



*Deborah's Messianic Ministries*

*Teaching - Training - Worship Center*

*Proclaiming The Way of Messiah*

## **B'RESHEIT CHAPTER 3 SCRIPTURE REFERENCES -WORD STUDY SERPENT <sup>1</sup>**

### **INTRODUCTION:**

**READ: GENESIS 2:9, 15-17, ISAIAH 28, HIRSH COMMENTARY PAGE 10  
REGARDING GENESIS 3:1-5**

(Gen 3:1 TLV) **But the serpent** was shrewder than any animal of the field that Adonai Elohim made. So it said to the woman, “Did God really say, ‘You must not eat from all the trees of the garden’?”

(Gen 3:2 TLV) The woman said to the serpent, “Of the fruit of the trees, we may eat.

(Gen 3:3 TLV) But of the fruit of the tree which is in the middle of the garden, God said, ‘You must not eat of it and you must not touch it, or you will die.’”

(Gen 3:4 TLV) The serpent said to the woman, “You most assuredly won’t die!

(Gen 3:5 TLV) For God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.”

Choose today who you will serve...Joshua 24:14-15

***OPPINION: SATAN CHOOSE THE MOST APPEALING OF GODS  
CREATIONS TO POSSESS OR SPEAK THROUGH.***

### **PAGE 95 NOTES**

**V'hannachash: nachas – to conjure, learn by experience, enchantments,  
serpent, divine, brass**

Genesis 30:27 – “experience

(Gen 30:27 TLV) But Laban said to him, “If I’ve found favor in your eyes—I’ve

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<sup>1</sup> (STUDY NOTES FROM BRAD SCOTT, WHO IS WITH YESHUA STUDY ON GENESIS CHAPTERS 1-4)

[WILDBRANCH MINISTRY](#). HE WAS A GOOD FRIEND AND BROTHER IN MESSIAH.

looked for **good omens (divination)**, and Adonai has blessed me because of you.”

(2Ki 21:6 TLV) He also made his son pass through the fire, **practiced soothsaying and divination, and consulted mediums and spiritists**. He did much evil in Adonai’s eyes to provoke Him.

(Lev 19:26 TLV) “You are not to eat any meat with the blood still in it, nor are you to use **enchancements, or practice sorcery**.

(Deu 18:10 TLV) There must not be found among you anyone who makes his son or daughter pass through the fire, or a **fortune-teller, soothsayer, omen reader, or sorcerer**,

(Num 21:5 TLV) The people spoke against God and Moses: “Why have you brought us from Egypt to die in the wilderness, because there is no bread, no water, and our very spirits detest the despicable food?”

(Num 21:6 TLV) So Adonai sent poisonous serpents among the people, and they bit the people and many of the people of Israel died.

(Num 21:7 TLV) The people came to Moses and said, “We sinned when we spoke against Adonai and you! Pray to Adonai for us, that He may take away the snakes!” So Moses prayed for the people.

(Num 21:8 TLV) Adonai said to Moses, “Make yourself a fiery snake and put it on a pole. Whenever anyone who has been bitten will look at it, he will live.”

(Num 21:9 TLV) **So Moses made a bronze snake and put it on a pole, and it happened that whenever a snake bit anyone and he looked at the bronze snake, he lived.**

*Whoever then of the persons bitten by the poisonous serpents looked at the brazen serpent with faith in the promise of God, lived, i.e., recovered from the serpent's bite. The serpent was to be made of brass or copper, because the color of this metal, when the sun was shining upon it, was most like the appearance of the fiery serpents; and thus the symbol would be more like the thing itself.*

*God punishes sin, it is true, by sin; but He neither cures sin by sin, nor death by death. On the contrary, to conquer sin it was necessary that the Redeemer should be without sin; and to take away its power from death, it was requisite that Messiah, the Prince of life, who had life in Himself, should rise again from death and the grave (Joh 5:26; Joh 11:25; Act 3:15; 2Ti 1:10).Kiel and Delitzsch*

## Commentary

(Joh 3:14 TLV) Just as Moses lifted up the serpent in the desert, so the Son of Man must be lifted up,

(Isa 14:29 TLV) Do not rejoice, all you of Philistia, that the rod that struck you is broken. For from the serpent's root comes a viper and its fruit will be a flying serpent.

(Isa 27:1 TLV) In that day Adonai will punish Leviathan the fleeing serpent with His fierce, great, strong sword, Leviathan the twisted serpent! He will slay the dragon in the sea.

(Pro 23:30 TLV) Those who linger long over wine, who go looking for mixed wine.

(Pro 23:31 TLV) Do not gaze at wine when it is red, when it sparkles in the cup, when it glides down smoothly.

(Pro 23:32 TLV) In the end it bites like a serpent and stings like a viper.

(Pro 23:33 TLV) Your eyes will see strange things. Your heart will utter perverse things.

## PAGE 96 NOTES

### OPHIS (GK) Serpent G3789

ὄφις

**óphis; gen. ópheōs, masc. noun. A snake, serpent. The Gr. word drákōn** (G1404), dragon, was a huge serpent (Sept.: Job 26:13). **In the NT, standing symbolically for Satan** (2Co 11:3 in allusion to Gen 3:1; Rev 12:9, Rev 12:14-15). It refers to the serpent because it eyes its objects attentively (Mat 7:10; Mar 16:18; Luk 10:19; Luk 11:11; 1Co 10:9; Rev 9:19). Used for the brazen serpent (Joh 3:14). Used as the emblem of wisdom or cunning, e.g., in a good sense (Mat 10:16); in a bad sense of maliciousness (Mat 23:33).

(Mat 10:16 TLV) “Behold, I am sending you out as sheep in the midst of wolves, so be **wise as serpents** and innocent as doves.

(Mat 23:33 TLV) **O snakes**, you brood of **vipers!** How will you escape the condemnation of Gehenna?

(Rev 12:9 TLV) And the great dragon was thrown down—**the ancient serpent**, called the devil and satan, who deceives the whole world. He was thrown down to the earth, and his angels were thrown down with him.

(Rev 12:17 TLV) So the **dragon (Gk drakon)** became enraged at the woman and went off to make war with the rest of her offspring—those who keep the commandments of God and hold to the testimony of Yeshua.

(2Co 11:3 TLV) But I am afraid that somehow, as the **serpent** deceived Eve by his cunning, your minds might be led astray from a sincere and pure devotion and purity to the Messiah.

#### ARUM -Subtle**H6175**

עָרוּם

‘ārûm: **An adjective meaning crafty, shrewd, sensible.** This adjective can have either a positive or negative connotation. In a positive connotation, it is understood as being prudent. As such, a prudent individual takes no offense at an insult (Pro 12:16); does not flaunt his knowledge (Pro 12:23); takes careful thought of his ways (Pro 14:8); takes careful thought before action (Pro 14:15); is crowned with knowledge (Pro 14:18); and sees and avoids danger (Pro 22:3; Pro 27:12). **When the word has a negative meaning, it means being crafty (Job 5:12; Job 15:5). This word is used when the Bible describes the serpent in the Garden of Eden. The serpent was more subtle [crafty] than any beast of the field (Gen 3:1). This description is presented in stark contrast to the situation of Adam and Eve. They sought to be crafty like the serpent, but they only realized that they were ‘ēyrōm (H5903), meaning naked.**

(2Co 11:13 TLV) For such men are false emissaries, deceitful workers masquerading as Messiah’s emissaries.

(2Co 11:14 TLV) And no wonder, for even satan masquerades as an angel of light.

(Job 5:12 TLV) Who frustrates the plans of the crafty, so that their hands attain no success.

(Job 5:13 TLV) Who catches the clever in their craftiness, and thwarts the plan of the cunning.

(Pro 12:16 TLV) A fool shows his irritation immediately, but a prudent person overlooks an insult.

(Pro 12:17 TLV) A trustworthy witness tells what is right, but a false witness, **deceit**.

(Pro 14:8 TLV) The wisdom of the prudent is to consider his way, but the folly of fools **is deception**.

(Pro 22:3 TLV) A **crafty** person sees danger and hides, but the naïve keep going and suffer for it.

### **Phronimos (GK) G5429**

φρόνιμος

phrónimos; fem. phrónimē, neut. phrónimon, adj. from phronéō (G5426), to think, have a mindset. Prudent, sensible, practically wise in relationships with others (Mat 7:24; Mat 10:16; Mat 24:45; Mat 25:2, Mat 25:4, Mat 25:8-9; Luk 12:42; Luk 16:8; 1Co 10:15; Sept.: 1Ki 3:12; Pro 3:7; Pro 14:6; Pro 18:15; Isa 44:25). **In an evil sense, thinking oneself to be prudent or wise because of self-complacency** (Rom 11:25; Rom 12:16; used ironically in 1Co 4:10; 2Co 11:19; Sept.: Pro 3:7).

(Mat 10:16 TLV) “Behold, I am sending you out as sheep in the midst of wolves, so **be wise as serpents and innocent as doves**.

(Mat 7:24 AMPC+) So everyone who hears these words of Mine and acts upon them [*obeying them*] will be like a **N<sup>1</sup>sensible (prudent, practical, wise) man** who built his house upon the rock. (build according to the blueprints)

(Mat 25:2 AMPC+) **Five of them were foolish (thoughtless, without forethought) and five were wise (sensible, intelligent, and prudent).**

(Mat 25:3 AMPC+) For when the foolish took their lamps, they did not take any [*extra*] oil with them;

(Mat 25:4 AMPC+) But the wise took flasks of oil along with them [*also*] with their lamps.

(Mat 25:5 AMPC+) While the bridegroom lingered *and* was slow in coming, they all began nodding their heads, and they fell asleep.

(Mat 25:6 AMPC+) But at midnight there was a shout, Behold, the bridegroom! Go out to meet him!

(Mat 25:7 AMPC+) Then all those virgins got up and put their own lamps in order.

(Mat 25:8 AMPC+) And the foolish said to the wise, Give us some of your oil, for our lamps are going out.

(Mat 25:9 AMPC+) But the wise replied, There will not be enough for us and for you; go instead to the dealers and buy for yourselves.

(Pro 23:23 TLV) Acquire truth and do not sell it, acquire wisdom, instruction and understanding.

**“Oil” is Torah or Truth – His Word**

**Oil is synonymous with preparation.**

## **PAGE 99-100**

(Gen 3:2 TLV) The woman said to the serpent, “Of the fruit of the trees, we may eat.

(Gen 3:3 TLV) But of the fruit of the tree which is in the middle of the garden, God said, ‘You must not eat of it and **you must not touch it, or you will die.**’”

**Chavah has begun the progression of sin.**

(Jas 1:13 TLV) Let no one say when he is tempted, “I am being tempted by God”—for God cannot be tempted by evil, and He himself tempts no one.

(Jas 1:14 TLV) But each one is tempted when he is dragged away and enticed by his own desire.

(Jas 1:15 TLV) Then when desire has conceived, it gives birth to sin; and when sin is full grown, it brings forth death.

## DISOBEDIENCE! DIMINISHING OR ADDING TO HIS WORDS!

This will spread to all mankind like leprosy.

### H5061

נֶגַף

**nega'**: A masculine noun meaning a blemish, a mark, a stroke, a plague. This word comes from the verb **nāga'** (H5060), meaning to touch or to strike, and is best understood as a blemish that has been created by touching or striking. In the majority of instances, it described a blemish inflicted by leprosy or a skin disease that the priest was to discern (used over sixty times in Lev. 13-14). It also referred to a physical injury inflicted by another person (Deu 17:8; Deu 21:5; Isa 53:8); or by God Himself (Psa 89:32 [33]). When describing land or property, it is best translated plague (Gen 12:17; Exo 11:1; 1Ki 8:37).

At times, this word described a nonphysical blemish (1Ki 8:38; 2Ch 6:29; Pro 6:33).

(Gen 12:17 TLV) But Adonai struck Pharaoh and his household with great **plagues** because of Sarai, Abram's wife.

(Lev 5:1 TLV) “**If a soul sins**—after hearing a charge of an oath, and he is a witness whether he has seen or otherwise known—if he fails to report it, then he will bear his guilt.

(Lev 5:2 TLV) “**Or if a person touches any unclean thing**—whether it is the carcass of an unclean animal or the carcass of unclean livestock or the carcass of unclean creeping things, though it is hidden from him, still he is unclean and he will be guilty.

(Lev 5:3 TLV) “Or if he touches some human uncleanness, whatever his filth is by which he is unclean, though it is hidden from him, when he knows of it, then he will be guilty.

(Lev 5:4 TLV) “Or if a person swears rashly with his lips to do evil or to do good—about anything that one might utter rashly by an oath, though it is hidden from him, when he realizes it, then he will be guilty of one of these.

(Lev 5:5 TLV) “So it will be, when one becomes guilty of one of these things, he should confess about what he has sinned.

(Isa 53:4 TLV) Surely He has borne our griefs and carried our pains. Yet we esteemed **Him stricken**, struck by God, and afflicted.

(Isa 53:5 TLV) But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed.

(Isa 53:6 TLV) We all like sheep have gone astray. Each of us turned to his own way. So Adonai has laid on Him the iniquity of us all.

(Exo 12:22 TLV) You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning.

(Exo 12:23 TLV) **Adonai will pass through to strike down the Egyptians**, but when He sees the blood on the crossbeam and the two doorposts, Adonai will pass over that door, and **will not allow the destroyer to come into your houses to strike you down.**

(Gen 3:4 TLV) The serpent said to the woman, “You most assuredly won’t die!

(Gen 3:5 TLV) For God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.”

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**Lo’-mot t’mutun – Lit: “Not dying shall you die”**

**Reverse i.e. no physical death and no spiritual death, no separation from “Elohiym”**

**Yode’a – Yada – to know intimately. H3045**

The simple meaning, to know, is its most common translation out of the eight hundred or more uses. One of the primary uses means to know relationally and experientially: it refers to knowing or not knowing persons (Gen\_29:5; Exo\_1:8) personally or by reputation (Job\_19:13). The word also refers to knowing a person sexually (Gen\_4:1; Gen\_19:5; 1Ki\_1:4). It may even describe



knowing or not knowing God or foreign gods (Exo\_5:2; Deu\_11:28; Hos\_2:20 [22]; Hos\_8:2), but it especially signifies knowing what to do or think in general, especially with respect to God (Isa\_1:3; Isa\_56:10). One of its most important uses is depicting God's knowledge of people: The Lord knows their hearts entirely (Exo\_33:12; 2Sa\_7:20; Psa\_139:4; Jer\_17:9; Hos\_5:3); God knows the suffering of His people (Exo\_2:25), and He cares.

(Gen 4:1 TLV) Now the man had **relations** with Eve his wife and she became pregnant and gave birth to Cain. She said, "I produced a man with Adonai."

(Gen 22:12 NAS95) He said, "Do not stretch out your hand against the lad, and do nothing to him; for now **I know** that you fear God, since you have not withheld your son, your only son, from Me."

(Exo 1:8 NAS95) Now a new king arose over Egypt, who did not **know** Joseph.

(Psa 18:43 NAS95) You have delivered me from the contentions of the people; You have placed me as head of the nations; A people whom I have **not known** serve me.

(Psa 95:10 NAS95) "For forty years I loathed *that* generation, And said they are a people who err in their heart, And they **do not know My ways**."

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V'niph'q'chu – Pagach – see clearly, open wide, be wise

Eyes speak of understanding of Elohiym or otherwise.

## Opened H6491

נִפְחַח

pāqah: A verb meaning to open. It refers figuratively to one's eyes being opened to wisdom, understanding, reality (Gen\_3:5, Gen\_3:7); or to some physical object not noticed before (Gen\_21:19); or even of normally unseen spiritual forces (2Ki\_6:17, 2Ki\_6:20). Opening the eyes is a sign of life (2Ki\_4:35). To open one's eyes is an idiom meaning to pay attention, to be watchful, to notice what is going on (2Ki\_19:16; Dan\_9:18; Zec\_12:4); or to bring judgment on someone (Job\_14:3). It also is used to mean to be diligent,

industrious, not lazy (Pro 20:13). It is used in a proverb to indicate the shortness of life or the possession of riches (Job 27:19). God is able to heal the blind, open their eyes (Psa 146:8).

(Gen 21:19 TLV) Then God **opened her eyes** and she saw a well of water, and she went and filled the water skin, and gave the boy a drink.

(Zec 12:4 TLV) In that day”—it is a declaration of Adonai—“I will strike every horse with confusion and its rider with madness. I will **keep My eyes** on the house of Judah but will blind every horse of the peoples.

(Psa 146:8 TLV) Adonai **opens the eyes** of the blind. Adonai raises up those who are bowed down. Adonai loves the righteous.

(Pro 20:13 TLV) Do not love sleep, lest you become poor. Open your eyes, and you will be satisfied with food.

‘eyneykem – Ayin – eye, appear, presence, sight, well

## Eye H5869

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‘ayin, ַׁׁׂׂ

‘ēynayim: **A feminine noun meaning an eye, a spring, a fountain.** This Hebrew word is used to refer to either an aperture or a source. It is used to signify the physical organ of sight (Pro 20:12); **the providential oversight of the Lord** (Psa 33:18); and a water well (Gen 16:7; Exo 15:27). By extension, it refers to being in the presence of another (Jer 32:12); the visible surface of the earth (Num 22:5); the human face (1Ki 20:38; 2Ki 9:30); and the general appearance of something (1Sa 16:7; Eze 1:4). In a figurative sense, the eye was seen as the avenue of temptation (Job 31:7); the scope of personal judgment or opinion (Jdg 17:6); and the source of self-assessment (Pro 26:5).

(Gen 6:8 TLV) But Noah found favor in Adonai's eyes.

(Psa 19:8 TLV) The Torah of Adonai is perfect, restoring the soul. The testimony of Adonai is trustworthy, making the simple wise.

(Psa 19:9 TLV) The precepts of Adonai are right, giving joy to the heart. The mitzvot of Adonai are pure, **giving light to the eyes.**

(Psa 135:16 TLV) They have mouths, but cannot speak, **eyes, but cannot see;**

(Pro 16:2 TLV) All a man's ways are pure **in his own eyes**, but Adonai weighs the motives.

(Pro 21:2 TLV) All a man's ways seem right **in his own eyes**, but Adonai weighs the heart.

## PAGE 101

### Greek – Ophthalmos G3788

ὀφθαλμός

ophthalmós; gen. ophthalmoú, masc. noun from óptomai or optánomai (G3700), to gaze. Eye.

**(I)** An eye; pl. ophthalmoí, eyes.

**(A)** Generally (Mat\_5:29, Mat\_5:38; Mar\_8:25; Luk\_24:16; Act\_9:18; 1Co\_12:16; 1Co\_15:52; Rev\_3:18; Sept.: Gen\_29:17; Gen\_48:10).

**(B)** In phrases, ophthalmós haploús (haploús [G573], single, without folds), meaning a sound eye, as contrasted to ophthalmós ponērós (ponērós [G4190], evil), **an unsound, evil or diseased eye** (Mat\_6:22-23).

With anoígō (G455), to open, to open the eyes (Act\_9:8, Act\_9:40), means either one's own eyes or those of another, i.e., to cause to see, to restore sight (Mat\_9:30; Mat\_20:33; Joh\_9:10, Joh\_9:14, Joh\_9:17, Joh\_9:21, Joh\_9:26,

Joh 9:30, Joh 9:32; Joh 10:21; Joh 11:37; Sept.: Isa 35:5; Isa 37:23; Isa 42:7); **metaphorically, it means to open the eyes of the mind, i.e., cause to perceive and understand** (Act 26:18). With dianoígō (G1272), **to open wide the eyes, means to cause to see what was not seen before** (Luk 24:31; Sept.: 2Ki 6:17); with exorússō (G1846), to dig out, denotes entire devotedness (Gal 4:15; Sept.: 1Sa 11:2); with epaírō (G1869), to raise up, to lift up the eyes, means to look upon (Mat 17:8; Luk 6:20; Luk 16:23; Luk 18:13; Joh 4:35; Joh 6:5; Joh 17:1; Sept.: Gen 13:10; Eze 18:6); with kamnúō (G2576), **to shut down, to close the eyes so as not to see** (Mat 13:15; Act 28:27, quoted from Isa 6:10). In 1Pe 3:12, "The eyes of the Lord are over the righteous" means the eyes of the Lord are directed upon the righteous implying affection, quoted from Psa 34:15. In 2Pe 2:14 "eyes full of adultery" indicates one who looks at others with adulterous desire. Heb 4:13, "naked and open in his eyes" (a.t.), means uncovered, manifest. See also Sept.: Job 27:19.

(C) The eye as the organ of seeing is used for the person who sees (Mat 13:16; Luk 2:30; Luk 10:23; Rev 1:7; Sept.: Deu 3:21; Isa 30:20). **Further, as affections of mind are manifested through the eyes, hence that which strictly belongs only to the person (e.g., affection) is attributed to the eyes, e.g., envy** (Mat 20:15; Mar 7:22, "an evil eye" refers to an envious one).

**(II) Metaphorically the eye of the mind or the eye of the heart is the power of perceiving and understanding** (Eph 1:18 [TR]) Elsewhere it is used in an absolute sense (Luk 19:42; Joh 12:40; Act 26:18; Rom 11:8, Rom 11:10). The expression "in your eyes" means in your judgment (Mat 21:42; Mar 12:11; Sept.:

(Mat 6:22 TLV) “**The eye** is the lamp of the body. Therefore if **your eye is good**, your whole body will be full of light.

(Mat 6:23 TLV) But **if your eye is bad**, your body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

(Mat 13:15 TLV) For the heart of this people has become dull, their ears can barely hear, and **they have shut their eyes**. Otherwise they might see with their eyes, hear with their ears, and understand with their hearts. Then they would turn

back, and I would heal them.’

(1Jn 2:15 TLV) Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

(1Jn 2:16 TLV) For everything in the world—the desire of the flesh, **the desire of the eyes**, and the boasting of life—is not from the Father but from the world.

(1Jn 2:17 TLV) The world is passing away along with its desire, but the one who does the will of God abides forever.

(Eph 1:18 TLV) I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what is the richness of His glorious inheritance in the kedoshim,

(Rev 3:18 TLV) I advise you to buy from Me gold refined by fire so that you may be rich, and white clothes so that you may dress yourself and so the shame of your nakedness will not be revealed, and eye salve **to anoint your eyes so that you may see.**