

In the Garden

The (1st) first human ever to walk the Earth was named Adam Strongs #: 120 . The Torah explains his name using the Hebrew word for Earth which is Adamah Strongs#: 127. אָדָמָה (Yahuah) formed Man from the dust of the Earth, and on the simplest level, that connection with Adamah, Earth, is the basis for Man's name. Once Adam sinned and partook of the forbidden fruit, he introduced Death to the World and was sentenced to once again return to the Earth from which אָדָמָה (Yahuah) created him.

The Hebrew word Adam is translated either as “Man” or “Adam” depending on context and on the presence or lack of the definite article (“the” in English, “Ha” in Hebrew). So “Ha-Adam” is translated usually as “the Man” (referring to either an unspecified Man or to Mankind as a whole, depending on context), whereas Adam (without Ha) is translated as “Adam” (referring to the specific Man by the name). So all the way through **Genesis 1-3** we have Ha-Adam and our English Bibles usually translate it as “Man” or “the Man.” Some translations give “Adam” for Ha-Adam in **Genesis 2:19-20**. In **Genesis 3:17** and **Genesis 3:21** we have Adam (with no Ha), which most English Bibles translate as “Adam.”

Genesis 1:26 says “And Alahym (אֱלֹהִים/Yahusha) said, ‘let us make Man [Adam, with no Ha before it] in our image’” and **1:27** is parallel to verse 26, giving more definition and precision to the statement in verse 26. Verse 27 says “so Alahym (אֱלֹהִים (Yahusha) created man [Ha-adam] in His own image, in the image of Alahym (אֱלֹהִים (Yahusha) & אָדָמָה (Yahuah), he created him (Man).” So we are thinking of a single Man at this point. But then it adds “Male and Female he created them” (plural). So now we see that “Man” comes in (2) Two forms: Male and Female. Notice here that in verse 26 Alahym (singular in English (God), but is a plural noun in Hebrew thus is more accurately translated as “gods”, which said in the (3rd) third person singular verb form in Hebrew, “let us (plural) make Man in our (plural) image Alahym, אָדָמָה (Yahuah) is Ruach (Spirit) and אֱלֹהִים (Yahusha) came in the Flesh as a Man.

אֱלֹהִים (Yahusha), the living Word (Torah) came in the image of a Man (Physically) and is the image (Spiritually) of the living Aluah (God), Yahuah. Man is made of both (Flesh & Ruach/Spirit).“ In verse 27 Alahym (אֱלֹהִים (Yahusha) says that He created Man in “his” (Singular) image. The Son is the image of the invisible Aluah (God), the firstborn over all creation. He was with Aluah (God/Yahuah) in the beginning. (When אָדָמָה (Yahuah) spoke the Word (אֱלֹהִים (Yahusha) **3** Through Him (אֱלֹהִים (Yahusha) all things were made, and without Him nothing was made that has been made. **4** In Him was Life, and that Life was the Light of Men. **John 1:3-4**

16For in Him (אֱלֹהִים/Yahusha) all things were created, things in Shamyim (Heavens) and on Earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him (אֱלֹהִים/Yahusha) and for Him (אֱלֹהִים/Yahusha). **17** He (אֱלֹהִים/Yahusha) is before all things (Came after אָדָמָה (Yahuah) spoke אֱלֹהִים/Yahusha (the Word), and in Him all things hold together. **Colossians 1:16**

Then אָדָמָה (Yahuah), Aluah (God) formed man of dust from the ground, and breathed into his nostrils the breath of life (אֱלֹהִים/Yahusha, said I am the Way the

Truth and the Life); and Man became a living being. 8) אַחַד (Yahuah) planted a Gan Srong's #:1588 (Garden/Enclosure) eastward in Eden (Territory), and put there the Man (Adam) whom He had formed. 9) אַחַד (Yahuah) made sprout from the ground every Tree (Framework) pleasant to the sight (Appearance/Vision) and good for food (Provisions), and the Tree (Framework) of Life (אֲשֶׁר/ Yahusha) in the middle of the Garden (Enclosure) and the Tree (Framework) of the Knowledge of Good (Righteousness/Excellence) and Evil (Sin/Adversity). **Genesis 2:7**

EVE

The original Hebrew name for Eve is "Chavah Strong's #: 2332." As with most of the names in the Torah, the Torah explains the significance of this name, which was given to her by Adam.

"The Man (Adam) called his wife's name Chavah, because she had become the mother of all the living" **Genesis 3:20**. The root of this name is connected with the word Chaya which means living, and the word "Chai" which means life. "Chavah" is in causative form – i.e. she caused all the people in the future to live.

Adam and Eve (Chavah) were children of אַחַד (Yahuah) who were placed in the Garden (Gan Srong's #:1588 (Garden/Enclosure) and told that they could eat from the Trees in the Garden (Gan Srong's #:1588 (Garden/Enclosure), but not to eat from the Tree in the middle of the Garden or they would surely die. It was the Tree of knowledge of Good (Righteousness) and Evil (Sin = Breaking the Commandments).

When the Serpent said that they would become like Alahym (gods), he was talking about knowledge of Good (Righteousness) and Evil (Sin = Breaking the Commandments), then they would have to choose to remain Righteous as they are tempted by Sin (to Break the 10 Commandments) daily. Now they/we are responsible for choosing between Good (Righteousness = Eternal Life) and Evil (Sin = Death) daily. **Genesis 3:22**

The (2nd) Second Woman in the Garden?

There are creation accounts of (2) Two women in Genesis. The (1st) First woman is made from dust at the same time as Adam. The (2nd) Second is created later from Adam's side. The creation account of the (2nd) Second woman, Eve (Chavah), comes in **Genesis 2:21-25**. Those passages clearly indicate Eve (Chavah) was created from Adam's side. The (1st) First woman's creation is told (3) Three times, once in **Genesis 1:26-29**, again in **Genesis 2:4-8**, and briefly recapped in **Genesis 5:1-2**. All (3) Three accounts imply both Adam and this Woman were created at the same time using dust (and muck) from the ground. Although a cursory English reading of the (2nd) Second account appears to show this woman missing, there are numerous evidences in the literal Hebrew that a Woman named Adamah (In Hebrew, Adamah is a feminine form, and the word has strong connections with Woman in theology), also known as Lilith (Hebrew: לִילִית Lilit) was created with Adam at this time, and that her body was watered by a mist.

A careful reading of the Hebrew in the detailed creation account of Adam reveals that a Woman was created at the same time. The passages declare that they are documenting the creation of "the generations of the Shamyim (Heavens and of the Earth". This odd phraseology refers to (2) Two rival generations being created at

that time. Those generations are that of “the Man” (Adam) and that of “the Woman” (i.e. Adamah or Lilith). Adam’s generation would be that of the Earth, taking after the likeness of Alahym’s animating breath from Shamyim (Heavens). Lilith’s generations would be that of the Shamyim (Heavens), taking after the likeness of the fallen Watchers and HaSatan’s animating waters. These waters came from a mist breaking up through the ground during Adam’s creation **Genesis 2:6**.

In the (1st) First and (3rd) Third creation accounts of a Man and Woman in **Genesis 1:26-29** and **Genesis 5:1-2**, the passages clearly state that when the Male and Female were created, only the male was created in Alahym’s (OWYAZL (Yahusha/AYAZL (Yahuah)'s image. The female not being created in Alahym’s image is consistent with Lilith.

Conflicting Commands from AYAZL (Yahuah) to the (2) Two women of the creation accounts further indicate they must be different individuals. **Genesis 1:26-29** states that after the (1st) First Woman and Adam were created, AYAZL (Yahuah) gave freedom to both to eat the fruit of every Tree. All Trees were allowed. However, Eve (Chavah) could have never received permission to eat of every Tree. This is because after Adam was moved to the Garden, but before Eve (Chavah) was created in **Genesis 2:18-25**, AYAZL (Yahuah) warns Adam that he may no longer eat of every Tree. AYAZL (Yahuah) warns that he could not eat of the Tree of Knowledge and that he must “Guard” the Garden **Genesis 2:15-17**. Thus the prohibition against eating all Trees is already in place before Eve (Chavah)’s creation. She cannot be the woman referenced in **Genesis 1:26-29** whom AYAZL (Yahuah) grants permission to eat of all Trees.

In **Genesis 5:2** AYAZL (Yahuah) gave a single name “Adam” to denote both the Female and Male. This single name supports a dual simultaneous creation from dust for Adam and his (1st) First mate (Adamah/Lilith). It also implies that the name of Adam’s (1st) First female would be Adamah, as the feminine form of Adam she comes as Adamah, which means “ground/Earth” and is the root from which the name Adam is derived. This supports the word-play in **Genesis 2:6** which states that the face of the Adamah (Earth/Lilith) was watered by the mist. This is consistent with the legend of Lilith’s creation from muck and mud.

Lilith explains why AYAZL (Yahuah) rescinded permission to eat of every Tree; why the Tree of knowledge came to exist; and why Adam had to guard the Garden.

Lilith explains Adam’s lonely state in **Genesis 2:18**. As the literal Hebrew of **Genesis 2:18** confirms, Alahym did not create Adam alone, but rather Adam “became alone” after some time. Lilith explains how Adam became alone. She also explains the timing of Eve (Chavah)’s creation after Adam’s unsuccessful search among the Beasts of the field (which includes Lilith) for a mate.

In **Genesis 2:18** the literal Hebrew states that Eve (Chavah) was made as a helpmate for Adam “like one shown before him”. This odd phraseology implies a woman companion was physically shown to Adam before Eve (Chavah) existed. It even implies that Eve (Chavah) was made as a replacement for this (1st) First Woman. This is all consistent with Lilith.

After Eve (Chavah)’s creation in **Genesis 2:23**, Adam awakes and exclaims upon seeing her, “This time !” The Hebrew term for “this time”, HaPa’am, is used when an

event repeats and the subsequent event is being compared to the (1st) First.

It could perhaps best be understood in English as “at this iteration”. So Adam could be understood as saying, “At this iteration is this!”, in reference to Eve (Chavah) standing before him. Adam’s use of this word implies that he is comparing Eve (Chavah)’s creation to a previous creation, namely (Adamah/Lilith)’s. The point of his comparison is that “this time” the result was “bone from my bone and flesh from my flesh”, as opposed to Lilith’s creation from dust, or rather mud as a co-equal to Adam.

The Serpent was not a snake, but rather the most cunning mammal, which is consistent with the Serpent being Lilith. Serpent is a sly or treacherous person, especially one who exploits a position of trust in order to betray it. This word is used symbolically of a deadly, subtle, malicious enemy **Luke 10:19**.

"The serpent was the agent of temptation, as is plain from what is said of the natural characteristic of the serpent in the first verse of **Genesis 3:1** where it clearly states that the Serpent was the most cunning “Beast of the field”. In Genesis this term refers to higher Mammals that are Soulful creatures with developed Minds and Emotions. The term does not apply to reptiles or lower animals. Lilith best fits the unique description as the most cunning of these Mammals. She is considered a Beast and not human because she does not bear the Ruach (Spirit) and image of Alahym, but rather that of her father HaSatan. And with the mind of Man and animating Ruach (Spirit) of HaSatan, she is certainly the most cunning.

The Hebrew noun translated “Serpent”, Nachash, is strongly suggestive of a human speaking through an indwelling Evil Spirit. This is consistent with Lilith. Nachash comes from the verb root Nechash, which means ‘to divine’ or ‘divination’. The root originally meant ‘to hiss’ or ‘to whisper’. It came to mean ‘to divine’ because it was used to describe the whispers of the soothsayers, whom obtain their powers through the whispering voice of an indwelling Evil Spirit. These inhabited soothsayers were predominately Women. The only creature recorded in Scripture as experiencing Nechash divination is Man. In Scripture the noun Nachash (“Serpent”) always refers to a demonically inhabited creature of cursing. If the Serpent is human, Lilith provides the only possible origin of that human.

Lilith best explains Leviathan, which is the most famous Nachash “Serpent” of Scripture. Leviathan is commonly recognized as HaSatan in the form of the Serpent of the Garden. Leviathan is described In **Job 26:13** and **Isaiah 27:1** as a winged Serpent fleeing from before אַיָּהּ (Yahuah) and dwelling in the seas. This matches Lilith’s legend of fleeing on wing from the Garden and her subsequent oceanic abode. Enoch confirms that Leviathan dwells in the seas, and adds that Leviathan is female. This again matches Lilith. **Psalms 74:14** speaks of אַיָּהּ (Yahuah) crushing the heads of Leviathan. This matches אַיָּהּ (Yahuah)’s curse on the Serpent in Genesis that Eve (Chavah)’s seed in the form of Messiah would crush the head of the Serpent.

Job 26:13 implies the Serpent Leviathan’s creation was comparable in certain respects to that of Adam – that it was fashioned by אַיָּהּ (Yahuah) through twisting and manipulating of Earth into a golem (A golem is a clay creature that has been magically brought to life. The name comes from the Hebrew word “golem,” which

means something incomplete or unfinished, like an embryo). This similar creation supports the notion that the Serpent was created at the same time as Adam and in a similar fashion. This is consistent with the Serpent being the (1st) first woman, Lilith, created from dust of the Earth.

The Serpent's extreme intelligence and ability to speak is best explained by it being human. The Lilith legend provides the only real explanation for the origins of this human. The general tenor of Genesis implies that the Serpent's intelligence and ability to speak is not supernatural or unexpected, but rather the natural created state of the being. It certainly did not surprise Adam or Eve (Chavah) to see the Serpent talking. It is inconceivable that they would express no surprise over seeing an animal speaking. The Zohar (Pekudei: Passage 454) also holds that the Serpent's ability to speak, its cunningness, and its power of seduction were all native to it. Samael (HaSatan) rode the Serpent (Lilith) and used these innate abilities to his advantage.

Job 26:13 and **Isaiah 27:1** speak of a continual and eternal connection between HaSatan and the Serpent Leviathan. This is best explained by the Serpent being fathered by HaSatan and animated in his likeness, because the Serpent's habitation or possession by HaSatan would be a temporary and reversible condition. A continual and eternal connection between HaSatan and the Serpent cannot be achieved by mere Spiritual habitation. Demonic Spirits can be exorcized from their host. The Lilith legend provides an explanation for this irreversible fusing event with the Serpent. HaSatan became the animating father Ruach (Spirit) of the Serpent Lilith when his mist broke through from the depths of the Earth and watered the ground of her creation. HaSatan became her fathering Ruach (Spirit) just as **אֵלֹהִים** (Yahuah) had become Adam's fathering Ruach (Spirit), and HaSatan's Ruach (Spirit) could no more be separated from Lilith than could **אֵלֹהִים** (Yahuah)'s Ruach (spirit) be separated from Adam.

The strong parallels between **אֵלֹהִים** (Yahuah)'s curses laid out against Eve (Chavah) and the Serpent in **Genesis 3:15** implies that the Serpent, like Eve (Chavah), was a Woman and a would-be mother. Both were said to be the source of (2) Two rival seeds. The Serpent's (Lilith)'s seed would bruise the heel of Eve (Chavah)'s seed, but Eve (Chavah)'s seed (**וְיָשָׁא** (Yahusha) would crush the head of the Serpent.

The curses handed out to the Serpent (Lilith) and to Eve (Chavah) in **Genesis 3:14-16** are the same as those of the bitter water trial for the wayward adulterous wife in **Numbers 5:10-31**. The Serpent's curses match those of the adulterous wife, and Eve (Chavah)'s curse in childbirth matches that experienced by the innocent woman of the trial. The Serpent, in the role of the defiled Sotah (the term for a Woman suspected of adultery, who must undergo an ordeal that will establish her guilt or innocence), eats dust and is cursed in her belly, and she shall be slain by the promised seed of the innocent woman (**וְיָשָׁא** (Yahusha)). Eve (Chavah), as the innocent woman in the trial, shall temporarily endure the curse of pain in childbirth, but she shall be saved by her seed (**וְיָשָׁא** (Yahusha)). This strong parallelism further solidifies the identification of the Serpent (Lilith) as an adulterous female whom has gone astray from under her husband, Adam.

Isaiah 34 describes a demon named "Lilith" as a deadly birdlike creature with wings and as the slayer of stray younglings. A snake makes a nest with Lilith and is

innately fused with her, such that the (2) Two are considered (1) One being. She dwells in the midst of the sea and shares her abode with certain Malakym (angels) cast out of Shamyim (Heavens). In a day of cursing and judgment, the waters of her abode where such that streams of water become molten tar, and the dust of the earth becomes burning brimstone. Isaiah's entire description of Lilith matches her legend. The withering waters and fiery curses, mirror a bitter water curse with which the Ruach (Spirit) of Lilith is associated.

Lilith is the most notorious Demon in Hebrew tradition. In some sources, she is conceived of as the original woman, created even before Eve (Chavah), and she is often presented as a thief of newborn infants. Lilith means "the night," and she embodies the emotional and spiritual aspects of darkness: terror, sensuality, and unbridled freedom. More recently, she has come to represent the freedom of feminist women who no longer want to be "good girls."

The story of Lilith originated in the ancient Near East, where a wilderness Spirit known as the "Dark Maid" appears in the Sumerian myth "The descent of Inanna" (circa 3000 BCE). Another reference appears in a tablet from the (7th) Seventh century BCE found at Arslan Tash, Syria which contains the inscription: "O flyer in a dark chamber, go away at once, O Lilith".

The Zohar is widely considered the most important work of Kabbalah, Jewish mysticism. the Zohar establishes the Hebraic myth of Lilith. Lilith as Serpent is not limited by her functions in Eden, but also as other important figures such as a Dragon and Leviathan.

From the beginning in all Hebrew literature Lilith is described as Evil. Lilith, like Samma'el (HaSatan), becomes something of a renegade, sent by אַיָּהֵל (Yahuah), to reign in the lower regions, in relation to humanity. Men experience her as the seductive witch, the death dealing succubus, and the strangling mother. She is the dark shadow married to HaSatan (the Devil).

The Zohar states this Female, Lilith was in the Male, or at his side, until אַיָּהֵל (Yahuah) breathed a Soul into the Male then אַיָּהֵל (Yahuah) severed the Female from the Male. אַיָּהֵל (Yahuah) brought the Female to the Male, but she fled. After Lilith fled, אַיָּהֵל (Yahuah) had Adam name all the animals, and after doing so he watched them mate which caused him to experience loneliness and desire to also mate. Having pity on him, אַיָּהֵל (Yahuah) put Adam in a deep sleep and severed the female from his side, then adorned her as a bride, and gave the woman (Eve) to Adam.

Lilith has been known by Hebrew, Christian, and Pagan believers throughout the centuries. Hebrews and Christians remember Lilith mostly because of her demonic nature, being wife of Samma'el (HaSatan), but Pagans, not believing in the Judeo-Christian Aluah (God), respect Lilith mostly for her independent nature. They respect her determined Spirit to be independent, part of this appreciation relates to the Zoharic myth of her defiance of אַיָּהֵל (Yahuah).

This defiance is emphasized in the myth of Lilith fleeing to the Red Sea after leaving Adam. There she married or copulated with Samma'el becoming the wife of HaSatan, begetting (100) One hundred baby demons a day. However after she left him Adam became dissatisfied and complained to אַיָּהֵל (Yahuah) who then sent (3) Three

Malakym (angels), Sanvi, Sansanvi and Semangelaf, to bring Lilith back to Eden. Lilith rebuffed the Malakym (angels) by cursing them. The Malakym (angels) said that אַיָּאֵל (Yahuah) would take these demon children away from her unless she returned to Adam. Lilith did not return and each day אַיָּאֵל (Yahuah) killed her demonic babies. But despite this Lilith still bore her demons to show her defiance and determination. Then אַיָּאֵל (Yahuah) gave Adam, Eve (Chavah). Some believe this creation of Eve (Chavah) from Adam's rib is the purpose for (2) Two creation stories in Genesis.

There are many passages that define Lilith as Serpent. The most obvious passage, says Lilith as the Serpent had an affair with Eve (Chavah) before she had intercourse with Adam. This is the most expressive passage relating to Lilith that contains a description of being both a Serpent and using temptation.

From the Kabbala: Bacharach, ('Emeq haMelekh 23c-d) - "And the Serpent, the Woman of harlotry, incited and seduced Eve (Chavah) through the husks of Light, which in itself is Kadosh. And the Serpent Lilith) seduced Eve (Chavah), and enough said for him who understands. An all this ruination came about because Adam the (1st) First Man coupled with Eve (Chavah) while she was in her menstrual impurity -- this is the filth and the impure seed of the Serpent who mounted Eve (Chavah) before Adam mounted her. Behold, here it is before you: because of the Sins of Adam the (1st) First Man all the things mentioned came into being. For Evil Lilith, when she saw the greatness of his corruption, became strong in her husks, and came to Adam against his will, and became hot from him and bore him many Demons and Lilin (hostile night Spirits that attacked men)."

However, Lilith being described with Male qualities capable of intercourse with other women is also explained as Lilith being joined with Samma'el as (1) One being and both being a part of the temptation in the Garden of Eden:

Samma'el, King of the Demons, and Lilith were born in a Spiritual birth androgynously (Having both female and male characteristics; hermaphroditic). The Tree of Knowledge of Good and Evil is an characteristic for both Samma'el and Lilith. As a result of Adam's Sin, both of them came, seduced and confused the whole World.

Another quote that describes Lilith and Samma'el as androgynous (Having both female and male characteristics; hermaphroditic):

Zohar Sitrei Torah 1:147b-148b, Jacob's Journey

"The secret of secrets: Out of the scorching noon of Isaac, out of the dregs of wine, a fungus emerged, a cluster, Male and Female together, red as a rose, expanding in many directions and paths. The Male is called Samma'el (Hebrew: לִמְאֵל , "Venom of El (God)" or "Poison of El (God)," or "Blindness of El (God), his female (lilith) is always included within him. The Female of Samma'el is called Serpent (Lilith), Woman of Whoredom, End of All Flesh, End of Days. (2) Two Evil Spirits joined together: the Ruach (Spirit) of the Male (Samma'el) is subtle; the Ruach (Spirit) of the Female (Lilith) is possessed by the Ruach (Spirit) of the Male (Samma'el)."

Lilith the Blind Dragon:

Not only is Lilith called a Blind Dragon, also known as Leviathan: "In that day אַיָּאֵל

(Yahuah) will punish with His great, cruel, mighty sword Leviathan the twisted Serpent and Leviathan the tortuous Serpent"--this is Lilith--"and He will slay the Dragon of the sea" **Isaiah 27:1**.

Lilith and Samma'el are also described as Serpents of (2) Two qualities; the Slant Serpent and the Torturous Serpent.

The Book of Revelation identifies the Serpent as HaSatan:

Revelation 12:9: "And the Great Dragon was thrown down, the Serpent of Old who is called the Devil and HaSatan, who deceives the whole world; he was thrown down to the Earth, and his Malakym (angels) were thrown down with him."

Notice here that HaSatan is called "the Serpent of Old." This identifies HaSatan with the Serpent in Eden. As well, he is called "the (1) One who deceives the whole World." This fits well with the description given in the Garden.

אֱלֹהִים (Yahuah) put the Tree of knowledge of Good and Evil in the Garden of Eden to give Adam and Eve a choice to obey or disobey Him. Adam and Eve (Chavah) were free to do anything they wanted, except eat from the Tree of knowledge of Good and Evil. **Genesis 2:16-17**, "And אֱלֹהִים (Yahuah), Aluah (God) Commanded the Man, 'You are free to eat from any Tree in the Garden; but you must not eat from the Tree of the knowledge of Good and Evil, for when you eat of it you will surely die.'" If אֱלֹהִים (Yahuah) had not given Adam and Eve (Chavah) the choice, they would have essentially been robots, simply doing what they were programmed to do. אֱלֹהִים (Yahuah) created Adam and Eve (Chavah) to be "Free" beings, able to make decisions, able to choose between Good (Righteousness) and Evil (Sinfulness). In order for Adam and Eve (Chavah) to truly be Free, they had to have a choice, this is what makes them Chosen.

Why the Temptation in the Garden?

When אֱלֹהִים (Yahuah) placed the (1) One Tree in the Garden that Adam and Eve (Chavah) were forbidden to eat, He was seeing if they would obey Him or not. He said, "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 surely die" **Genesis 2:17**.

Of course Adam and Eve (Chavah) didn't immediately die, but in due time they would for they had disobeyed אֱלֹהִים (Yahuah). There was nothing particular special about the Tree of the knowledge of Good and Evil, but it was the fact that they had a choice to make. They could either listen to and obey אֱלֹהִים (Yahuah) or choose their own way. Mankind has been choosing their own way ever since. You can take a look at the world today and see the results. When they disobeyed אֱלֹהִים (Yahuah), Sin entered the World, "For the wages of Sin is Death" **Romans 6:23**.

אֱלֹהִים (Yahuah) has said that "I set before you today Life and Prosperity, Death and Destruction" **Dueteronomy 30:15**.

For the most part, we know which way mankind has chosen for "just as Sin entered the World through (1) One man (Adam), and Death through Sin, and in this way Death came to all people, because all Sinned" **Romans 5:12**.

We still prefer our own way over אֱלֹהִים (Yahuah)'s. You only have to watch the news to see that the World is in a fallen condition. When mankind decided to choose his

own way, his fate was sealed. When we decided to make our own choices, and today we are still choosing our way and not אַיָּהּ (Yahuah)'s. We see that "There is a way that seems right to a Man, but its end is the way to Death" **Proverbs 14:12**.

This statement is repeated frequently in Scripture, "There is a way that seems right to a Man, but its end is the way to Death" **Proverbs 16:25**. The fact is that "A person may [even] think their own ways are right, but אַיָּהּ (Yahuah) weighs the heart" **Proverbs 21:12**.

Now let's go to the time right after they ate from the forbidden Tree and אַיָּהּ (Yahuah) is speaking to the Woman and the Serpent (Lilith).

What happened in the Garden?

The Serpent (Lilith) speaks. Many, over the years, might have wondered why Eve (Chavah) wasn't more surprised that an animal (Serpent) decided to go and talk to her! As we dig deeper, however, the answer might become clear. The Serpent, at least in the past, may have not been the same type of creature we picture today. It might not even have been an animal; but a human looking being. In fact, there is a great deal of ancient written evidence which suggests this Serpent was actually a Serpentine, or Serpent-like.

There were Malakym (angels) fashioned around this same time as the creation of Adam, to help Adam out with his daily garden chores. We get a hint of this in Scripture: And again, when He (אַיָּהּ (Yahuah) brings in the first begotten into the world, He said, And let all the Malakym (angels) of אַיָּהּ (Yahuah) worship. **Hebrews 1:6**

It seems there, at least, was some in his vicinity. According to ancient accounts, when some of these Malakym (angels) discovered how much preferential treatment אַיָּהּ (Yahuah) had given to the Man, these Malakym (angels) complained.

Psalms 8:4 What is Man, that you are mindful of him? and the Son of Man (וּמַיָּהּ (Yahusha), that you visit him? 5 For you have made him (Adam/Man) a little lower than the Malakym (angels), and has crowned him with esteem and honor. 6 You made him to have dominion of the works of your hands...

אַיָּהּ (Yahuah), however, would not put up with a lot of their dissension, and eventually would cause them to fall - losing their heavenly positions, as well as further being made submissive to Adam.

There was a huge Garden of which אַיָּהּ (Yahuah) desired Man to work in, and maintain. This, of course, was the Garden of Eden; and Adam was designated to be the "Manager" of it **Genesis 2:5, 7-8**. One ancient source, The Book of the Cave of Treasures, stated that, "in it (the Garden of Eden) dwelt the souls of the Righteous. The souls of Sinners dwelt in a deep place, outside Eden."

It has been said that at least (2) Two groups of Malakym (angels) might have been punished for this disobedience, and cast down to earth (with HaSatan possibly being among them).

Some of these fallen Malakym (angels) may have been designated to work outside of the Garden; some inside; But, regardless of their authority on the Earth, all of these fallen Malakym (angels) were still under the ultimate authority of one man: Adam.

HaSatan, as mentioned before, could have also been one of those who complained to אַיָּאֵל (Yahuah), and fell this same way. Unlike some of those other Malakym (angels), who had dropped to Earth and were able to take on a human-like form, HaSatan was purely a Spiritual Malak (angel). He did not fall in the same way. If he was to make any change on the Earth, he had to find a body to possess - to be able to act like a human being. And that's just what he did when he possessed Lilith.

According to a variety of ancient sources, HaSatan was one of the Malakym (angels) most adamant about wanting Adam out of this position of power; and wanted to convince other fellow Malakym (angels) to attempt an overthrow. The Serpent (Lilith) seduced Eve. Together, Samma'el (HaSatan) and the Serpent (Lilith) wanted to cause her to disobey that (1) One and only Command they had: not to eat of the fruit of the Tree of the Knowledge of Good and Evil: HaSatan told the Serpent (Lilith), "I hear that you are wiser (than all the other animals or people?)... for Adam gives food to all the animals, thus also to you. When then all the animals come to bow down before Adam... you also come to bow down. You were created equal to him...and you bow down before him! And why do you eat (food) inferior to Adam's and his spouse's and not the food of Paradise? But come and harken to me so that we may have Adam expelled from the wall of Paradise just as we are on the outside... Be a sheath for me and I will speak to the woman through your mouth a word by which we will trick them." **Book of Adam 16.3a-16.4**

HaSatan, then, was allowed to possess the Serpent (Lilith), to aid him in doing his bidding. If they collectively could make Adam and Eve (Chavah) Sin, they felt they could get out of their new, subservient positions!

HaSatan knew the Serpent (Lilith) was flesh and blood, and had thoughts and desires similar to a human being. There may have also been some curiosity about the Sexual experience inside of this Serpent's mind, as well. We know, according to Scripture, that Malakym (angels) can make themselves appear to be human. They can eat, sleep, and otherwise live like any other human being. They are no longer in the heavenly realm; why can't these fallen Malakym (angels) also contemplate this side of human existence? If this was the case, a good number of ancient sources tell us that HaSatan utilized these thoughts of the Serpent (Lilith) to his advantage.

The Serpent (Lilith) met Eve (Chavah). Through the Serpent, HaSatan whispered his lies to Eve; suggesting that she believe all of what he was saying. Even though she initially didn't want to eat the fruit, the words coming out of the Serpent's mouth were almost too much for her to negate. They, together, were very seductive.

Beyond these words; beyond trickery and charm, HaSatan and the Serpent (Lilith) may have had (1) One more "Ace up their sleeve." They may have had something else in store for this woman - to cement their seduction: Sexual seduction!

A good number of ancient written texts allude to this. As one ancient source stated: the Serpent (Lilith) was inflamed by Eve (Chavah) - which means she could have been made red or embarrassed throughout their Sexual conversation.

Scripture, as well states, that the Serpent (Lilith) beguiled Eve **Genesis 3:13**. The word "beguile" can also mean "wholly seduced." Did the serpent (Lilith) wholly seduce Eve (Chavah) to eat the forbidden fruit - first with words, then with actual, physical seduction?

Even though Scripture doesn't specifically state it, that doesn't mean it couldn't have occurred. If she was also seduced in this way, then naturally she may have been able to use these same techniques on Adam; which, according to many, is how it all went down!

Both, it seems, succumbed to temptation; whatever this "temptation" might have been. And they both would also eat of the fruit of that Tree of Knowledge - the (1) One Tree they were NOT permitted to do so. They ultimately disobeyed אֱלֹהִים (Yahuah); their World became defiled; and their fall had begun.

After this, Scripture says that Adam and Eve (Chavah) now felt ashamed, and took fig leaves to cover their private parts **Genesis 3:7**. Now why would they rush to cover their private parts? Was this, maybe, a reflection of something they did with them?

This whole idea of sexual seduction is not new. In fact, there is quite a bit of ancient evidence which supports this.

Everything had changed. HaSatan and the Serpent (Lilith) claimed victory. They swooped the entire authority of Adam out from under him. Adam and Eve (Chavah) had truly fallen apart from their Aluah (God) – Physically and Spiritually.

What about these affairs? Could the unthinkable also have happened? What if there was something resulting from this Sexual union between Eve and the Serpent? There are a variety of sources, even Scripture, that might point to an offspring coming from this Sexual exchange!

When אֱלֹהִים (Yahuah) punished Eve (Chavah) for her Sin, it's interesting to note how many of her punishments revolved around sexuality, childbirth, and Motherhood. Why? Could these be something directly reflected to the seduction they were engulfed in?