

The Curse, the Judgment and the Expulsion; The Human Race is caught in a self-deceived web of rebellion; Yn 3:19 OJBC says that unregenerate fallen Man tries to use darkness as a covering of evil deeds. Man is always sewing a web of concealment to try to mask, even from his own eyes, his primal guilt and fear before a Holy G-d; Notice the man is supposed to be the kohen of his household, but ironically the only thing he takes the lead in is hiding from Hashem; he hides among the trees of the garden; like a modern day atheist hiding out in his faculty post at the local university, Man uses his source of self-sufficient knowledge and moral autonomy (a tree with deadly fruit) to flee and hide from G-d; Here we see morally autonomous man lost and condemned under the wrath of G-d, no longer having a relationship of obedience to the G-d he has offended and forfeited personal communion with; blaming both G-d and others for his own rebellious human condition, the result is the Eivat Olam (Ezek.35:5) necessitating the new birth and the bria chadasha in Moshiach, the Derech Etz HaChayyim, the Derech back to Elohim Avinu (Yn 14:6 OJBC)

[9] And Hashem Elohim called unto HaAdam, and said unto him, Where art thou?

[10] And he said, I heard thy voice in the gan (garden), and I was afraid, because I was eirom (naked); and so I hid.

[11] And He said, Who told thee that thou wast eirom (naked)? Hast thou eaten of HaEtz, which I commanded thee that thou not eat thereof?

[12] And HaAdam said, The isha whom Thou gavest to be with me, she gave me of HaEtz, and I did eat.

[13] And Hashem Elohim said unto the isha, What is this that thou hast done? And the isha said, The Nachash beguiled me, and I did eat.

[14] And Hashem Elohim said unto the Nachash, Because thou hast done this, thou art arur (cursed) above kol habehemah, and above every beast of the sadeh; upon thy gakhon (belly) shalt thou go, and aphar shalt thou eat all the days of thy life:

[15] And I will put eivah (enmity, personal hostility, see Ezekiel 35:5) between thee and HaIsha (see HaAlmah, Yeshayah 7:14), and between thy zera and her Zera; it shall bruise thy rosh, and thou shalt crush his akev (heel).

[16] Unto HaIsha He said, I will greatly multiply thy itzavon ([labor] pain) and thy childbearing; in pain thou shalt bring forth banim; and thy teshukah (longing, desire) shall be to thy husband, and he shall rule over thee.

[17] And unto Adam He said, Because thou paid heed unto the voice of thy isha, and hast eaten of HaEtz, of which I commanded thee, saying, Thou

shalt not eat of it: arurah (cursed) is haadamah because of thee; in itzavon (pain, suffering, see verse 16) shalt thou eat of it all the days of thy life;

[18] Kotz also and dardar shall it bring forth to thee; and thou shalt eat the esev of the sadeh;

[19] In the sweat of thy brow shalt thou eat lechem, till thou return unto haadamah; for out of it wast thou taken: for aphar thou art, and unto aphar shalt thou return.

[20] And HaAdam called the shem of his isha Chavah (Eve); because she was the Em kol chai.

[21] Unto Adam also and to his isha did Hashem Elohim make kuttonet ohr, and clothed them.

[22] And Hashem Elohim said, See, HaAdam is become like one of us, knowing tov varah: and now, lest he put forth his yad, and take also of HaEtz HaChayyim, and eat, and chai l'olam (live forever):

[23] Therefore Hashem Elohim sent him forth from the Gan Eden, to work haadamah from where he was taken.

[24] So He drove out HaAdam; and He placed mikedem (at the east) of the Gan Eden HaKeruvim, and a flaming cherev which was ever-turning, to be shomer over the Derech Etz HaChayyim (the Way of the Tree of Life).

Chapter 4

And HaAdam knew Chavah (Eve) his isha; and she conceived, and bore Kayin (Cain), and said, Kaniti (I have acquired) ish with Hashem.

[2] And again she bore his ach Hevel (Abel). And Hevel was a ro'eh tzon (shepherd of the flock), but Kayin was an oved