life and spring, since it is in the “east” that the sun rises, and new life begins each day. “South” is often associated with heat and dryness; it is in the “south” where temperatures rise, and vast desolate deserts abound. Thus, “south” is generally associated with the heat of summer. “West” is generally associated with age, dwindling vitality, but at the same time, great wisdom, for the day has nearly been fully experienced as evening falls, as with autumn, the year draws closer to winter once more.

³ The English upper-case “He” or “His” pronouns are merely an indication of Deity, but are not intended to signify gender. According to Genesis 1:²⁷ the image of the dual or plural God אלהים “Elohim” would be “male and female” since “את־הָאָדָם ‘the human species’ is created in the image of Elohim male and female.” In Hebrew there is no indication for the neuter gender; there is only “masculine,” and “feminine.”

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(e) The Tetragrammaton

יהוה the plural אלהים God

The Deity of the Eden Narrative is symbolized by the unutterable name which consists of four Hebrew consonants, יהוה, which is referred to as “The Tetragrammaton.” Furthermore, יהוה, is a אלהים plural God who both embodies and directs atmospheric phenomena and storms. In Genesis 2:⁵ of the Eden Narrative it is said that יהוה אלהים will המטיר “cause it to rain”⁴ upon the earth, and in Genesis 3:⁸ it is the רוח “spirit, wind” of יהוה that moves through the garden accompanied by thunder. It is therefore logical to associate the metaphorical “sides” of the אלהים plural God יהוה with the “four” cardinal directions, the “four” seasons of a year, and the “four” times of a day; night, morning, afternoon, and evening. The “divine side” which God most likely bestows upon the human archetype is the “side of God” that is symbolized by the “east, spring, and morning.” For these symbolize the “creative side of God.”

(f) סגר the verb “to close in upon”

In Genesis 2:²¹ the Hebrew verb סגר literally means, “to *close* in upon,” like a forest, fog, or cloud can “*close* in upon” a person or a thing, or, one person can “*close* in

⁴ *BDB* pg. 565.

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upon another. סגר is used in this fashion in Exodus 14:³, and Job 12:¹⁴. Thus, סגר also denotes “to closely join”⁵ with someone or something.

(g) תחת the preposition “beneath”

The preposition תחת used at the conclusion of Genesis 2:²¹ literally means, “*in the parts underneath,*” thus, “*under, beneath.*”⁶ Only in the “transferred sense” (conveying one thing to mean another), is the preposition תחת rendered to mean, “in place of, or instead of.” It is the literal meaning of תחת that this study employs. With the feminine verbal suffix, גה, 3nd person feminine pronoun, “*her,*”⁷ תחתנה is literally translated, “*beneath her.*”

(h) Conclusion

The Hebrew term for “*side*” is a *feminine* noun צלע, the *feminine* noun for the cardinal direction “*east,*” as well as “*beginning, former state, antiquity*” is קדמה. It is therefore the “*beginning; east side*” of God which is *joined closely* to the *flesh beneath her.*

⁵ BDB pg. 688/9.

⁶ BDB pg. 1065/6.

⁷ GHG pg. 301 § 103 d.

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(a) Genesis 2:22
God “builds” אשה

An interpretive translation of Genesis 2:22^a, the opening clause, reads: “With ‘His/this side,’ which has closed in on the human flesh down on earth, God ‘builds’ a אשה.”

Here now is an *interpres*, interlinear translation of the opening clause of Genesis 2:22:

Interlinear Translation	Genesis 2:22 ^a	BHS Masoretic received Text
ו י בן יהוה	ו י בן יהוה	ויבן יהוה אלהים
אלהים	אלהים	
and he builds YHWH plural God		
את ה צלע	את ה צלע	את-הצלע
with the side		
אשר לקח מן	אשר לקח מן	אשר-לקח מן-
which was summoned on account of		
ה אדם	ה אדם	האדם
the human archetype		
ל אשה	ל אשה	לאשה
into a support		

(b) בן The apocopated verb

The English term “apocopate” means, “To cut off or drop the last letter or syllable of a word; to shorten by omission of the last letter or syllable of a word.”¹ The apocopated verb בן in its standard form is בנה, a verb-root which means “to build.”²

¹ WUD 1952.

² BDB pg. 124.

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Why this verb is in its apocopated form in Genesis 2:²² is uncertain³. The rejection of the

ה_ ending in the forming of certain verb forms is generally regarded as an established peculiarity. Nonetheless, the apocopated form of the verb “to build” is employed in Genesis 2:²², בן.

The Hebrew verb בנה, apocopated בן, employed in Genesis 2:²² is the only use of the verb “to build” in the creation narratives; Genesis 1—2:³ and Genesis 2:⁴—3:²⁴. It has been suggested by others⁴ that in its apocopated form used in Genesis 2:²²,

בן “to build,” can also be seen as being the syncopated⁵ form of the verb בנין “to discern,” בן, thus indicating that what is to be built in Genesis 2:²² will be endowed with an intellect far surpassing that of the male human archetype⁶. This study is in agreement with this suggestion.

The Hebrew verb “to build” בן has a less cryptic implication. Unlike “fashioning,” or “forming,” the creative process of “building” implies taking a number of diverse elements, or materials, and “building” them into something completely different. For example: A house is built from wood, steel, stone, sand, clay, and more, yet none of

³It is here noted that the masculine noun בן is used in the Eden text to denote either “children (male and female),” “a member or members of a guild,” or perhaps of “inanimate objects” in Genesis 3:¹⁶. בן also denotes “a son, male child; brethren,” and when used with names of ancestor, people, land, or city, בן denotes descendants, inhabitants, membership in a nation or family.

⁴Genesis Rabba 18:¹ mentioned in the *Jewish Publication Society, Commentary; Genesis*, © 1989, N.M.Sarna, pg. 23.

⁵Syncopate: To contract, as a word, by taking one or more letters or syllables from the middle.

⁶*Jewish Publication Society, Commentary; Genesis*, © 1989, N.M.Sarna, 22, 23.

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these materials look or function as a house by themselves. In Genesis 2:²² God is using all the elements of *His* “creative side,” and all the elements of “mortal human flesh,” and “building” these divine and mortal elements, these materials, into a אִשָּׁה.

(c) לִקְחָ מִן was summoned (taken) on account of (from)

Since there was no “*rib* or *side taken from*” the human archetype, the perfect verb לִקְחָ must be rendered in accord with the foregoing narrative context. God “summoned”⁷ *His* creative side and God joins closely with *the* flesh of the human archetype. In this context, then, the Hebrew preposition מִן (from, out of, in consequence of, on account of, above, etc., etc.) would be translated so to indicate “the ultimate ground [basis], ‘on account of’ which something happens or is done.”⁸ The preposition מִן is used in this fashion quite often. For example: Exodus 2:²³ “they sighed מִן־הָעֲבָדָה ‘on account of’ the bondage.” See also: Exodus 6:⁹ & 15:²³, Deuteronomy 7:⁷, to name a few. Therefore, God builds with the side which was “summoned מִן־הָאָדָם ‘on account of’ the human archetype [that is in need of ‘a strong helper’] לְאִשָּׁה “into a strong support.”

(d) לְאִשָּׁה into a strong support

The Hebrew bound morpheme preposition prefix לְ also has a number of applications:

“to, into, for, at, in regard to, etc. etc..” Here לְ is indicating “a transition into a new state or condition,”⁹ and so is translated “into.”

⁷ BDB pgs. 542—544; § 6.

⁸ BDB pgs. 577—583; § 2,f.

⁹ BDB pgs. 510—518; § 4.

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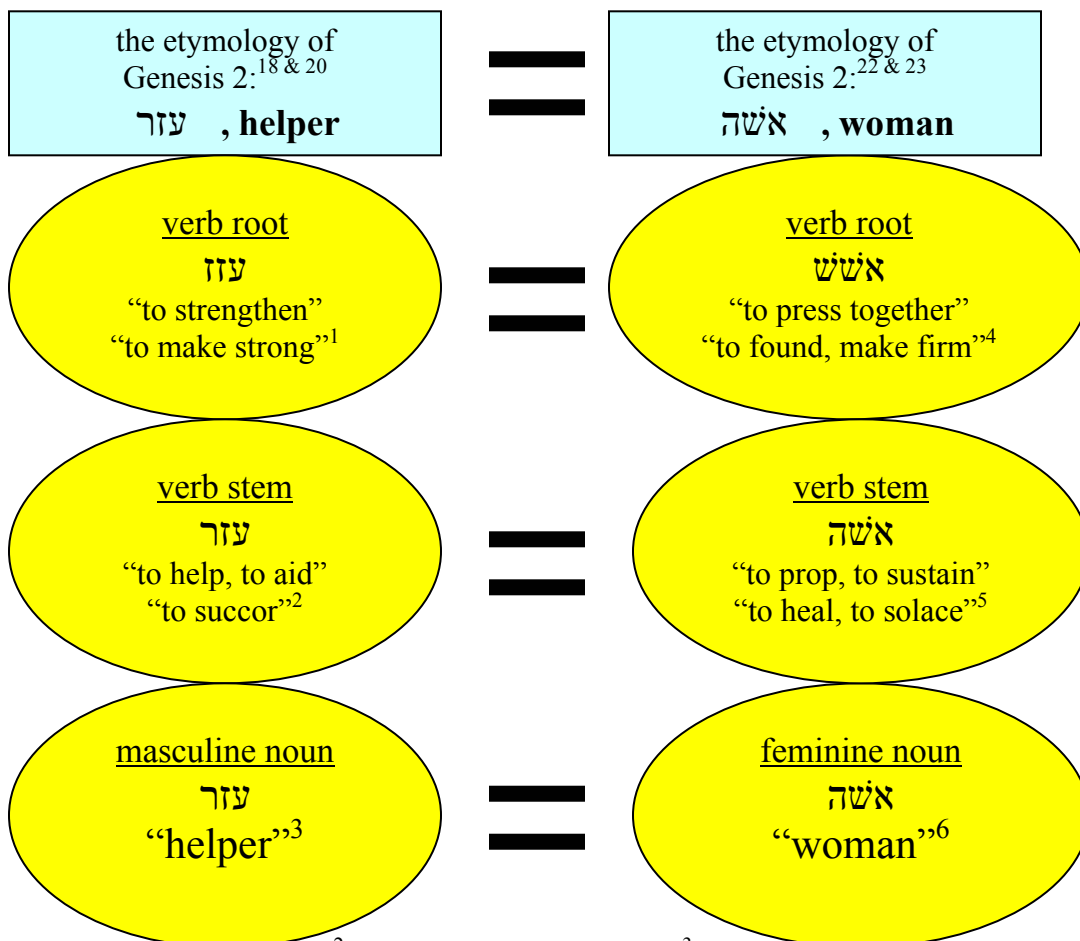
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(e) אִשָּׁה “strong helper”

It is here where the revised etymology for the feminine noun for “woman” אִשָּׁה, which is in accord with the etymology for the masculine noun for “strong helper,” becomes crucial to understanding the text.



¹.BDB pg. 738 & *GHL* pg. 616. ².BDB pg. 740 & *GHL* pg. 619. ³.BDB pg. 740 & *GHL* pg. 619.
⁴.BDB pg. 84 & *GHL* pg. 91. ⁵.BDB pg. 78 (support), & *GHL* pg. 83. ⁶.BDB pg. 61 & *GHL* pg. 84.

The verb stems of both “helper” and “woman” are now synonymous. Other nouns derived from the verb stem for “woman” are: אִשָּׁה and אִשָּׁה are the feminine nouns for “fire.” The masculine noun אִשָּׁה denotes “a foundation,” and with the

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feminine suffix אִשָּׁה, “a foundation, a support.” אִשָּׁה is also the masculine noun for “an offering made by fire.”

The east, from where the “creative side of God would come,” is where the sun rises each morning. The sun is fire. The sun is also the foundation of life. Furthermore, when God closely joins this “creative side” of *Himself* with the mortal flesh beneath her God makes “an offering made by fire, a sacrifice.”

This study concludes that when the Hebrew term לְאִשָּׁה is used in Genesis 2:²² all of the above mentioned Hebrew nouns apply. For the purpose of this study, however, the feminine noun אִשָּׁה will be referred to as “**creative fire, creative support, creative intellect, or creative consciousness**,” depending on the context of the proverb.

(f) Genesis 2:^{22b}
Symbolic Translation

Interlinear, Symbolic Translation	Genesis 2: ^{22 b}	BHS Masoretic received Text
וְ	הָ	וַיְבִיאהָ
and he	brings her	
אֶל	אֶת	אֶל־הָאָדָם
דָּם		
unto the	I / ego (consciousness) of	blood

(g) וַיְבִיאהָ אֶל־הָאָדָם and he brings her/it unto the consciousness of blood

The above phrase marks a further alteration in the narrative’s context depicting what transpires within the realm of the “deep sleep.” Prior to this phrase the definite article prefixed masculine noun אָדָם was “the human archetype; the archetype of the

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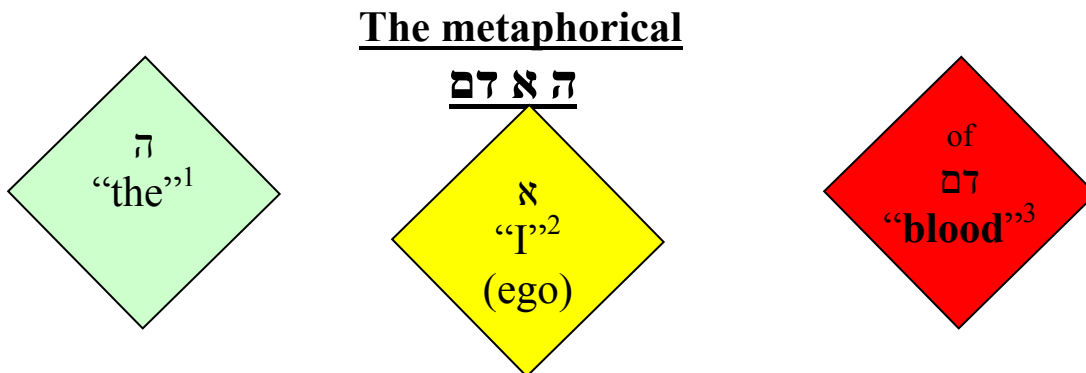
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human species,” depicting all humanity. Now, however, אָדָם denotes one of two lead actors in a divine play. The following graphic depicts what/who אָדָם now refers to:

(h)



¹-BDB pgs. 206—210. ²-GHG pg. 126 § 47 b, & BDB pg. 59. ³-BDB pgs. 196/7.

In *The Anchor Bible, Genesis; Commentary*, Professor E.A. Speiser explains:

Names [*nouns* in English] were regarded not only as labels but also as symbols, magical keys as it were to the nature and essence of the given being or things.¹⁰

Thus, the above graphic depicts the three symbolic aspects of the definite article prefixed masculine noun אָדָם. The realm of “deep sleep” is a place of symbolism and metaphor. The Green diamond depicts the Hebrew definite article prefix, ה “the.”

The yellow diamond in the center depicts the abbreviated form, א, of the common 1st

person pronoun אָנִי or אַנְכִי; in Greek ἐγώ, Latin *ego*. As a preformative¹¹

abbreviation, א = I is grammatically prefixed to verbs. In the above graphic, however,

¹⁰ *The Anchor Bible, Genesis; Commentary* by E.A. Speiser, © by Doubleday & Co. Inc. pg. 16.

¹¹ preformative: A letter that serves to give form, but is not a part of the root verb.

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ℵ/I is employed symbolically, and for the purpose of this study, ℵ, represents the Hebrew abbreviation of the Latin 1st person pronoun *ego*. In the above graphic, **the red diamond holds the Hebrew masculine noun for “blood,” דם**. Thus, **דמד** symbolically represents “**the consciousness (I/ego) of blood.**”

(i) Conclusion

As “the consciousness of blood,” **דמד** is the masculine ward of the human body. In his duties as that ward, he is in charge of the “might/strength” of his “bones” and the “tidings, the sensations” of his “flesh.” When the **דמד**—divine, creative side of God—is brought unto **דמד**, they become one. The **דמד** becomes the “feminine, creative might” of his “bones,” and the “discerning feminine sensations” of his “flesh”; she becomes his imagination, his creative intellect. The **דמד** is the equivalent of cunning, calculating thought, where as **דמד** is equivalent to brute strength and emotion. The power of reason, the knowledge of good/right and bad/wrong, is still the sole property of the tree in midst the garden. However, now, the two of them, edge ever nearer to grasping it. A lack of experience is all that stands in their way.

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(a) Genesis 2:²³

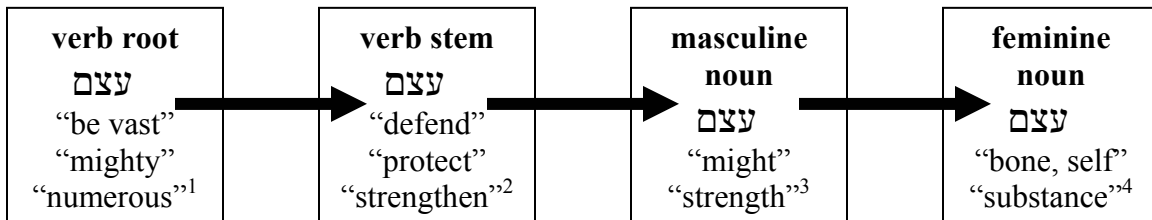
עצם מעצמי mighty strength surpassing my strength

ובשר מבשרי and sensations surpassing my sensations

The opening two clauses of Genesis 2:²³ read as follows:

Interlinear symbolic Translation	Genesis 2: ^{23 a, b}	BHS Masoretic received Text
<p>ו י אמר ה א</p> <p>דמ</p> <p>and he says the I (consciousness) of blood</p> <p>זאת ה פעם</p> <p>this one it is clearly</p> <p>עצם מ י עצם</p> <p>mighty strength surpassing my strength</p> <p>ו בשר מ י בשר</p> <p>and tidings/sensations surpassing my sensations</p>	<p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p> <p>א ה י א</p>	<p>ויאמר האדם</p> <p>זאת הפעם</p> <p>עצם מעצמי</p> <p>ובשר מבשרי</p>

(b) Etymology of “bone” עצם



¹.BDB pg. 782. ².BDB pg. 783. ³.BDB pg. 782. & *GHL* pg. 648. ⁴.BDB pg. 782.

When the *BHS received* Hebrew text is rendered without vocalization, the feminine noun traditionally rendered “bone,” עצם “so called from its firmness and strength,”¹ can just as well be the masculine noun for “might and strength.” It is the

¹ *GHL* pg. 648.

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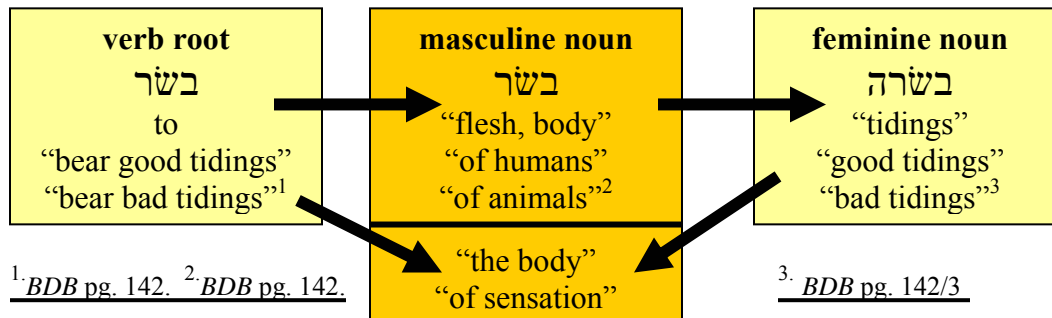
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“masculine noun” which this study chooses to translate in Genesis 2:²³; **“strength surpassing my strength.”**

(c) Etymology of “flesh” **בָּשָׂר**



The Hebrew masculine noun for “flesh” **בָּשָׂר** used in Genesis 2:²³ is describing the “five physical senses” of “the human flesh/body.” The five physical senses—sight, smell, hearing, touch, and taste—“bear good and bad tidings/information” to the brain and consciousness. Thus, symbolically, the masculine noun **בָּשָׂר** denotes those “sensations,” those “tidings.” The bound morpheme preposition prefix traditionally translated “from” **מִ**, is here translated, “In comparisons: above, beyond, more than; *in preference to*, above.”² It is used in similar fashion in The Eden Narrative, Genesis 3:¹ and 3:¹⁴, and throughout the rest of the Old Testament a vast number of times. Thus, the consciousness of blood says, **“This one is clearly might surpassing my might, and tidings surpassing my tidings ...**

(d) **זֶה הַאֶחָד** this one _ **הוּא** he

Interlinear Translation

Genesis 2:^{23 c}

BHS Masoretic received Text

² BDB pg. 582 § 6.

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ל	זאת	ְ	קַרְזְ	לְזֹאת יִקְרָא אִשָּׁה
אִשָּׁה	↓	ְ		
regarding	this one	he	shall be called	woman

The preformative 3rd person masculine pronoun prefix, _ ײ “**he**,”³ pointed out in the above table, cannot be referring to the feminine demonstrative pronoun זאת “this one.” זאת is feminine and _ ײ is masculine. Grammatically, the masculine and feminine genders are not generally mixed in this fashion. Traditional scholarship knows this, and so translates this phrase without translating the preformative 3rd person masculine pronoun prefix at all. The traditionally accepted version of this phrase reads, “This one shall be called woman ...”⁴

However, it has been determined above that the masculine noun for “might/strength” and the masculine noun for “flesh/sensations” are what the feminine demonstrative pronoun זאת “this one” is referring to. Therefore, the 3rd person masculine preformative prefix pronoun “_ ײ”, **he** is in direct reference to the masculine nouns for “might” and “flesh.”

Furthermore, it was the masculine noun for עֹזֵר “helper” that was used in Genesis 2:^{18 & 20}, and the two terms used to describe God, יהוה אלהים are also

³ GHG pg. 126 § 47 d.

⁴ NRSV.

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masculine in gender. The feminine demonstrative pronoun זֹאת “this one” refers specifically to that which God has built from closely joining *His* “creative feminine side” to the “human masculine flesh.”

(e) מֵאִישׁ לְקַחְהָ on account of I am she is received

The final clause of Genesis 2:²³ reads as follows:

Symbolic		Genesis 2: ²³ c		BHS Masoretic received Text
Interlinear Translation				
כִּי	מֵ	אֲנִי		כִּי מֵאִישׁ
יִשְׁ				
for	on account of	I	exist	
	הָ	לְקַחְ	זֹאת	לְקַחְהָ זֹאת :
she is	received	this one		

Traditionally, the masculine noun אִישׁ has been translated “man.” However, as explained previously, not only is “man” not missing a “rib,” but the Hebrew term traditionally translated “rib” is never used to denote a “human rib” anywhere else in the Old Testament. It was “the creative side of God” which was summoned “on account of the human archetype” that was in need of a “strong helper.” So now, within the realm of “deep sleep” we learn that this “creative side of God” enables the consciousness of blood to attain “self-awareness.” Thus, the preformative 1st person singular bound morpheme אֲנִי “I”⁵ is prefixed to the verb substantive יִשְׁ “exist”⁶; thus, “I am.” A “substantive” is the part of speech which expresses something that exists, either material or immaterial.

⁵ GHG pg 126 § 47 b.

⁶ BDB pg. 441

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I think and so therefore I am. Prior to receiving the “side of God” the human archetype, “the consciousness of blood,” was comprised of instinct and emotion. Now, with the “side of God,” the human archetype, “the consciousness of blood” thinks and so therefore “it is.”

(f) לָקַחָהּ she is received

The verb לָקַח means both “to take,” as well as “to receive.” Due to the context of the Eden Narrative which has been developed by this study, here, at the conclusion of Genesis 2:²³ לָקַח denotes “receive” as to *take* a bride; or to “receive,” *take* instruction, that is, to receive mentally⁷; and in the case of Genesis 2:²³, both translations are applicable.

(g) Conclusion

The interpretive translations of Genesis 2:^{22–23} read as follows:

²² And God builds with the side which was summoned for the human archetype, into a support; and God brings her unto the consciousness of blood.

²³ And the consciousness of blood says, “This is clearly might surpassing my might, and sensations surpassing my sensations, so it shall be called woman, for on the basis of self awareness she is received as the one.”

⁷ BDB pg 542/3 § 4 f.

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When the Hebrew feminine noun for “woman” is understood as being derived from verbs which are synonymous with the verb root and stem of the masculine noun for “helper,” the Hebrew word for “woman” emerges as a profound metaphor of all that is procreated by the human species. One of the very first functions of the human creative intellect in new human life is to create in that carnal being a sense of self-identity, self-awareness. Thus, Genesis 2:²⁴ reads:

(h) Genesis 2:²⁴

²⁴ Upon the grounds of these conditions the self-aware will leave its father and its mother, and will cleave with its creative intellect and they will become in regard to one flesh; (one body of senses).

The traditional version of Genesis 2:²⁴ is generally translated in a manner that supposedly depicts the literal monogamous marriage of a “man” and a “woman.” However, in patriarchal cultures a literal “man” does not leave his family to join with his literal “wife.” It is the “woman,” upon becoming the “wife” of a “man,” who leaves her father and mother. Thus, the traditional translation is not even accord with patriarchal customs. Furthermore, Hebrew patriarchs—Abraham, Jacob, David, Solomon, etc. etc.—all had a legal wife, as well as any number of other wives and concubines. Therefore, the idea of “becoming one flesh” cannot be referring to the physical aspects of marriage, as traditional scholarship suggests. Hebrew patriarchs did not abide by monogamous marriage.

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(i) Genesis 2:²⁵

The final verse of Genesis Chapter 2, 2:²⁵, reads as follow:

²⁵ And the two of them were עֲרוּמִים “sensible/
prudent/ cautious,” the consciousness of blood and its
creative intellect, but they were not yet troubled.

The Hebrew plural substantive עֲרוּמִים is the exact same substantive employed in Genesis 3:¹; the very next verse. ים_ is the masculine plural suffix which is attached to substantives.⁸ When scribed without the plural termination עָרוּם of Genesis 2:²⁵ is identical to the term employed in Genesis 3:¹ where עָרוּם is used in association with the “sensibility” of the serpent. However, traditional scholarship renders עָרוּם “naked” in Genesis 2:²⁵, but in Genesis 3:¹ עָרוּם is traditionally rendered “crafty.” This study, however, renders עָרוּם “**sensible, prudent, cautious**”⁹ in both cases.

The causative verb at the conclusion of Genesis 2:²⁵ is not used anywhere else in the Old Testament. The verb בּוֹשׁ means: “to fail in hope and expectations,” “to be troubled, disturbed, confused,” “to disappoint,” “to disgrace,” “to be ashamed.”¹⁰ Traditional scholarship employs “to be ashamed,” since it conforms to the context of the traditionally accepted version of the Eden text. This study, however, employs “**troubled,**

⁸ *GHG* pg. 400/1 § 124 q.

⁹ *BDB* pg. 791.

¹⁰ *BDB* pg. 101 & *GHL* pg. 109.

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disturbed” since this translation conforms to what here is regarded as the actual, or close to the actual, translation of **The Eden Proverb**.

(j) אִשָּׁה “woman/wife” & אִישׁ “man/husband”

Within the realm of “deep sleep,” the *dream-time*, the metaphorical אִשָּׁה “woman” is the pro-creative aspect, the imaginative mind, of הָאָדָם “the I/ego consciousness of blood,” i.e. mortal human consciousness. When the אִשָּׁה “imaginative mind” is joined to הָאָדָם “the consciousness of blood,” i.e. the flesh, the human archetype becomes self-aware, אִישׁ : אִ “I” אִישׁ “exist.” Thus, אִישׁ is the metaphorical “husband/mate” of the metaphorical אִשָּׁה “woman/wife.”

There is only the feminine gender, and the masculine gender; the same as with the Hebrew language and script. The feminine gender is the creative, nurturing half, and the masculine gender is the strong bone, flesh, and appetites half of the human archetype; whether an archetype of the human species as a whole, or of any individual human being. It is for this reason that הָאָדָם “the human archetype” and אִשְׁתּוֹ “its metaphorical wife” are employed as the two divine characters who attain the human power of reason—knowing good and bad—within the realm of “deep sleep.” But the knowledge of good and bad has not yet been attained at the conclusion of Genesis 2:²⁵. Thus, at the end of chapter 2, הָאָדָם “the metaphorical human archetype” וְאִשְׁתּוֹ “and its metaphorical

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wife” are becoming sensible but are not yet disturbed, troubled, or confused. Children who are too young to know what is good for them and bad for them are not disturbed, troubled, or confused. **האדם** and **אשה** are also metaphorical archetypes of such children.

Compare the above to the following excerpt from Deuteronomy 1:³⁹;

Interlinear	<i>interpres</i>	Translation	Deuteronomy 1: ³⁹ <small>excerpt</small>	<i>BHS</i>	Masoretic	<i>received</i>	Text		
ו	כּ	_	_	טַפּ	ו	כּ	_	בְּנֵי	וּטְפָכֶם...ובְנֵיכֶם
אֲשֶׁר									אֲשֶׁר
and	your	little	ones	and	your	children	who		
לֹא-	וּ	_	יָדַע	טוֹב	ו			לֹא-יָדְעוּ...טוֹב וְרַע...	
רַע									
not	they	know	good/right	and	bad/wrong				

In the *JPS Genesis Commentary*, Professor Sarna makes this observation:

It should also be noted that “good and bad,” exactly in the Hebrew form used here [in the Eden narrative], occurs again only in Deuteronomy 1:³⁹ [shown above]. There the context leaves no doubt that not to know good and bad means to be innocent, not to have attained the age of responsibility.¹¹

This portion of The Eden Proverb Research now focuses on Genesis 3:^{20 & 21}, the two verses which describe the end of the “deep sleep” which was initiated in Genesis 2:²¹.

¹¹ *JPS* pg. 19.

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Section 10-J

The Root of Woman Revealed

(a) Genesis 3:¹⁴⁻⁻¹⁹

The Natural Consequences of Knowing Good and Bad

Genesis 3:²⁰ is the final description of what occurs after the human archetype attains the knowledge of good and bad. For more than two thousand years the verses preceding Genesis 3:²⁰ have been perceived as “curses,” i.e. divine punishment, induced by an angry God, and these “curses” have greatly influenced how Genesis 3:²⁰ has been translated. The very idea that a Deity who is said to be “a loving God” would so harshly punish the beings which were created by *Him* does not make logical sense. However, when the Deity יהוה אלהים is understood as being the continuous and everlasting source of ultimate reality, it becomes clear that the “curses” are merely the natural consequences of the human archetype attaining the knowledge of what is good, beneficial, right, and bad, detrimental, and wrong.

serpent

1. The serpent must now crawl on its serpent’s belly; which is what natural serpents do.
2. Due to the fact that serpents are difficult to detect because of their natural camouflage, they are cursed by humans as being the most detested creature of the field.
3. Because humans perceive serpents as essentially deadly and difficult to detect there is natural hostility between humans and serpents.
4. Serpents naturally appear to be licking/eating the dusty surface of the ground because their tongue is one of their most important sensory organs.

creative intellect/metaphorical woman

1. Conceiving, devising, and manifesting inventions based on what is good, beneficial, and right, naturally becomes more labor intensive when one must

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constantly ascertain whether or not those ideas and inventions are bad, harmful, and wrong.

2. Whether or not those ideas and inventions are bad, harmful, and wrong can only be ascertained by observing how they affect one's own existence; א "I" ו" "exist."
3. Therefore, one's own existence, א "I" ו" "exist," must naturally מושל "rule" ב "with" the creative intellect/metaphorical woman.

consciousness of blood/metaphorical man

1. Due to the fact that the mortal human consciousness now perceives the natural world from the limited personal perspective of what is good or bad for it personally, the natural ground is perceived as being cursed in regard to what humans work to produce. Rain does not come when we need it for our crops, or too much rain comes and washes our crops away. Rodents continuously infest what we grow and harvest. Birds, insects and blight destroy much of what we work so hard to produce. The ground itself does not seem to accommodate human needs and desires.
2. Amidst the crops we plant in the ground we have worked so hard to cultivate, thorns and thistles grow as well. We judge them as bad "weeds" and work hard to eradicate them.
3. Thus, in the sweat of our faces we cultivate and harvest what we need to make bread, and food.
4. Yet all of this comes as the consequence of thinking we know what is good and bad according to our individual limited perspectives. These perspectives are, however, nothing more than "dust," inert observations of a limited, lifeless consciousness existing only on the surface of what is truly alive.

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(b) **Genesis 3:²⁰**
The Origin or Fulfillment of Hebrew Tradition

Genesis 3:²⁰ is the last description of the natural consequences of what occurs after the human psyche has been influenced by the limited and subjective knowledge of good, beneficial, right, and bad, detrimental, wrong. Due to the human consciousness judging its natural environment, it begins the process of urbanization; creating its own human habitat in which to exist. The natural world is perceived as being bad, detrimental, and wrong due to the challenges and threats which exist there. Thus, the human consciousness applies its limited knowledge of what it thinks is good for it, beneficial for it, and right for it, and sets out to create its own world strictly designed for humanity. It is “אשתו וְ אִשְׁתּוֹ ‘set/make/prepare’¹,” its creative intellect, the metaphorical woman that begins the creative process of urbanization. This natural fact is described in Genesis 3:²⁰.

Proverbial Interlinear Translation	Genesis 3: ²⁰	BHS Masoretic received text
וְ אִשְׁתּוֹ	וְ אִשְׁתּוֹ	וַיִּקְרָא הָאָדָם
and it	and it	שֵׁם
calls	calls	שֵׁם
the	the	
I/consciousness	I/consciousness	
blood	blood	
designation	designation	
וְ אִשְׁתּוֹ	וְ אִשְׁתּוֹ	אִשְׁתּוֹ
וְ אִשְׁתּוֹ	וְ אִשְׁתּוֹ	חֹהֶה
its	its	
I/consciousness	I/consciousness	
put/set/make/prepare	put/set/make/prepare	
tent village	tent village	
כִּי הִיא הָיְתָה	כִּי הִיא הָיְתָה	כִּי הוּא הִיתָה
for she	for she	
would become	would become	
אִם כָּל־חַיִּים	אִם כָּל־חַיִּים	אִם כָּל־חַיִּים
mother	mother	
all	all	
kinsfolk/united families	kinsfolk/united families	

¹ BDB pg. 1011, אִשְׁתּוֹ (Phoenician אִשְׁתּוֹ); from BDB pg. 1059, Hebrew אִשְׁתּוֹ.

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In both English and Hebrew what something is “called” is not necessarily its “name.” For example: In English, someone may be called a secretary or a plumber, but their names may be Fred or Mary. A city may be called a city, but a particular city’s name may be Atlanta, or San Francisco. In Hebrew “names of cities and countries, including the equivalents for city and country, are feminine, since they are regarded as the *mothers* of their inhabitants.”² The Hebrew masculine noun used in Genesis 3:²⁰ that is traditionally translated “name” is שֵׁם. שֵׁם, however, does not specifically denote “a personal name,” but rather it more accurately denotes “a substantive: a noun or a name³.” In Genesis 3:²⁰, as it was in Genesis 2:^{19 & 20}, שֵׁם is being used to denote “a noun,” and that “feminine noun” is חַוָּה.

For more than two thousand years scholars have translated, and continue to translate the feminine noun חַוָּה as being the personal name “Eve.” The *NRSV* footnotes this translation, with, “In Hebrew *Eve* resembles the word for *living*.”⁴ In the *BDB* Lexicon of the Old Testament, however, no actual resemblance is shown, “חַוָּה (Phoenician חַוָּה *live* = Hebrew חַוָּה q.v.⁵.”⁶ In Old Hebrew the term חַוָּה appears

² *Ben-Yehuda’s pocket English-Hebrew, Hebrew-English Dictionary*, © 1961 by Ehud Ben-Yehuda and Dora Ben-Yehuda, *Hebrew-English* pg. v.

³ *BDB* pg. 1027 § 1: “i.e. exact designation of it.”

⁴ *NRSV* pg. 3, footnote *l*.

⁵ quod vide: stated elsewhere, or which see. *UWD* © 1952.

⁶ *BDB* pg. 295.

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hwj , and in Old Hebrew the verb חיה “to live”⁷ appears hyj. Although the first and last consonants are the same, they are in fact two essentially different words. But before moving on to examine what the feminine noun חיה in its actual form means, the idea of

חיה being associated with “life” needs further review. After the incident which has been regarded for thousands of years as the end of immortality and “the fall of man,”⁸ the personal name חיה and its association with “mortal life” has had a profound impact on how “women” have been treated by those cultures that have embraced the “Adam and Eve” fable as a sacred text.

At least since the 3rd century BCE when the Greek Septuagint translation of the Hebrew Eden text was made, the Hebrew feminine noun חיה has been associated with the idea of “life.” This is principally because the Greek Septuagint translation of חיה is Ζωη, *Zōē*, which is the Greek term for “life.” However, the Greek term ζων *zōē*⁹ is chiefly used in the Septuagint as the translation of the Hebrew plural masculine noun חיים “mortal life”¹⁰ which does not look like חיה at all. But according to the traditionally accepted version of the Eden text, it is the “woman” who brought upon humanity and the rest of the world the death which is associated with mortal life. Therefore, being given the

⁷ *BDB* pg. 310/11.

⁸ *TAB Genesis, Speiser*, pg. 21.

⁹ *Thayer Greek-English Lexicon of the New Testament*, © 1977 by Baker Book House Co; pg. 273.

¹⁰ *BDB* pg. 313.

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“name” אִשָּׁה and being regarded as the “mother of all living” was never intended to be complimentary to women. For example: In *The First Letter of Paul to the Corinthians* 15:²¹ & ²² Paul says, ²¹ “For since death came through a human being ... ²² For as all die in Adam ...”¹¹ Consequently, the traditionally accepted version of the Eden text has never inspired respect for “woman” or for the “natural earth”; even though it is a fact that without “woman” or the “earth” humanity would not exist at all.

The superstitions which have grown from the Greek Septuagint translation of the Hebrew Eden text have inspired the human mind to curse and abuse the two most important and miraculous foundations of humanity’s very existence—the earth, the ground, the natural environment, & woman, wife, mother—both of which are devised/created by יְהוָה

אלהים God. The traditionally accepted versions of the Eden text, which are principally influenced by the Greek Septuagint, claim that humanity’s act of disobedience in the Garden of Eden is what actually created the world as we traditionally know it today.

As this study shows, however, humanity as a breathing animal species has been mortal from its inception and therefore could not have brought mortal death upon itself or the world. By attaining the knowledge of good and bad, however, humanity began judging itself and the world—both of which are created by God—and in this way began to think of itself as divided from God’s creation. Thus, the urbanization of humanity begins. But, as you will see, this division is not necessarily a “bad” thing. Not only is it physically impossible to actually divide one’s self from God or God’s creation, it is a natural growth

¹¹ *NRSV New Testament*, pg. 168.

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process to think one has done so. Youth must think of itself as divided from its origin, its parents, in order to create its own sense of self-identity.¹²

What is being described in Genesis 3:²⁰ is the realization that the human creative intellect, the אִשָּׁה metaphorical “woman,” is that which creates the original הוֹרָה “village,”¹³ and for this reason she is known as the אִמָּה “mother”¹⁴ of הָיָה כָּל־ “all” הַיְיָ “kinsfolk/inhabitants.”¹⁵ Thus, the Hebrew grammatical tradition stated earlier:

Names of cities and countries, including the equivalents for city and country, are feminine, since they are regarded as the *mothers* of their inhabitants.¹⁶

If a comparison between הוֹרָה, hwj, and הַיְיָ, hyj, must be made, then the feminine noun הוֹרָה, hwj, “village” is synonymous with the feminine noun הַיְיָ, hyj, “community.”¹⁷

(c) Genesis 3:²¹ Awakening From The Deep Sleep

Genesis 3:²¹ describes the Deity awakening the human consciousness of blood and its creative intellect, which will become the “tent-village,” from the תַּרְדֵּמָה “deep sleep” which *He* caused to fall upon the human species archetype in Genesis 2:²¹. The traditionally accepted version of Genesis 3:²¹ states that “the LORD God made garments

¹² Review Genesis 2:²⁴.

¹³ *BDB* pg. 295.

¹⁴ *BDB* pg. 51 & 52 § 2. “figurative ... of a city (‘stock, race, community’)” & § 4. “point of departure or division.”

¹⁵ *BDB* pg. 312, “ הַיְיָ kinsfolk (a group of families united by vital ties) & הַיְיָ community.”

¹⁶ *Ben-Yehuda's pocket English-Hebrew, Hebrew-English Dictionary*, © 1961 by Ehud Ben-Yehuda and Dora Ben-Yehuda, *Hebrew-English* pg. v. See also *GHG* pg. 391 §§ 122 h (a).

¹⁷ *BDB* pg. 312.

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of skins for the man¹⁸ and for his wife, and clothed them.”¹⁹ Here now is a Proverbial,

Interlinear Translation of Genesis 3:²¹:

Proverbial Interlinear Translation	Genesis 3: ²¹	BHS Masoretic received Text
ו י עש	יהוה אלהים	ויעש יהוה אלהים
and he makes	YHVH Elohim (God)	
ל	א דם	לאדם
for the	I/ego/consciousness blood	
ו ל ו	אשת	ולאשתו
and for its	creative intellect	
כתנות	עור	כתנות עור
day garments/tunics	wakefulness/skin	
ו י לבש	ם :	וילבשם:
and he clothes	them.	

Traditional Hebrew scholarship does not know how to respond to the traditionally accepted version of Genesis 3:²¹. Professor E.A. Speiser in the *TAB Genesis* does not accommodate this verse with a commentary note.²⁰ Professor N.M. Sarna in the *JPS TORAH Genesis Commentary* states, “This supposes that the earliest clothing was made of animal skins²¹,” but then clouds his own conclusion by referring to earlier commentaries: “As noted in Genesis Rabba 20:12 and Sotah 14a, the Hebrew can also yield ‘garments for the skin.’ This leaves unspecified the material of their composition.”²²

It is quite a grammatical stretch, even if rendered in a figurative manner, to yield “garments for the skin” from the feminine noun כתנות “tunic, principal ordinary garment (put off at night)²³,” and the masculine noun עור “skin²⁴.”

¹⁸ Or for Adam

¹⁹ NRSV

²⁰ *TAB Genesis* pg. 24.

²¹ *JPS* pg. 29.

²² *JPS* pg. 29.

²³ *BDB* pg. 509.

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For thousands of years traditional scholarship has found it difficult to make prosaic sense of Genesis 3:²¹. The reason for traditional scholarship's difficulty with Genesis 3:²¹ stems from the traditional view of perceiving the Eden text as being a prosaic literary work, and not an ancient wisdom proverb. In prose it is expected that the narrative will speak directly to the point. But when a literary text does not convey a clear and concise point traditional scholarship tends to employ one of the following explanations: Either the literary text is flawed, or the author wrote it so long ago that there is no way of truly grasping the point that was originally conveyed. In regard to the Eden text, traditional scholarship generally perceives its ambiguities as being due to it having been written so long ago that today no one can truly grasp what the original author intended. For example, Professor E.A. Speiser makes a similar comment in the *TAB Genesis*: "In any event, the specific source and the precise channel of transmission would remain uncertain; nor have we any way of knowing how the author himself interpreted these notions."²⁵

The prosaic, traditional versions of the Eden narrative completely ignore the literary fact that the text never states when the human archetype is awakened from the deep sleep induced in Genesis 2:²¹. The text states that the Deity causes a תרדמה "deep sleep" to fall upon האדם "the human archetype." This is then followed by the verbal phrase emphasizing that act: ו "and" י "it" ישן "slept"²⁶." Since the text

²⁴ *BDB* pg. 736.

²⁵ *TAB Genesis* pg. 27.

²⁶ *BDB* pg. 445.

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states clearly and concisely the act of being put into the “deep sleep” it is logical to expect at least a mention of when the human archetype is awaked. But since the prosaic versions give little meaning to the “deep sleep” the awakening from it has never been an important issue.

This study has found, however, that the תרדמה “deep sleep”²⁷ induced by God in Genesis 2:²¹ signals a shift in the context of the ensuing narrative. From Genesis 2:²¹ to 3:²¹ what is said to transpire does so within the divine realm of the *dream-time*: a place where God shares the creative portion of *Himself* with the human archetype and these two separate halves of the human mortal consciousness learn what it means to attain the knowledge of good and bad with the help of a walking, talking serpent of the field.

In Genesis 3:²¹ יהוה אלהים God makes the human archetype awaken from the “deep sleep” by עש²⁸ “**making**” for the consciousness of blood and its creative intellect day-tunics of עור “**skin.**” The very idea of God literally making tunics of any kind can be seen as a wisdom riddle. This is after all the same God that creates the heavens and the earth. But the concept of God making tunics of animal skin—killing the creature, tanning its hide, and then sewing the leather into a pair of garments—is a wisdom riddle that cannot be missed. This wisdom riddle first directs attention toward the feminine noun כתנות, which describes a kind of **tunic** that is only worn during **waking hours**. The wisdom riddle then directs attention toward the masculine noun

²⁷ BDB pg. 922.

²⁸ עש apocopated verb עש

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עור “**skin, human skin**”²⁹ which is derived from the verb stem עור “**be exposed, bare**”³⁰. If the tunic is only worn during waking hours, then when it is time to sleep, the tunic is removed and one’s own עור “**skin**” is exposed, bare. This verb stem is derived from the verb root עור “**to rouse oneself, awake**”³¹ for one’s skin is exposed to life once more when awakened. So it is with this **awakened, exposed human skin** that God _ לבש “**clothes**”³² ה_ “**them**.” In Job 10:^{11 & 12} this exact same metaphorical idea of human creation is expressed:

11. You [לבש]clothed me with [עור]skin and flesh, and knit me together with bones and sinews.

12. You have granted me [חיים mortal]life ...³³

Thus, at the conclusion of Genesis 3:²¹ ה “the” א “I/ego/consciousness” of דם “blood” ו “and” ו_ “its” א “I/ego/consciousness” of ת “making/preparing” cease being individual ethereal consciousnesses in the *dream-time* divine realm of “deep sleep” and awaken into mortal human skin, and enter the age of responsibility; knowing good, beneficial, right, and bad, detrimental, wrong. The opening clause of Genesis 3:²² states this quite clearly.

²⁹ BDB pg. 736 § 1.

³⁰ BDB pg. 735.

³¹ BDB pg. 734.

³² BDB pg. 527/8 § Hiph. 1 b & 3. [Hiph. signifies a causative verb.]

³³ NRSV, & BHS.

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(d) Genesis 3:^{22a}/The Age of Responsibility Begins

Interlinear <i>interpre</i>s Translation	Genesis 3:^{22a}	<i>BHS Masoretic received Text</i>
ו י אמר יהוה אלהים		ויאמר יהוה אלהים
and he says YHVH Elohim (God)		
הן ה אדם היה		הן האדם היה
behold the human species archetype has become		
כ אחד מ מן ו		כאחד ממנו
as one from a portion of us		
ל דעת טוב ו		לדעת טוב ורע ...
to know good/beneficial/right and bad/detrimental/wrong		

In the *JPS Torah Genesis Commentary* Professor N.M. Sarna aids in making this point abundantly clear:

It should also be noted that “good and bad,” exactly in the Hebrew form used here (*tov vara’* [טוב ורע]), occurs again only in Deuteronomy 1:39: “... your little ones ... your children who do not yet know good from bad ...” There the context leaves no doubt that not to know good and bad means to be innocent, not to have attained the age of responsibility. In the present passage, then, it is best to understand “knowledge of good and bad” as the capacity to make independent judgments concerning human welfare.³⁴

Therefore, in Genesis 3:^{22a} the Deity is proclaiming that the human species has now attained the age of responsibility, and is now capable of making independent judgments concerning its own welfare. Thus, it is time to leave home.

(e) Genesis 2:^{5d} & Genesis 3:^{23b} “to work/serve the ground”

There is one final observation that this section is now inclined to share. At the beginning and end of The Eden Proverb the text clearly states what the human species archetype is being created to do:

³⁴ *JPS* pg. 19.

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2:⁵ ו “and” אדם “a human entity” ... ל “to” עבד “work/till/serve” את־ה “the” אדמה
“ground.”

3:²³ So God שלחה “sends” ו_ “it” ... ל “to” עבד “work/till/serve” את־ה “the” אדמה “ground.”

Thus, God’s creation of את־האדם “the human species” is complete.

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Section 11-A

Dismantling Original Sin

(a) Summation of Preceding Research of Genesis Chapter 2

The preceding research has shown:

1. The Hebrew word for “dust” of the ground (Heb. עפר, Gk. χοος *choos: dry loose earth*) is used in Genesis 2:⁷ to
(a) enlighten the reader or listener to the fact that The Eden narrative is a Proverb, and
(b) to ensure that the Deity יהוה אלהים would not be anthropomorphized (fr. Gk. ανθρωπος *anthrōpos: a human being*).
“Dust” is a substance of the ground which would not exist after the whole surface of the ground is “irrigated” (Genesis 2:⁶); and it is a substance of the ground that defies being “formed” (Genesis 2:⁷).
2. The Hebrew MA-DAP term אִתְּהָאָדָם employed in Genesis 2:^{7, 8, 15} & 3:²⁴ denotes **the entire human species** (male and female as it is employed in Genesis 1:²⁷), and therefore האדם & לאדם are understood as denoting **“the archetype of the human species”** everywhere in The Eden Proverb out side of the realm of “deep sleep” described from Genesis 2:²¹ thru 3:²¹.
3. When האדם “**the archetype of the human species**” receives the נשמת חיים “**breath of mortal life**” in Genesis 2:⁷ it receives nothing more or less than every other נפש חיה “**breathing brute animal species**,” as clearly stated in the *BDB Lexicon of the Old Testament* pg. 659, as well as in Genesis 7:²²—all creatures that inhabit the dry land are endowed with God’s נשמת-רוח חיים “**breath-spirit of mortal life**.” Therefore, האדם “**the archetype of the human species**” is, from the moment of its inception, **a mortal brute animal**.
4. Thus, האדם “**the archetype of the human species**” is nothing more than a נפש חיה “**breathing brute animal species**” when, in Genesis

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2:¹⁸, God says *He* will make for it a עֶזְרָא “**strong helper**.” So, in Genesis 2:¹⁹, God brings into being the other נִפְשׁ הַחַיָּה “**breathing brute animal species**,” and they are recognized by הָאָדָם in a general way in Genesis 2:²⁰, but none of them are found to be a עֶזְרָא “**strong helper**.”

5. It has become clear that הָאָדָם “**the archetype of the human species**” was encountering (not calling) the other brute animals and thus recognizing through that encounter each נִפְשׁ הַחַיָּה “**breathing brute animal species**” by its own prominent characteristic (not naming).
6. Through these encounters הָאָדָם “**the archetype of the human species**” recognized which brute animals were הַבְּהֵמָה “**the carnivores**,” the עוֹף “**flying creatures**,” and the חַיֵּי הַשָּׂדֶה “**herbivores of the hunting ground**.” But because none of them were found to be a עֶזְרָא “**strong helper**” it is reasonably certain that הָאָדָם “**the archetype of the human species**” was incapable of domesticating other animals at this point in The Eden Proverb.
7. Therefore, in Genesis 2:²¹ יְהוָה אֱלֹהִים causes a “**deep sleep**” to fall upon הָאָדָם “**the archetype of the human species**”; וַיִּישָׁן “**and it sleeps**.” And יְהוָה אֱלֹהִים {God} takes one of *His* “**sides**” and *He* closely joins *to the flesh* beneath **her**.
 - (a) This study has found nowhere in the Hebrew Old Testament where the feminine (and on two occasions, masculine) noun צִלְעַ is used to describe a human “rib,” or a human being’s “side.”
 - (b) The male and the female human rib-cages both have an identical number of “ribs”—twenty-four bones that enclose the chest-cavity of

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the human body; twelve “ribs” on each side. Thus, no rib is missing.

8. The Deity יהוה אלהים builds His “side” which was taken on account of האדם “the archetype of the human species” לאשה “into a strong support.” This is the first use of the Hebrew word for “woman” אשה anywhere in the *Torah Prophesies and Scriptures* (Old Testament).
9. Traditionally the Hebrew word for “woman” אשה has been said to derive from the verb stem אנש “be weak, sick.” However, by claiming that אשה is derived from the idea of “being weak and/or sick” makes the feminine noun אשה “woman” completely antithetical to the masculine noun עזר “strong helper” derived from the verb stem עזר “to help, aid, succor” and the verb root עזז “to be or to make strong.”
 - (A} Therefore, The Eden Proverb Research assigns the unused verb stem אשה “to prop, sustain; to heal, solace; to support” as the verb from which the Hebrew feminine noun אשה “woman” is derived.
 - (B} Only by being established on a foundation of strength can the feminine noun אשה “woman” be logically perceived as being the עזר “strong helper” made and built by יהוה אלהים (God).
 - (C} Only by being established on a foundation of strength can the feminine noun אשה “woman” be employed as a powerful metaphor of God’s “creative side” which is joined to human flesh within the divine realm of “deep sleep.”

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10. At the conclusion of Genesis 2:²² יהוה אלהים brings this metaphorical אשה “**woman**” to האדם which is ה “**the**” א “**I/ego-consciousness**” of דם “**blood**” within the divine realm of “**deep sleep**.”
11. In Genesis 2:²³ ה “**the**” א “**I/ego-consciousness**” of דם “**blood**” says, “This one is now at length {indeed} mighty strength surpassing my strength and flesh-sensations surpassing my flesh-sensation; he/it {as a metaphorical “**woman**”} shall be called אשה ‘**creative fire** {**creative intellect**}’ for she was taken on account of א ‘**I**’ וִישׁ ‘**exist**’.” וִישׁ signifies, “I think and so therefore I am.”
12. Genesis 2:²⁴ then describes what occurs, (in varying degrees), when a human being reaches the age of adolescence; the age of self-awareness: On the grounds of these conditions {therefore} a self-aware individual { וִישׁ } will leave its parents and cleave to its own creative intellect, and together they will become a living being that is one/individual.
- Genesis 2:²⁴ describes what is about to occur throughout Genesis Chapter 3: The adolescent human archetype, having arrived at the age of self-awareness, now must endure the tumultuous experience of reaching the age of responsibility {young adulthood}, knowing good and bad.
13. Genesis 2:²⁵ then describes the state of being of **the consciousness of blood** and its **creative intellect**: they were becoming, the two of them, **sensible**, but neither of them were **distressed or confused**.

Adolescent children who have become self-aware but do not yet know what is good, beneficial, right, and bad, detrimental, wrong, for the most part are ignorant of reality and therefore fearless, and easily manipulated.

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(b) The Knowledge of Good & Bad

An excerpt of Deuteronomy 1:³⁹ reads as follows:

Interlinear <i>interpre</i> Translation	Deuteronomy 1: ³⁹ excerpt	BHS Masoretic received Text
<div style="display: flex; justify-content: space-between;"> ו כּם טַפּ </div> <div style="display: flex; justify-content: space-between;"> אֲשֶׁר </div> <p>and your little ones ... and your children who</p>	<div style="display: flex; justify-content: space-between;"> ו כּם בְּנֵי </div>	<p>וּטְפֹכֶם ... וּבְנֵיכֶם אֲשֶׁר</p>
<div style="display: flex; justify-content: space-between;"> לֹא־ יָדְעוּ הַ יּוֹם טוֹב וְרָע </div> <div style="display: flex; justify-content: space-between;"> רָע </div> <p>not they know this day good/benefit and bad/detriment ...</p>	<div style="display: flex; justify-content: space-between;"> ו יָדְעוּ הַיּוֹם טוֹב וְרָע </div>	<p>לֹא־יָדְעוּ הַיּוֹם טוֹב וְרָע ...</p>

³⁹ And your little ones ... and your children who do not know as yet {the difference between} good, benefit, right, and bad, detrimental, wrong ...

This study finds that the above excerpt from Deuteronomy 1:³⁹ is an example of Hebrew prose; the text states clearly and concisely what it means to convey. In the *JPS TORAH Commentary-Genesis*, Professor N.M. Sarna explains:

It should also be noted that “good and bad,” exactly in the Hebrew form used here (*tov vara’* [טוב ורע Genesis 2:⁹]), occurs again [outside the Eden text] only in Deuteronomy 1:³⁹: “... your little ones ... your children who do not yet know good from bad ...” There the context leaves no doubt that not to know good and bad means to be innocent, not to have attained the age of responsibility. In the present passage [Genesis 2:⁹], then, it is best to understand “knowledge of good and bad” as the capacity to make independent judgments concerning human welfare.¹

Based on the excerpt from Deuteronomy 1:³⁹ and Professor Sarna’s commentary above, it is a logical conjecture to say that at the end of Genesis Chapter 2 of The Eden Proverb האדם ואשתו “the consciousness of blood and its creative intellect” are metaphorical representations of בְּנֵי אֲשֶׁר “children” “who” “do not know”

¹ *JPS* pg. 19.

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היום “at this time” טוב “good, benefit, welfare, right” ו “and” רע “bad, detrimental, harmful, wrong.” They are, however, self-aware בני “children,” early adolescents, at the conclusion of Genesis 2:²⁵. They are no longer טף “little ones (as going with *quick, tripping* steps)”²; small children. Prior to entering the realm of **deep sleep** in Genesis 2:²¹ אֱת־הָאָדָם the human species archetype is a metaphorical representation of טף “little ones”; it is a small child.

This insight reveals a wisdom riddle that has been concealed within the Eden text—The Eden Proverb—for literally thousands of years. It is a riddle that has been hidden in plain sight, and stumbled over by countless scholars (except one³ according to surviving literature).

(c) The Verses Preceding The Two-Fold Command

In Genesis 2:⁷ אֱת־הָאָדָם “the human species archetype” comes into being. In a manner of speaking, it is born. In Genesis 2:⁸ אֱת־הָאָדָם “the archetype of the human species” is put into a safe, comfortable place, גן “an enclosure, a garden⁴”; LXX Gk. παραδεισος⁵ *paradeisos* “paradise⁶.” Where אֱת־הָאָדָם “the human species archetype” is born in 2:⁷ is הַשָּׂדֶה “the field; open country which is exposed to

² BDB pg. 381/2.

³ This scholar was referred to as יהושוע Yehoshua (יהוה is deliverance); Joshua, Jesus.

⁴ BDB pg. 171.

⁵ *The Septuagint with Apocrypha: Greek and English*, Brenton’s translation first published in 1851 by Samuel Bagster & Sons, London. (LXX)

⁶ *Thayer Greek-English Lexicon of the New Testament*, © 1977 by Baker Book House Company; pg. 480: “According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on earth nor in the heavens, but above and beyond the world.”

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violence, and is the home of wild animals, the hunting ground,”⁷ for the “garden/paradise” is not established until Genesis 2:⁸. But to children who do not yet know what is טוב “good, beneficial, healthy” ו “and” רע “bad, detrimental, harmful,” they know הַשָּׂדֶה “the field” by the name עֵדֵן Edem: “delight (Assyrian *edinu* ‘plain’),⁸” Sumerian *edinu* ‘fertile plain’⁹, LXX Gk. Εδεμ *Edem*.

The great scholar Yehoshua says a number of times in the New Testament Gospels and in the Gnostic Gospel of Thomas that the רַט “little ones” and בְּנֵי “children” are analogous to, or metaphors of those who will enter “the kingdom of heaven”¹⁰; also known as “the kingdom of God”¹¹; or the kingdom of [the] father”¹², and is also referred to as “paradise.”¹³ The Greek term for Paradise in the New Testament Gospel of Luke 23:⁴³ is παραδεισω¹⁴ *paradeiso* “paradise.” In the LXX Greek Septuagint translation of the Eden Text, the Hebrew term for “garden” גַּן is παραδεισον¹⁵ *paradeison* “paradise.”

In Matthew 18:¹⁻⁵ Yehoshua replies to his disciples who have asked him who is the greatest in the kingdom of heaven; and he says,³ “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.”

⁷ BDB pg. 961.

⁸ BDB pg. 726/7.

⁹ *Smithsonian Magazine*, Volume 18. No. 2, May 1987, by Dora Jane Hamblin.

¹⁰ Matthew 18:¹ *NRSV New Testament*.

¹¹ Mark 10:¹³ & Luke 18:¹⁵ *NRSV New Testament*.

¹² Luke 13:⁴³ *NRSV New Testament*.

¹³ Luke 23:⁴³ *NRSV New Testament*.

¹⁴ *Interlinear Greek-English New Testament* © 1981 by Baker Book House Company. pg. 317.

¹⁵ *The Septuagint with Apocrypha: Greek and English*, Brenton’s translation first published in 1851 by Samuel Bagster & Sons, London. (LXX)

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In Mark 10:^{13–16} Yehoshua tells his disciples who have spoken sternly to people bringing their little children to him, ¹⁴ “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁵ Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

In Luke 18:^{15–17} Yehoshua again tells his disciples, ¹⁶ “Let the little children come to me; and do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁷ Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”

In the Gnostic Gospel of Thomas 37₂₀ Yehoshua says to his disciples: “What these little ones who are nursing resemble is those who enter the kingdom.”¹⁶

And in 41₁₀ Yehoshua says, “But I have said that whoever among you becomes a little one will become acquainted with the kingdom.”

And in 51_{15,16} Yehoshua says, “Rather, the kingdom of the father is spread out over the earth, and people do not see it.” (See Luke 17:²⁰)

The reason why חַטְּ “**little ones**” and בְּנֵי “**children**” enter the kingdom of the גַּן “**garden**” ב “**in**” עֵדֶן “**Eden**” {the παραδεισον εν Εδεμ¹⁷ *paradeison en Edem* “**paradise in Eden**”} is because they have not yet experienced the harsh realities of life on the earth, nor have they been taught the social prejudices held sacred by their elders; they do not yet know טוֹב וְרָע : **good and bad; healthy and unhealthy; right and wrong.** חַטְּ “**little ones**” and בְּנֵי “**children**” enter the kingdom of God’s **paradise** because they do not judge themselves, each other, or the earth. Thus, the earth, and all that inhabit it are perceived by the חַטְּ “**little ones**” and בְּנֵי “**children**” as being that

¹⁶ *The Gospel According to Thomas* 37_{20,20}—*The Gnostic Scriptures* © 1987 by Bentley Layton, pg. 384 (22); 41₁₀—Layton, pg. 388 (46); 51_{15,16}—Layton, pg. 399 (113).

¹⁷ LXX Greek Translation.

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which constitutes the גן־בעדן “garden in Eden {garden of delight & pleasure}, {paradise in heaven}.”

It is as a “**little one**” that אֶת־הָאָדָם “**the human species archetype**” is put into the גן־בעדן “**garden in Eden**” in Genesis 2:⁸. In Genesis 2:⁹ the Deity יהוה אלהים “causes to sprout from the ground all the trees that are pleasant to see and good for food; but the tree the life is in midst the garden, and tree the knowledge of good and bad.” At this point in the study it is extremely important to realize that “the knowledge of good and bad” is possessed by the tree that is in midst the garden; אֶת־הָאָדָם “**the human species archetype**” does not possess this critical knowledge.

Recall Professor Sarna saying, “That not to know good and bad means to be innocent, not to have attained the age of responsibility. In the present passage [Genesis 2:⁹], then it is best to understand ‘knowledge of good and bad’ as the capacity to make independent judgments concerning human welfare.”¹⁸ Furthermore, according to the *BDB* translation of the enclitic feminine nouns נפש חיה “**breathing brute animal species**” used to describe אֶת־הָאָדָם “**the human species archetype**” at the conclusion of Genesis 2:⁷, it is evident that אֶת־הָאָדָם “**the human species archetype**” is little more than a **brute animal species** principally because it has not yet attained the **uniquely human mental faculty of “reason”**:

The highest faculty of the human mind, by which [humanity] is distinguished from brute[animals] and which

¹⁸ *JPS* pg. 19.

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enables [humanity] to contemplate things spiritual as well as material, to weigh all that can be said or thought for and against them, and hence to draw conclusions and to act accordingly; a faculty of the [human] mind by which it distinguishes truth from falsehood and good from evil ...¹⁹

The final clause of Genesis 2:⁹ makes it abundantly clear that the human mental faculty of “reason” is possessed by “the tree the knowledge of good and evil” which is **in midst the garden**. According to the Eden narrative context, אֶת־הָאָדָם “**the human species archetype**” does not possess this knowledge until the conclusion of Genesis 3:⁶.

(d) The Almighty River of Heaven The four rivers of Paradise

Genesis 2:^{10–14} describe the proverbial and metaphorical composition of the גֶּן־בְּעֵדֶן “**garden/paradise in Eden**” by describing the four “named rivers” as originating—that is, with their ראשִׁים “**heads, tops, heights, beginnings**”—from one **unnamed river**.

1. Actual rivers, like the **Tigris** and **Euphrates** mentioned as the third and fourth “named rivers” (Genesis 2:¹⁴), are created from small water sheds called tributaries which flow in accordance with the natural force of gravity from high elevations to low elevations. As the waters of these tributaries combine a mighty river is eventually formed at lower elevations as the river flows eventually to the sea, and in the case of the **Tigris** and **Euphrates**, the **Persian Gulf**.

¹⁹ UWD © 1952.

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2. This study has found no examples anywhere in the natural world where two or even one river as expansive as the **Tigris** or **Euphrates** has ever originated from an even more expansive river. This is probably due to the natural fact that the natural law of gravity does not accommodate the natural substance of water to behave in such a fashion.
3. Therefore, since the “unnamed” mighty river, צא “comes out”²⁰ מעדן “from Eden” להשקות “to irrigate/invigorate”²¹ את־הגן “the garden/the paradise, for it to be a tributary of four might rivers it must come from a **very high elevation** indeed. Compare this to Psalms 104:¹³:

¹³ From your { יהוה אלהים } lofty abode { עליה }
“chamber in the sky/heavens”²² } you water the
{ הרים } mountains ...²³

Therefore, עדן, in the context of God’s one almighty river flowing from it, **is God’s heavenly abode; heaven.**

4. Due to the context of Genesis 2:^{10–14} stating that four mighty rivers originate from the את־הגן “the garden/paradise” then **the garden** must also be a **metaphorical mountain**, because it is from high elevations that mighty rivers originate. The Hebrew term for “**mountain**” is הר meaning, “**mountain, high elevation**”²⁴.” Compare this to the following excerpts from Ezekiel 28:^{13, 14}:

¹³ You were { בעדן } in Eden, the { גן־ } garden
of { אלהים } God ...

²⁰ BDB pgs. 422-424 § 1 f.

²¹ BDB pg. 1052.

²² BDB 751.

²³ NRSV & BHS.

²⁴ BDB pgs. 249-251 § 1, a.

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¹⁴ ... You were on the { קדש } holy { הר }
mountain of { אלהים } God ...²⁵

5. Summation: The brief study of the five metaphorical/spiritual “rivers” above presents a body of evidence indicating that both **Eden** and the **garden** within, are proverbial/metaphorical representations of a **state of mind** first, (as in the ראש “**head, top, beginning**” where the four named rivers originate), and only in a secondary sense, (like the Tigris and Euphrates rivers which continue to flow to this day) is the **garden of Eden** associated with a **state of being**.

The one Almighty river comes out of Eden; God’s heavenly abode which is higher than all mountains. That Almighty river then invigorates the Holy Mountain of God, the **garden/paradise**, and from there it divides, thus entering the world of mortality where pairs of opposites abound. **These four river heads signify the four flowing stages of beginning; the four stages of creation**, (1.) birth (2.) vitality (3.) age (4.) death; **the four seasons**, (1.) spring (2.) summer (3.) autumn (4.) winter; **the four directions**, (1.) east (2.) south (3.) west (4.) north; and so forth. The **Garden of Eden** is the **metaphorical/spiritual hub** where all **mortal existence** originates.

It is important to remember that את-האדם “**the human species archetype**” was **initiated into existence outside** the **Garden of Eden**, and put into it after **the garden** is established in Genesis 2:⁸.

²⁵ NRSV & BHS.

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“tree” הגן “the garden” אכל “eat/partake³¹” תאכל “you must eat/partake.” The traditional English versions of Genesis 2:¹⁶ typically use the verb “**may**” expressing “**permission**.” This translation is in error for two reasons:

1. Genesis 2:¹⁶ opens with the verbal phrase expressing יהוה אלהים (God) issuing a “**command**”: ... ויצו יהוה אלהים על-האדם “**and he lays charge, YHVH Elohim, upon the human species archetype ...**”

To properly translate the content of a “**command**” the verb “**must**” (expressing, “**to be necessitated, compelled**”³²) is the only accurate translation.

2. Genesis 2:¹⁶ concludes with the emphasis expressed by the repetition of the verb אכל “to eat”: אכל תאכל: In *Gesenius' Hebrew Grammar*, it states: “**Repetition serves to intensify the expression to the highest degree.**”³³ Therefore, אכל תאכל can only be accurately translated by conveying the intensity expressed by a “**command**”: “**partake you must partake,**” or simply “**you must partake.**”

(g) Genesis 2:¹⁷ The Command of Prohibition

Genesis 2:¹⁷ is a continuation of the “**command**” which God initiated in Genesis 2:¹⁶. But in 2:¹⁷ the verbal phrase תאכל—_ ת “**you**” אכל “**partake**”—is preceded by

³¹ אכל “results of labor; consequences of actions, good or bad; eat”; *BDB* pg. 37.

³² *UWD* © 1952.

³³ *GHG* pg. 396 § 123 e.

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the adverb expressing “prohibition” אל “not.” However, the verb אכל “to eat” here is not used in close repetition so to immediately increase its intensity. The reason for this lack of immediate intensity is due to the command of prohibition only pertaining to מן “a portion” of the טוב עץ הדעת “tree the knowledge of” ו “good/benefit/welfare/right,” ו “and” רע “bad/detriment/injury/ wrong.” In the following section—The Five Trees of Paradise—the portion of this tree which is prohibited will be discussed in detail. At present, however, The Two-Fold Command is this study’s principal focus.

(h) The Riddle of The Two-Fold Command

To this point, Genesis 2:¹⁷, the context of the Eden narrative has made absolutely no allusion to נפש חיה את־האדם “the human species archetype” being anything more than a נפש חיה “breathing brute animal species” of the field; the place of its inception at the conclusion of Genesis 2:⁷. That which has occurred in the Eden text since Genesis 2:⁷ is:

- | | |
|--|-----------------------------|
| 1. The גן בעדן “garden in Eden” was established in the east; at the beginning. | |
| 2. את־האדם “the human species archetype” was put into it. | Genesis 2: ⁸ |
| 3. Beautiful and fruit-bearing natural trees sprouted from the ground. | |
| 4. Metaphorical trees appeared in the center of the garden. | Genesis 2: ⁹ |
| 5. Five metaphorical rivers depicted God’s heavenly abode, and God’s holy mountain; הגן־עדן “the garden of Eden.” | Genesis 2: ¹⁰⁻¹⁴ |
| 6. יהוה אלהים God leads את־האדם “the human species archetype” giving it guidance in regard to serving the garden and preserving her; being her ward. | Genesis 2: ¹⁵ |

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At the time God issues the two-fold command, in Genesis 2:^{16 & 17}, אָדָם “**the human species archetype**” is not in possession of the faculty of the human mind which would enable it to even comprehend the command of authorization, let alone the command of prohibition. The faculty of the human mind which אָדָם “**the human species archetype**” is not in possession of is the human capacity to “reason: the faculty of the human mind which distinguishes humans from brute animals, and which enables the human mind to distinguish good from evil.”³⁴ Therefore, at Genesis 2:^{16 & 17} אָדָם “**the human species archetype**” is a metaphorical representation of הַטֵּף “**little ones**”; young children who, according to Deuteronomy 1:³⁹, “do not possess the capacity to know טוֹב “**good/benefit/welfare/right**” וְ “**and**” רָע “**bad/detriment/injury/wrong**.” As Professor Sarna put it in the *JPS TORAH Commentary-Genesis*,

There the context leaves no doubt that not to know good and bad means to be innocent ... it is best to understand “knowledge of good and bad” as the capacity to make independent judgments concerning human welfare.³⁵

(i) In Conclusion

The archetype of the human species, and the metaphor of all little children, אָדָם / אֶת־הָאָדָם (the archetype of every human being who has ever lived or ever will live on the planet we call earth) **must be held innocent of any deliberate disobedience** due to the fact that it acted in the only way anyone would under the above described

³⁴ *UWD* © 1952.

³⁵ *JPS* pg. 19.

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circumstances. Without the knowledge contained in the “tree the knowledge of good and evil,” {as it has come to be known}, an animal and a little child can only see one tree in midst the garden; the “tree of life.” God—the master; the parent—emphatically authorized the animal/the child to partake from the “tree of life.” Though the command of authorization itself could not have been comprehended, partaking from the “tree of life” is a natural consequence of being alive. That which will enable the human archetype to comprehend God’s command of prohibition happens to be contained in the very tree to which God’s command of prohibition pertains.

When אִתְּהָאָדָם “**the human species archetype**”—which has come to be known only by its Greek Septuagint name, Ἀδάμ³⁶ *Adam*— is understood as being the archetype of all humanity, *Adam* must now be found innocent of any crime against God or humanity. *Adam* could not have deliberately disobeyed God’s command of prohibition, for *Adam* did not have the mental capacity to judge what was right and wrong when God issued the command. *Adam* was mentally immature, nothing more than a little child who had not yet reached the age of responsibility. In Genesis 2:^{16 & 17}

Adam was an innocent, thus, **all humanity is innocent of original sin.**

With this new insight into the origin of humanity now read the words of Yehoshua in Matthew 7:¹⁻⁵:

1. “Do not judge, so that you may not be judged.
2. “For with the judgment you make you will be judged, and the measure you give will be the measure you get.

³⁶ אִתְּהָאָדָם translated in LXX Genesis 3:²⁴ Ἀδάμ

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3. “Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye?
4. “ ‘Let me take the speck out of your eye,’ while the log is in your own eye.
5. “You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.”³⁷

In the Gnostic Gospel of Thomas 38^{12, 14}, the living Yehoshua says:

- 12 “You see the speck in your sibling’s eye, but you
- 14 do not see the beam in your own eye. When you expel the beam from your own eye then you will be able to see to expel the speck from the eye of your sibling.”³⁸

Those who judge *Adam* judge themselves.

³⁷ *NRSV*.

³⁸ *The Gnostic Scriptures*, © 1987 by Bentley Layton; pg. 385.

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Dismantling Original Sin
The Five Trees in Paradise

Section 11-B

(a) In the *Gnostic Gospel of Thomas* 36_{21, 24}, the living Yehoshua says:

21. “Indeed, you have five trees in paradise, which do not
24 move in summer or winter, and whose leaves do not fall.
Whoever is acquainted with them will not taste death.”¹

As mentioned before, in the Greek Septuagint translation of the Hebrew Eden text the Hebrew word for “**garden**” גן is translated παραδεισον *paradeison*: “**paradise**.”

In the Brenton *Septuagint Greek-English translation*, there is *A brief history of the Septuagint*. In this *INTRODUCTION* it states:

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles [and Gnostic writers] should have used it more often than not in making citations from the Old Testament. They used it as an honestly-made version in pretty general use at the time when they wrote.²

As the Septuagint was held in such honor in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason;--the general ignorance of the original Hebrew amongst the early Christians prevented their forming their translations from the fountain [Hebrew *TORAH Prophecies and Scriptures*] itself.³

Although those who wrote about Yehoshua in the first century of the Christian era were quite likely unschooled in Biblical Hebrew, the above quote from the *Gnostic Gospel of Thomas* makes it very plain that Yehoshua knew the Hebrew Eden Proverb intimately. In order to become acquainted with the five metaphorical trees in the

¹ *TGS* pg. 383.

² *LXX* pg. iv.

³ *LXX* pg. vi.

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The Five Trees in Paradise

Section 11-B

garden/paradise of Eden, (trees that do not grow or blow in the wind and that are not effected by mortal life), one must first become acquainted with the Hebrew masculine noun used in the Eden text which is traditionally translated “tree.”

(b) Hebrew word for “tree”

עץ	
1.a.	living tree
1.b.	trees collectively
2.a.	wood as lumber
2.a.	article of wood
2.b.	an ax handle
2.b.	timbers [beams]
2.b.	pole/cross/gallows ¹

Genesis 3: ⁶	
instrument of wisdom ²	

¹...BDB pg. 781/2. ²Hebrew שכל “**have insight, comprehension, understanding.**”⁴

(c) Two Metaphorical Trees : In Genesis 2:⁹ two metaphorical עץ “trees” spring up ב
“in” תוך “the very heart and midst of”⁵ the garden/paradise.

עץ החיים tree the life
עץ הדעת wood the knowledge

(d) Knowledge of Good & Bad

⁴ BDB pg. 968. שכל “**be prudent;--1 Authorized Version & Revised Version ‘to make one wise.’ 2. give attention to, consider, ponder. 3. have insight, comprehension. 4. cause to consider, give insight, teach. 5. act circumspectly, prudently. 6. prosper, have success.**

⁵ BDB pg. 1063. תוך “the middle; with preposition ב = an emphatic *in*, in the very heart and midst of.”

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The Hebrew feminine noun translated “**knowledge**” above is **לִבְיָהּ** which has a very broad range of meanings: **1.a.** *knowledge, perception.* **b.** *skill* (in workmanship). **c.** *prophetic knowledge.* **d.** *knowledge with moral quality (the knowing good and evil).* **2.** *discernment, understanding, wisdom.*”⁶ It is derived from the verb root **יָדַע** “**to know**” in a very broad sense “to learn; to perceive; to discern, to discriminate, distinguish, to know by experience, etc.”⁷

For thousands of years orthodox Christianity has interpreted the Greek translation του “**the**” εἶδεναι “**knowledge**”⁸ γινωσκον “**to make known**”⁹ καλου “**good**” και “**and**” πονηρου “**evil**,” “the knowledge of good and evil” in the Εδεμ *Edem* text as denoting εἶδεναι γινωσκον **knowledge to make known** “moral and carnal good and evil.” In support of this interpretation traditional Jewish and orthodox Christian scholars point to the manner in which the verb **יָדַע** “he knew,” LXX Greek εἶδεναι, is supposedly used as “a euphemism for sexual intercourse”¹⁰ in Genesis 4.

However, when Αδαμ *Adam* and Ευαν *Euan/Eve* in Genesis 4:¹ are understood as “humanity” and its “source of urbanization (the creative intellect which creates the village, town, city),” what their intercourse creates is more urban centers; more villages. This would explain how Καϊν *Kain/Cain* could even have a wife to know, in Genesis

⁶ *BDB* pg. 395.

⁷ *BDB* pgs. 393-395.

⁸ εἶδεναι *eidenai*: literally, seen with the mind’s eye, clear and purely mental perception. *Theyer Greek-English Lexicon of the New Testament* © 1977 by Baker Book House Co.; pg. 118 § Syn.

⁹ γινωσκον *gnoston*: to make known. *Theyer Greek-English Lexicon of the New Testament* © 1977 by Baker Book House Co.; pgs. 119/20.

¹⁰ *GHL* pg. 334 § 3.

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4:¹⁷, since *Eve* has only conceived twice (two boys, *Cain* and *Abel*). Even if *Eve* had conceived an unmentioned ‘girl,’ that ‘girl’ would be *Cain’s* ‘sister.’ Furthermore, when *Adam* is perceived as a “human community”¹¹, it is “*Adam the community*” in Genesis 5:⁵ that lives “nine hundred and thirty years.” This interpretive insight makes what is stated in Genesis 5:⁵ plausible.

The only overt traditional reference to sexuality in the Eden text is in Genesis 3:¹⁶ where the Deity tells the “*woman*” that he will increase her toil/pain in conceiving children. However, even this traditional reference becomes seriously questionable in light of what is said in Exodus 1:¹⁹ where the feminine plural adjective היות “**having the vigor of life, lively**” is used “of Hebrew women in childbirth, bearing quickly, and easily.”¹² Therefore, based on the above insights it is seriously doubtful that “**the knowledge of good and bad**” associated with the עץ “*tree*” in the heart of the garden has anything at all to do with human sexuality.

(e) The Tree In The Very Heart of The Garden

Whereas traditional commentaries of the Eden text focus on “**the knowledge of good and bad**” — הדעת טוב ורע — when the Hebrew Eden text is seen as a wisdom proverb, the focus shifts to the metaphorical use of the Hebrew masculine noun עץ “**tree/wood**.” The metaphorical עץ is introduced into The Eden Proverb in Genesis 2:⁹.

Interlinear <i>interpre</i> Translation	Genesis 2: ⁹ conclusion	BHS Masoretic received Text
ו עץ ה חיים ב	תוך ה	...ועץ החיים בתוך הגן

¹¹ “In Sumerian, [the world’s first written language], the word ‘Adam’ also existed in cuneiform, meaning something like ‘settlement on the plain.’” *Smithsonian Magazine*, Volume 18. No. 2, May 1987 by Dora Jane Hamblin, *Has the Garden of Eden been located at last? § Eden, Adam, and the birth of writing.*

¹² *BDB* pg. 313.

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גן and tree this life in heart of the garden	
ו עץ ה דעת טוב ו רע : and tree the knowledge/skill good/benefit and bad/detriment.	ועץ הדעת טוב ורע:

It is this same עץ which is mentioned in association with God’s command of prohibition in Genesis 3:³.

Interlinear *interpre*s Translation Genesis 3:³ *excerpt* **BHS Masoretic received Text**

... ה עץ אשר ב תוך- ה גןthe tree which is in heart of the gardenהעץ אשר בתוך-הגן...
--	------------------------

The only way that the *tree of life* and the *tree of knowledge* can both occupy the same *heart of the garden* is for them to be essentially one עץ. When the עץ החיים “**tree of this life**” is seen as being the metaphorical representation of all **living trees** which sprout from the ground, then the עץ הדעת “**wood of knowledge/skill**” is understood as the metaphorical representation of all **knowledge, skill, wisdom, and understanding** which human beings extract from **the life** which God has bestowed. Human **knowledge**, however, is as dead as the **wood** which we extract from **living trees**.

Furthermore, human **knowledge** cannot create life, but is in fact attained only through the experience of mortal **life**.

עץ החיים “tree of this life” Genesis 3: ²² conclusion וחי לעלם “and live for ever”
עץ הדעת “wood of the knowledge” Genesis 3: ²² opening clause לדעת טוב ורע “to know good and bad”

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(f) **Tree The Woman Sees:**

In Genesis 2:^{16 & 17} and Genesis 3:³ to the conclusion of 3:⁶, the human archetypes of The Eden Proverb can only perceive **one עץ** in the heart of the garden. However, the creative intellect, the metaphorical *woman*, sees the most positive aspects of what possibilities exist within the **tree of this life** in Genesis 3:⁶.

The Tree In Heart of The Garden

tree 1	עץ החיים “tree of this life”	
tree 2	טוב העץ למאכל “good the wood for food” survival	1 st portion
tree 3	תאוה הוא לעינים “a desire it is to the eyes” creating things of beauty	2 nd portion
tree 4	נחמד העץ להשכיל “desirable the wood for being” “circumspect, insight, teaching” being learned	3 rd portion

These are four of the five metaphorical עץ “*trees*” which Yehoshua speaks of in the *Gnostic Gospel of Thomas*. These are three of the four individual מנים “*portions*” which are contained within the one metaphorical עץ החיים “**tree of this life**” in midst the garden. To find the fourth מן “**portion**” and the fifth and final עץ “**tree/wood**”

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God’s two-fold command of Genesis 2:¹⁶ & ¹⁷ must be revisited. As you read the following translation, keeping in mind that a portion of the tree is yet to be revealed, overlay this translation on the above graphic depicting the tree in the very heart of the garden. An interlinear, *interpretes* translation of Genesis 2:¹⁶ reads as follows:

<u>Interlinear <i>interpretes</i> Translation</u>	<u>Genesis 2:¹⁶</u>	<u>BHS Masoretic received Text</u>
ו' ו and he	צו lays charge	ויצו יהוה אלהים
ה אמר	אדם אמר	על-האדם לאמר
upon the	human species archetype	in regard to
מ from	כל the whole	עץ-הגן tree the garden
אכל eat	ת you	אכל תאכל:
	must eat.	

The apocopated form of the verb צוה “**lay charge** (upon), **give charge** (to), **charge, command, order**”¹³ at the beginning of the verse, combined with the repetition of the verb אכל “**to eat**”¹⁴—serving to intensify the expression to the highest degree¹⁵—leaves little doubt that this **command of sanction** is extremely important. However, it has been hidden beneath thousands of years of misinterpretation and misunderstanding. The whole tree of the garden that the human archetype is **commanded to partake from** is that which is depicted in the above graphic which shows the four-fold metaphorical עץ: **1.** tree of this life; **2.** wood for survival; **3.** wood of beauty (art & fine craftsmanship); **4.** wood for learning and teaching (the ox

¹³ BDB pgs. 845/6

¹⁴ BDB pg. 37.

¹⁵ GHG pg. 396 § 123 e.

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goad/herding staff; twelfth consonant of the Hebrew written script, ל, with the name

למל meaning, “to exercise in, to learn; to teach¹⁶”).

(g) The Command of Prohibition

The final עץ “tree” to be revealed is the fifth metaphorical עץ “tree,” and the fourth מן “portion”¹⁷ of the עץ “tree” which is in midst the garden. It is the עץ which has been causing humanity some of its most horrifying, destructive, and painful, self-inflicted disasters since humanity’s awakening. An interlinear, *interpre* translation of God’s **command of prohibition** in Genesis 2:¹⁷ reads as follows:

<u>Interlinear <i>interpre</i> Translation</u>	<u>Genesis 2:¹⁷</u>	<u>BHS Masoretic received Text</u>
ו מ עץ ה דעת טוב ו	טוב ו	ומעץ הדעת טוב ו
רע		ורע
but from wood the knowledge moral right and moral wrong		
לא ת אכל מ מן ו	ו מן ו	לא תאכל ממנו ו
not you partake from a portion of it		
כי ב יום ך אכל מ	מ אכל ך	כי ביום אכלך מ
מן ו		ממנו ו
for in day you partake from that portion of it		
מות ת מות :		מות
die you will die; מות תמות “ you will die by human moral authority ” ¹⁸		תמות:

¹⁶ BDB pg. 540.

¹⁷ BDB pg. 585.

¹⁸ BDB pgs. 559/60 § “2. die as a penalty = be put to death: a. by human authority ... מות תמות, die = be put to a violent death (>Authorized Version Revised Version surely die), all of capital punishment.”

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The **command of prohibition** itself is stated in emphatic repetition with both the verb אכל “to partake” and the preposition prefixed phrase ממנו “from portion of it” repeated to insure that the **command of prohibition** is expressed with the highest degree of intensity. The **definitive warning** which accompanies the **command of prohibition** is also stated in emphatic repetition. The verb מות “to die” is repeated so that the **warning** too will receive equal attention. The **command of sanction** in 2:¹⁶ and the **command of prohibition** in 2:¹⁷ were not expressed to אדם “the human species archetype” in The Eden Proverb. **The human species archetype** does not possess the knowledge or mental capacity to which the two-fold command pertains, and without it “the archetype of the human species” אדם is incapable of comprehending what is being said. Thus, the two-fold command which יהוה אלהים (God) is emphatically conveying is meant only for those of us who are reading The Eden Proverb, for **we are in possession of the knowledge** which אדם “the human species archetype” is not.

It is the **warning** which concludes the **command of prohibition** that defines the portion of **the tree in midst the garden** to which the **command of prohibition** pertains. The **repeated, emphatic warning** does not pertain to what God will do to humanity, but rather, what humanity, אדם, will do to itself. In Genesis 2:¹⁷ the repetitive verb

מות תמות intensely signifies “**death by capital punishment**” especially here where it is employed in direct relation to מן “a portion” מן “from” העץ “the tree” in the

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heart of the garden. Therefore, the \aleph to which the command of prohibition pertains is the “**pole on which bodies of slain** (criminals and other) **were exposed**¹⁹; **used for executing criminals; gallows.**²⁰ In Greek this \aleph is called σταυρος *stauros*: “**1. an upright stake, especially a pointed one. 2. a cross; a.** the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians. **b. the crucifixion which Christ underwent.**”²¹ The other Greek term for this \aleph is ζυλον *zulon*: “**1. wood; that which is made of wood, as a beam from which any one is suspended, a gibbet(gallows), a cross, [Authorized version tree]. 2. a tree.**²²

This study has found that in the New Testament the \aleph to which the **command of prohibition** & **emphatic warning** pertains is called σταυρος *stauros* twenty-six times, and is called ζυλον *zulon* six times. It is the \aleph “**tree/cross/gallows of moral judgment and death.**” The English term “moral” is defined:

1. Relating to the practice, manners, or conduct of men [humans], as social beings, in relation to each other, and with reference to right and wrong; ethical.
2. morals: Principles and practices in regard to right and wrong, and duty; general conduct, or behavior, especially in sexual matters.²³

One must pay particular attention to the fact that in the above definitions there is no mention of God. “Morals” are not made by God; they are subjective human inventions.

What is considered “moral” behavior in one culture, society, or family, may be immoral

¹⁹ Genesis 40¹⁹ Joshua 8²⁹ 10^{26, 27} Deuteronomy 21^{22, 23}.

²⁰ Esther 2²³ 5¹⁴ 6⁴ 7^{9, 10} 8⁷ 9^{13 & 25}.

²¹ *Theyer Greek-English Lexicon of the New Testament* © 1977 by Baker Book House Co.; pg. 586.

²² *Theyer Greek-English Lexicon of the New Testament* © 1977 by Baker Book House Co.; pg. 432.

²³ *UWD* © 1952.

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in another. Hence, the עץ to which the **command of prohibition** and **emphatic warning** pertains is the עץ, or ζυλον *zulon* “wood” of the knowledge of **moral right and moral wrong**: the σταυρος *stauros* “**cross**” upon which the “word of God”²⁴ Yehoshua (the anointed) was slain. This is the fifth metaphorical “tree” in paradise to which the living Yehoshua refers in the *Gnostic Gospel According to Thomas*.

(h) The Five Trees

Tree 1	עץ החיים “tree of this life”	The Living Tree
tree 2	טוב העץ למאכל “good the wood for food” survival	1 st portion
tree 3	תאוה הוא לעינים “a desire it is to the eyes” creating things of beauty	2 nd portion
tree 4	נחמד העץ להשכיל “desirable the wood for being” “circumspect, insight, teaching” being learned	3 rd portion
²⁴ <i>The Gospel According to Thomas</i> Word became flesh	העץ הדעת טוב ורע “the knowledge” of “moral right & moral wrong” judgment & death	was God. 1 ¹⁴ And the

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tree 5

4th portion

An example of how humanity inadvertently partakes of the forbidden tree is:

When an opinion is spoken as nothing more than an opinion; it is truth. When an opinion is spoken as fact and truth, that opinion is in fact a lie; a deception. Human morality is both a collective and individually held opinion; a biased, prejudicial tradition held sacred by a society, a culture, and individuals. Morals change with time; societies, cultures and individuals come and go. The tree of death is not partaken from by those who know that their opinions and traditions are their own; for that is truth. The tree of death is partaken from by those who claim that their opinions, traditions, and morals are truth; but that this would-be truth must be taken on faith. Truth, the real and true state of things²⁵, does not require faith.

In Luke 6:³⁷ Yehoshua says:

³⁷ και μη κρινετε και ου μη κριθητε
And judge not that in no wise ye be judged;
μη καταδικαζετε, και ου μη καταδικασθητε.
condemn not that in no wise ye be condemned
απαλυετε, και απολυθησεσθε
Release, and ye shall be released.²⁶

³⁷ “Judge not so that you will not be judged; condemn not so that you will not be condemned. Forgive and you shall be forgiven.”

Then in Luke 6:⁴¹ Yehoshua says:

⁴¹ τι δε βλεπεις το καρφος το εν τω οφθαλμω

²⁵ UWD © 1952.

²⁶ *Interlinear Greek-English New Testament* © 1981 by Baker Book House Company.

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But why lookest thou on the mote that in the eye
του.αδελφου.σου, την.δε δοκον την εν τριδιω
of thy brother, but the beam that in thine own
οφθαλμω ου.κατανοεις ;
eye perceivest not?²⁷

⁴¹ “So how is it that you can see the mote in the eye of
your sibling, but the beam in your own eye you cannot
see?”

The Greek term δοκον *dokon* “**beam**”²⁸ above would be יָב “**tree; wood,**
timber, beam, pole, gallows” in Hebrew. That which is conveyed in Luke 6:⁴¹ is also
stated in the Gnostic *Gospel According to Thomas* 38_{12, 14}:

¹² “You see the speck in your sibling’s eye, but you do
¹⁴ not see the beam in your own eye. When you expel
the beam from your own eye then you will be able to
see to expel the speck from the eye of your sibling.”²⁹

In Luke 6:⁴⁰ Yehoshua says,

⁴⁰ A disciple is not above the teacher, but everyone who is
fully qualified will be like the teacher.

In the Gnostic *Gospel According to Thomas* 50_{28, 29} Yehoshua makes a similar
statement:

²⁸ “Whoever drinks from my mouth will become like me;
²⁹ I, to, will become that person, and to that person the
obscure things will be shown forth.”

²⁷ *Interlinear Greek-English New Testament* © 1981 by Baker Book House Company.

²⁸ *Theyer Greek-English Lexicon of the New Testament* © 1977 by Baker Book House Co.; pg. 155.

²⁹ *TGS* pg. 385.

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The fig-tree of Eden

The feminine noun תאנה “**fig-tree**”³⁰ is used in Genesis 3:⁷. Throughout the Old Testament the תאנה “**fig-tree**” is employed to symbolically represent “safety and prosperity”; “‘To sit under one’s vine and under one’s fig-tree’ is said of those who lead a tranquil and happy life; 1st Kings 5:⁵; Zechariah 3:¹⁰; Michah 4:⁴.”³¹ In 2nd Kings 18:³¹ & Isaiah 36:¹⁶ the תאנה “**fig-tree**” is a symbol of individual peace and prosperity. The masculine noun עלה “**leaf** or collective **leafage**”³² is derived from the verb עלה “**to go up, ascend, climb**” in a variety of applications. עלה “**leaf** or collective **leafage**” is used to symbolize “healing,” Ezekiel 47:¹², as well as “the righteous,” Proverbs 11:²⁸.

Therefore, after partaking of the knowledge of good and bad in Genesis 3:⁶ the two archetypes immediately realized how exposed and vulnerable they are, and began applying their new-found skills by adorning themselves with חגרת “**warrior belts**”³³ 1st Kings 2:⁵, 2nd Kings 3:²¹; 2nd Samuel 18:¹¹. Whereas being “naked” was not the issue, being “exposed” to paradise was.

(j) The Perception of God is Altered

Equipped with the knowledge of good and bad, beneficial and detrimental, the human archetype’s perception of God becomes divided; God is seen as benevolent one moment and maleficent the next. God has not changed, only the human perception of God has been altered. Since the beginning of the Eden narrative יהוה אלהים “**YHVH Elohim**” God has

³⁰ BDB pg. 1061.

³¹ GHL pgs. 854/5.

³² BDB pg. 750.

³³ BDB pg. 292.

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both embodied and directed atmospheric phenomena. In Genesis 5:⁵ of the Eden text it clearly states that יהוה אלֵהִים “**YHVH Elohim**”; and in Genesis 2:⁷ the Eden text makes it very clear that יהוה אלֵהִים “**YHVH Elohim**” is not to be humanized by having God devise the human species of עֶפְרָה “**dust**.” But the presence of יהוה אלֵהִים “**YHVH Elohim**” God is everywhere throughout the narrative. Therefore, יהוה אלֵהִים “**YHVH Elohim**” God must be understood as being in and of the atmosphere depicted in the Eden text. With this insight in mind the opening clause of Genesis 3:⁸ comes into focus:

<u>Interlinear <i>interpres</i> Translation</u>	<u>Genesis 3:^{8a}</u>	<u>BHS Masoretic received Text</u>
ו וְ שָׁמְעוּ and they heard	אֶת-קוֹל the thunderous voice	וַיִּשְׁמְעוּ אֶת-קוֹל יהוה אלֵהִים
יְהוָה אֱלֹהִים YHVH Elohim	מִתְהַלֵּךְ בְּגֶן moving to and fro ³⁴ within ³⁵ garden	מִתְהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם ...
לְרוּחַ הַיּוֹם ... in relation to ³⁶ wind the day ...		

⁸ And they heard the **thunderous voice** of **God** moving to and fro within the garden in relation to the wind of the day ...

All of a sudden a clap of thunder breaks the silence, and a fitful wind begins to blow the foliage one way and then another. The adjective “fitful” used here is an anthropomorphic expression we humans use to describe atmospheric events; a storm is

³⁴ BDB pg. 235.

³⁵ BDB pg. 88 § 3.

³⁶ BDB pg. 516 § 5 k.

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coming so we say that there is an “angry” sky. The wind is not having a “fit” and the sky is not “angry”; the wind and the sky are doing what they have always done, but they seem “fitful and angry” to us. Now with the knowledge of what is good and what is bad for them, the human archetypes know that even with the protective belts they have made they are not prepared for what is coming. They now perceive יהוה אלהים “**YHVH Elohim**” God as an **angry storm**.

The knowledge of good and bad combined with the creative intellect enables the human mind to associate human emotion with natural phenomena, and natural phenomena with Deity. Even if Deity is not perceived as being a particular powerful natural event, Deity is most certainly seen as directing the said event. In either case, it is extremely difficult for human beings to not anthropomorphize the external world, and it is harder still to not associate Deity with powerful natural phenomena. Genesis 2:⁵ of the Eden narrative states that the Hebrew God יהוה YHWH will “cause it to rain upon the earth.” Thus, יהוה YHWH is a Deity that directs atmospheric phenomena; such as storms. Only when such a Deity is humanized can human emotions be associated with *It*³⁷ or *Its* dictates. The wind, thunder, and rain that are directed by God may well be as deadly and dangerous as a carnivorous predator, and feared for that reason, but neither God nor the storms *It* directs are ever angry.

The anger associated with God is incorrect. God is far too busy giving mortal life to all of its creations to be angry at any of them. God knows where all of *Its* creations are

³⁷ **Expressing a complete and total lack of anthropomorphism.**

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and what each of those creations is supposed to do. God created them and God gives them life. However, the human imagination together with the knowledge of good and evil now causes the human species to begin judging themselves and God's mortal creations. When mortality is moving smoothly and happily, God is on your side. But when mortality becomes harsh, and seemingly unfair, then God must be angry. God brings needed rain after a long hot summer; but when your child dies in the ensuing flood either God has forsaken you, or is angry with you. Thus, the blaming and curses follow the taking from the עץ הדעת טוב ורע “tree the knowledge of good and bad”— Genesis 3:⁶ thru 3:¹⁹.

In fact, God is none of these things and God is all of these things. When God is no longer anthropomorphized (perceived in human form) then the pettiness and limitations of humanity no longer taint the human perceptions of God. There are many human perceptions of God, and these subjective perceptions are nothing more than individual, ever-changing opinions. However, some of these subjective opinions of God become elevated to the status of being sacred, and are confused with truth (the real and true state of things), fact. Quite often one sacred opinion of God will go to war with another sacred opinion of God, and the spoils of war come in equal abundance with the desolation of war. It is perhaps time for humanity to reach beyond the mystical Cherubim and the Flaming Sword which turns in all directions, and partake of **העץ**

החיים “the tree of this life” in the very heart of paradise.

(k) **The Cherubim together with a Flaming Sword**

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For thousands of years at the beginning of paradise there have been two mystical beings guarding the way to **העץ החיים** “the tree of this life.” In New Hebrew the plural masculine noun employed in Genesis 3:²⁴ is **את־הַכְּרַבִּים**— **את** “mark of the accusative” — “maqeph (binder)” — **הַ** “the” — **כְּרַב** “*k r b*” — **ים** — “masculine plural”—“**the kerubs**” or “**the Cherubim.**” In the *JPS TORAH-Genesis Commentary*, Professor Sarna explains:

the cherubim Neither here nor anywhere else is there a clear-cut definition or description of these beings. The use of the definite article presupposes a familiarity with them on the part of the reader, probably because they figured in popular legend and folklore.³⁸

Purely products of the human imagination, they do not represent any existing reality in heaven and earth.³⁹

Professor Sarna has overlooked the fact that “familiarity” demands at the very least on “a clear-cut definition or description.” For example: Those of us in the United States who enjoy fanciful, imaginative movies are probably “familiar” with Super Man. However, the rest of humanity that does not have access to or who are not inclined toward fictional stories are probably “not familiar” with Super Man. However, Super Man does indeed have “a clear-cut definition [and] description.” Therefore, the fact remains that the **mark of the accusative** and **the definite article** are prefixed to the plural masculine noun **Cherubim**, and this fact has confounded Jewish and Christian Biblical scholars for a very long time.

³⁸ *JPS* pg. 30.

³⁹ *JPS* pg. 376.

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In Old Hebrew the כַּ maqqeph (binder) did not exist. Thus, אַתְּהֵכְרַבִּים may well have looked like: mybrkhta. Genesis 3:²⁴ is the very first place this term appears in the entire Bible. Either it is adequately defined here, or it is never adequately defined anywhere. With a little insight into how Hebrew names/nouns are formed, what the Cherubim represent becomes clear. In the New Testament the Hebrew appellation “Emmanuel” is given in Matthew 1:²³ “which means, ‘God is with us’.”⁴⁰ In New Hebrew “Emmanuel” would appear עִמּוּנְוָאֵל—_ עִמְ “preposition ‘with’⁴¹” נוּ “1st person plural suffix ‘us’⁴²” אֵל “God⁴³.” Within this Old Hebrew inscription of “the cherubim,” mybrkhta, there exist two separate words, a preposition prefix, and a masculine plural suffix: a verb; and a preposition prefixed masculine plural noun. The above Old Hebrew inscriptions are translated in New Hebrew thus:

Old Hebrew ht a New Hebrew אַתָּה verb: “to come,”	Old Hebrew _k New Hebrew כּ preposition: “as, like,” “the like of”	Old Hebrew _br _ New Hebrew בְּרַ masculine noun: “abundance”	Old Hebrew my _ New Hebrew יִם plural masculine suffix denoting:
--	--	---	--

אַתָּה “to come, come now⁴⁴” and כְּרַבִּים = כּ אֵל “as⁴⁵”; יִם “masculine plural suffix denoting amplification: ‘much’⁴⁶”; בְּרַ “abundance, greatness⁴⁷.”

Therefore, the excerpt from Genesis 3:²⁴ where the **cherubim** are introduced would read:

⁴⁰ NRSV.

⁴¹ BDB pg. 767/8.

⁴² GHG pgs. 155 § 58 a.

⁴³ BDB pg. 42 § II.

⁴⁴ BDB pg. 87; see Isaiah 41:²⁵ 56:¹², Job 30:¹⁴, Jeremiah 3:²², Deuteronomy 33:².

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Interlinear *interpres* Translation

Genesis 3:²⁴ excerpt

BHS Masoretic received Text

ו	י	שכן	מ	קדם	ל	גן־	וישכן מקדם
							לגן־עדן
and he places from beginning to garden Eden							
							אתה כרבים
							ואת להט החרב
							המתהפכת ...
which turns this way and that; every way ...							

²⁴ ... And God places from the beginning to the garden of Eden that which comes as much abundance/greatness, and together with the flame of the sword of desolation which turns even on those who wield it ...

The preposition prefixed masculine noun **מקדם** is traditionally translated as if it denotes a location, “at the east.”⁴⁸ This study translates the preposition prefix **מ** “**from**”⁴⁹ and the masculine noun **קדם** in its temporal sense, “**aforetime, beginning time**.”⁵⁰ This is, after all, the very beginning of **את־האדם** “**the human species**,” perceiving itself as living a mortal existence outside paradise.

The Flame of The Sword

The enclitic phrase **להט החרב** “**flame of the sword**” has been interpreted in a mystical fashion for thousands of years. This mystical interpretation is mainly due to the fact that “**swords**” are generally constructed of materials that will not catch fire or

⁴⁵ BDB pgs. 88-91

⁴⁶ GHG pg. 398 § e.

⁴⁷ BDB pgs. 913/14.

⁴⁸ NRSV.

⁴⁹ BDB pgs. 755-583.

⁵⁰ BDB pg. 869.

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produce a flame. However, in Genesis 27:^{39 & 40} the feminine noun חרב “sword”⁵¹ is used figuratively/metaphorically to describe the “desolation and violence of war”: “away from the fatness [abundance] of the earth shall your home be, and away from the dew of heaven on high. By your sword you shall live ...”⁵² It is this metaphorical use of the feminine noun חרב “sword” which this study applies to the “flame of the sword” in Genesis 3:²⁴. The feminine noun חרב “sword” is derived from the verbs חרב “to be dry”; and “to be waste, desolate.”

The reflexive, intensive verb which describes what the “flame of the sword” is doing is המתהפכת, meaning “turn this way and that every way.”⁵³ This study interprets this verb as denoting the fact that a weapon of war has no allegiances. A sword was made to kill, and will kill friend or foe; and the same is true for modern weaponry.

- (m) The two keepers of the way to the עץ החיים “tree of this life” are a pair of opposites which are of human design: **the like of much abundance/greatness and together with the flame of desolation**; they are products of the human mind, and are judged by the human mind. As long as that is the case, the keepers of the way to the tree of life will be in place, blocking our way into paradise.

⁵¹ BDB
⁵² NRSV
⁵³ BDB p



את־הכרבים
the cherubim
אתה כרבים
coming of much
abundance/
greatness



להט החרב
flame of the sword
להט החרב
flame of the
desolation

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the

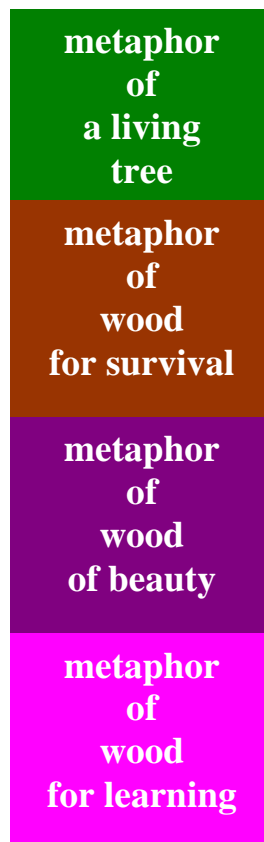
way

As you can see from the above graphic “the way” to the עץ החיים “tree of this life” is quite narrow, but there is “a way.” “The way” to the עץ החיים “tree of this life” will open to you when you learn the difference between opinion and truth—tradition and fact.

In time humanity will become familiar with the five metaphorical trees in paradise which Yehoshua spoke of in the Gnostic *Gospel According to Thomas*.

The Tree of Life

(n)



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The Tree of Death

(o)

**metaphor
of
wood
t
moral judgment**

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The Role of The Serpent

(a) The Serpent & Christian Myth

Late in the fourth century of the Christian era, after the Roman Emperor Constantine had embraced the form of Christianity that did not threaten his rule, the twenty-two books of the Old Testament, and the twenty-seven books of the New Testament were compiled. This particular selection of religious books were considered friendly to Roman rule, and so were regarded as the “springs of salvation”¹ by the only state sanctioned Christian sect, “the Catholic/Universal Church,” which Emperor Constantine endorsed at Nicaea in 325 CE. The Nicene Creed, which the bishops approved and Constantine endorsed, became the official doctrine of the Roman Catholic Church², and at the Council of Carthage in 397 CE, the New Testament Books were also largely agreed upon³. From this time on Christians have perceived the שֶׁנָּחַשׁ “serpent”⁴ (Gk. οφίς *ophis*⁵) of the Eden narrative as the first earthly manifestation of “the Devil; Satan.” This is primarily due, as this study has found, to the following clause from the New Testament book of Revelation 12:⁹:

⁹ The great dragon was thrown down, the ancient serpent, who is called the Devil and Satan, the deceiver of the whole world –⁶

Before שֶׁנָּחַשׁ “the serpent” of The Eden Proverb can be thoroughly explored, this Christian myth must be addressed and dismantled. The first step this study takes in

¹ *Beyond Belief* © 2003 by Elaine Pagels, pg. 177.

² *Beyond Belief* © 2003 by Elaine Pagels, pgs. 173/4.

³ *IDCB* pg. 215.

⁴ *BDB* pg. 638.

⁵ *TGL* pg. 470.

⁶ *NRSV*.

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debunking the Christian Myth which claims the Eden serpent is the Devil and Satan is quoting Revelation's own description; 12:³:

³ Και ωφθη αλλο σημειον εν τω ουρανω, και ιδου,
And was seen another sign in the heaven, and behold,
δρακων μεγας πυρρος, εχων κεφαλας επτα και κερατα
a dragon great red, having heads seven and horns
δεκα και επι τας κεφαλας αυτου διαδεματα επτα.
ten and upon his heads diadems⁷ seven.

³ And there appeared another wonder in heaven; and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.⁸

Now compare this description of “the great dragon ... that ancient serpent who is called the Devil and Satan, the deceiver of the whole world” to the Hebrew Eden narrative's description of הנחש “the serpent” in Genesis 3:¹:

Interlinear *interpres* Translation

Genesis 3:^{1a}

BHS Masoretic received Text

ו	ה	נחש	היה	ערום	והנחש היה ערום
now	the	serpent	was	sensible	
מ	כל	חית	ה	שדה	מכל חית השדה
surpassing	all	creatures	the	field	
אשר	עשה	יהוה	אלהים אשר עשה יהוה אלהים ...
which	he	made	YHVH	Elohim (God) ...	

The LXX shows this verse as the 2nd of Chapter 3:

² Ο δε οφισ ην φρονιμωτατος παντων των
Now the serpent was prudent most the
θηριων των επι της γης, ων εποιησε
animals the of the earth, which he made
Κυριος ο Θεος ...
Lord God ...

⁷ diadem: fillet, head-band, badge of royalty. TGL pg. 136.

⁸ IGNT, pg. 884.

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The Hebrew *TORAH* version of the Eden text and the Greek *Septuagint* version of that same text both describe “the serpent” as one of the brute animals of the field which God devised in Genesis 2:¹⁹. These are the same brute animals which אדם “the human species archetype” encountered in Genesis 2:²⁰. In the *JPS Genesis Commentary* Professor Sarna explains:

“This ... is essential for an understanding of the demythologizing that takes place in the [Eden] narrative. Here the serpent is introduced simply as one of “the creatures that the LORD God had made.” In the wording of the curse imposed on it in verse 14, the phrase “all the days of your life” underlines its mortal nature. ... The serpent is not the personification of evil ...⁹

Here now are some of the principal attributes which distinguish the Eden narrative’s “serpent” from the “ancient serpent” described in New Testament book of Revelation:

<u>The Eden Narrative’s “serpent”</u>	<u>Revelation’s “ancient serpent”</u>
1 one of all תיב “mortal animals”	1 an ancient, mythical δράκον <i>drakon</i> “dragon
2 a mortal animal of “the field”	2 a mythical creature of “heaven”
3 a mortal animal with “one head”	3 a mythical creature with “seven heads”
4 wears no symbols of human royalty	4 wears seven symbols of human royalty
5 has no horns	5 has ten horns
6 God made the “mortal serpent”	6 the “mythical dragon” appears in heaven
7 φρονιμῶς <i>phronimos</i> “prudent, wise” ¹⁰	7 πλανῶν <i>planon</i> “deceptive” ¹¹

In regard to the “red dragon” and “ancient serpent” described in Revelation, Sarna explains:

⁹ *JPS* pg. 24.

¹⁰ *TGL* pg. 658.

¹¹ *TGL* pg. 515.

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There is abundant evidence that other cosmologies once existed in Israel. Scattered allusions to be found in the prophetic, poetic, and wisdom literature of the Bible testify to a popular belief that prior to the onset of the creative process the powers of watery chaos had to be subdued by God. These mythical beings are variously designated Yam (Sea), Nahar (River), Leviathan (Coiled One), Rahab (Arrogant One), and Tannin (Dragon). There is no consensus in these fragments regarding the ultimate fate of these creatures. One version has them utterly destroyed by God; in another, the chaotic forces, personalized as monsters, are put under restraint by His power.¹²

It is most likely that it is the ancient “dragon Tannin” to which the author of Revelation is referring. In ancient Canaanite mythology “the prince of the sea [was also known as] the dragon Tannin and also Lotan, ‘the tortuous serpent, the beast with seven heads’,¹³” and “Leviathan, the piercing and crooked serpent Isaiah speaks of (XXVII, 1) is none other than Lotan [Tannin] in Ugaritic [Canaanite] mythology.¹⁴” Isaiah 27:¹ reads:

¹ On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea.

In Isaiah 27:¹ לִיָּתָן *liv^eyathan* “Leviathan” is also called the תַּנִּינַי *taniyn*/Tannin, “dragon, serpent, sea-monster,¹⁵” of the יָם *yam*/Yam, “sea.¹⁶” This study suggests that it is quite likely that such mythical beings were invented by the ancient Israelites to designate those peoples and cultures that anthropomorphized (humanized) their pantheon of gods. The author of the New Testament book, Revelation, was

¹² *JPS* pg. 3.

¹³ *LWM* pg. 90.

¹⁴ *LWM* pg. 93.

¹⁵ *BDB* pg. 1072.

¹⁶ *BDB* pgs. 410/11.

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probably doing the same. “The text alludes to a persecution of Christians by a political power, the Roman Empire. It is commonly thought that this refers to the reign of the emperor Domitian (A.D. 81-96), and that the date of the book should accordingly be fixed around the year 95 [A.D].¹⁷”

However, the Christianity which the Roman Empire eventually embraced and Emperor Constantine personally endorsed declared “that Jesus Christ was ‘God from God, Light from Light, true God from true God’¹⁸”; which happens to be an anthropomorphism of the Jewish יהוה אלהים YHVH Elohim (God). Furthermore, in the years leading up to Emperor Constantine meeting with the Catholic bishops at Nicaea, Constantine “prescribed that any Jew who attempted forcibly to prevent conversion from Judaism to Christianity should be burned alive.¹⁹” Constantine also ordered all Christian sects not aligned with the Roman Catholic Church “to stop meeting, even in private houses, and to surrender their churches and whatever property they owned to the catholic church.²⁰” Therefore, according to this history, religious persecution and the persecution of certain Christians did not end when Emperor Constantine became a Roman Catholic Christian in 313 CE, the persecution of unorthodox Christians and Jews just took on a new face. Therefore, the New Testament book of Revelation may have been written during the time of Emperor Constantine’s reign.

¹⁷ *IDCB* pg. 858.

¹⁸ *Beyond Belief* © 2003 by Elaine Pagels, pgs. 172/3.

¹⁹ *Beyond Belief* © 2003 by Elaine Pagels, pgs. 170.

²⁰ *Beyond Belief* © 2003 by Elaine Pagels, pgs. 174.

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It is the hope of this study that the preceding information is sufficient enough to undermine the Orthodox Christian myth that has referred to שָׁדֵד “the serpent” in the Eden text as “the Devil and Satan.” The Greek term translated “Devil” in Revelation 12:⁹ is not capitalized, διαβολος²¹ *diabolos*, and literally means: “prone to slander, slanderous, accusing falsely.”²² The Greek term translated “Satan” in Revelation 12:⁹ is preceded by the article “the” but is also not capitalized, ο σατανας²³ *o santanas*. The Greek term σατανας is a Hebrew loan-word²⁴, שָׂטָן *satan*, and literally means: “adversary; adversary, in general, personal or national.”²⁵

(b) Genesis Chapter 2 Concludes

A brief review of **Section 11-A § a 12 & 13** is suggested prior to embarking on the following portion of the study. In order to grasp the role of “the serpent” in The Eden Proverb it is important to remember how Genesis Chapter 2 concludes.

1. What is described taking place in Genesis 2:²¹ thru 3:²¹ occurs within the divine realm of “deep sleep”: the *dream-time*.
2. The two human archetypes are metaphorical representations of the two aspects of human consciousness:
 - a. אָדָם represents “the consciousness of blood”: appetites, passions, self-preservation, emotions.
 - b. אֱלֹהִים represents “the creative intellect”: imagination, invention, discernment, calculation.
3. When אָדָם and אֱלֹהִים become one:
 - a. אָדָם “the consciousness of blood” becomes אֱלֹהִים “self-existent,” because,

²¹ *IGNT* pg. 885.

²² *TGL* pg. 135.

²³ *IGNT* pg. 885.

²⁴ *TGL* pg. 571/2.

²⁵ *BDB* pg. 966.

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- b. האשה “the creative intellect” becomes אשתו “its self-appointment”²⁶; “its self-foundation.”²⁷”

Genesis 2:²⁵ depicts the two human archetypes, האדם “the consciousness of blood” and אשתו “its creative intellect,” as being metaphorical representations of בני “children” אשר “who” לא־ידעו “do not know” היום “as yet” טוב ורע “good and bad,” as such children are described in Deuteronomy 1:³⁹. The two human archetypes are becoming ערום “sensible” but do not yet know what is good for them or bad for them, and are therefore not in the least concerned, distressed, confused, or ashamed. Human children of this age, young adolescents, who are beginning to establish their own sense of self-identity, but who have not yet been taught what their society deems is right and wrong, and who have not yet experienced life’s harsh lessons, are generally carefree, careless, and innocent. Genesis Chapter 2 ends at this point in God’s creative process. God’s creative process continues in Genesis Chapter 3, where the age of entering real-life experience is described.

(c) הנחש “the serpent” of The Eden Proverb

<u>Interlinear <i>interpres</i> Translation</u>	<u>Genesis 3:^{1a}</u>	<u>BHS Masoretic received Text</u>
ו ה נחש היה ערום now the serpent was sensible	ו ה נחש היה ערום	והנחש היה ערום
מ כל חית שדה surpassing all creatures the field	מ כל חית ה שדה	מכל חית השדה
אשר עשה יהוה which he made YHVH	אשר עשה יהוה ...	אשר עשה יהוה אלהים ...
Elohim (God)	Elohim (God)	

²⁶ BDB pg. 1060.

²⁷ BDB pg. 1011.

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The *intensive* verb נָחַשׁ means: “to observe natural signs,” or “to practice divination.”²⁸ The English noun “divination” literally means: *discovering things secret or obscure*.²⁹ This is the only clearly defined Hebrew verb that can be used as the root of the masculine noun נָחַשׁ “**serpent**.” Only by thoroughly sensing all the natural signs in its path can the “serpent” navigate the hazards of the natural world without falling prey to them. No doubt the ancients perceived the “serpent” as a remarkable being. It has no limbs and no shell or armor to protect it, and the serpent crawls on its belly completely exposed to the harsh and often hostile terrain of its home. Yet הַנָּחָשׁ “**the serpent**,” in spite of its handicaps, deftly moves through the world with unblinking eyes, regularly shedding its skin and appearing renewed.

To the ancient writers of The Eden Proverb הַנָּחָשׁ “**the serpent**” was the one creature that God had made that was completely and thoroughly in touch and in tune with the realities of mortality. It should also be reiterated that the serpent of the Eden text was not even in existence at the time יְהוָה אֱלֹהִים “God” issued the two-fold command to

הָאָדָם “the human archetype.” The two-fold command was issued in Genesis 2:^{16 & 17}, and all the חַיֵּי הַשָּׂדֶה “**creatures of the field**”—one of which was the נָחַשׁ “**serpent**”—were not brought into being until Genesis 2:¹⁹. It also needs to be emphasized that “the tree in midst the garden” possesses “the knowledge of good and

²⁸ BDB pg. 638.

²⁹ UWD © 1952.

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bad”; neither the serpent nor the human archetypes are in possession of this knowledge in Genesis 3:¹.

With this in mind the adjective used to describe הנחש “**the serpent**” in Genesis 3:¹ is to be examined next. For thousands of years הנחש “**the serpent**” has been regarded as the villain of the Eden narrative. However, for הנחש “**the serpent**” to be such a villain it would have needed to be in possession of “the knowledge of right and wrong,” which it was not, due to the fact that “the tree in midst the garden” alone possesses this knowledge. This narrative context conforms perfectly to actual reality since animals of the field do not possess the human mental capacity of “reason.” Therefore, when the adjective ערום is used to describe the cognitive capability, or more precisely, the general character of הנחש “**the serpent**” of the field which God had made, the adjective ערום “**crafty, shrewd, sensible**³⁰” is not being applied in a *bad* sense.

The adjective ערום “**crafty, shrewd, sensible**” is most often employed in the Old Testament book of **Proverbs**. For example: **Proverbs**

12:¹⁶ Fools show their anger at once, but the ערום **prudent** ignore an insult.

12:²³ One who is ערום **clever** conceals knowledge, but the mind of a fool broadcasts folly.

13:¹⁶ The ערום **clever** do all things intelligently, but the fool displays folly.

³⁰ BDB pg. 791.

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14:⁸ It is the wisdom of the ערום **clever** to understand where they go, but the folly of fools misleads.

14:¹⁵ The simple believe everything, but the ערום **clever** consider their steps.

14:¹⁸ The simple are adorned with folly, but the ערומים **clever** are crowned with knowledge.

22:³ The ערום **clever** see danger and hide; but the simple go on, and suffer for it.³¹

Particular attention should be given to the plural form ערומים **sensible, clever**, used in Proverb 14:¹⁸ and compare it to ערומים traditionally translated “naked” in Genesis 2:²⁵. Genesis 2:²⁵ begins with the verbal phrase ויהיו (ו and ו_ they יהי [past tense] **were** [future tense] **becoming**³²) ... ערומים **sensible, clever**. Applying this translation of Genesis 2:²⁵ to Proverbs 14:¹⁸ it can be seen that the two human archetypes who are becoming ערומים **sensible, clever** are now in need of being “crowned with knowledge.” Genesis 3:¹ then begins by stating that God specifically made הנחש “**the serpent**” to assist in that learning experience, for הנחש “**the serpent**” was ערום “**sensible, clever**,” surpassing all creatures of the field that God had made.

Here, it is important to remember that את־האדם “**the human species** archetype” was devised and animated חיה לנפש חיה “**into a breathing creature species**” in השדה “**the field**,” for in Genesis 2:⁷ the Garden of Eden had not yet been established.

³¹ NRSV & BHS.

³² GHG pg. 211 § 75 s.

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Therefore, when Genesis 3:¹ states that **הַנְּחָשׁ** “**the serpent**” was more sensible than any of the **חַיִּים** (plural of **חַיָּה**) “**creatures**” of **הַשָּׂדֶה** “**the field**” that God had made, that statement includes **הַנְּחָשׁ** “**the serpent**” being more sensible than **הָאָדָם** “**the human archetype**” as well. So it is this most **עָרוֹם** “**sensible, wise, prudent, clever**”³³ **נְחָשׁ** “**serpent**” that assists God in the ongoing process of educating humanity so that it can enter the realm of mortality.

(d) Dialogue Between The Serpent & The Woman

Genesis 3:^{1b} Thus, in the final clause of Genesis 3:¹ the metaphorical **עָרוֹם** “**sensible, wise, prudent, clever**” **נְחָשׁ** “**serpent**” says to **the metaphorical woman (the human creative-intellect)**. “**Indeed, has God said that you (plural) should not partake from the whole tree of the garden?**”

The serpent’s question here has nothing at all to do with the two-fold command which God gave to **הָאָדָם** “**the human species archetype**” when it was **טַף** “**little children**” in Genesis 2:^{16 & 17}. The “serpent” and all other brute animals of the field did not even exist at the time the two-fold command was issued. Therefore, the serpent’s question could only have been inspired by the serpent sensing the present situation of the two (plural) human archetypes. The metaphorical serpent senses that the two aspects of human consciousness are in need of **the knowledge** of what is **good** for them and **bad** for

³³ Review the previously quoted passages from the Old Testament book of **Proverbs**.

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them, for without it they will be incapable of surviving. The metaphorical serpent also knows instinctively which aspect of human consciousness to address its question to; **the metaphorical woman, the human creative-intellect.**

The metaphorical woman (the “helper” which God said he would make for **אדם** “**the human species archetype**” in Genesis 2:¹⁸) was an aspect of God at the time the two-fold command was issued. At the moment **she** became mortal **she** did so the same as all mortals, as an innocent child, possessing no prior knowledge of God. **She** became an aspect of **human consciousness** at the conclusion of Genesis 2:²², and according to the context of the Proverb, the metaphorical **woman** and “**the consciousness of blood**” became two aspects of one flesh, one being, in Genesis 2:²³. Therefore, it was then that **she** received from **אדם** “**the consciousness of blood**” the childishly distorted understanding of God’s two-fold command which **she** now relates to the serpent.

Genesis 3:² **The metaphorical woman—creative intellect** replies to **the serpent** saying, “**From the fruit trees of the garden we may eat.**”

This first part of her reply has nothing at all to do with God’s “**command of sanction**” issued in Genesis 2:¹⁶. All mortal beings are encouraged to instinctively eat. Thus, the highlighted term **may** is translated since the verb **אכל** “**to eat**” is not repeated in Genesis 3:² as it was in **Genesis 2:¹⁶, אכל תאכל** “**eat you (singular) must eat.**”

Genesis 3:³ **The metaphorical woman—creative intellect** then goes on to say, “**But from the fruit of the tree that is in the heart of the garden, God said, you** (plural)

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better not partake from any portion of it, and do not even touch it or else you

(plural) תמתון **will naturally die.**”

This final part of **the metaphorical woman's** reply clearly illustrates how childishly distorted her understanding of God's two-fold command truly is.

1. In Genesis 2:¹⁶ God **commands** the child-like human archetype: “**From the whole tree of the garden you must partake.**” Here, God's command of sanction **orders** the child-like human archetype **to partake** of all aspects of the tree that is in the heart of the garden. Since God does not have to order any mortal animal to eat, it is reasonable to conclude that God's two-fold command pertains only to the tree in the heart of the garden; the **tree of this life**. **God did not say** “do not partake of any portion, or even touch the tree in midst the garden.”
2. In Genesis 2:¹⁷ God commands the child-like human archetype: “**But from the wood/tree the knowledge of right and wrong you (singular) must not partake of any portion of it, for when you partake from a portion of it** מות תמות **you will die by human moral authority.**”

The preformative verbal phrase which the metaphorical woman uses to describe the kind of death that will occur if the tree in midst the garden is touched is תמתון “**you shall naturally die.**” This particular preformative verbal phrase is used only one other time in the Hebrew Old Testament; Psalms 82:^{6 & 7}:

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- ⁶ I say, “You are gods, children of the Most High, all of you;
⁷ “nevertheless, תמותון **you shall die** like mortals, and fall like any prince.”³⁴

The same verbal phrase, but with the 3rd person plural preformative is used in Numbers 16:²⁹

BHS-29 האדם כל- if כמות as die כל- all האדם the
 human species תמותון they die אלה these ...

NRSV-29 If these people die a תמותון **natural death**, or if a natural fate comes upon them, then the LORD has not sent me.

The paragogic letter of emphasis ׀_ which is suffixed to all three

verbal phrases shown above: 1. Genesis 3:³ תמותון “**natural death**”

2. Psalms 82:⁷ תמותון “**natural death**”

3. Numbers 16:²⁹ תמותון “**natural death**”

-is what makes this particular verbal phrase unique. *Gesenius' Hebrew*

Grammar suggests that the paragogic letter ׀_ being suffixed to these verbs

“may be partly due to euphonic³⁵ reasons, e.g. certainly Numbers 16:²⁹.”³⁶

While this may be true in some cases, this study rejects the euphonic

suggestion in regard to the paragogic letter ׀_ employed in Genesis 3:^{3 & 4}

of the Eden text, as well as its application in Psalms and Numbers above. In

these instances this study sees the paragogic letter ׀_ used to emphasize the

³⁴ *NRSV & BHS*

³⁵ euphonic: Agreeable in sound; pleasing to the ear. *UWD* © 1952.

³⁶ *GHG* pg. 128 § 47, m.

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manner in which the verb מוֹת “to die” is being conveyed; “**a death brought about by natural causes.**”

God’s command of prohibition had nothing at all to do with anyone יְֹמֵת מֵמַת “naturally dying” if the tree in midst the garden was touched. The reason for this distortion of God’s command of prohibition is due to the contextual fact that at the time God issued the prohibitive command and warning to הָאָדָם, the human archetype was mentally incapable of comprehending any part of it. Thus, whatever הָאָדָם “the consciousness of blood” conveyed to הָאִשָּׁה “the metaphorical woman” when they became one being, could only be a distorted recollection of what God had said. The emphasis of a command was recognized, but what the command pertained to could not be comprehended without הַדַּעַת טוֹב וְרָע “the knowledge of good and bad.”

Genesis 3:4

(e) The serpent’s honest reply

The context of the Eden text states that הַנְּחָשׁ “the serpent” and all other חַיִּית הַשָּׂדֶה “brute animals of the field” came into being in Genesis 2:19. God issued the command of prohibition and warning in Genesis 2:17. Therefore, since הַנְּחָשׁ “the serpent” did not even exist at the time God issued the two-fold command, it is illogical

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to assume that הנחש “**the serpent**” would have any knowledge of what God had said.

Furthermore, הנחש “**the serpent**,” though sensible, does not possess the human knowledge of good and bad or right and wrong. Consequently, contrary to thousands of years of scholarly interpretation, in Genesis 3:⁴ הנחש “**the serpent**” can not be

“emphatically [contradicting] the very words God used in 2:17.”³⁷ הנחש “**the ‘sensible’ serpent**” knows instinctively that what the metaphorical woman has said makes absolutely no logical sense. The only tree in the heart of the garden which

הנחש “**the ‘sensible’ serpent**” is capable of seeing is the tree that possesses the wisdom of survival; **the tree of this life** in which exists **the knowledge** of what is **good** and what is **bad**.

So הנחש “**the ‘sensible’ serpent**” replies to what האשה “**the metaphorical woman**” has said. Genesis 3:⁴ לא “**not**” מות תמתון “**die you (plural) die a premature death.**”

הנחש “**the ‘sensible’ serpent**” being a predator knows all about premature, natural death, but absolutely nothing about death associated with any kind of punishment. Furthermore, what הנחש “**the ‘sensible’ serpent**” says in Genesis 3:⁴ are **not** “the very words God uses in Genesis 2:17.”³⁸

³⁷ JPS pg. 25.

³⁸ JPS pg. 25.

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God's warning issued in Genesis 2:17 מות תמות

The serpent's words in Genesis 3:4 מות תמתון

The paragogic letter of emphasis ׀_ is suffixed to the serpent's phrase even though the 2nd person plural form does not require it; for example: תמותו "you (plural) shall die" as it is used in Genesis 42:20, Leviticus 8:35; or תמתו "you (plural) shall die" as it is used in Leviticus 10:6,7 & 9. The only logical explanation for the paragogic ׀_ to be suffixed to the repetitive, 2nd person plural form of the verbal phrase conveyed by **the serpent** is that it emphatically connects what the serpent is saying to the earlier statement made by **the metaphorical woman** in Genesis 3:3: תמתון "you (plural) shall naturally die"; to which **the serpent** replies, לא־מות תמתון "not-die you (plural) shall naturally die." The repetitive structure of the clause in Genesis 3:4 emphasizes what **the serpent** is saying, thus signifying "a premature natural death." Thus, in paraphrase, what the serpent says in Genesis 3:4 is, "You (plural) will not prematurely die if you touch the tree;" Continuing in paraphrase, הנחש "the serpent" goes on to say:

Genesis 3:5 "For your parents know that when you partake from a portion of it your eyes will be opened and you will become like your parents knowing good and bad." Compare the above paraphrase versions of Genesis 3:4 & 5, to what is said in Proverbs 3:13 & 18:

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- ¹³ Happy are those who find חכמה ‘wisdom’, and those who get בין ‘understanding’,
¹⁸ She is a tree of life to those who lay hold of her; those who hold her fast are called happy.³⁹

The feminine noun rendered “**wisdom**” above is חכמה, and also means, “**skilled, cunning, clever, shrewd, prudent.**”⁴⁰ The adjective, חכם “**skilful, shrewd, crafty cunning, intelligent, learned, wise,**”⁴¹ is a synonym of ערום “**crafty, shrewd, sensible, prudent,**”⁴² which describes **the serpent**; and the feminine noun חכמה “**wisdom**” is a synonym of the feminine noun דעת “**knowledge, perception, skill, discernment, understanding, wisdom,**” which describes **the tree** in the heart of the garden.

הנחש “**the serpent**” **is not deceiving anyone**; it is only telling the truth, and in fact doing what God created it to do: help God (plural) אלהים, **the parents**, aid their children, את־האדם “**the human species,**” in gaining הדעת טוב ורע “**the knowledge/ the wisdom of what is good for them and bad for them.**” Unknown to **the serpent** and **the human archetypes**, however, is that along with **the wisdom of good and bad** also comes the latent **knowledge of moral-right and moral-wrong; the knowledge of death.**

³⁹ NRSV & BHS.

⁴⁰ BDB pg. 315.

⁴¹ BDB pg. 314.

⁴² BDB pg. 791.

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(f) Where are you?

But God must insure that *Its* children will become independent young adults, cleaving to their own sense of self-existence⁴³, gaining from their own individual experiences of mortality. Thus, as soon as **the wisdom of good and bad** becomes a part of human consciousness⁴⁴ **God must ask an all important two-part question** that will manifest **the knowledge of moral-right and moral-wrong**. This question is asked in Genesis 3:¹¹, after the human archetypes have already clothed themselves with protective belts, but have realized that they are still unprepared to encounter the wind and thunder of God, so, afraid, they try to hide.⁴⁵ But God calls to **the consciousness of blood**, “**Where⁴⁶ are you?**”⁴⁷ The consciousness of blood replies, “**Your thunderous voice I heard in the garden, and I was afraid because I was exposed, so I hid.**”⁴⁸ Note that only one of the two human archetypes is addressed, and replies; אָדָם “**the consciousness of blood.**” Recall too that it is wearing a protective belt made from the fig-tree, so it is not “naked,” as traditional scholarship asserts⁴⁹, but is in fact “**exposed/vulnerable.**” Here אָדָם “**the consciousness of blood**” is expressing a **sensation**, not describing the manner in which it is clothed. The question God asks in

⁴³ Genesis 2:²⁴ An אָדָם “**I exist**” will leave its father and mother and cleave to its creative intellect and they will become one flesh/one being.

⁴⁴ Genesis 3:⁶ The metaphorical woman (**the creative intellect**) perceives that the tree in the heart of the garden is “good for food (**survival**), pleasing to the eyes (**beauty and art**), and will help make one circumspect (**wise and learned**); so she take of it and gives also to her metaphorical husband (אָדָם “**I exist**”).

⁴⁵ Genesis 3:^{7 & 8}.

⁴⁶ אָ “interrogative adverb, **where**. (Assyrian *aiu, who? what?*). *BDB* pg. 32.

⁴⁷ Genesis 3:⁹.

⁴⁸ Genesis 3:¹⁰.

⁴⁹ *NRSV* pg. 3; *JPS* pg. 26; *TAB Genesis* pg. 21.

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Genesis 3:⁹ is intended to make האדם “the consciousness of blood” access the wisdom of good and bad, and mentally assess its physical situation by employing that knowledge. Thus, “the consciousness of blood” replies, “I was afraid—I was exposed/vulnerable—so I hid.” According to the *Wise Sayings of Solomon*; Proverbs 22:³, “the consciousness of blood” did the wise and sensible thing:

³ The ערום clever, sensible, wise see danger and hide;
but the simple go on, and suffer for it.⁵⁰

(g) God’s Two-Fold Question

With the wisdom of good and bad now fully established in the existence of the two human archetypes God must cause both aspects of the human psyche to access the knowledge of moral-right and moral-wrong. By causing this to occur God insures that *Its* children, את־האדם “the human species” will become fully independent, self-governing young adults, and at the same time will divide themselves from their divine parents. Therefore, יהוה אלהים (God) asks a two-fold question:

	Interlinear <i>interpre</i> s Translation	Genesis 3: ¹¹	<i>BHS</i> Masoretic <i>received</i> Text
1 st	מי הגיד לך אתה עירם	כי _ ד _ ל _ הגיד מי	... מי הגיד לך כי עירם אתה
	who made known to you that exposed you are		
2 nd	ה מן־ה צויתי	ד _ אשר עץ ה מן־ה	המן־העץ אשר צויתך
	the portion the tree which you were commanded		
	ל בלתי אכל מן־ה	מ _ מן־ה	לבלתי אכל־ממנו
	to not partake from a portion it		

⁵⁰ NRSV & BHS.

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תְּאָכַלְתָּ :
you did partake?

אכלת:

The 1st part of God's question begins by suggesting that someone else is somehow at fault: מי "who" הגיד "made known" לך "to you?" Had the question been phrased, מה "how" ידע "know" אתה "you" כי "that" עירם "exposed" אתה "you are?" the inclination to blame would have been decreased or perhaps alleviated. However, that was not God's intent. With the two human archetypes now in possession of the wisdom of good and bad, God needs to invoke in them the latent knowledge of moral-right and moral-wrong. Thus, the 1st question: מי "who" הגיד "made known" לך "to you" כי "that" עירם "exposed" אתה "you are?"

The 2nd part of God's question triggers in the human archetypes the dreaded feeling that what was innocently done was perhaps in direct violation of God's command; "The portion of the tree which you were commanded to not partake of did you partake?" However, the unflustered answer should have been, "No." But in order to truthfully reply to the 1st question, the 2nd question must be ignored until the answer becomes, "Yes." Since the human archetypes are now in possession of the wisdom of good and bad, and God has already inspired a sense of fear in them, the human archetypes answer God's two-fold question as honestly as they can under the stressful circumstances.

(h) Truthful Answers & Perceived Accusations Genesis 3:^{12 & 13}

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So, in Genesis 3:¹², attempting to answer God's 1st question (**who** made known to you?) first, **the consciousness of blood** says, "**The metaphorical woman** who you gave to be with me, she gave to me from the tree and I did partake." True, **the creative intellect** gave to her **carnal counterpart** and it did partake. But the fruit of knowledge that **the metaphorical woman** took from the tree in the heart of the garden and shared with her counterpart, was **the wisdom of good and bad**, not **the knowledge of moral-right and moral-wrong**. **The wisdom of good and bad** falls under God's command of sanction issued in Genesis 2:¹⁶. But now God is phrasing all inquires so that **the human archetypes** must seemingly shift blame, when in fact there is no blame to shift.

In Genesis 3:¹³ God essentially throws an accusation at **the metaphorical woman**, "**What is this that you have done?**" So, **the metaphorical woman**, also attempting to answer God's 1st question (**who?**), consequently replies, "**The serpent** caused me to be deceived, and I did partake." It is extremely important at this point in the research to remember:

1. The tree in midst the garden has had sole possession of human wisdom and knowledge from Genesis 2:⁹ to 3:⁶.
2. Therefore, the human archetype did not have the mental capacity to understand any part of God's two-fold command when it was issued in Genesis 2:^{16 & 17}, it could only sense the emphasis placed on the repetitive words and phrases.
3. The serpent did not even exist at the time God issued the two-fold command, and, in Genesis 3:¹, the serpent is specifically said to be one of all the creatures of the field who were brought into being in Genesis 2:¹⁹ Therefore, the serpent has no guile, but is quite sensible and wise concerning mortal existence.

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4. The metaphorical woman did not exist at the time God issued the two-fold command, and when she came into existence she retained no knowledge of God. Therefore, her distorted understanding of God's command expressed in Genesis 3:^{2&3} attest to the fact that both she and her masculine counterpart knew only that a command was given, but not what the two-fold command meant or to what the warning of death pertained.
5. The serpent shared only the truth with the metaphorical woman in Genesis 3:^{4&5}:
 - (א) No one prematurely died when the tree in the heart of the garden was touched in Genesis 3:⁶.
 - (ב) In Genesis 3:⁷ the eyes of them both were opened to a new, awesome, and terrifying world; the world of what is good and bad—mortal life. And
 - (ג) in Genesis 3:²² יהוה אלהים proclaims, הן “**behold**” האדם “**the human species archetype**” היה “**has become**” כאחד “**as one**” ממנו “**from a portion of us**” לדעת “**to know**” טוב “**good**” ורע “**and bad.**” This is in effect parents proclaiming that their children have finally become mature young adults who are now capable of making their own personal decisions in life.
6. Once the two human archetypes obtained the wisdom of what is good for them and bad for them, they immediately realized that mortal life was not safe. In Genesis 3:⁷ the human archetypes made protective belts, and in Genesis 3:⁸ they acted wisely when they became afraid; and they hid.
7. Not until God asks the leading question, “**Who made known to you?**” was there any reason for the human archetypes to seemingly shift blame from themselves while in fact answering God's questions honestly.

יהוה אלהים “**The Great And Awesome Mystery Of All Life** (of which mortality is but a part)” knows all seven of the narrative summaries above. It is we the readers of The Eden Proverb who have been missing them and for this reason have been falsely judging not only the archetypes of the narrative, but each generation of ourselves

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also. Mortal nature is quite often very deceiving—the weather changes without notice, there are thorns in what appears to be a beautiful field, some things you eat may taste good, but can make you ill, the path looked clear, but all of a sudden a snake is at your feet, etc. etc.—but mortal nature is never trying to deceive you. There is no guile in nature.

(i) The serpent's curses

יהוה אלהים (God) knows this, and therefore all of God's curses are nothing more than factual statements describing how the human mind perceives mortal life through the knowledge of good and evil. A paraphrased version of Genesis 3:¹⁴ reads as follows: God says to the serpent, “**Because you have done this** (helped the human archetypes attain the knowledge of good and bad, to them you will be) **more loathed than any carnivorous beast, and any herbivorous beast of the field; upon your** גחך “reptile belly⁵¹” **you will go** (a serpent can only crawl on its belly; it has no legs) **and dust you will eat** (a serpent's tongue is one of its most important sensory organs; thus humans have always perceived serpents to be licking the ground, because they essentially are) **all the days of your mortal life**” (the serpent has always been a mortal carnivore; they live and die like all mortal חית “animals” of the field).

For an “Overview of the Curses” see **Section 10-J § a: Genesis 3:¹⁴⁻¹⁹ The Natural Consequences of Knowing Good and Bad.**

(j) Finding Paradise

⁵¹ BDB pg. 161: גחך **belly, of reptiles**; used only one other time in the Old Testament, Leviticus 11:⁴².

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There is a very important contextual point concerning הַנָּחָשׁ “**the serpent**” that has been missed for thousands of years; הַנָּחָשׁ “**the ‘sensible and wise’ serpent**” is never expelled from עֵדֶן “**Eden,**” or from הַגֶּן “**the garden, ‘paradise.’**” God merely curses **the serpent** to be **a serpent**; human beings do the rest. Therefore, to metaphorically (i.e. mentally) find הַגֶּן “**the garden, ‘paradise’** of עֵדֶן “**Eden,**” all a human being needs to do is go to where הַנָּחָשׁ “**the ‘sensible and wise’ serpent**” lives, for there you will find **paradise**.

(k) Leaving The Garden of Eden

Contrary to the traditional interpretations of the three final verses of the Eden text—Genesis 3:^{22, 23 & 24}— אֶת־הָאָדָם “**the archetype of the human species**” is not “sent from” or “driven out” of The Garden of Eden by an angry or upset God. Human parents who encourage their grown children to leave home, do so out of love; for they want their children to take into the world what they have learned, and become mature, independent adults. The act of grown children leaving home insures the survival of the family, and the survival of the species. This is the manner in which יְהוָה אֱלֹהִים (God) ushers אֶת־הָאָדָם “**the archetype of the human species**” from The Garden of Eden.

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In the opening clause of Genesis 3:²² יהוה אלהים proclaims, הן “**behold**”
ממנו “**as one**” כאחד “**has become**” היה “**the human species archetype**” האדם
“**and bad.**” ורע “**good**” טוב “**to know**” לדעת “**from a portion of us**”

This clause is clearly stating that האדם “**the human species**” is no longer
טוב ורע “**this day**” היום “**do not know**” לא־ידעו “**who**” אשר “**children**” בני
האדם “**good and bad,**⁵²” for its **Divine Parents** יהוה אלהים attest to the fact that
“**the human species**” has become like its parents (responsible young adults) **in regard to**
knowing good and bad.

But the **Divine Parents** know of both the excitement and the trepidation that the
child must be feeling; mortality—knowing mortal life as good and mortal death as bad—
are not mental concepts that are easy or pleasing to cope with. But in order for the
Divine Parent’s child, את־האדם “**the human species,**” to become truly independent
from its omnipotent⁵³, omnipresent⁵⁴, and omniscient⁵⁵ **Parents** it must now be kept
away מעץ החיים “**from the tree of this life**” until **the child** has fully matured into an
experienced and wise adult. Therefore, the final clause of Genesis 3:²² reads: ועתה
גם “**and take**” ולקח “**its hand**” ידו “**lest it put forth**” פן־ישלח “**and now**”

⁵² See Deuteronomy 1:³⁹.

⁵³ omnipotent: having unlimited authority and influence.

⁵⁴ omnipresent: present in all places at all times

⁵⁵ omniscient: having infinite awareness, understanding and insight.

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“also” מעץ “from tree” החיים “this life” ואכל “and partake (of its wisdom)”

והי “and live” ל “for” עלם “ever.”

Here now is a clue that this research has discovered: חיים “mortality” exists within החיים “this life”; החיים “this life” does not exist within חיים “mortality” in the same way that עץ “wood” exists within a עץ “tree,” but a עץ “tree” does not exist within עץ “wood.”

(I) Genesis 3:23 & Genesis 2:5&7

So the Divine Parents יהוה אלהים (God) שלחהו “sends it forth”⁵⁶

לעבד [את־האדם “the human species”⁵⁷] מגן־עדן “from the garden of Eden”

את־האדמה “to till the ground” אשר לקח משם [paraphrased}from which it was taken.

The verb שלח is used in Exodus 4:²³, 5:^{1&2}, 8:²⁸ to mean “let go, set free.” In order to show the emphasis of disappointment and anger, the verb is either prefaced by

⁵⁶ BDB pg. 1018/19, § Pi. 2, b & 3.

⁵⁷ את־האדם is the form employed in Genesis 3:²⁴.

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the phrase ביד חזקה “with hand of strength”⁵⁸ שלחה “sends it forth” or the verb itself is repeated, שלח ישלחה “let go he will let it go.” Both of these forms of emphasis are employed in Exodus 6:¹ & 11:¹ where the Egyptian Pharaoh angrily releases Israel from bondage after being coerced by God. However, neither of these forms of emphasis are used in Genesis 3:²³.

Then, in the opening clause of Genesis 3:²⁴ the narrative states: ויגרש “So He drives out” את־הָאָדָם “the human species” ... The verb גרש “drive out, away”⁵⁹ is also used in Exodus 6:¹ & 11:¹ where the text describes the Egyptian Pharaoh angrily freeing the Israelites from bondage. However, in Exodus 6:¹ the verb גרש “drive out” is preceded by the phrase, ביד חזקה “with a hand that is mighty,” which describes the force of anger that emphasizes the action of the verb. Then, in Exodus 11:¹ the verb is expressed in repetition, גשר יגשר “drive out he will drive out” also conveying the force of anger which emphasizes the action of the verb. But what is most important to note is that the identical verbs used in Genesis 3:²³ & ²⁴ (שלח “send forth, let go, set free” and גשר “drive out”) are used in Exodus 6:¹ & 11:¹ to describe “a people being set free.” In Genesis 3:²³ & ²⁴, however, the verbs שלח “send forth, let go, set free” and גשר “drive out” are NOT employed in a manner which expresses an emotional

⁵⁸ BDB pg. 305: חזק : strong, mighty.

⁵⁹ BDB pg. 176/7.

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The Role of The Serpent

emphasis, but rather they are **used within the context of God having now completed the process of creating אֱתֵהָאָדָם “the human species.”**

The final clause of Genesis 2:⁵ is where the Hebrew term for “**humanity**” אָדָם first appears in the Eden text. In that final clause of Genesis 2:⁵ the principle reason why אָדָם “**humanity**” is about to be created is made known. Compare the clause in 2:⁵ to the identical clause in 3:²³:

2:⁵ לְעַבֵּד אֶת־הָאֲדָמָה “to work, till, serve the ground”

3:²³ לְעַבֵּד אֶת־הָאֲדָמָה “to work, till, serve the ground”

Then, Genesis 3:²³ makes it very clear that this ground which אֶת־הָאָדָם “**the human species**” is to “**work**” is **the ground** which was in existence before it was known as עֵדֶן “**Eden**” and before God had established/planted הַגֶּן “**the garden,**” in Genesis 2:⁸. For it is אֶת־הָאֲדָמָה “**this ground**” from which the עֹפָר “**dust**”—that could not have existed—was originally taken, and from which God יָצַר “**devised**” אֶת־הָאָדָם “**the human species**” in Genesis 2:⁷. Since The Eden Proverb clearly describes יְהוָה

“**God**” finding **dry עֹפָר “dust”** on newly **irrigated, wet אֲדָמָה “ground”**

The Eden Proverb also describes אֶת־הָאֲדָמָה “**the ground**” from which אֶת־הָאָדָם

The Eden Proverb Research

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Section 11-C

The Role of The Serpent

“the human species” was taken as having always been in עֵדֶן “Eden” and therefore in גֶּן “the garden.”

Thus, the only way anyone can get out of גֶּן “the garden” בְּעֵדֶן “in Eden” is to think—**believe**—that you are not in παραδεισος *paradeisos*: **paradise**.

*The Gnostic Gospel According to Thomas 51*_{12–16}

¹² HIS DISCIPLES said to him, “When is the kingdom going to come?”
¹⁴ (Jesus said), “It is not by being waited for that it is going to come.
^{15,16} They are not going to say, ‘Here it is’ or ‘There it is.’ Rather, the kingdom of the father is spread out over the earth, and people do not see it.”⁶⁰

See also the New Testament *Gospel According to Luke 17*:²⁰.

⁶⁰ TGS pg. 399 § (113).

The Eden Proverb
Research

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Interlinear Proverbial Translation

Genesis 2:4—3:24/ בראשית ב:7—ג:24

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 12-A

CONVENTION

The following **Interlinear Proverbial Translation** of Genesis 2:4 – 3:24 is specifically designed as an aid to *The Eden Proverb Research*. This aid is a table-formatted *interpres* interlinear English translation of the Masoretic Hebrew text. The Hebrew term *masora*, מִסֵּר meaning, “to hand on,” is not found in the Old Testament, and is therefore suspected to be of late origin. The Masorah text is the manuscript which has been transmitted with rigid uniformity. It is still regarded as the *received* text of the Old Testament that has retained the name of the Masoretic Text.¹

For the purpose of this study only the *kethib* consonantal Hebrew letters of the Masoretic Text are shown. The vowel signs and vocalization marks have been removed from the Masoretic Text as they are less ancient and reliable than the consonants. The vowel signs and vocalization marks were added by Jewish scholars in the sixth to the ninth centuries of the Christian Era. The Masoretic Text, shown in *kethib* consonantal Hebrew text, appears at the right side of the following table-format. The *interpres* *Interlinear Proverbial Translation* of the Hebrew text is shown on the left side of the tables, and below it, preceded by the verse number designation, is the *expositor* version of that same Masoretic Text.

¹ *GHG* pg. 18, 19 § 3 b, c.

The Eden Proverb
Research

Interlinear Proverbial Translation

בראשית ב: 7—ג: 24 / 2: 4—Genesis

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 12-A

CONVENTION

Hebrew is read from right to left. English is read from left to right. The Hebrew is shown on the right side of the tables, and is read from right to left. The *interprex* *Interlinear Translation* is shown on the left side of the tables, and is read from left to right. Since Hebrew is read from right to left, and English is read from left to right, certain Hebrew bound morpheme consonants that are either prefixes or suffixes in the Masoretic Text are rendered individually with their English translation directly beneath them. For example, the opening clause of Genesis 2:7 appears:

<p>➔ Read left to right</p>	<p>left to right Read ←</p>
<p>7. ו י יצר יהוה אלהים את־ה אדם</p> <p style="text-align: center;">↓ ↓ ↓ ↓ ↓ ↓ ↓</p> <p>and he devises YHVH Elohim the human archetype</p>	<p>ו י יצר יהוה אלהים את־ה אדם</p> <p style="text-align: center;">↓ ↓ ↓ ↓ ↓ ↓ ↓</p> <p>devises he and</p>
<p>7. And YHVH God devises the human species archetype</p>	

When a line_ is added to the Hebrew in the *interprex* Interlinear Translation, the line_ signifies the Hebrew consonants which are rendered elsewhere in the *interprex* Interlinear Translation.

The *expositor* translation of the Hebrew verses being studied is preceded by the verse number designation, and is below the *interprex Interlinear Proverbial Translation* on the left side of the tables. The *expositor* translation is designed to allow the twenty-

The Eden Proverb
Research

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Interlinear Proverbial Translation

Genesis 2:4—3:24 / בראשית ב:7—ג:24

Masoretic Received Source Hebrew Text

Biblia Hebraica Stuttgartensia (BHS)

kethib text

Section 12-A

CONVENTION

first century English speaking mind to more readily grasp the astonishing content of this ancient Semitic Wisdom Proverb which describes the continuous coming of age of the human species.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:4 & 5

4. תולדות אלה 4. אלה תולדות
these human generations ד. אלה תולדות
ארץ ה ו שמים ה השמים והארץ
the heavens and the earth
הבראם ב הבראם
when they are created
אלהים יהוה עשות יום ב ביום עשות יהוה אלהים
in day he makes YHVH Elohim (God)
ארץ ו שמים : ארץ ושמים :
earth and heavens.
4. These are the human generations of the heavens and the earth when they are created, in the day YHVH God makes the earth and the heavens.
5. שדה ה שיח כל ו ה. וכל שיח השדה
and all plants the field
ארץ ב היה י טרם טרם יהיה בארץ
not yet they be in earth
השדה ה עשב כלי ו וכל עשב השדה
and all herbage the field
צמח י טרם טרם יצמח
not yet they sprout
אלהים יהוה המטיר לא כי כי לא המטיר יהוה אלהים
for not he cause rain YHVH Elohim (God)
ארץ ה על- על-הארץ
upon the earth
אין אדם ו ואדם אין
and humanity was nonexistent
ל : אדמה ה את- עבד ל לעבד את-האדמה :
to work/till the ground.
5. And all plants of the field were not yet in the earth, and all herbs of the field had not yet sprouted, for YHVH God had not yet caused it to rain upon the earth, and humanity did not yet exist to work/till the ground

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:6 & 7

- | | |
|---------------------------------------|---------------------|
| 6. ואד יעלה מן־הארץ | ו. ואד יעלה מן־הארץ |
| and a mist it ascends from the earth | |
| והשקה את־כל־ | והשקה את־כל־ |
| and waters/irrigates the whole/entire | |
| פני־האדמה : | פני־האדמה : |
| face/surface the ground. | |
6. And a mist ascends from the earth and irrigates the entire surface of the ground.

- | | |
|--|---------------------|
| 7. וייצר יהוה אלהים את־האדם | ז. וייצר יהוה אלהים |
| and he devises YHVH Elohim (God) | |
| את־האדם | את־האדם |
| the human species/human archetype | |
| עפר מן־האדמה | עפר מן־האדמה |
| dust from the ground | |
| ואפ־ב־פְּתוֹתָיו (י) | ויפח באפיו |
| and he breathes in his/its dual noses | |
| נְשֵׁמַת חַיִּים | נשמת חיים |
| breath mortal life | |
| ויהי האדם | ויהי האדם |
| and he becomes the human species/human archetype | |
| לְנֶפֶשׁ חַיָּה : | לנפש חיה : |
| into breathing creature community. | |
7. And YHVH God devises the human species archetype of dust from the wet ground and breathes into its two faces the breath of mortal life, and the human species archetype becomes in regard to a breathing creature community.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 12-B

Genesis 2:8 & 9

8. אלהים יהוה טע י ו
and he establishes YHWH Elohim (God)
גן-בעדן מקדם
garden in Eden/fertile plain from beginning
ישם שם את-האדם
and he puts there the human species archetype
אשר יצר :
which he is devising.
8. And YHVH God establishes a garden/enclosure in the fertile plain Eden from the beginning, and he puts there the human species archetype which he is devising.
9. אלהים יהוה צמח י ו
And he sprouts YHVH Elohim (God)
מן-האדמה כל-עץ
from the ground all trees
נחמד למראה
desirable to see
וטוב למאכל
and good for food
ועץ החיים
and tree the life (for ever)
בתוך הגן
in midst the garden
רע ו טוב דעת ה עץ ו :
and tree the knowledge/skill good and bad.
9. And YHVH God sprouts from the ground all trees desirable to see, and good for food; and tree of the life (for ever) in midst/middle of the garden, and wood the knowledge/skill of a good thing and a bad thing.
- ת. ויטע יהוה אלהים
גן-בעדן מקדם
וישם שם את-האדם
אשר יצר :
- ט. ויצמח יהוה אלהים
מן-האדמה כל-עץ
נחמד למראה
וטוב למאכל
ועץ החיים
בתוך הגן
ועץ הדעת טוב ורע :

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:10, 11 & 12

10. י ונהר יצא מעדן עדן מ צא י נהר ו
Then a river it comes out from Eden/fertile plane
להשקות את־הגן גן ה את־ השקות ל
to water/irrigate the garden
ומשם יפרד והיה היה ו פרד י שם מ ו
and from there it divides and becomes
לארבעה ראשים : : ראשים ארבעה ל
regarding four heads/beginnings.
10. Then a river comes out of the fertile plane Eden to water the garden, and from there it divides and becomes four beginnings.
11. יא שם האחד פישון פישון אחד ה שם
Designation the first Pishon
הוא הסבב את את הסבב הוא
it goes around near
כל־ארץ החוילה חוילה ה ארץ כל־
the entire/whole land the Havilah
אשר־שם הזהב : : זהב ה שם אשר־
where there the gold.
11. The designation of the first is Pishon, which goes around near the entire land of Havilah where there is gold.
12. יב וזהב הארץ ארץ ה זהב ו
and gold the land
ההוא טוב שם שם טוב ההוא
it is good there
הבדלח ואבן השהם : : שהם ה אבן ו בדלח ה
the bedolach and stone the shoham.
12. And the gold of the land is good; there is bedolach, and a stone of the shoham.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:13, 14 & 15

13. וְשֵׁם הַנְּהַר הַשֵּׁנִי גִיחֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃
 and designation the river the second gichon it encompasses near the whole land kush. יג. וְשֵׁם־הַנְּהַר הַשֵּׁנִי גִיחֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃
13. And the designation of the second river is Gihon, it encompasses near the entire land of Kush.
14. וְשֵׁם הַנְּהַר הַשְּׁלִישִׁי חִדְקֵל הוּא הַיֹּשֵׁב אֶת־מִזְרַח אֲשׁוּר׃ וְהַנְּהַר הַרְבִּיעִי הוּא פְּרַת׃
 and designation the river the third chideqel/Tigris it which goes eastward ashur/Assyria and the river the fourth it pherat/Euphrates יד. וְשֵׁם הַנְּהַר הַשְּׁלִישִׁי חִדְקֵל הוּא הַיֹּשֵׁב אֶת־מִזְרַח אֲשׁוּר׃ וְהַנְּהַר הַרְבִּיעִי הוּא פְּרַת׃
14. And the designation of the third river is Tigris, for it goes east of Assyria, and the fourth river it is Euphrates.
15. וַיְהִי כִּי יָבִיא יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגַן־עֵדֵן׃ וַיְצַו יְהוָה אֶת־הָאָדָם לֵאמֹר לַעֲבֹד אֶת־הָאֲדָמָה׃ וְהָאֲדָמָה תְּעַבְדֶּךָ וְהָאֲדָמָה תִּשְׁמְרֶךָ׃
 then he leads YHVH Elohim (God) the human species archetype and he leaves it in garden fertile plain/Eden to serve her and to have charge her. טו. וַיְהִי כִּי יָבִיא יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגַן־עֵדֵן׃ וַיְצַו יְהוָה אֶת־הָאָדָם לֵאמֹר לַעֲבֹד אֶת־הָאֲדָמָה׃ וְהָאֲדָמָה תְּעַבְדֶּךָ וְהָאֲדָמָה תִּשְׁמְרֶךָ׃
15. Then YHVH God conducts the human species archetype, and guides it through the garden of the fertile plain/Eden to serve her and to be her ward.

Research

Interlinear Proverbial Translation

Genesis 2:4—3:24 / בראשית ב:ז—ג:כד

Section 12-B

Genesis 2:16, 17 & 18

16. ו י ו אלהים יהוה צו ו
and he lays charge YHVH Elohim (God)
אמר ל אדם ה על-
upon the human archetype in regard to saying
אכל ת אכל גן ה עץ- כל מ :
from the whole tree the garden eat you must eat.
תאכל:
16. And YHVH God commands the human archetype, saying,
“From the entire tree of the garden you **must** eat,
17. ו מעץ הדעת ה עץ מ ו דעת
but from wood the knowledge/skill
רע ו טוב
good/right and bad/wrong
לא תאכל ממנו ו מן מ אכל ת לא
not you partake from a portion it
כי ב כ י ו מן מ אכל יום ב כי
for in day you partake from a portion it
מות תמות :
die you will die by human moral authority.
17. “But from the man-made wood of the knowledge/skill of what is morally
right and morally wrong, you must not partake from a portion of it, for in the
day you partake from a portion of it you will die by human moral authority.”
18. ו י ו אלהים יהוה אמר י ו
and he says YHVH Elohim (God)
היות טוב לא-
not good it is
ה ל אדם ה בד ו ל
the human archetype in regard to its separation
א ל עשה- ו
I will make for it
עזר כ נגד ו
a helper as opposite to it.
18. And YHVH God says, “It is not good that the human
archetype is alone. I will make a helper as opposite to it.”

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:19 & 20

19. יט. ויצר יהוה אלהים
 so he devises YHVH Elohim (God)
 מן־האדמה
 from the ground
 כל־חית השדה
 all creatures the field
 ואת כל־עוף השמים
 and together with all flying creatures the heavens
 ויבא אל־האדם
 and he brings near unto the human archetype
 לראות מה־יקרא־לו
 to see how it encounter regarding them
 וכל אשר יקרא־לו
 and all which it encounter regarding them
 האדם נפש חיה
 the human archetype breathing creature community
 הוא שמו :
 it was its designation.
19. So YHVH God devises from the ground all creatures of the field, and together with all flying creatures of the heavens, and he brings them unto the human archetype to see how it would encounter them; and however the human archetype encounters each breathing creature community, that was its designation.
20. כ. ויקרא האדם
 and it encounter the human archetype
 שמות לכל־הבהמה
 their designations regarding all the carnivores
 ולעוף השמים
 and regarding flying creatures the heavens
 ולכל חית השדה
 and regarding all herbivorous creatures the field
 ולאדם לא־מצא
 but for the human archetype not found
 עזר כנגדו :
 a helper as opposite to it.
20. And the human archetype encountered the designations of all carnivorous beasts, flying creatures of the heavens, and all herbivorous creatures of the field; but for the human archetype there was not found a helper as opposite to it.

The Eden Proverb

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Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:^{21 & 22}

The Dream Time

21. כא. ויפל יהוה אלהים
so he causes to fall YHVH Elohim (God)
תרדמה על־ה אדם
deep sleep upon the human archetype
ויישן
and it sleeps
ויקח אחת מצלעותיו
then he takes one from his sides
ויסגר בשר תחתנה :
and he closely joins flesh beneath her.

21. So YHVH God causes a deep sleep to fall upon the human archetype, and it sleeps. Then he takes one of his divine sides and he closely joins the flesh beneath.

22. כב. ויבן יהוה אלהים
and he builds/discerns YHVH Elohim (God)
את־הצלע אשר־לקח
with the side which he had taken
מן־האדם
on account of the I/ego/consciousness blood
לאשה
into a supportive fire
ויבאה אל־
and he brings her unto
האדם :
the I/ego/consciousness blood.

22. And YHVH God builds/discerns with the side which he had taken on account of the consciousness of blood into a supportive fire, and then brings her unto the consciousness of blood.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:23 & 24

23. דם א ה אמר י ו כג. ויאמר האדם
 so it says the I/ego/consciousness blood
 זאת הפעם זאת הפעם
 this one now at length
 עצמ י מ עצמ עצם מעצמי
 might surpassing my might
 בשר י מ בשר ובשר מבשרי
 and flesh/tidings surpassing my flesh/tidings
 זאת ל לזאת
 regarding this one
 י קרא אשה יקרא אשה
 he/it shall be called metaphorical woman
 כי מ א יש כי מאיש
 for on account of I exist
 ה לקח זאת : לקחה-זאת :
 she was received this one.

23. So the consciousness of blood says, “This one is now might surpassing my might, and sensations surpassing my sensations; thus, it shall be called metaphorical woman for on account of self existence she was received as this.”

24. כן על-על-על כד. על-על-על
 upon these conditions
 י עזב איש יעזב-איש
 it will leave a self existent
 ו את- ו את- אמ- את-אביו ואת-אמו
 its father and its mother
 ו ב דבק ו אשת ודבק באשתו
 and cleave with its creative consciousness
 ו ו הי ל : אחד לבשר אחד :
 and they will be in regard to flesh/being one.

24. Upon these conditions a self existent individual will leave its father and its mother, and cleave to its creative consciousness, and will become one being.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 2:25 & 3:1

- | | |
|---|---|
| <p>25. וּ וְ יֵהִי עֲרוּמִים שְׁנֵיהֶם
and they were becoming the two of them sensible
הָ אֵשׁ וְ דָם וְ אִתּוֹ הָאָדָם וְאִשְׁתּוֹ
the I/ego/consciousness blood and its creative fire
וְ לֹא וְ יִתְבַּשֵּׁשׁ :
but not either of them distressed/confused.</p> <p>25. And the consciousness of blood and its creative consciousness
were becoming sensible, but neither of them are
distressed/confused.</p> | <p>כה. ויהיו שניהם ערומים
האדם ואשתו
ולא יתבששו :</p> |
|---|---|

בראשית ג/ג Genesis Chapter 3

The Dream-Time Continues

- | | |
|---|--|
| <p>1. וְ הִיא נֹחֵשׁ הָ עֵרֹם
now the serpent was sensible
מִ כָּל חַיַּת הַשָּׂדֶה
surpassing all creatures the field
אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים
which he made YHVH Elohim (God)
וְ אָמַר יְהוָה אֵלֶי אֵשׁ אֵף
and it said unto the creative fire indeed
כִּי אָמַר אֱלֹהִים לֹא
that he said Elohim (God) not
וְ תֹאכְלוּ מִ כָּל עֵץ הַגָּן
you (plural) eat from the whole tree the garden?</p> <p>1. Now the serpent was more sensible than any other creature of
the field that YHVH God had made; and it said unto the creative
consciousness, “Indeed, has god said that you two should not
eat from the whole tree of the garden?”</p> | <p>א. והנחש היה ערום
מכל חית השדה
אשר עשה יהוה אלהים
ויאמר אל-האשה אף
כי-אמר אלהים לא
תאכלו מכל עץ הגן :</p> |
|---|--|

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 3:2, 3 & 4

2. אִשָּׁה הַאֲמֵרָה הַזֹּאת וְהָאֵלֹהִים
and she said the creative consciousness
פְּרִי מִן הַנְּחֹשׁ הַזֶּה אֲלֵי-
unto the serpent from fruit
: אֲכָלֵנוּ מִן עֵץ הַגָּן הַזֶּה
trees the garden we may eat
ב. ותאמר האשה אל-הנחש מפרי עץ-הגן נאכל :
2. And the metaphorical woman said to the serpent, “From fruit trees of the garden we may eat.
3. עֵץ הַפְּרִי מִן הַיָּדָע
but from fruit the tree
גֵּן הַזֶּה בְּתוֹךְ-הַגָּן
which in midst/middle the garden
לֹא אֱלֹהִים אָמַר
he said Elohim (God) not
וְאַתֶּם מִן מַנְּהוּלָה אֲכָלֵתֶם
you (plural) partake from a portion it
וְלֹא תִגְעוּ בָּהּ
and not you (plural) touch at it
: מֵת תִּמָּוֵת פְּנֵי-
lest you (plural) **will**¹ naturally die.
ג. ומפרי העץ אשר בתוך-הגן אמר אלהים לא תאכלו ממנו ולא תגעו בו פן-תמתון :
3. “But from the fruit of the tree that is in the middle of the garden, God said, ‘You two better not partake from a portion of it, and do not even touch it, or else you **will** naturally die.’”
4. נְחֹשׁ הַזֶּה אָמַר יְיָ וְהָאֵלֹהִים
so it said the serpent
אִשָּׁה הַזֹּאת אֲלֵי-
unto the creative consciousness
: מֵת תִּמָּוֵת לֹא-
not die you (plural) prematurely die **if the tree is touched**.¹
ד. ויאמר הנחש אל-האשה לא-מות תמתון :
4. So the serpent said to the creative consciousness, “You two will not die prematurely if you touch the tree.”

¹ Red Hebrew and English script designates **paragogic letter of emphasis ׀** and its translation.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 2:4—3:24

Section 12-B

Genesis 3:7 & 8

- | | |
|---|---|
| <p>7. וְהֵם שְׁנֵי עֵינֵי נָהּ תִּפְקַח וּ
and open their minds both them
וְהֵם עִירְמָם כִּי יָדְעוּ וּ
and they know that exposed they are
וְהֵם יָסְבוּ עֲלֵה יֵתֶר וּ
so they sew leafage fig-tree
וְהֵם לַיַּעַשׂ חֲגָרֹת :
and they make for them protective belts.</p> <p>7. And for both of them their minds opened, and they know that they are exposed; so they sew the leafage of the fig-tree (symbol of security), and they make for themselves protective belts.</p> | <p>ז. ותפקחנה עיני שניהם
וידעו כי עירמם הם
ויתפרו עלה תאנה
ויעשו להם חגרת :</p> |
| <p>8. וְהֵם שָׁמְעוּ אֶת-קוֹל
and they hear the voice (thunder)
מִתְהַלֵּךְ אֱלֹהִים יְהוָה
YHVH Elohim (God) moving to and fro
בְּגֵן הַיָּרְדֵן לְרוּחַ הַיּוֹם
within garden in relation to spirit/wind the day
וְהֵם יִתְחַבְּאוּ אֶת-דָּמָם
so it hides the I/ego/consciousness blood
וְהֵם מִפְּנֵי אִשְׁתּוֹ
and its creative consciousness from presence
אֱלֹהִים יְהוָה
YHVH Elohim (God)
בְּתוֹךְ עֵץ הַגֵּן :
in midst tree the garden.</p> <p>8. And they hear the thunderous voice of YHVH God moving this way and that in the garden accompanying the spirit/wind of the day; so the consciousness of blood hides itself and its creative consciousness from the presence of YHVH God in the midst of the tree of the garden.</p> | <p>ח. וישמעו את-קול
יהוה אלהים מתהלך
בגן לרוח היום
ויתחבאו האדם
ואשתו מפני
יהוה אלהים
בתוך עץ הגן :</p> |

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 3:9, 10 & 11

9. ויקרא יהוה אלהים וקרא יו ויהוה יהוה קרא יו ו
and he calls YHVH Elohim (God)
אל-האדם ויאמר לו ואל-האדם ויאמר לו
unto the I/ego/consciousness blood and he says to it
איכה : איכה :
where/who/what are you
9. And YHVH God calls unto the consciousness of blood, and he says, "Who are you?"
10. ויאמר את-קולך ויאמר את-קולך
and it says this your sound (thunder)
שמעתי בגן שמעתי בגן
I heard in garden
ואירא כי-עירם אנכי ואירא כי-עירם אנכי
and I fear for exposed I am
ואחבא : ואחבא :
so I hid.
10. And it says, "I heard your thunderous voice in the garden, and I was afraid because I am exposed, so I hid."
11. ויאמר מי הגיד לך ויאמר מי הגיד לך
and he says who made known to you
כי עירם אתה כי עירם אתה
that exposed you are
צויתי את-עץ ה-מך צויתי את-עץ ה-מך
the portion the tree which you were commanded
לבלתי אכלת : לבלתי אכלת :
to not partake from portion it you did partake?
11. And he says, "Who made known to you that you are exposed? The portion of the tree which you were commanded to not partake from a portion of it, did you partake?"

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 3:17 & 18

<p>17. ו ל ו א דם אמר כי and to the I/ego/consciousness blood he said because ת שמע ל קול ך אשת you heeded to the voice your creative consciousness ו אכל מן ה עץ and you did partake portion the wood אשר ך צויתי ל אמר which you were commanded in regard to saying לא ת אכל מן מן ך not you partake from portion it ה ארור ה אדמה ך בעבור she is cursed the ground for the gain of you ב אכל ת עצבון in toil you will eat of her כל ך ימי כל all days your mortal life.</p>	<p>יֵת וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וּתְאָכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ בְּעִצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ :</p>
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17. And to the consciousness of blood he said, “Because you heeded the voice of your creative intellect, and did partake of the portion of the wood which I commanded you to not partake from a portion of it; the ground is now cursed regarding what you produce; in toil you will eat of her all the days of you mortal life.

<p>18. ו קוץ ו דרדר and thorns and thistles ת צביח ל ך she will sprout for you ו אכל ת את עשב ה שדה : so you will eat the herbage the field.</p>	<p>יֵת וּקוֹץ וּדְרָדָר תִּצְמִיחַ לְךָ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה :</p>
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18. And thorns and thistles she will sprout for you; so you will eat the herbage of the field.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 3:19, 20 & 21

19. יט. בזעת אפיך תאכל לחם
 in sweat your face you will eat bread/food
 עד שיבך אל-האדמה
 until you return unto the ground
 כי לקח תהי לך מן-מנחתה
 for from portion her you were taken
 כי-עפר אתה
 for dust you are
 ואל-עפר תשוב
 and unto dust you will return.
19. In the sweat of your face you will eat bread/food until you return unto the ground, for from a portion of her you were taken; for dust you are, and unto dust you will return.
20. כ. ויקרא האדם שם
 and it called the I/ego/consciousness blood designation
 הוא כי חוה
 its creative consciousness tent village for she
 היתה אם כל-חי
 would be mother all united families/kinsfolk
20. And the consciousness of blood called its creative intellect “**tent village**” for she would become the “**mother**” of all “**inhabitants/kinsfolk**.”
21. כא. ויעש יהוה אלהים
 and he makes YHVH Elohim (God)
 לאדם
 for the I/ego/consciousness blood
 ולאשתו
 and for its creative consciousness
 עור וילבשם
 day tunics of wakefulness/skin and he clothes them.
21. And YHVH God makes for the consciousness of blood, and for its creative intellect day garments of awakened skin and he clothes them.

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Dream-Time Has Ended

Genesis 3:22 & 23

- | | | |
|-----|---|----------------------|
| 22. | וַיֹּאמֶר יְהוָה אֱלֹהִים | כב. ויאמר יהוה אלהים |
| | and he says YHVH Elohim (God) | |
| | הֲבֵינָה הָאָדָם הַזֶּה | הן האדם היה |
| | behold the human species archetype | has become |
| | כַּאֲחַד מִמֵּנוּ | כאחד ממנו |
| | the like of one from a portion us | |
| | לְדַעַת טוֹב וָרָע | לדעת טוב ורע |
| | to know good & right and bad & wrong | |
| | וְעַתָּה יָדוּ וְשִׁלְחוּ יָדָם | ועתה פני־ישלח ידו |
| | and now lest it put forth its hand | |
| | וְלָקַח גַּם מֵעֵץ הַחַיִּים | ולקח גם מעץ החיים |
| | and take also from tree the continuous life | |
| | וְאָכַל וְחָי לְעֹלָם | ואכל וחי לעולם : |
| | and partake and live for ever. | |

22. And YHVH God says, “Behold, the human species has become the like of one from a portion of us, to know what is good/health/right, and bad/distressful/wrong; and now that it not put forth its hand and take also of the tree of the continuous life, and partake and live for ever.”

Coming Of Age Means Leaving Home

את־הָאָדָם is no longer “children who today do not know good and bad.”¹

- | | | |
|-----|----------------------------------|----------------------------|
| 23. | וַיִּשְׁלַח הוּא יְהוָה אֱלֹהִים | כג. וישלחהו יהוה אלהים |
| | so he sends it YHVH Elohim | |
| | מֵעֵדֵן גֶּן־עֵדֵן | מגן־עדן |
| | from garden Eden | |
| | לְעַבֵּד אֶת־הָאֲדָמָה | לעבד את־האדמה ² |
| | to work/till the ground | |
| | אֲשֶׁר לָקַח מִשָּׁם | אשר לקח משם : |
| | which it was taken from there. | |

23. So YHVH God sends it [the human species archetype] from the garden of Eden to work/till the ground from which it was taken

¹ Deuteronomy 1:39

² Genesis 2:5 conclusion לעבד את־האדמה “to work/till the ground.”

Research

Interlinear Proverbial Translation

בראשית ב:ז—ג:כד / 3:24—2:4

Section 12-B

Genesis 3:24

- | | | | | | | | | | |
|-----|-------------------|----------|---------------|-----------|------------|---------------|---------|------|---------|
| 24. | ו י ו | ה את־ | גרש | אדם | כד־ | ויגרש את־האדם | | | |
| | so he sets free | the | human species | archetype | | | | | |
| | ו | מ | שכן | י ו | ל | קדם | גן־ | עדן | לגן־עדן |
| | then he places | from | beginning to | garden | Eden | | | | |
| | | כ | אתה | רבים | | אתה | כרבים | | |
| | coming as | much | abundance | | | | | | |
| | ו | את | להט | ה | חרב | ואת | להט | החרב | |
| | and together with | flame | the | sword of | desolation | | | | |
| | | | המתהפכת | | | המתהפכת | | | |
| | which turns | this way | and that, | every way | | | | | |
| | | ל | שמר | את־ | דרך | לשמר | את־דרך | | |
| | to keep | the | way | | | | | | |
| | עץ | ה | חיים : | | | עץ | החיים : | | |
| | tree | the | continuous | life. | | | | | |

24. So he drives out/sets free the human species archetype. Then he places from the beginning to the garden of Eden; the coming of much abundance, and together with the flame of the sword of desolation which turns this way and that, every way, to keep the way to the tree of the continuous life.

The Gnostic Gospel of Thomas

36₂₁₋₂₄ “Indeed, you have five trees in paradise, which do not move in summer or winter, and whose leaves do not fall. Whoever is acquainted with them will not taste death.”³

1. עץ החיים “tree of continuous life” {the living tree}.
ממנו “from portion of it”:
2. עץ הדעת טוב למאכל “wood the knowledge/skill good for food {survival}.”
3. עץ הדעת טוב לעינים “wood the knowledge/skill good to the eyes {beautiful}.”
4. עץ הדעת טוב להשכיל “wood the knowledge good to be circumspect {learned}.”
5. עץ הדעת טוב ורע למות תמות “wood the knowledge good and evil regarding death by human moral authority {moral judgment}.”

³ *The Gnostic Scriptures*, © 1987 by Bentley Layton, pg. 383.