

The Bitter Water Codes

The Mystical Encoded Message
in the Text of Numbers Chapter Five
Concerning the Bitter Water Trial of the Adulterous Wife

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9.2 The Case for Lilith

Of all the ancient Jewish myths, the story of Lilith is undoubtedly the most fascinating. According to her legend Lilith was the first wife of Adam. But she was a failed mate who rebelled against her husband and fled from the garden to become the mother of demons. Her legend has influenced more modern monster mythologies than any other Jewish myth. Her tale was not only the original source material for medieval beliefs in succubae and night-hags, but as the mother of estries she also lies at the root of modern vampire lore. Her creation story also fueled ancient Jewish notions about Golems, and has thus helped inspired the modern version of this myth, Frankenstein. Although Lilith is not widely known amongst those normally considered well versed in scripture, given the validity of her legend, her prominence in the Bible more than matches her prominence in modern monster mythologies.. As we shall see, Lilith is the first Sotah, the archetype of the adulterous wife who turned aside from her husband and who was subjected to the supernatural bitter water trial. She is the Serpent who caused Adam and Eve to fall. She and her seed are the chess pieces of Lucifer's struggle against God and man. Her firstborn, Azazel, is the infamous seed of the Serpent. He is locked in epic battle with the promised seed of Eve. Due to his exalted position Azazel plays a prominent role in Israel's Yom Kippur ceremony. He is the recipient of the sacrificial scapegoat, or literally, the goat "to Azazel". There are intriguing evidences that in her quest to conceive Azazel Lilith was responsible for bringing upon the earth the race of *Nephilim*, the giant offspring of angels and women, and as such she was the ultimate cause for Noah's flood.

According to commonly known versions of her legend, Lilith was created by God from the soil of the earth at the same time as Adam. She was intended as Adam's mate, but Lilith was rebellious against her husband. She quarreled continuously with Adam and refused to sexually submit to him from an inferior position below. At her rebellion's culmination she unleashed her long hair and shouted the ineffable name of God. She thereby supernaturally sprouted wings and took flight from the garden. After her departure Adam became lonely and sought to recover his errant wife. At his behest Jehovah sent three angels to return her. They found Lilith in the midst of the Red Sea. But she refused to return with them. She chose instead to become the mother of demons. She did this not only by mating with demons, but by also stealing semen from men at night while they slept. Because of Lilith's refusal, the angels cursed her that every day 100 of her demon seed would die, and for Adam God created Eve as a replacement for his rebellious mate. In revenge Lilith resolved that she would visit Eve's children in childbirth and kill those whom she found were not protected by the names of the three angels.

As we shall see, there are deeper mysteries to Lilith's legend that may be derived from a careful study of the Biblical text. These details confirm tenets held by the Zohar of Kabalah concerning Lilith. The Zohar is perhaps the most important book on Lilith outside of the Bible. The Zohar explains Lilith's rebellious nature. It states that after God had formed Adam's and Lilith's bodies from the earth, Lilith became animated by the defective light of Lucifer, whereas Adam became animated by the holy spark of God's perfect light. From Genesis it is apparent that Lucifer's defective light entered Lilith through a defiling mist which erupted from the ground and watered her body. This preempted God's spirit in animating her. Therefore Lilith is said to be created from filth and sediment, whereas Adam is said to be created from dry dust, as he was untouched by the defiling mist. He was animated by God's perfect light that entered him with the breath of God's holy spirit filled his nostrils.

According to the Zohar and numerous Biblical evidences, Lilith later returned to the garden under the title of the Serpent. Genesis reveals that the Serpent Lilith deceived Eve into eating of the forbidden tree and thereby caused her and Adam to fall. Because of this God cursed the Serpent Lilith and her seed. He declared that a doomed rivalry would exist between Lilith and Eve and between their seed. Lilith would bruise the heel of Eve's seed, but Eve's seed would crush the head of Lilith. Lilith being identified as the Serpent also links her to Leviathan, which Job 26 and Isa 27 describe as a winged serpent fleeing before God. Leviathan is commonly held to refer to the Serpent of Eden, and thus Lilith. From a study of Leviathan we learn again that Lucifer is intimately fused with Lilith, and that Lilith was created in the same fashion as Adam. She was a golem fashioned from the dust of the earth and animated by Lucifer's defective light.

Lilith's legend is ancient and precedes Judaism. Her first mention is found in a Sumerian king list which dates from about 2400 BCE.¹ That list states that the father of the great hero Gilgamesh was a Lillu demon. The first substantial written record of Lilith comes in the epic **Gilgamesh and the Huluppu Tree** (circa 2000 BCE). In

¹ **The Hebrew Goddess**, Raphael Patai, p.221.

that epic the demoness Lilith and a snake haunt a great tree situated in a holy garden of the gods. As we shall see later, this tale has strong parallels with Genesis' story of the garden of Eden and tree of knowledge of good and evil.

Lilith appears by name only once in the Bible. This comes in Isaiah 34, which describes her as a bird like demon who dwells in an utterly desolate land once at the ocean's floor. She is intimately fused with a snake, and she is a killer of younglings. There is also a reference to Lilith in Proverbs 30 under the title of Alukah. Proverbs' heavily mystic passages speak of two types of barren women given over to the power of Alukah. Alukah serves as a source of cursing and death to one barren woman and the catalyst in granting a promised seed to the other. As we shall see, Alukah has strong parallels to the cursing agent in the bitter water trial of the Sotah. According to the Zohar this agent is the spirit of Lilith. In the Middle Ages legends became prevalent that Alukah was the mother of estries – female bird-like winged monsters whom were said to devour children and drink their blood. Esteries are the earliest known incarnations of the modern vampire legend, and their similarity to Lilith are obvious.

Lilith makes a handful of appearances in the Talmud (circa 400 CE). Her mentions are painfully brief, as the writers assume she is known entity to the reader. One Talmudic writer warns that she comes in secret at night to men in their sleep, much like a succubus or night hag, to steal semen from them. Another writer holds that she stole semen from Adam in such a manner, and with this she inseminated her first seed.

Lilith's legend struck a cord in medieval Christian circles. Michelangelo depicted Lilith as the Serpent in his famous paintings on the ceiling of the Sistine Chapel, and she is likewise depicted as the tempting Serpent in a carving on the Notre Dame cathedral in France. Lilith appears in many other artworks of the era as the Serpent.



Lilith Tempting Adam and Eve
"The Fall of Man and the Expulsion From Paradise"
Michelangelo - Sistine Chapel Vatican



*Lilith Tempting Adam and Eve
Notre Dame Cathedral*

9.2.1 The Case for Lilith in the Bible

Most people acquainted with the Bible consider Lilith's legend as merely a colorful and interesting fictional myth with no Biblical basis. This is certainly an understandable position, as the legend's version of early events in the garden appear completely incongruous with the plain written record of Genesis as it is commonly known. Yet, if there is such scant evidence for Lilith, how could the rabbis of the Talmud and Zohar teach her existence? These writers are the most learned and sophisticated Jewish scholars over the last two thousand years. On what basis did these most sage experts adopt ideas that appear in conflict with the plain Biblical record? As we shall see, the plain Biblical record is perhaps not so plain after all. There are actually numerous textual evidences in Genesis supporting most of Lilith's legend. This evidence lies in the literal Hebrew of the account and the logical deductions that may be therefore derived by applying the literal wording. This Genesis evidence supports all the essential facets of Lilith's legend, such as why she is said to be created from mud and muck, and not dust like Adam. It also identifies her as the Serpent. The analysis by which this evidence will be developed here is probably much the same means by which the ancient rabbis originally concluded details of her legend. Based solely on Biblical evidence, this analysis makes a strong case for Lilith. And the details of her history and nature surmised from the analysis is remarkably in sync which her most ancient legends, both Jewish and non-Jewish.

The public domain is sorely missing a rigorous case arguing the notion of Lilith's existence in Genesis. I have found that a coherent collection of Biblical arguments has been heretofore non existent. In fact, the only argument usually put forward - that Genesis speaks of two creation accounts of a man and woman - is almost always presented in an outrageously flawed manner. The faulty argument generally follows the notion that none of the creation events described in Ge 2 are a recap or retelling of creation events that happened in Ge 1. Thus, when Ge 1:26-29 speaks of the creation of a man and woman and Ge 2:18-22 then speaks of the creation of Eve, the two passages must refer to different events. This simplistic argument is based on outrageously faulty logic. If all of Ge 2 was read as documenting new events not specified in Ge 1, then Ge 2:7 would imply there are also two Adams! Furthermore, there would be two whole planets, each with its own ocean and biosphere! We must recognize that parts of Genesis 2 do recap Genesis 1, and that the Lilith argument must be put forth with more care and much more rigor.

Critics of the Lilith legend could argue that if the Lilith legend was true, then why is her existence in Genesis so tenuously recorded that simply misinterpreting a few verses makes her seemingly disappear from the account. It is true that Genesis' early accounts of Lilith seem to have been written so as to purposely obscure her role. This

is apparently done for unknown mystical reasons. However, in Genesis' later text Lilith does play a very overt and prominent role as the Serpent of Eden. The Serpent is second in prominence only to Adam himself in the early chapters of Genesis.² We shall see that there is strong textual evidence in Genesis that the Serpent can be safely identified as Lilith. Perhaps the most indisputable evidence is the parallels between God's curses upon the Serpent and upon Eve. Part of the Serpent's curse is that it and its seed would be locked in enmity with Eve and her seed, and that although the Serpent would wound Eve's seed, Eve's seed would crush the head of the Serpent. This curse clearly establishes that the Serpent plays the role of a rival to Eve. Thus the Serpent is implied to be a woman. This notion is strongly reinforced by the parallelism between the curses of the Serpent and Eve to the bitter water trial. The Serpent, in the role of the defiled Sotah, eats dust and is cursed in her belly, and she shall be slain by the innocent seed. Eve, as the innocent woman in trial, shall endure pain in childbirth, but shall be saved by her seed. There is also evidence that the Hebrew for "serpent", *nachash*, cannot indicate a snake, but rather implies the serpent was a human inhabited by demonic spirits. Job 26:13 and Isa 27:1 identify the Serpent (under the title of Leviathan) as fleeing upon wings. This is certainly suggestive of the Lilith legend. Furthermore, Job 26:13 implies that the Serpent was created in a manner similar to Adam, that it was fashioned and formed from the dust of the earth into a golem like Adam. This also supports the Serpent's identity as Lilith.

To put forth a coherent argument supporting Lilith's existence based on Genesis, I have collected together 18 Biblical evidences I have discovered that support her case. Although each piece of evidence considered individually makes an inconclusive argument, when they are weighed together as a whole, they form a cogent and hefty case for such a conclusion. The first eight support the notion of a woman created before Eve whom was in rivalry with Adam. The next seven support the notion that this first created woman was the Serpent. The final two establish that there was a demoness named Lilith who matched all of Lilith's legend's critical features and that this demoness was linked to the curses of the bitter water trial. Not all facets of the Lilith legend are supported by the collected evidences, but most are. Many of the remaining unsupported elements of the legend are easily assumed extrapolations of events that must have taken place. The evidences are briefly discussed below. They will be covered in more detail in following sections.

1. There are creation accounts of two women in Genesis. The first woman is made from dust at the same time as Adam. The second is created later from Adam's side. The creation account of the second woman, Eve, comes in Ge 2:21-25. Those passages clearly indicate Eve was created from Adam's side. The first woman's creation is told three times, once in Ge 1:26-29, again in Ge 2:4-8, and briefly recapped in Ge 5:1-2. All 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 second account appears to show this woman missing, there are numerous evidences in the literal Hebrew that a woman named Adamah was created with Adam at this time, and that her body was watered by a mist.
2. A careful reading of the literal Hebrew in the detailed creation account of Adam in Ge 2:4-8, reveals that woman was created at the same time. The passages state they are documenting the creation of "the generations of the heavens and of the earth". This odd phraseology refers to 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 God's animating breath from heaven. Lilith's generations would be that of the heavens, taking after the likeness of the fallen Watchers and Lucifer's animating waters erupting from the earth. These waters came from a mist breaking up through the ground during Adam's creation (Ge 2:6).
3. In the first and third creation accounts of a man and woman in Ge 1:26-29 and Ge 5:1-2, the passages clearly states that when the male and female were created, only the male was created in God's image. The female not being created in God's image is consistent with Lilith. She was created by God, but not in His image, for a demonic mist arouse from the ground and animated her in it's image instead (Ge 2:6). Note that Eve would bear God's image, for she was taken out of Adam's side.

² This prominence is demonstrated in several ways. The Serpent is the first speaking character other than Adam (Ge 3:1). The Serpent also has a more dominate role than Eve based on the number of words each speaks and the number of words spoken to each. The Serpent speaks 26 Hebrew words compared to Eve's 22. The Serpent also receives more attention from God. The curses God heaps upon the Serpent consist of 33 Hebrew words. The curses God inflicts upon Eve takes a mere 13 words.

4. Conflicting commands of God to the two women of the creation accounts above further indicate they must be different individuals. Ge 1:26-29 states that after the first woman and Adam were created, God gave freedom to both to eat the fruit of every tree. All trees were allowed. However, Eve could have never received permission to eat of every tree. This is because after Adam was moved to the Garden but before Eve was created in Ge 2:18-25, God warns Adam that he may no longer eat of every tree. God warns that he could not eat of the tree of knowledge and that he must “guard” the garden (Ge 2:15-17). Thus the prohibition against eating all trees is already in place before Eve’s creation. She cannot be the woman referenced in Ge 1:26-29 whom God grants permission to eat of all trees. Note the rescinding of God’s allowance for Adam to eat of every tree and his commandment to “guard” the garden, imply that some significant event transpired which warranted these actions. The Lilith legend supplies a candidate event, her rebellion.
5. In Ge 5:2 God 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 first mate. It also implies that the name of Adam’s first female would be Adamah, as the feminine form of *Adam* comes is *adamah*, which means “ground” and is the root from which the name Adam is derived. This supports the word-play in Ge 2:6 which states that the face of the *Adamah* (i.e. Lilith) was watered by the mist. This is consistent with the legend of Lilith’s creation from muck and mud.
6. Lilith explains why God rescinded permission to eat of every tree, why the tree of knowledge came to exist, and why Adam had to guard the garden.
7. Lilith explains Adam’s lonely state in Ge 2:18. As the literal Hebrew of Ge 2:18 confirms, God 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’s creation after Adam’s unsuccessful search among the beasts of the field (which includes Lilith) for a mate.
8. In Ge 2:18 the literal Hebrew states that Eve 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 existed. It even implies that Eve was made as a replacement for this first woman. This is all consistent with Lilith.
9. After Eve’s creation in Ge 2:23, Adam awakes and exclaims upon seeing her, “This time is this!” The Hebrew term for “this time”, *hapa’am*, is used when an event repeats and the subsequent event is being compared to the 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 standing before him. Adam’s use of this word implies that he is comparing Eve’s creation to a previous creation, namely 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.
10. The Serpent was not a snake, but rather the most cunning mammal. This is consistent with the serpent being Lilith. Ge 3:1 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 spirit and image of God, but rather that of her father Lucifer. And with the mind of man and animating spirit of Lucifer, she is certainly the most cunning.
11. The Hebrew noun translated “Serpent”, *nachash*, is strongly suggestive of a human speaking through an indwelling demonic 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 demonic spirit. These inhabited soothsayers were predominately women. The only creature recorded in the Bible as experiencing *nechash* divination is man. In the Bible 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.
12. Lilith best explains Leviathan, which is the most famous *nachash* Serpent of the Bible. Leviathan is commonly recognized as Lucifer in the form of the Serpent of the garden. Leviathan is described In

Job 26:13 and Isa 27:1 as a winged Serpent fleeing from before God and dwelling in the seas. This matches Lilith's legend of fleeing on wing from the garden and her subsequent oceanic abode. 1 Enoch confirms that Leviathan dwells in the seas, and adds that Leviathan is female. This again matches Lilith. Psalm 74:14 speaks of God crushing the heads of Leviathan. This matches God's curse on the Serpent in Genesis that Eve's seed in the form of Messiah would crush the head of the Serpent.

13. Job 26:13 implies the Serpent Leviathan's creation was analogous to that of Adam – that it was fashioned by God through twisting and manipulating of earth into a golem. 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 first woman, Lilith, created from dust of the earth.
14. 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 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 (Lucifer) rode the Serpent and used these its abilities to his advantage.
15. Job 26:13 and Isa 27:1 speak of a continual and eternal connection between Lucifer and the Serpent Leviathan. This is best explained by the Serpent being fathered of Lucifer and animated in his likeness, because the Serpent's habitation or possession by Lucifer would be a temporary and reversible condition. A continual and eternal connection between Lucifer 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. Lucifer became the animating father spirit of the Serpent Lilith when his mist broke through from the depths of the earth and watered the ground of her creation. Lucifer became her fathering spirit just as God had become Adam's fathering spirit, and Lucifer's spirit could no more be separated from Lilith than could God's spirit be separated from Adam.
16. The strong parallels between God's curses laid out against Eve and the Serpent in Ge 3:15 imply that the Serpent, like Eve, was a woman and a would-be mother. Both were said to be the source of two rival seeds. The Serpent's seed would bruise the heel of Eve's seed, but Eve's seed would crush the head of the Serpent.
17. The curses handed out to the Serpent and to Eve in Ge 3:14-16 are the same as those of the bitter water trial for the wayward adulterous wife in Nu 5:10-31. The Serpent's curses match those of the adulterous wife, and Eve's curse in childbirth matches that experienced by the innocent woman of the trial. The Serpent, in the role of the defiled Sotah, eats dust and is cursed in her belly, and she shall be slain by the promised seed of the innocent woman. Eve, as the innocent woman in trial, shall temporarily endure the curse of pain in childbirth, but she shall be saved by her seed. This strong parallelism further solidifies the identification of the Serpent as an adulterous female whom has gone astray from under her husband, Adam.
18. Isa 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 two are considered one being. She dwells in the midst of the sea and shares her abode with certain angels cast out of heaven. In a day of cursing and judgment, the waters of her abode wither 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 spirit of Lilith is associated.
19. In Proverbs 30 a demoness titled Alukah is described as having a mystical power like that of the bitter water cursing agent in a Sotah trial, which is the spirit of Lilith. When two type of barren women are given over to the power of Alukah's curse, two difference outcomes are possible. For the woman who survives the ordeal, Alukah's curses somehow grant her a promised seed, but to the other barren woman of the trial, Alukah brings the curses of death. In Rabbinic tradition Alukah's rich and detailed mythos matches enumerable aspects of Lilith. Alukah was the mother of alukah, which are female vampires called estries. Common attributes between alukah and the spirit of Lilith includes: 1) both

had winged flight and a birdlike appearance, 2) both engaged in the murder of children, 3) both of their powers were activated by unleashing their hair, 4) both of their cursed powers could be revitalized by deceitful eating, 5) both were constrained by an oath, 6) saying “amen” concerning either women was dangerous, 7) the death or banishment of both was effectively brought about by filling her mouth with earth.

9.2.1.1 The Creation Accounts of Two Women In Genesis

The first argument for Lilith that we shall tackle is the notion that Genesis’ account of Eve’s creation is not consistent with its other creation accounts of a woman companion for Adam, and that the inconsistency is resolved by concluding there must be two different women. This argument must be put forth with great care, for this is the only argument usually proffered by proponents of the Lilith legend, and unfortunately, it is almost always presented in an outrageously faulted manner. There are four separate accounts in Genesis that speak of the creation of Adam and/or a woman. The KJV rendition of each is listed below. I hold that the first three discuss the simultaneous creation of Adam and Lilith, while the last obviously discusses the later creation of Eve.

The first creation account comes in Ge 1:26-29. There God creates both a male and female, and the male bears God’s image. God then blesses the two and tells them they may eat of any tree. The brevity of the account certainly makes it appear as though God created both the male and female at the same time. The fact that God blessed them both at the same time also bolsters this conclusion. It does not seem appropriate that God wait to bless Adam until Eve was created. Critics of Lilith assert that this seeming reference to a co-created woman is merely an artifact of a very abbreviated account of Adam and Eve’s separate creations. It is difficult to totally refute their view based just on these casual observations. Some ancient rabbis acknowledge the conflicts of the passages and attempt to address the problem with assorted and odd arguments. To explain both a male and female being created together, surprisingly it is rather widely held that Adam was originally created androgynous (i.e. with both male and female organs) or, like the Zohar states, that Eve was somehow attached to his side. At least with the Lilith legend no such outrageous scenarios are required. The best refutation of Lilith is probably just to say the implied co-creation of a male and female are the artifact of compressing their creation stories into a very brief summary

Ge 1:26-29 KJV (First telling of Adam’s and Lilith’s creation)

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

The second creation account comes in Ge 2:4-8. It speaks of the generations of the heavens and earth and why certain plants did not exist in the earth before this point. It then speaks of a mist breaking forth from the earth and watering the ground, and God’s creation of Adam from the dust of the ground. In this most detail account of Adam’s creation, the simultaneous creation of a woman is not apparent. Because of this omission, this account is rightfully taken by critics of Lilith as serious evidence against her legend. However, as we shall see, there is much in these passages that is not apparent in a casual reading of the KJV.

Ge 2:4-8 KJV (Second re-telling of Adam’s and Lilith’s creation)

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

The third creation account comes in Ge 5:2. Like the first account, it states that God created man in his own image. It states that God created both a male and female, blessed them, and rather curiously called their name Adam in the day they were created. The brevity of this creation account, like the first, again suggests that both the woman and man were created at the same time. The common name of Adam for the male and female again invokes a common creation. It is apparently another reason why some ancient rabbis attempt suggest that Adam

was originally created androgynous or that Eve was somehow attached to his side. The passage concludes by stating the male and female were created in the same day, again suggesting a co-creation. Critics would once again argue that apparent co-creation of a man and woman at the same time is again just an artifact of an extremely succinct recap of Adam and Eve's separate creations. They would account for the phrase "in the day they were created" with two explanations. The first is that Eve was actually created on the same day as Adam. This is difficult to accept, given all the events which transpired between the creation of the two. The second and more effective argument is that the word for "day" here, *yom*, is used generically to mean a certain span of time. This is certainly an accepted meaning for *yom*., but such a usage for it here seems out of place. When *yom* is used to specify a generic span of time, it usually denotes an era of time marked by some significant event. For example, the "day of the Lord" might actually refer to an era of judgment that spans over many years. There is no such era apparent in Ge 5:2.

Ge 5:1-2 KJV (A third recap of Adam's and Lilith's creation)

- 1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

The fourth and final creation account comes in Ge 2:16-24. It clearly speaks of Eve's creation from Adam's rib some time after God's warning to Adam not to eat of the tree of knowledge.

Ge 2:15-24 KJV (Telling of Eve's creation as a replacement)

- 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.
19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

In summary, a cursory reading of the first and third creation accounts seemingly contradict the fourth creation story concerning Eve. The succinctness of their accounts along with some of the wording they employ suggests that Adam and a woman were created at the same time. However, there are plausible explanations for the apparent contradictions. A serious problem with the notion that Lilith explains these discrepancies lies in the second creation account of Ge 2:4-8. There Adam appears to be created alone, in conflict with the Lilith legend.

9.2.1.2 Generations of the Heavens and of the Earth

The most important passages to tackle in arguing Lilith's existence in Genesis are those concerning the second creation account of Adam in Ge 2:4-7. As we have seen, a cursory reading of those passages suggests that Adam was created alone in a rather uneventful sequence of actions. However, quite the opposite is true. The passages are trying to relate momentous events. They are announcing the simultaneous beginnings of two rival generations of humans. One generation is rooted in "the man" (i.e. Adam). The other is rooted in "the woman" (i.e. Lilith). The man's generation would be deemed that of the earth, for the beginnings of his generation were complete upon the earth with his creation. The man's generations were after the likeness of God, for he was animated by the holy breath of God with filled his nostrils. The woman's generation would be deemed that of the heavens, for the beginnings of her generation were rooted in angels which descended from heaven to mate with her. The woman's generations were in the likeness of Lucifer, for she was animated by his spirit which erupted up from the earth in a mist and watered her face.

The passages of Ge 2:4-7 are a bit difficult to fully comprehend because of the Hebrew construct employed to arrange the verses and because of some of their symbolic imagery. Verse 4 opens the account with a very odd pronouncement. It states that, "These are the generations of the heavens and the earth in their creation." To state that the heavens and the earth have "generations" is very unusual. The Hebrew word used for generations

is *towledot*. It might be best translated as “begettings” or “those begotten”.³ In the Bible *Towledot* always refers to the begetted children (i.e. generations) of a person. In all its usages, the fathering entity doing the begetting immediately follows after the word. In Ge 2:4 “the heavens” and “the earth” are listed immediately after *towledot*. Thus the verse speaks of the begettings of two generations, whose fathering entities are “the heavens” and “the earth”. Obviously, the heavens and the earth are non-living entities incapable of fathering life. The terms refer to the places where the fathering spirits reside. Note that the opening verse is very clear that the following passages will concern the two generations “in their creation”. Thus it announces that the following passages will discuss the origins or genesis of the two generations.

Unfortunately, to most laypersons the next verses appear to be a mishmash of odd statements. A proper understanding always begins with a good literal interpretation of the Hebrew. My best literal translation of the passages is below. The word-by-word break down is given in **Error! Reference source not found.**

In the translation below I attempt to maintain an important distinction made in the literal Hebrew. I am very careful to distinguish between the proper name *Adam* and the term *ha'adam*, which is literally “the *adam*” and is commonly translated as “the man” in English. I do this because the Bible uses each term for distinct purposes. The name *Adam* refers to dual male and female creature, whereas the term *ha'adam* (the man) refers solely to the masculine side of Adam. This is based on Ge 5:2, which states when God created the male and female, together he called their name “Adam”. Thus “Adam” was a name for a dual creature consisting of both a male and female. When Genesis wants to specifically address the male half of Adam, it uses the term *ha'adam* (“the man”). This is demonstrated in that the first 22 times Genesis refers to the created male, it uses the term *ha'adam* (the man). With the physical creation of the male, the name “Adam” disappears from Genesis until late in Genesis 4. The mystery of this is discussed later. For now let's focus on the fact that if a woman were created from the earth at the same time as *ha'adam* (the man), then we would expect Genesis to refer to her as *ha'adamah* (the woman). This is because *ha'adamah* is the feminine form of *ha'adam*. Thus any Genesis reference to *ha'adamah* in the creation account should be considered a candidate reference to Lilith, the female half of the Adam duo. For that reason I leave the appearances of *ha'adamah* in verses 5, 6, and 7 below partially untranslated as “the *adamah*”. The KJV translates *ha'adamah* as “the ground” in these three cases, as *adamah* (אֲדָמָה - Strong's 127) means ‘ground’ in the Hebrew. As we shall see, an analysis of the passages strongly indicate that the verse 6 appearance must be understood as “the woman”. I also hold that the other two appearances should be understood as “the woman”.

Ge 2:4-7 (My Literal)

4 These *are* the begettings of the heavens and of the earth in their creation; In the day that Jehovah God had made earth and heavens.

5 And all bushes of the field are before they came to be in the earth and all herbs of the field are before they sprouted, because Jehovah God not has caused it to rain upon the earth, and Adam is not for serving the *adamah*.

6 And there rose up a mist from the earth, and watered the whole face of the *adamah*.

7 And Jehovah God formed the man of dust from the *adamah*, and breathed into his nostrils the breath of life; and the man became a living soul.

³ *Towledot* (תולדות) is the plural of *towledah* (תולדה - Strong's 8435). *Towledah* comes from root verb *yalad* (ילד - Strong's 3205), which means ‘to beget’, ‘bring forth, or ‘born’. *Yalad* is a very common verb, appearing almost 500 times in the Tanach, and it almost always means the “begetting” of children by men.

אלהים God	יהוה Jehovah	עשות had made	ב:יום In day	ב:הבראם in their creation	ו:ה:ארץ and the earth	ה:שמים of the heavens	תולדות are begettings	אלה 4 These
ו:כל and all	ב:ארץ in the earth	יהיה came to be	טרם are before	ה:שדה of the field	שיח bushes	ו:כל 5 And all	ו:שמים and heavens	ארץ earth
אלהים God	יהוה Jehovah	המטיר has caused to rain	לא not	כי because	יצמח they sprouted	טרם are before	ה:שדה of the field	עשב herbs
ו:אר 6 And a mist	ה:אדמה the adamah.	את for serving	ל:עבד is not	אין and Adam	ו:אדם the earth	ה:ארץ the earth	על upon	
ה:אדמה of the adamah	פני face	את-כל the whole	ו:השקה and watered	ה:ארץ the earth	מן from	יעלה rose up		
ה:אדמה the adamah	מן from	עפר of dust	ה:אדם the man	את God	אלהים Jehovah	יהוה Jehovah	ו:ייצר 7 And formed	
חיה living	ל:נפש for a soul	ה:אדם the man	ו:יהי and became	חיים of life	נשמת breath	ב:אפי:ו in his nostrils	ו:יפח and breathed	

Table 9.2.1-1: A Literal Translation of Ge 2:4-6

The key to understanding the verses is realizing they are constructed with a series of sentence doublets in the Hebrew. A series of sentence doublets consist of two parallel yet separate accounts interweaved in a single set of passages. For example, a Hebrew sentence may start off by stating two facts 1A and 1B. The second sentence states that 2A and 2B happen. The third sentence states the reasons are 3A and 3B. A final sentence states 4A and 4B occur. The doublet construct is based on the fact that 1A maps to 2A maps to 3A maps to 4A. These mapped elements forms a string of statements, termed String A, concerning a common topic. Likewise, 1B maps to 2B maps to 3B maps to 4B. This forms a second string of statements, termed String B, concerning a mirror topic to String A. The objective of the doublet construct is contrast and compare String A to String B. The construct neatly matches every element in String A to its counterpart in String B, thereby facilitating the contrast and compare of each element and the overall message of both strings. The doublet is a useful and compact tool for contrasting and comparing similar events.

Let us first discuss the String B doublets in verses 4 through 6, which are easiest to follow. This is laid out in the last column of Table 9.2.1-2. 1B declares that this string concerns the creation of the begettings (or generations) of the earth. 2B states that these begettings were established in the day Jehovah had made the heavens. 3B declares the current time is a time before all herbs (i.e. cultivated crops⁴) of the field have sprouted. 4B explains that this lack of crops is because Adam does not yet exist to till or serve the ground, and 5B relates that God formed *ha'adam* (the man) from the dust of the *adamah*, and breathed into his nostrils the breath of life; and the man became a living soul. These parts are all linked and discuss the same topic. When put together they relate that after the heavens were created, the herbs of the field had not yet sprouted because there was no Adam to cultivate them (serve the *adamah*). After God created the man from the dust of the *adamah*, there was a man to till them, and the cultivated herbs of the field did sprout, and generations of the earth were complete. Thus the herbs of the field are the generations of the earth, and their beginnings are in *ha'adam* (the man). Note the last three elements of the doublet are written in reverse chronological order. 3B says there are currently no crops in field, 4B explains this is because there is no Adam. 5B documents the creation of *ha'adam* (the man) and the beginning of the generation of the heavens.

⁴ The Hebrew used for “herbs of the field” is *eseb ha'sadeh* (עשב ה:שדה, Strong's 6212 and 7704). In its four other usages in the Bible, the term *eseb ha'sadeh* always refers to cultivated crops (Ge 3:18, Ex 9:22, 25, 10:15). Thus before Adam was created, there was no man to plant and tend these cultivated crops.

Now let us consider the String A doublets, which is laid out in Table 9.2.1-2. 1A declares that this string concerns the creation of the begettings (or generations) of the heavens. 2A states that these begettings were established in the day Jehovah had made the earth. 3A states that the current time is a time before the bushes (i.e. wasteland plants) of the field have come to exist in the earth. 4A explains that this is because Jehovah had not yet caused it to rain upon the earth, and 5A relates that a mist rose and watered the face of *ha'adamah* ("the ground" or "the woman"). These parts are again all linked and discuss the same topic. When put together they relate that after the earth was first formed, there existed no bushes in the field because Jehovah had not caused a rain upon the earth. Using this string's parallelism with the String B doublets concerning Adam to guide us, we see that Jehovah had not caused it to rain because the mist had not yet erupted from the earth and watered the face of *ha'adamah*. Once this mist erupted, Jehovah caused a rain upon the earth, the bushes of the field began to exist in the earth, and the generations of the heavens were complete. The bushes of the field are the generations of the heavens, and their beginnings, which is the entire point of the passages as announced at the start of verse 4, occurs when the mist waters the face of *ha'adamah*. By parallelism with the String B doublets concerning *ha'adam* (the man), this watering of the *ha'adamah* (the ground) should result in a living creature responsible for the bushes of the field. Thus the A/B parallelism of the doublet construct is best fit by understanding *ha'adamah* of 5A as referring to "the woman" half of the Adam duo. Through the parallelism we also see that the mist of the earth and the breath of God are the two inseminating forces in the rival generations. The target of the mist was the face of *ha'adamah* (the woman). The target of God's breath was the nostrils of *ha'adam* (the man).

The notion that the ascending mist was a rival inseminating agent to Jehovah's holy spirit is confirmed from the Hebrew verb used to denote that the mist ascended. Verse 6 states a mist *ya'alah* (arose) from the earth and watered the face of *ha'adamah* (the woman). *Ya'alah* means 'to ascend' under one's own power..⁵ This makes it clear that the mist arose from the earth of its own accord and power, and was not a direct causation of Jehovah. Also note that God purposely created *ha'adam* (the man) with dry dust free of the mist's defilement.

	String A of Doublets	String B of Doublets
Part 1	2:4 These are the begettings of the heavens in its creation	and [these are the begettings of] the earth in its creation
Part 2	in the day that Jehovah God had made the earth	[in the day Jehovah had made] the heavens
Part 3	2:5 And all bushes of the field are before they came to be in the earth	and all herbs of the field are before they sprouted
Part 4	because Jehovah God not had caused it to rain upon the earth	and Adam was not for serving <i>ha'adamah</i>
Part 5	2:6 And there rose up a mist from the earth, and watered the whole face of the adamah.	And Jehovah God formed <i>ha'adam</i> (the man) of dust from <i>ha'adamah</i> , and breathed into his nostrils the breath of life; and <i>ha'adam</i> (the man) became a living soul.

Table 9.2.1-2: A Breakdown of Ge 2:4-6 into its Doublet Construct

The key to understanding the message of the String A doublet is to understand the mystical symbolism of the key items mentioned. The bushes of the field are cursed plants in a dry desolate waste that was once flooded. The rain caused by Jehovah is not a raining of water, but rather a raining of curses down upon the earth.

The Hebrew used for "bushes" is *siyach* (שִׁיחַ, Strongs 7880). *Siyach* plants are mentioned three times elsewhere in the Bible (Ge 21:15, Job 30:4, 7). In every case they are bushes in desert waste lands. In the two cases in Job they are bushes in a desert waste formerly flooded by a cursing deluge (see **Error! Reference source not found.**). *Siyach* literally means 'to speak' or 'to complain'. This may have come to name the plants

⁵ *Ya'alah* (עָלָה) is the second person imperfect singular masculine form of *alah* (עָלָה - Strongs 5927), which means 'to go up' or 'to arise'. Hence, the Qal verb *ya'alah* clearly implies the mist went up under its own violation and power.

because of their stressed appearance or bitter taste. *Siyach* probably refers to thorn bushes or some similar harsh plant associated with desolated deserts.

Verse 5 states that the bushes of field did not exist because God had not yet “caused it to rain”. The verb for “caused to rain” is *hamatayr* (הַמַּטֵּיר). It is the Hiphal (or causative Qal) form of *matar* (מָטַר - Strong's 4305), which means ‘to rain’ or ‘to pelt down’. Much like the English verb *rain*, the Hebrew *matar* can refer to the raining of water or the raining or pelting down of any item. Surprisingly, the connotation of *matar* within the Bible is not positive. *Matar* is used 13 other times in the Bible, and all but three of these cases it refers to God’s “raining down” of curses upon the earth. The mystical meaning of *hamatayr* used in the passage denotes God’s raining down of bitter water curses. This stems from the PFA for the word. The PFA is defined by the only other exact spelling of *hamatayr* elsewhere in the Bible. This comes in Ge 19:24, where God *hamatayr* (“caused to rain down”) fire and brimstone upon Sodom and Gomorrah. Thus we can see that verse 5 is relating that the cursed *siyach ha’sadeh* were the result of curses rained down by God from heaven. These curses were in turn the result of the mist which erupted from the earth and watered the face of the adamah.

The most astounding mystical symbolism in text is concerns the mist watering *ha’adam*, which we hold is Lilith’s body. The word for “watered” in verse 6 is *v’hashaqah* (sp וְהַשְׁקָה).⁶ Nu 5:24 and 27 are the only two passages elsewhere in the Tanach where *v’hashaqah* can be found spelled exactly as in verse 6. Those two passages concerns the bitter water trial of the adulterous wife. In both instances *v’hashaqah* refers to the priest causing the woman “to drink” of the cursed bitter waters. Thus the PFA for *v’hashaqah* denotes the drinking of bitter waters that the wayward adulterous wife of the Sotah trial. This implies that in her creation account in Ge 2, Lilith is mystically said to be drinking the waters of the Sotah.

There is another fascinating step to which to take this analysis. The passages are discussing the generations of the woman and the man. It is clear from the passages that the bushes of the field and the herbs of the field are emblematic of their generations. As such, the bushes of the field and the herbs of the field represent the seed of these heads. This means that the bushes of the field represent Lilith’s seed, whom we shall see are the descendents of her son Azazel among the *Nephilim*. Is there any textual evidence to reinforce this interpretation? Yes there is. First consider the literal meaning of the “bushes in the field”, the *siyach ha’sadeh*. As already mentioned, the literal meaning of *siyach* is ‘to speak’ or ‘to complain’. Thus verse 5 could be literally translated to say that after God had rained down curses upon the earth, “speaking” or “complaints” of the field came to exist in the earth. The notion of speaking and complaining voices coming from the field reminds us of the voice of the slain Abel, who blood in the ground cried up to God. This suggests speaking voices of the field could be the cryings of the spirits of Lilith’s slain *Nephilim* seed. This notion is further supported by the PFA for *siyach*. The first exact spellings of *siyach* elsewhere in the Tanach comes in 1Ki 18:27. There Elijah mocks the priests of Baal, claiming that their god could not respond to his challenge because Baal was busy *siyach* (talking or complaining). Thus *siyach* is associated with the speech of demons. Thus, verse 5 could be literally understood to say that after the rain of God, the speaking or complaints of demons appeared in the earth. The disembodied spirits of the *Nephilim* are demons, who exist in the earth even after the flood.

If the complaining voices in the field are the slain *Nephilim* seed of Lilith (i.e. those descended from Azazel), then the raining down of God’s curses upon the earth could be in reference to rains of Noah flood, which we have seen mirror a bitter water curse. Is there any textual evidence to support this? Yes there is. Verse 5 states that the bushes of field did not exist because God had not yet *hamatayr* “caused to rain”. The raining event which brings about the bushes goes unspecified in the immediate passages. The next mention of any kind of *matar* rain in the Bible comes in Ge 7:4, where God declares he will caused a *matayr* (rain) upon the earth for 40 days and 40 nights to bring about Noah’s flood. Could this finally be the rain mentioned in verse 5? It certainly seems the case when all evidences are considered. There is a further eerie similarity linking Lilith’s creation to elements of Noah’s flood. In Noah’s flood the fountains of the deep broke through the earth and contributed to the flood. In Lilith’s creation story we have a similar phenomena, the mist which erupted from the earth and watered her body.

Why are the opening phrases of the doublets reversed? String B says, “These are the begettings of the earth ... in the day God made the heavens.” String A says, “these are the begettings of the heavens ... in the day God made the earth.” The explanation for String B is that the begettings of the earth (Adam) were planned and established

⁶ *V’hashaqah* is the Hiphal form of the verb *shaqah* (שָׁקָה - Strong's 8248), which means ‘to drink’, plus a vav (ו) conjunctive prefix. Thus *v’hashaqah* means ‘and cause to drink’ or ‘and to water’. T

by God when he created the heavens (i.e. at the beginning of time). The explanation for String A is that the begetings of the heavens (fallen angels mating with Lilith and daughters of man) were not planned and established until God created the earth. Only then could the angels see the daughters of man upon the earth and be tempted by the evil Lilith to plan or purpose their illicit unions with them. These notions are confirmed by details in the passages. Verse 5 states that before God's raining down of curses, there were no *siyach* in the earth. This is contrast to the *eseb* herbs of Adam's generations, which were present in earth but had not yet sprouted. That the *siyach* priorly did not exist in earth implies that the *siyach* were fathered from something outside the earth. This is the fathering spirits of the Watchers, the angels who descended to earth to mate with the daughters of man and Lilith. Adam's *eseb* herbs were said to already be present in earth because the complete genealogy of Adam's generations were present on the earth at his creation from the dust.

There is one more remarkable point to note. When one becomes equipped with the full understanding of what the passages are conveying, then in looking back at the sentence doublets, we can see that they reveal the entire history of the generations they discuss. To ease the reading of this history, let's reverse the order of the 3rd through 5th doublets as they constructed in reverse chronological order. This is done in **Error! Reference source not found.** Text in brackets ([]) in the table and its corresponding reconstructions below are added information. This information is based on mystical meanings of the words used, and a general knowledge of events that can be obtained from sources outside the passages. Note in part four of the doublets, I interpret the passages as saying that Adam (the man and Eve) would serve the curses of the woman Lilith. This notion is supported by Ge 2.23, which states that after God cursed the man Adam, he ejected the man from the garden "to serve *ha'adamah* from which he was taken". The *ha'adamah* from which the man Adam was taken is the dry dust not spoiled by the mist of the verse 6. The readings of the table are provided below.

This is the String B story of the generations of the earth.

These are the begetings of the earth in its creation in the day that Jehovah God made the heavens. Jehovah God formed the man from the dust of the woman (i.e. that part of her body not defiled by the mist), and breathed into his nostrils the breath of life. [But the man fell,] and Adam (the man and Eve) were cursed to serve the [curses of the defiled] woman. [But Adam (the man his wife Eve) was redeemed starting with the birth of Seth], and all the herbs of the field sprouted (i.e. God's intended generations of the original Adam finally came to be).

This is the String A story of the generations of the heavens.

These are the begetings of the heavens in its creation in the day that Jehovah God made the earth. And there rose up a mist from the earth and watered the entire face of the woman. [And she became defiled and went astray and bore seed to the Watchers.] And Jehovah God rained down upon the earth [the curses of the Noah's flood. And woman's seed was slain and cast down in chains into the earth,] and all the complaining [disembodied] voices of the field came to be in the earth.

	The Generational Story of the String A Doublets	The Generational Story of the String B Doublets
Part 1 ↓ ↓	These are the begettings of the heavens in its creation.	These are the begettings of the earth in its creation.
Part 2 ↓ ↓	2.4 ... in the day that Jehovah God had made the earth	[in the day that Jehovah had made] the heavens.
Part 5 ↓ ↓	2:6 And there rose up a mist from the earth, and watered the entire face of the woman.	And Jehovah God formed the man of dust from the woman, and breathed into his nostrils the breath of life; and the man became a living soul.
Part 4 ↓ ↓ ↓	[And she became defiled and went astray and bore seed to the Watchers.] And Jehovah God rained down upon the earth [the curses of Noah's flood]	[but the man fell, and he and his generations were cursed] and Adam (the man and Eve) served the [curses of the defiled] woman
Part 3 ↓ ↓ ↓	[And the woman's seed was slain, and cast down in chains into the earth] 2:5 And all [their] complaining voices of the field came to be in the earth	[but Adam (the man and Eve) was redeemed starting with the birth of Seth] and all herbs of the field sprouted

Table 9.2.1-3: The Generational Stories Told by the Doublet Strings

In summary, the Lilith legend alone is consistent with the elaborate doublet construct of the passages comprising Ge 2:4-6. Only her rival generation to Adam's explains the rival generations of the heavens and the earth. Only her body's animation by the mist which erupted from the earth can complete the mirror counterpart to Adam's animation from Jehovah's spirit that the doublet construction demands. I hold that this analysis of these passages is a slam dunk for the case for Lilith. Further evidence is hardly necessary. But there is so much more.

9.2.1.3 When Male and Female were Created from Dust, Only the Man was Created in God's Image

The next evidence for Lilith in the Genesis comes a peculiarity in the first and third creation accounts of Adam in Ge 1:27 and Ge 5:1-2. The passages yield a couple of powerful clues pointing to Lilith. Although the passages are fairly clear in the KJV, but I've included an interlinear translation below in Table 9.2.1-4 and Table 9.2.1-5 to completely elucidate what the literal Hebrew is stating. The passages are very clear that God made the man Adam in God's image. The first account re-iterates this fact twice. It repeats, "In image of God he created him." The singular masculine pronoun *et'v* (אֵת־אִישׁ) makes it clear that in the repeated statement, "In image of God he created him", the passage is speaking only of the man Adam. The passage then continues by stating that God created both male and female. The passage is clearly implying that the female was not created in God's image, whereas the man was. Could this be true of Eve? Was Eve not created in God's image? Of course she was. She was taken from the man Adam and is fully human in the image of God. So why does the passage go out of its way to announce that God created both the female and the male, but repeats twice that only Adam was created in the image of God? Why is it implying the female is not in the image of God? Only Lilith explains this.

Ge 1:26-27 (My Literal)

26 And God said, Let us make Adam in our image, as our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And God created the man in his image. In image of God he created him. Male and female he created them.

ב:צלם In image	ב:צלמו: in his image.	ה:אדם the man	את et	אלהים God	ו:יברא created	
את:ם them.	ברא he created	ו:נקבה and female	זכר Male	את:ו him.	ברא he created	אלהים of God

Table 9.2.1-4: A Literal Translation of Ge 1:27

A careful reading of the passages reveals that it was God’s original plans to have the woman created in his image. He wanted both halves of the dual Adam creature to be made in his image. Recall in Ge 5:2 that God created the male and female, and called their name Adam. So both the female and male together were known as Adam. God’s original intent for this dual Adam was to bear generations of men bearing God’s likeness. This can be seen in Ge 1:26, which states that God wanted to make “Adam” in his likeness, and he wanted “them” to have dominion over earth. By using “them” God was referring to both the man and woman he was about to create.⁷ But as seen in Table 9.2.1-5, in the actual creation event of the next verse, God only created *ha’adam* (the man) in his image. This is because the mist animated the woman Lilith in its image. The sudden change in God’s plans for the dual Adam can only be explained by Lilith’s legend.

The statement that the female is not created in God’ image is repeated in the third creation account of Ge 5:1-2. It is stated much less forcefully than the first account. But it is clear God only created the masculine “him” in God’s image.

Ge 5:1-2 (My Literal)

- 1 This is the book of the generations of Adam. In the day that God created Adam, in the likeness of God made he him;
- 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

את:ו	עשה	אלהים	ב:דמות	אדם	אלהים	ברא	ב:יום
him	he made	of God	in image	Adam	God	created	in the day
את:ם	ו:יברך	ברא:ם	ו:נקבה	זכר			
them	and blessed	he created them	and female	Male			

Table 9.2.1-5: A Literal Translation of Ge 5:1-2

The passages above provide no problem at all if one accepts that Lilith is the female of which the verse speaks. She was created by God just like the man Adam, but she did not bear the image of God, which would require his holy spirit within her. Rather, she was in the image of Lucifer.

There is one further hint that Lilith is the female in both passages. It centers around a word play concerning the literal meaning of the Hebrew words *zakar v’ neqebah* (“male and female”). These words are not commonly used in the Tanach, as there are other more common words that mean ‘man’ or ‘woman’. *Zakar* (זכר – Strongs 2145), which means ‘male’, is used 81 times in the Tanach. Gesenius states this word stems from the root *zaker* (זכר - Strongs 02142), which means ‘to remember’, ‘recall’, or ‘call to mind’. Gesenius holds that *zaker* came to mean male because it is through the son that the memorial of his parents is continued. Hence the Hebrew word for male in Ge 1:27 has a very positive connotation. It as though saying through Adam, the memorial of Jehovah, his father, would continue upon the earth.

Now consider the word for female, *neqebah* (נקבה - Strongs 5347), which is used only 22 times in the Tanach. This word has a negative connotation. It comes from the root *naqab* (נקב - Strongs 5344), which means ‘to curse’, ‘to blaspheme’, or perhaps more literally ‘to pierce’ or ‘to perforate’. The meaning of ‘to curse’ may have stemmed from a more original meaning of ‘to pierce’ or destroy, and hence curse. Gesenius holds that *naqab* came to be used to denote a female because of its descriptive power for her genitals, which is a piercing

⁷ Without the dual creature understanding of Adam, the verse 26 phrase “Let them have dominion” is inexplicable. Adam is singular, yet the verse speaks of “them” having dominion. It is probably for this reason that the KJV mistranslates the name *Adam* here as “man”.

or slit in her. In any case, the root of the word for female, *naqab*, has a negative connotation of cursing. This is precisely what the female Lilith did. She received curses and was a curse unto God's creation.

9.2.1.4 Conflicting Commands for Eating Fruit of Every Tree

There is a easily grasped evidence supporting the notion that the four creation accounts document the creation of two different women. The evidence comes from conflicting commands to the women from God regarding what trees they were allowed to eat. In the first creation account of Adam and his female, Ge 1:29 states that God gave freedom to both the woman and Adam to eat the fruit of every tree. All trees were allowed. However, Eve could have never received permission to eat of every tree. It is clear from Ge 2:17 that before Eve was even created God issued a new command rescinding permission to Adam to eat of every tree. Adam was no longer allowed to eat of the Tree of Knowledge. Thus, at no time were both Adam and Eve allowed permission by God to eat of every tree, and it is inconceivable that Eve was ever given permission to eat of every tree. The only way to rectify this contradiction with Ge 1:29 without resorting to verbal gymnastics is to conclude that the woman of the first creation account and Eve are not the same, and that the woman of the first account preceded Eve.

9.2.1.5 The Duality of Adam Implies the Female had an Origin from the Ground

Ge 5:2 relates that the first created male and female were given a common name – *Adam*. This common name alludes to a dual creation of the male and female from the soil, as the name *Adam* is derived from the word for the ground, *adamah* (אֲדָמָה - Strongs 127). If one were addressing the female aspect of this dual creature, you would grammatically use the feminine *Adamah*. This is because *Adamah* is the feminine form of *Adam*. The Lilith legend explains this implied creation of both the male and female from the ground. Furthermore, both the male and female went by the masculine name Adam. This implies an ascendancy of the male over the female that was inherent in their creation. The Lilith legend explains this ascendancy, as she was created by the mist and the man was created from the breath of God.

Where and when the Serpent Adamah might have acquired her latter name of Lilith is subject to speculation. One fascinating possibility is that Adam named her this in Ge 2:19-20. Those passages cover Adam's naming of all the animals in his search for a companion. The two passages relate that "every beast of the field" (higher animals with minds and emotions) was summoned unto him to be named. This would certainly include the Serpent Lilith, whom is specified as a beast of the field in Ge 3:1. Thus according to the literal reading of Ge 2:19-20, God must have summoned the Serpent to Adam, and Adam must have named her. Is it possible Adam gave her the name Lilith? The passages state that Adam gave names to the creatures after their nature. Thus, if he named her as *Lilith*, her new name must have somehow fit her nature. As we have already studied, Lilith, or *Liylyth*, comes from the root *layil* (לַיִל - Strongs 3915), which means 'night'. One possibility is that Adam perceived the darkness surrounding the Serpent, and named her after this. Another possibility is that she resisted his summoning for quite some time, and when she was finally compelled to arrive it had become dusk or night. This notion has some support from the Lilith legend, which states that she repeatedly resisted Adam's call.

9.2.1.6 Why God Rescinded Permission to Eat of Every Tree; Why the Tree of Knowledge came to Exist; and Why Adam had to Guard the Garden.

Lilith's legend can explain events that transpired in the garden for which Genesis gives no explanation. Her legend can explain why God's permission to eat of every tree was rescinded, why the Tree of Knowledge came to exist, and why God commanded Adam to guard the garden.

As we have already seen, when God first created the man and woman he gave them permission to eat of every tree. However, God later rescinded his permission for Adam to eat of every tree. Adam could no longer eat of the tree of knowledge of good and evil. What could have transpired to so drastically change God's commands? It appears from Ge 2:8-9 that the tree of knowledge came into existence after Adam was initially placed into the garden. So perhaps once it was created, God had to issue a new command to Adam not to eat of it. But why did the tree come to exist? Passage 9 given an important clue. It states that, "Jehovah God grew from the *ha'adamah* every tree ...". Now *ha'adamah* can refer to either "the ground" or the "the woman". It seems clear that the passages are referring (at least poetically) to the woman created just couple of verses earlier. There it was related that the entire *ha'adamah* was ruined by a mist which erupted from the earth. Now verse 9 is stating

that from this *ha'adamah* trees grew forth. It must be referring to the woman as the source of these trees, or at least the ruined ground of her making as the source of the trees. Note that the word for “grew” is *tsamach* (צָמַח - Strongs 6779). This is the same word used in Ge 2:5 to denote the “growing” of crops cultivated by Adam’s work. Although it is clear in verse 9 that God is causing the growing of the trees, perhaps it is through “the woman” that he is accomplishing this.

Ge 2:8-10, 15 (KJV)

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
 9 And out of the ground made the LORD God 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 knowledge of good and evil.
 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
 ...
 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Ge 2:8-9 (My Literal)

8 And Jehovah God planted a garden eastward in Eden; and there he established the man whom he had formed.
 9 And Jehovah God grew from the woman every tree pleasant to sight and good for food, and the tree of the life in the midst of the garden, and the tree of the knowledge of good and evil.
 ...
 15 And Jehovah God took the man, and led him in the garden of Eden, to serve it and to guard it.

Lilith’s legend also explains why God gave Adam the command to “guard” the garden in verse 15. The Hebrew word is *shamar* (שָׁמַר - Strongs 8104). The KJV renders it “keep”, but its literal meaning is to ‘keep watch’ or ‘to guard’. Also, verse 15 states that God “took” hold of Adam and began to lead him in the garden. Adam was already put in the garden in verse 8. This taking hold of the man implies he was taken from a situation where God began to be personally involved with him. This situation could be the aftermath of Lilith’s rebellion.

Note the word I render “and led him” in verse 15 is **וַיִּנְחֵהוּ**. The KJV renders it “and put him”, taking the root to be *yanach* (נָחַח - Strongs 3240), which means to ‘to put’ or ‘to let alone’. However, the YLT and others take the word to be from the related root *nuwach* (נָוַח - Strongs 5117), which means ‘to rest’ from work or any arduous effort or calamity. This meaning fits very nicely with the Lilith legend, as the passage can be read to say that God caused Adam “to rest” from all his troubles. These troubles would certainly be the rebellions of Lilith. However, by my analysis the root is probably *nachah* (נָחַה - Strongs 5148), which means ‘to lead’ or ‘to carry’. This is based on the only other two exact spellings of **וַיִּנְחֵהוּ** in the Bible. They come in Ge 19:16 and 1Ki 13:29. The KJV renders the word “and set him” and “and laid it” in each verse respectively. But the better understanding of the word in each verse is “and led him”. In Ge 19:16 the angels took hold of Lot’s hands, and his family’s hands “and led him” outside the city. In 1Ki 13:29 the prophet took the man’s body “and led (carried) him to the ass”. There is a preposition “to” in the Hebrew which is untranslated in the KJV. One could not “lay him to the ass”, but one could “lead (carry) him to the ass”.

Ge 19:16 (KJV)

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

1Ki 13:29 (KJV)

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

9.2.1.7 Adam Became Alone

Perhaps the most direct and profound evidence for the existence of Lilith comes from Ge 2:18. The literal Hebrew of verse relates that God declared it was not good that Adam “had become alone”. This asserts that before Eve’s creation, there existed a period of time where Adam was not alone and had a companion, and that something must have transpired to make him become alone. Only Lilith explains this.

Ge 2:18 (My Literal)

And said Jehovah God, it is not good the man had become alone. I shall make for him a help as shown before him.

לְבַדּוֹ: to his separation	הָאָדָם: the Adam	הָיָה he had become	טוֹב good	לֹא not	אֱלֹהִים God	יְהוָה Jehovah	וַיֹּאמֶר and said
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Table 9.2.1-6: A Literal Translation of Ge 2:18, Part 1

The key word revealing that Adam became alone is *hayowt* (הָיָהוּ). *Hayowt* is 3rd person perfect tense of the verb *hayah* (הָיָה - Strong's 1961). *Hayah* means 'to become'. thus *Hayowt* means 'he had become'. The meaning of *hayah* as 'to become' is universally recognized and is obvious from the word's 75 usages in the Tanach. The perfect tense form of *Hayowt* appears 16 times in the Bible. Its usage in those passages is consistent with a meaning of 'had become'. This meaning is well demonstrated by its appearances in Eze 22:19, 34:8, and 35:5, where it is rendered even by the KJV as "become", "became", and "hast had".

The literal meaning of *hayowt* in Ge 2:18 indicates that Adam had become alone without a helpmeet at some point in the past. Thus he was not always alone and must have had a companion before Eve. Lilith is the only viable explanation for this previous companion. Adam had become lonely after her rebellion and fleeing. For this reason God laments that Adam had become alone, and sets off to make a new companion for Adam, Eve.

The notion that Adam became alone also solves a nagging theological issue with Genesis. Why would God create Adam alone, especially when God created companions for all the animals? And why were the beasts of the field searched with the hope of any real prospect of finding a suitable helpmeet to Adam? The notion that Adam was created with a companion Lilith and later became alone after her rebellion and fleeing answers these questions. And that his fled companion, the Serpent Lilith, was considered one of the beasts of the field helps solve the question as to why they were searched for a suitable helpmeet.

Lilith also helps explain the timing of Eve's creation immediately following the failed search for a companion among the beasts of the field. We have already seen that the Serpent Lilith must have been summoned (as all beasts of the field were) at this name, and Adam must have given her a name. Adam's naming of the creatures connoted his mastery and lordship over them. Thus Adam's naming of Lilith denotes an act of Adam exerting mastery over her. We would certainly expect Lilith's utter rebellion at this point, for she would not submit to Adam by her demonic nature. This utter rebellion might then explain why immediately following this failed search among the beasts of the field we have Eve's creation. Even though God knew Lilith would rebel at Adam's summoning, by God's holy and just nature He waited for her actual rebellion to take place before acting upon it. Then God went forward to the next step of creating Eve, Lilith's replacement. Note this notion implies that before Lilith's utter rebellion at this point, she was in a defiant, yet not wholly rebellious state (at least from Adam's perspective). This is consistent with the Lilith legend, which states she repeatedly refused Adam before finally transforming herself at one encounter by uttering the holy name of Jehovah.

9.2.1.8 A Helpmeet was Shown to Adam Before Eve

We are not finished with the provocative evidences for Lilith to be found in verse 18 of Ge 2. The literal Hebrew of that passage concludes with the amazing statement that a helpmeet was previously shown to Adam before Eve. The key word leading to this interpretation is *k'neged'v* (כַּנֶּגַדָּוּ). It literally means 'as shown before him'. The root word of *k'neged'v* is *neged* or its sister *nagad* (נָגַד - Strong's 5048, 5046). *Neged* means 'before', as in being in front of something. *Nagad* means 'to show'. *Neged* and *nagad* are essentially the same word with different implied shades of meaning. When something is placed *neged* (before) a person, it is *nagad* (shown) unto him. *K'neged'v* is the *neged* root prefixed with a *kahf* (כַּ) inseparable preposition meaning 'as' and suffixed by a *vahv* (וּ) singular masculine pronominal suffix meaning 'him'. Thus *k'neged'v* literally means 'as shown him' or 'as [set] before him'. Perhaps it is best just to combine both shades of meaning into a composite, 'as shown before him'.

כַּנֶּגַדָּוּ	עֵזֶר	לְוֵ	אֶעֱשֶׂה
as shown before him	a help	for him	I shall make

Table 9.2.1-7: A Literal Translation of Ge 2:18, Part 2

The use of *k'neged'v* in verse 18 has long puzzled translators and commentators. Although the word's literal meaning is simple enough to understand, interpreting what it is implying in the passage has perplexed traditional interpreters. The literal Hebrew is saying that God was going to make a help for Adam "like shown in front of him". It is implying that Adam had personally seen a previous mate right in front of his face. Traditional interpreters go to great lengths to explain this. They are forced to revert to tortured Hebrew and allegory to explain the literal Hebrew. The KJV goes so far as to completely ignore the word in its translation of verse 18. Many commentators hold that *k'neged'v* indicates that Adam's helpmeet would be before him, near, close, and personal. However, these explanations would really only make sense with the absence of the *kahf* preposition.

Adam Clark attempts to explain *k'neged'v* as implying that Eve would be standing before or opposite to Adam in the sense of being “one like” or “as himself”. However, having *k'neged'v* to connote this allegorical meaning is tortured Hebrew. Rashi argues a similar meaning for the word, in that it indicated “opposite” and “opposed to him”. Rashi explains this that meant that “if he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him.” Thus suffers similar problems to Clarke’s translation, and provides a completely unsubstantiated claim for what the word implies.

All explanations outside of the Lilith legend fail to address the literal Hebrew of *k'neged'v* in verse 18 (and 20). The verse is clear that God was going to make for Adam “a help as shown before him”. This implies that before Eve even existed, a helpmeet stood before Adam and/or was shown to him. Besides Lilith, none can explain this previous woman.

9.2.1.9 Adam Declares Eve was the Second Time a Helpmeet was Created for Him

Perhaps the most astounding evidence for Lilith comes from Adam’s own lips in Ge 2:23. Although it is not clear from the KJV below, in the original Hebrew when Adam first awakes from his slumber to discover the newly created Eve, Adam is clearly comparing Eve’s creation to a previous one.

Ge 2:23-24 (KJV)

23 And Adam said, This is now [*hapa'am*] bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The key word in verse 23 that implies a previous creation is *hapa'am* (הָפַעַם). The KJV translates this word as “now”, but this is not entirely accurate. *Hapa'am* is the root *pa'am* (פָּעַם - Strongs 6471), plus an indefinite *heh* (ה) article. The KJV often just translates either word as simply as “time” or “now” (as in Ge 2:23), but the words more properly mean “occurrence”. *Hapa'am* especially refers to the case of something that happened before repeating again at “this time”. Perhaps the fullest English translation is “at this repetition”.

This meaning is clearly supported by the word’s repeated use throughout the Bible. The *hapa'am* variant is used twelve times in the Bible, and in each instance it used to denote the subsequent repeat of an event after its first occurrence. For example, the first use of *hapa'am* elsewhere in the Bible comes in Ge 18:32 below. There, after Abraham asks God a long series of questions to which God has patiently responded, Abraham asks God to tolerate *hapa'am* (“this once” in the KJV) his asking once more. In the verse *hapa'am* clearly refers to the latest occurrence of a repeating event, namely Abraham’s iterating haggings with God.

Ge 18:32 (KJV)

And he said, Oh let not the Lord be angry, and I will speak yet but this once [*hapa'am*]: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten’s sake.

The meaning of *hapa'am* is also demonstrated in its next three uses in Ge 29:34, 29:35, and 30:20. In these passages Leah is explaining how after the birth of each of her sons, *hapa'am* (“this time” or “now” in the KJV) something would change. So once again we see that *hapa'am* refers to the latest occurrence of a repeating event. Note that the birth of Leah’s first son does not use *hapa'am*. This is because by the word’s definition it would not be appropriate to use it at the initial event, for it has not yet repeated. The further solidifies *hapa'am* as meaning “at this repetition”. The remaining instances of *hapa'am* in the Bible (Ge 46:30; Ex 9:27, 10:17; Jud 6:39, 15:3, 16:18, and 16:28) demonstrate the same usage. A study of the *pa'am* parent word shows it has essentially the same meaning also.

Ge 29:34 (KJV)

And she conceived again, and bare a son; and said, Now this time [*hapa'am*] will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Ge 29:35 (KJV)

And she conceived again, and bare a son: and she said, Now [*hapa'am*] will I praise the LORD: therefore she called his name Judah; and left bearing.

Ge 30:20 (KJV)

And Leah said, God hath endued me *with* a good dowry; now [*hapa'am*] will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Given the above understanding of *hapa'am*, it is clear in Ge 2:23 that Adam’s remark about Eve’s creation being *hapa'am* is in reference to a previous creation – namely Lilith’s. My literal translation of the passage is below in Table 9.2.1-8, which gives a word-by-word breakdown. Note that Eve is repeatedly referenced by the odd

pronoun “this” in the passage, apparently because the origins of her title as woman are being discussed. The Hebrew word for woman, *Ishshah*, is thus Eve’s original name, before being renamed *Chavah* (i.e. Eve) later by Adam.

Ge 2:23 (My Literal)

And Adam said, “At this iteration is this [Eve], bone from my bone and flesh from my flesh. For this [Eve] shall be called Ishshah, because from man this [Eve] was taken.”

וּבֶשֶׁר and flesh	מֵעֲצָמִי from my bone	עֵצוֹ is bone	הַפֶּעַם this time	זֹאת This	הָאָדָם the Adam	וַיֹּאמֶר And said	
זֹאת this	לָקְחָהּ she was taken	מֵאִישׁ from man	כִּי because	אִשָּׁה woman	יִקְרָא shall be called	לְזֹאת for this	מִבְּשָׁרִי from my flesh

Table 9.2.1-8: A Literal Translation of Ge 2:23

Given the literal Hebrew, the passage must be understood as saying that Adam awakes and exclaims, “At this iteration is this [i.e. Eve], bone from my bone and flesh from my flesh.” From this it appears that Adam was expecting his replacement mate to be created from the dust of the earth, like Lilith, but instead his new mate was created from his own flesh. She was not a creation from the dust.

I find that there is only one plausible refutation to the implication Adam is referring to the previous creation of a woman. One could argue that Adam may have been referring to his own creation as the previous event of *hapa’am* (this time). Adam may have been expecting Eve to be created in a fashion to similar his own previous creation from the dust, but *hapa’am* (at this iteration) God created a human from Adam’s flesh and bone. However, this counter argument suffers because the grammatical appropriateness of Adam using the term *hapa’am* is diminished. The parallelism of a repeating event required by *hapa’am* is simply weaker in comparing Adam’s creation to Eve’s than it is that comparing Lilith’s creation to that of her replacement, Eve.

One final note. Verse 23 relates that Adam’s initial name for Eve was *Ishshah* (אִשָּׁה - Strongs 802), meaning ‘woman’. This name is because she was taken out of *iysh* (אִישׁ - Strongs 376), meaning ‘man’. *Ishshah* is merely a feminine form of *Iysh*. *Iysh* is a very common word to denote a man in the Bible. It is used 1432 times. However, verse 23 is the first time it is used in the Bible. Before that time only the name Adam and the term *ha’adam* (the adam) are used to denote man. At this point in the Bible, in naming of Eve wouldn’t it have been more appropriate for Adam to say, “I shall call you Adamah (or *ha’adamah*), because out of Adam (or *ha’adam*) you were taken.” Maybe he would have, if the more logical name hadn’t already been taken by Lilith.

9.2.1.10 The Serpent was not a Snake, but rather the most Cunning Mammal

A big hurdle to overcome in identifying Lilith as the Serpent of Eden is to dispel the myth that the word the KJV translates as “serpent”, *nachash* (נָחָשׁ - Strongs 5175), means a reptilian snake. Because the KJV translates *nachash* as “serpent”, popular thought has embraced the notion that the Serpent was a snake. Dispelling this popular identification is made more difficult because a snake also seemingly explains God’s curse upon the serpent to crawl upon its belly and eat dust (as the flicking tongue of snakes appears to taste the ground). However, this simplistic identification suffers two major problems. First, as we shall see below, the Hebrew word for “serpent”, *nachash*, never refers to an ordinary snake. It almost always refers to a demonically inhabited person. Secondly, under the most dogmatically entrenched position that the Hebrew term used for “Serpent” can only refer a reptilian snake, a little deduction reveals that the pre-curse Serpent (whatever it was) could not be a snake. This is because it was God’s curse that transformed the Serpent to go upon its belly and to eat dust.⁸ It was thus God’s curse that effectively transformed the Serpent into a snake. Thus the serpent could not have been a snake before the curse, otherwise the curse to go upon its belly would have been pointless, having no impact upon the creature. Thus even under the entrenched position that the post curse Serpent must refer to a snake, the pre-curse Serpent must have been something else, and the position that *nachash* means a reptilian snake yields absolutely no clue to suggest what it might have been before its cursing. However, the

⁸ Note I do not hold the position that the Serpent was transformed into a snake at its cursing. Rather the cursing of its belly and its eating of dust refer to those mystical elements of the bitter water trial and their role in cursing the wayward adulterous wife, of which the Serpent Lilith was the ultimate prototype.

Bible clearly indicates what the serpent was. Ge 3:1 states that that it was the most cunning “beast of the field”. These are mammals.

The word *nachash* is used 31 times in the Tanach. Each time the KJV translates it as “serpent”. However, in all its appearances, *nachash* always refers to a supernaturally inhabited creature of cursing. No where in the Tanach does *nachash* refer to an ordinary snake.

Ge 3:1 is quite explicit in stating that the Serpent was not a reptile. It categorizes the serpent as a member of the “beasts of the field”, or *chayot ha’sadeh*. The *chayot ha’sadeh* are the final creatures created by Jehovah on creation day 5. Except for Adam, who was infused with the spirit and image of God, they are the highest life forms on the planet. This is so because Genesis’ describes God as continuously creating more complex life throughout each creation day. The beasts of the field are the culmination of this creation event. These would essentially be the mammals – mice, cats, dogs, wolves, bears, etc. They have large complex brains and are soulish creatures who have the ability to display emotion. This emotional capability is confirmed in Job 40:20, which says the *chayot ha’sade* “play” with each other when food is plentiful and there is no want. The characterization of *chayot ha’sade* as higher mammals is confirmed throughout the Bible. The term appears 24 times in the Tanach, and in each appearance is obviously applies to mammals who eat crops and/or hunt humans (lions, etc). The emotional and intellectual capacity of the *chayot ha’sade* is why only they and birds were brought before Adam as potential companions in Ge 3. With these creatures only could Adam hope to have a type of relationship.

Ge 3:1 (KJV)

Now the serpent was more subtil than any beast of the field which the LORD God had made. ...

Ge 3:1 (My Literal)

And the serpent became crafty from all beasts of the field which the Jehovah God had made. ...

אלהים	יהוה	עשה	אשר	השדה	חית	מכל	ערום	היה	נהנחש
God	Jehovah	made	which	of the field	beasts	from all	crafty	became ⁹	and the serpent

Table 9.2.1-9: A Literal Translation of Ge 3:1

From a literal reading of Ge 3:1 it is quite clear that the Serpent is a member “from” all the beasts of the field.¹⁰ A snake is a reptile, and not a beast of the field, thus the serpent could not be a snake.

At this point it is fascinating to point out that if Lilith existed, she would logically be classified as the most crafty beast of the field. She would not be fully classified as human, because that requires she bear the image and spirit of God like Adam. Lilith bore the image and spirit of her father Lucifer. Thus she would be more beast than human. But she would definitely be classified as the most cunning of these beasts. She possessed a complete human body and mind, and she would have access to the amazing animating spirit of Lucifer within her. To call her the most crafty and subtle creature from all the beasts of the field would be very apt.

9.2.1.11 The Serpent’s Extreme Intelligence and Ability to Speak

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 to see the Serpent talking. It is inconceivable that they would express no surprise or inquire over seeing an animal speaking.

There is only one other instance in the Bible of an animal speaking through some type of supernatural feat. This comes in Nu 22:28-30, when Jehovah opens the mouth of Balaam’s ass to rebuke its rider. There Jehovah is using the talking ass to demonstrate the spiritual blindness which had come over Balaam, whose ways had become perverse to God. The ass was able to see the armed adversarial angel blocking the way, but Balaam was not.

⁹ The KJV renders *hayah* (היה) – Strong 1961) as “was”, but the verb’s meaning is ‘to become’. The KJV correctly translates *hayah* as “become” elsewhere in the Bible (though not universally).

¹⁰ The *mem* (מ) inseparable preposition attached to *chol* (כול, meaning “all”) clearly indicates the serpent came from all the beasts of the field.

While it is certainly conceivable that the Lucifer could manifest similar power, and could have caused an animal Serpent to speak, the shock of such a sight for Adam and Eve should have certainly matched Balaam's.

9.2.1.12 The Nachash Serpent as A Demonicly Inhabited Human

There is further evidence that the serpent was a demonically inhabited human, and most likely a woman. This comes from the definition and etymology of very Hebrew word which the KJV translates as “serpent” -- *nachash* (נָחָשׁ - Strong's 5175). According to Gesenius *nachash* comes from the verb root *nechash* (נָחַשׁ - Strong's 5172, 5173), which means ‘to divine’, ‘divination’, or ‘enchantment’. Gesenius further relates that the *nechash* root originally meant ‘to hiss’ or ‘to whisper’, and that it came to mean ‘to divine’ because it was used to describe the whispers of the soothsayers. Now we have seen how soothsayers gain their powers through an indwelling demonic spirit, and that these inhabited soothsayers were largely women. The only creature recorded in the Bible as experiencing *nechash* divination and demonic inhabitation is man.¹¹ This strongly hints to the serpent as being a demonically inhabited human.

The use of the noun *nachash* throughout the Tanach is consistent with it representing spirit inhabited creatures or artifacts. *Nachash* appears 31 times in the Tanach. Each time it is translated as “serpent” by the KJV. However, in each of these appearances, *nachash* always refers to a supernaturally inhabited entity of cursing. No where in the Tanach does *nachash* clearly refer to an ordinary snake.

9.2.1.13 The Fleeing Serpent Leviathan as Lilith

Job 26:13 and Isa 27:1 speak of a “fleeing serpent”, or *nachash bariyach*, that is Leviathan. The KJV incorrectly interprets the adjective *bariyach* (בָּרִיחַ - Strong's 1281) as “crooked” in Job 26:13 and then as “piercing” in Isa 27:1. However, the correct translation is “fleeing”, as *bariyach* comes from the root *barach* (בָּרַח - Strong's 1272), which means “to fly”.¹² This fleeing serpent named Leviathan is commonly understood to refer to Satan, especially his incarnation in the garden, in his fleeing from judgment and cursing before Jehovah. This point is interesting, because if Lilith is identified as the fleeing serpent, these passages link her with the idea of flight and fleeing away, as *bariyach* especially connotes winged flight. According to her legend, Lilith had wings and fled the garden with them.

Job 26:13 (My Literal)

By his spirit he has garnished the heavens; his hand hath **formed through twistings <chullah> the fleeing <bariyach>** serpent.

Isa 27:1 (My Literal)

In that day the LORD with his sore and great and strong sword shall punish leviathan the **fleeing <bariyach>** serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

9.2.1.14 The Serpent Leviathan Created as a Golem like Adam

There is more important information to be gleaned from Job 26:13. That passage states that God had *chullah*, or “formed”, the fleeing serpent. *Chullah* (שָׁפַח - חֻלַּח) is a variant form of *chawl* (חָוַל - Strong's 2342), which means ‘to twist’ or ‘to turn’. The KJV translates *chullah* as just “formed”, but it means much more than that. It implies a kneading and twisting, like a potter with clay. This word brings to mind the twisting and kneading creation of Adam's golem from the dust of the earth. The use of the word implies that the serpent underwent a creation similar to that of Adam, which we would expect from the Lilith legend.

There is one more bit of information suggesting Leviathan is Lilith. Leviathan appears in the Apocryphal Book of Enoch. In that book Leviathan is specified as being female. She is also associated with the abyss of the ocean and the fountain of waters there. As we saw earlier, these fountains of waters are the same source of

¹¹ *Nechash* divination is mentioned 11 times in the Tanach - Ge 30:27, 44:5, 44:15; Le 19:26; Nu 23:23, 24:1; De 18:10; 1Ki 20:33; 2Ki 17:17, 21:6; and 2Ch 33:6. Each time it is performed by humans. Once in the Tanach it is related that an animal speaks, although not in *nechash*. In Nu 22:28 Balaam's ass speaks to its master and rebukes him for his inability to see the angel blocking the path. However, it is clear from the passages that Jehovah specifically intervened to open the asses's mouth, and that the whole event was intended as a demonstration of the blindness that had fallen over Balaam.

¹² The ASV, YLT, ILB, and others pick up these corrections in their translations.

Noah's flood and the mist which arose to water the ground when Lilith was formed. Lilith's home is said to be the sea.

1 Enoch 60:7-8

And that day will two monsters be parted, one monster, a female named Leviathan in order to dwell in the abyss of the ocean over the fountains of water; and (the other), a male called Behemoth, which holds his chest in an invisible desert whose name is Dundayin, east of the garden of Eden.

9.2.1.15 The Unique Fused Nature of the Serpent and Lucifer

Ge 3:1 states the Serpent "became" crafty, and Job 26:13 and Isa 27:1 speak of a continual and eternal connection between Lucifer with the Serpent Leviathan. This is best explained by the Serpent being fathered by Lucifer and animated in his likeness. This is consistent with the Lilith legend. Ge 3:1 states the Serpent "became" crafty. This becoming event is commonly regarded as the Serpent's habitation by Lucifer. But the Serpent's transformation is more than a temporary or reversible change such as caused by habitation or possession. Demonic spirits can depart or be exorcized from their host. Yet, Job 26:13 and Isa 27:1 speak of a continual and eternal connection of Lucifer with the fleeing Serpent. This is demonstrated in the symbolic named given to the Serpent, Leviathan. *Livyathan* (לִיְיָתָן - Strongs 3882) means 'joined one'. It comes from the root *lavah* (לָוָה - Strongs 3867), which means 'to be joined'. *Lavah* is the same root from which Levite is derived. It implies a close connection, as in a blood relative, that cannot be separated. The name of Leviathan suggests a unique joining of Lucifer to the body of the Serpent. This joining is like that of a blood relative. This is all very consistent with the Lilith being the Serpent with whom is joined Lucifer as a fathering blood relative. Thus the unified creature is named Leviathan.

Lilith's mystical fused nature with Lucifer is also documented in the Kabalah's Zohar. It states Lilith is the "female of Samael", whom is the king of Demons and another term for Lucifer. It explains, "Samael is like the soul and Lilith like the body. Deeds are wrought by Lilith with the power of Samael." Indeed, the Zohar holds that male and female are strangely fused in the Serpent, in an almost androgynous form. This is perhaps best stated in Zohar I 148a-148b.

Zohar I 148a-148b

The male is called 'Samael', and his female is always included with him. Just as on the side of holiness there are male and female, so on 'the other side' there are male and female, included one with the other. The female of Samael is called 'snake,' 'a wife of harlotry,' 'the end of all flesh,' 'the end of days.' Two evil spirits are attached to one another. the male spirit is fine, the female spirit spreads out down several ways and paths, and is attached to the male spirit.

Thus we see that the title of Leviathan given to the serpent in the Bible, is consistent with the expected nature of Lilith as a being animated by Lucifer.

9.2.1.16 Parallels Between the Roles of Eve and the Serpent in God's Cursing

Some of the strongest evidence for Lilith being the Serpent comes from the parallels of the rivalry established between Eve and the Serpent in God's cursing. In Ge 3:15 God declares that he would put enmity between the serpent and Eve. This initiates a rivalry between the two. Implied in any rivalry is a similarity and equality of roles between the two rivals. This is immediately confirmed when God continues on in verse 15 to state that He would also put enmity between the Serpent's seed and Eve's seed. This puts the Serpent and Eve on equal terms as progenitors of rival generations. Because Eve is a woman and mother in this rivalry, one would expect the Serpent likewise to be a woman and mother. Clearly, by parallelism the Serpent's role in the rivalry is the counterpart to Eve's role -- they would both be the mothers of rival generations. This strongly implies that the Serpent is a woman and a mother, just like Eve.

Ge 3:14-16

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

Note that some may be tempted to doubt the Serpent could be a woman in verse 15 due to the term "thy seed" which is applied to the Serpent. This is because a belief has been popularized in recent times that only men are said to "have seed" in the Tanach. However, this is not the case. The erroneous belief has been propagated to

support the notion that the term “her seed” for Eve in verse 15 is unique in all the Bible and speaks of the virgin birth of Christ, unbegotten by Man, coming in the lineage of Eve.¹³ Although it is true that the concept of “having seed” is usually only associated with men in the Tanach, in at least seven other occasions the Tanach refers to the seed of a woman.¹⁴ So verse 15 is consistent with a description of the generational seed between two women.

9.2.1.17 Serpent’s Curse Matches the Bitter Water Curse of the Adulterous Wife

One of the most fascinating evidences for the Serpent being a woman comes from the details of her and Eve’s cursing in Ge 3:14-15. These details point to the Serpent and Eve portraying prototypical women undergoing the bitter water trial for a test of adultery specified in Nu 5:10-31. The Serpent matches the prototypical Sotah, or wayward adulterous woman straying from under her husband, and Eve matches the innocent woman of the trial. Evidence supporting this notion is numerous. Like the Sotah, the Serpent eats dust. Like the Sotah, the Serpent is cursed through her belly. Like the Sotah, the iniquitous seed of the Serpent shall wound the promised righteous seed of the innocent woman (Eve), but the promised seed shall be revived and slay her iniquitous seed. Like the Sotah, through the death of her seed, the Serpent shall perish. The cursing of Eve is also consistent with the bitter water trial. Eve is cursed in verse 16 to bring forth children in pain and sorrow. This is precisely the curse of the innocent woman in the trial. For a time, she must undergo the same rigors and pain as the defiled woman, but in the end the curses of the bitter waters are removed from her and she is promised a seed.

Without the thorough investigation of the bitter water ceremony in this book, this might be considered one of the more esoteric evidences for Lilith as the Serpent. But given the complete analysis on the trial’s ceremony laid out henceforth, I find this one of the most compelling. Lilith as the wayward rebellious wife of Adam defines her as the first prototypical Sotah. We would expect the strong parallels between her cursing and the those laid out for the Sotah in Nu 5. And we see them. And Eve completes the parallelism by dutifully bearing the curses of the innocent woman undergoing the trial.

9.2.1.18 Lilith in Isaiah 34

Lilith is directly mentioned by name in Isa 34:14. Unfortunately, her appearance will be missed by the casual reader because the KJV renders the word *Lilyith* (לִילִית - Strongs 3917) there as “screech owl”, and not the name Lilith. This follows KJV’s common practice of rendering names of demons as animals. The KJV’s rendering of *Lilyith* as screech owl is now commonly recognized as an error. The ASV updates the KJV by rendering *lilyith* as “night monster”. Gesenius likewise identifies *Lilyith* in the verse as a nocturnal specter, and Strongs finds that *Lilyith* is the proper name of a night demon. All these are all in reference to the demon Lilith, whom is described as a night hag and succubus.

Isa 34 reveals much about Lilith. She is a deadly birdlike creature with wings, and she is the slayer of stray younglings. A snake makes a nest with Lilith and is innately fused with her, such that the two are considered one being. She dwells in the midst of the sea along with certain angels cast out of heaven. In a day of cursing and judgment the waters of her abode whither such that streams of water become molten tar, and the dust of the earth becomes burning brimstone. The withering waters and fiery curses mimic a bitter water curse.

Verse 4 begins the description of Lilith’s abode by relating that in a day of judgment a host of heaven shall be cast down to earth there. The land is then transformed into an abode that is best described as hellish. It is a land where streams are turned into rivers of molten tar, dust is transformed in brimstone, and the land itself is burning pitch. These smoking fires shall not be quenched. The seas shall disappear, as the deserts stretch out into those waters to meet the islands. Verse 11 reveals that this cursed land shall become the habitation of strange beings. The KJV identifies these creatures as common animals, but they most likely demons, and at least some of them are surely the fallen angels cast from heaven in verse 4. Verses 14 and 15 reveal that Lilith also makes her abode in the midst of this cursed land with these fellow fallen angels.

¹³ Even if the Messianic overtones are allowed for the phraseology “her seed”, then these same overtones could be extended to the Serpent’s seed. “Thy seed” might denote Lilith’s future rival seed to Christ, Anti-Christ.

¹⁴ These are: Ge 4:25, 24:60, Le 22:13, Ru 4:12, 1Sa 1:11, 2:20, and Eze 44:22. Some of these instances (especially 1Sa 1:11 and 2:20) might be considered prophetic of the same Messianic birth. But many (especially Ge 24:60, Le 22:13, and Eze 44:22) are too far removed from such prophetic implications.

Isa 34:4, 8-15

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

...

8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl <Lilivith> also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

The KJV rendition of verses 14 and 15 is poor. I believe the best and most literal translation of the two verses is that given below. It yields a surprising detailed image of Lilith. The supporting word-by-word translation is given in Table 9.2.1-10.

Isa 34:14-15 (My Literal)

14 And deserts shall meet islands, and the kid upon his neighbor shall call, only there had disturbed Lilith, because she had caught for herself a perch, of thence of her the snake had made a nest.

15 And she shall slip forth and shall tear open and shall cover in her shadow. Only there shall assemble vultures which are her neighbors.

The opening statement of verse 14 implies that Lilith's abode is the depth of the sea. It states the deserts shall meet the islands. This implies that a catastrophic drought has taken place that has evaporated the oceans, causing the deserts to expand such that they swallow the oceans and reach the very islands of the sea.¹⁵ It is in this expanse of dry ocean bed, where the deserts meet the former islands, that a kid goat calls out, perhaps to its lost mother, only to disturb Lilith, who has caught for herself a perch in the desolation. The passages reveal that a snake makes a nest with Lilith. From this nest Lilith slips forth, tears open the kid prey, and covers it in her shadow. The last part of the verse rather coldly relates that only vultures are Lilith's neighbor -- implying that such creatures as the plaintive kid goat shall not be. What is even more fascinating is the idea that the stated solitary existence of Lilith indicates that she and the snake are somehow one being. If she has no neighbors but the vultures, the snake that made a nest with her must be the same as her in an intrinsic way. This is certainly true of Lilith and her animating spirit of Samael.

¹⁵ The notion of a catastrophic drought is supported in that this same phraseology of deserts meeting islands is given in Jer 50:39. There the cause of this meeting is identified as a severe draught upon the waters.

יקרא shall call out	רעהו his neighbor	על upon	ושעיר and kid ¹⁶	את-איים the islands ¹⁷	ציים deserts ¹⁸	ופגשו ¹⁴ And shall meet
מנוח a perch	לה for herself	ומצאה because she had caught	לילית Lilith	הרגיעה had disturbed her ¹⁹	שם there	אך only
ודגרה and shall cover ²⁰	ובקעה and shall tear open ²¹	ותמלט And she shall slip forth ²²	קפוז snake ²³	קננה had made a nest	שמנה ¹⁵ of thence of her	
רעותה her neighbors	אשה which are	דיות vultures / flying ones	נקבצו shall assemble	שם there	אך Only	בצללה in her shadow

Table 9.2.1-10: A Literal Translation of Isa 34:14-15

Although the only mention of Lilith in the Tanach comes in just these two verses of Isa 34, in these two passages on we find all the essential elements of the Lilith legend confirmed. She is a demon consigned to a hellish land where dust is turned into fiery curses. She is associated with a snake, who makes a nest with her. And she is a devourer of the young not under the protection of their mother. She is associated with birds and flight, as the Hebrew word for “made a nest”²⁴ and “perch”²⁵ imply bird-like characteristics and vultures (literally meaning “flying ones”) are her only neighbors.

¹⁶ The term for kid is *sa'iyir* (שעיר - Strong's 8163). In the Tanach this term is almost always translated as a 'kid' goat. Only a couple of times in the prophets is it translated in English as 'satyr', a type of demon. Some lexicons explain that in this context perhaps it refers to a demon possessed he-goat.

¹⁷ The word the KJV translates as “wild beast of the islands” is *ay'im* (איים). *Ay'im* is clearly the plural form of *ay* (א - Strong's 0339), which means merely 'island'. Twelve times outside of Isaiah *ay'im* is found exactly spelled. Each time it means precisely 'islands'. There is no need to add the implied meaning of “creatures of” to this word in order for the passage to make sense.

¹⁸ The word the KJV translates as “wild beasts of the desert” is *tsiyim* (ציים). However, *tsiyim* is clearly the plural form of *tsiyiy* (ציי - Strong's 06728), which means merely a 'dry desert'. When the passage is rendered literally, there is no need to add the artificially implied meaning of “wild beasts of” to this word in order for the passage to make sense.

¹⁹ *H'ragy'eh* (הרגיעה) is clearly the Hiphal, or causative, form of *raga* (רגע - Strong's 7280), which means 'to stir up' or 'to disturb'. Hence, *h'ragy'eh* means 'to be disturbed'.

²⁰ The word the KJV translates as “to gather” is *dagar* (דגר - Strong's 1716). *Dagar* comes from a root meaning 'to cover'. In its only other use in the Tanach in Jer 17:11, it relates how a bird “sits” over (i.e. covers) her eggs.

²¹ The word the KJV translates as “hatch” is *baqa* (בקע - Strong's 1234). *Baqa* means 'to cleave', 'to split', or 'to tear open'. Its first overall appearance comes in Ge 7:11 in the Niphal form, where it relates that the fountains of the deep were *n'baqa* (broken up) causing Noah's flood.

²² The word the KJV translates “and to lay” is *v'tamalal* (ותמלט). *Tamalal* is singular feminine imperfect tense of the verb *malat* (מלט - Strong's 4422), which means 'to escape' or 'to slip away'. The first root spelling match of *tamalal* in the Tanach comes in Jer 34:3 (תמלט), where it is translated “escape” by the KJV.

²³ The term for snake is *qippowz* (קפוז - Strong's 7091). The KJV rather woefully translates this as “great owl”. Gesenius and Strong's identifies this as the “arrow snake”, from a root meaning to contract in order to dart forth. The ASV likewise updates the KJV to say “dart-snake”. The ILB renders it “snake”.

²⁴ The word translated as “made her a nest” is *qananah*, which is the feminine perfect tense of *qanan* (קנן - Strong's 7077), which means 'to nest'. *Qanan* appears only 4 other times in the Tanach. In all its usages *qanan* describes the making of nests by birds. The first appearance of *qanan* comes in Ps 104:17. There it is related that the birds make their nests in the cedars of Lebanon.

²⁵ The word translated “perch” by my and “place of rest” by the KJV is *manowach* (מנוחה - Strong's 4494).

Manowach is used but 6 other times in the Tanach. Its first overall appearance (which is also an exact spelling

9.2.1.19 Lilith as Alukah in Proverbs 30

There is one final likely reference to Lilith in the Tanach that is quite fascinating. It comes in Proverbs 30:15-16, which speaks of a demoness titled Alukah. Proverbs' heavily mystic passages speak of two types of barren women given over to the power of Alukah. To one woman Alukah serves as a source of cursing and death, but to the other woman Alukah is the catalyst in granting a promised seed. Alukah's dual role towards the women has obvious strong parallels to the cursing agent in bitter water trial of the Sotah. This agent is the spirit of Lilith. Rabbinic medieval legends identified Alukah as the mother of estries – female bird-like winged monsters whom were said to devour children and drink their blood. Esteries are the earliest known incarnations of the modern vampire legend, and their similarity to Lilith are obvious. Rabbinic tradition holds that Alukah is a close demonic descendent of Lilith. As we shall see, the two have so much in common, they might as well be the same creature. Alukah is an apparent title for Lilith.

Proverbs 30:15-16 has long been an enigma for commentators. The faulty KJV translation listed below only befuddles the issue more. It begins by saying that the horseleech has two daughters. It then states three things are never satisfied, and four things do not say it is enough. It then list four items which do say it is enough – the grave, the barren womb, the earth not filled with water, and fire. What is the poor reader to make of all this? Based on the KJV translation many commentators suggest the proverb is a commentary on greed. However, this topic is quite out of place with the surrounding passages in Proverbs 30. Prior passages deal with the sins of lying, pride, and improper and disrespectful relationships with parents. Immediately following passages deal with the mysteries of sexual relations with virgins and adulterous women. A careful study of the Hebrew will reveal that the proverb is a reference to a demoness named Alukah and her mystical power as a cursing agent in a bitter water trial. Her curses are able to grant one barren woman a promised seed, but to another barren woman of the trial, Alukah brings the curses of death.

Pr 30:15-16 (KJV)

15 The horseleech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things say* not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

The first obstacle to correctly understanding Proverbs is correctly translate *Aluwqah* (עלוקה - Strong's 5936) in verse 15. The KJV renders it "horseleech". This is not entirely without merit, as *aluwqah* is a feminine noun formed from an unused root meaning 'to suck', and in Talmudic times this noun has been used to denote leeches in Hebrew. However, neither *aluwqah* or its root appear anywhere else in the Tanach. This makes ascertaining its true biblical meaning very difficult. It is now commonly understood that *Aluwqah* is the proper name of a well known Middle Eastern demoness in ancient times. Gesenius states *Aluwqah* in Proverbs is a proper name of a demoness linked to the Arabic demoness Aulak (whose Arabic root also means 'to suck'). Aulak was a female night monster or vampire who sucked blood from her victim. Likewise, the Jewish Encyclopedia links *Aluwqah* to Alukah, a Hebrew succubus and female vampire. There is little doubt that the Arab's Aulak and Hebrew's Alukah are the same demon. According to a comprehensive demonic pantheon compiled by historic researcher Marc Carlson of the University of Tulsa, Jewish tradition holds that Alukah was a direct female offspring of Lilith. As we shall see, there are obvious reasons to hold this opinion. The similarity between Alukah and Lilith is so vast, the two may very well be the same entity.

The proverb in verse 15 and 16 has long befuddled readers. Based on the KJV translation of the underlying Hebrew, comprehension is almost impossible. A proper understanding begins with the good literal translation provided below. In obtaining this literal translation, it is important to note four corrections to the KJV. First, *Aluwqah* ("horseleech" in KJV) is actually the proper name of a demoness. Second, *Aluwqah* is clearly prefixed with a lamed (ל) inseparable preposition meaning 'to' or 'for'. Thus the daughters are being given over "to *Aluwqah*". This important preposition is simply ignored in the KJV. Third, the KJV word for "satisfied" in verse 15, *ta'saba'neh* (תשבנה), is clearly the plural imperfect future tense of *saba* (שבע - Strong's 7646) and negated. It should be rendered, "they will not be satisfied". Fourth, the KJV word for "say" in the same verse, *amar'av* (אמר), is the plural perfect past tense of *amar* (אמר - Strong's 559) and negated. It should be rendered "they had not said". My best literal translation is given below. It is based on the Hebrew breakdown of **Error!**
Reference source not found.

match with Isa 34:14) comes in Ge 8:9. There it is related that the dove that Noah sent out from the Ark returned because it found no *manowach* for its feet amongst the flooded earth.

Pr 30:15-16 (My Literal)

15 To Aluwqah are two daughters – Give! Give!

Three, behold, not will be satisfied of four that not had said it is enough:

16 The grave and the barren womb; the earth not satisfied with water and the fire not she had said enough.

הנה	שלוש	הב	הב	בנות	שתי	ל:עלוקה ¹⁵		
behold	Three	give!	give!	daughters	are two	To Alukah		
ו:עצר	שאול ¹⁶	הון	אמרו	לא	ארבע	תשבענה		לא
and barren	Sheol / grave	enough	they have said	not	of four	they will be satisfied		not
הון	אמרה	לא	ו:אש	מים	שבעה	לא	ארץ	רחם
enough	she had said	not	and fire	of water	satisfied	not	earth	womb

Table 9.2.1-11: A Literal Translation of Pro 30:15,16

With a proper translation now in hand, the two keys to understanding the proverb is to identify Alukah as a demoness and deciphering the mystical meaning of the cleverly crafted riddle. The proverb begins by announcing that two daughters are given over to the demonic power of Alukah. The double imperative *hab* (“give!”) apparently refers to the individual giving over of each daughter. As we shall see, the remainder of the proverb is a riddle discussing the two possible fates of these daughters at the hand of Alukah.

The riddle portion of the proverb is based on a Hebrew poetic parallelism. It announces that three things will never be *saba* (satisfied) of four that have not said it is enough. It then lists four things which have never said it is enough – 1) the grave, 2) the barren womb, 3) the earth not satisfied of water, and 4) fire. The proverb leaves it as a riddle to the reader to deduce which are the three will never be satisfied. With a little reasoning this can be easily solved. First, consider the grave, or *sheol*. Can it ever never say it has enough? No. It will always take more and will never be satisfied to completion. No amount of death will ever fill hell or *sheol* to satiation. Second, consider the earth not *saba* (satisfied) with water. Will this land ever be *saba* (satisfied)? No. The winds will come and dry the land. In the end it will always want more. Note that by definition a land not *saba* cannot be *saba*. Third, consider fire. Has fire ever never said it has enough? Has fire ever consumed a timber and refused to take its neighbor simply because it has had enough? No. Fire is never full and will never be satisfied as long as there is fuel. Finally, consider the barren womb. Has the barren womb given a seed ever said it is enough? Yes. A single seed given unto a long barren womb can satisfy that place. The Bible is replete with examples of barren women who after long years of suffering finally receive a long desired child, and in utter contentment, sing prayers of thanks to God, saying it is enough. Sarah bore Isaac and was fulfilled. Hannah bore Samuel and was satiated. Hence, of the four items listed which have never said it is enough, only the barren womb given seed can become *saba* (satiated). All the rest cannot.

So the proverb’s secret concerning the two women given over to the power of Alukah is that the barren womb given seed will be satisfied, whereas dry land, death, and fire shall not be satisfied. As we shall see, this proverb is a clever riddle detailing the mysterious underpinning events concerning the women undergoing a bitter water trial. The riddle is saying that the secret to the trial is that the woman given the promised seed of the trial is saved from the curses of the trial by virtue of the seed her womb receives. This is precisely what our study of the trial has revealed.

As we shall see, in the riddle the grave represents the womb of the defiled woman, whereas the barren womb represents the womb of the innocent woman. The dry earth always accepting water is the belly of the two women. Any bitter waters entering their belly will be accepted, and the unstoppable fiery curses will begin.

Notice that the four items discussed in the proverb are “not satisfied”. This means they have tasted of their unsatisfying substances, and that for 3 of them it is not enough. This notion increases the parallelism of the proverb with the bitter water trial. Recall that the women of the trial drink waters twice. On the first drinking the curses afflict both women (the dry land has absorbed the waters). Also, both women are given seed at this time, who bear away the curse. The seed of the defiled woman is not an acceptable sacrifice before Jehovah, and her womb is as a grave for it as it perishes and cannot bear the curses away from her or the waters. Thus, at her second drinking the curses of the trial return onto her. Yet again her belly is like an unsatiated dry land that soaks up the bitter waters. The unstoppable fiery curses return and consume her, and she joins her seed in the hungry grave. However, for the innocent woman, her seed is accepted and carries away her curse. At her

second drinking there are no bitter waters for her belly to absorb and there are thus no unstoppable fires to consume her. She is redeemed, and her satisfied womb is granted a second promised seed in replacement for the first which was lost.

Further confirming the above analogies is that fact that the four items not satisfied are grouped into two categories. The grave and barren womb are grouped together by a vav (ו) conjunctive, and the dry land and fire are grouped together by another vav conjunctive. The lack of a vav conjunctive attached to the earth is conspicuous, given the tendency for Hebrew text to employ a massive number of conjunctives. A little thought reveals that the reason for the proverb's grouping is very logical. The grave and the barren womb are abodes for bodies. For the woman who perishes at the hands of Alukah, her womb is as a grave for the mystical seed she receives at her first drinking and for herself in her second drinking. For the innocent woman who is saved, her barren womb is a safe abode for both her first and second granted seeds. The initial curses of her first drinking are taken away by the first promised seed, and they never return at her the second drinking. This explains the riddle's second grouping of fire with the dry earth drinking up waters. The dry earth is the belly of the women, and the fire is the curses. When bitter waters enter their belly, it will soak up the waters like dry earth, and the water's curses will consume them like fire. This will happen every time. The innocent woman is saved in that at her second drinking there are no bitter waters to absorb or fiery curses to stop. Her seed has saved her.

It is obvious that the two daughters given over to the power of Alukah refer to the two types of women undergoing a bitter water trial. One daughter shall be granted a seed and be redeemed. The other shall suffer death and fiery curses. This interpretation of the riddle is confirmed by the invocation of Alukah in proverb. Alukah is the cursing spirit in the riddle. In the bitter water trial it is the spirit of Lilith who curses. As we shall see, in Rabbinic tradition Alukah is strongly linked to Lilith. We also came across this passage in section **Error! Reference source not found.** There we showed that mystical meaning of the passages imply the two daughters were inseminated by supernatural spirits, and that in this respect they are likened unto the daughters of man who the sons of god took for wives to sire the race of *Nephilim*.

Alukah, Lilith, and Estries

Traditions on Alukah reveal her similarity to Lilith. Like Lilith, Alukah sought to snatch and kill children for revenge. Alukah is perhaps best known as the namesake mother of the Jewish vampires, the *alukah*. The best Jewish references to *alukah* come from the writings of the Hasidei Ashkenaz, a mystical movement of thirteenth-century Germany. The best of these writings is the *Sefer Hasidim*, a halachic work written by Rabeinu Yehudah HaChasid (Rabbi Judah the Pious). There the *alukah*, referred to by their French name *estries*, were demon filled female creatures with bird-like characteristics who could fly and who unleashed their supernatural powers by releasing their long hair. The French *estries* derives from *strix*, a Latin word for night-owl. This Latin term was apparently used because the ancient Romans believed that the owls consumed human blood. The striges were said to be terrible women who could turn themselves into dreadful birds of prey, with huge talons, misshapen heads, and breasts full of poisonous milk. In later medieval legends, they continued to be associated with screech owls. There is the fascinating possibility that the same medieval beliefs that led to the association of Alukah to owls led the KJV translators to render *Lilith* in Isa 34 as "screech owl". When faced with the proper name of a demon in the Hebrew scripture, the KJV almost always attempts to translate the name as a reference to a common animal that might be associated with it. It may be from Alukah's legend that the KJV translated *Lilith* as "screech owl". They were confronted with a demoness name, and in its place used the name of the animal most closely associated with the demon. In this case, they relied on Alukah's legend.

According to the *Sefer Hasidim* the estries fed on the blood of victims and would eventually die if prevented from feeding. Their favorite prey were children. This is in keeping with Alukah's desire for revenge against children, and matches Lilith's legend as an enemy of Eve's children. According to *Sefer Hasidim*, estries could shape-shift into various forms and often appeared as normal humans. In one story a woman who was an estrie fell ill, and was watched over during the night by two unsuspecting ladies. When one of the women fell asleep, the estrie suddenly stood up and began to unravel her hair. It then attempted to suck out the blood of one of the sleeping women. Fortunately, her alert companion managed to cry out and wakened her, and the two of them were able to prevent the estrie from feeding. The estrie then sprouted wings and attempted to fly off. This sudden transformation from woman to winged monster again matches the Lilith legend.

The medieval texts lists several different ways to restrain an estrie. First, they could be controlled by the imposing of an oath upon them. Also, since their powers were somehow linked to the loosening of their hair, they could be restrained if their hair was somehow held in check. Finally, if a known estrie (hiding in human form) was included in the prayer for the sick that is recited in synagogue, the congregation was warned not to respond with "Amen"! ²⁶ This is again in marvelous similarity to Lilith and the Sotah. Lilith gained her powers by unloosening her hair. Similarly, Lilith and the Sotah were constrained by oaths, and as we saw, it was the "Amen" of the woman in the bitter water trial that empowered her demonic curse against her.

The Sefer Hasidim states that the Talmud was referring to estries when it spoke about beings who were created at twilight on the first Friday, and whose bodies were not completed when God ceased working at the onset of the Sabbath. This again matches the essential elements of the Lilith legend and points to Alukah as Lilith. For in a very real sense, Lilith was an incomplete creation of the first Friday. Before she could be completed by God, the mist of the deep broke through and animated her instead of God's breath. So Lilith was never completed by God, and this ruined incomplete creation is the reason for her demonic nature.

Estries possessed some very unusual characteristics. Although an estrie could be physically injured by a person, the injury could be undone if she was allowed to eat bread and salt that belonged to her assailant. Conversely, bread and salt also worked as an antidote to injuries inflicted by the estrie. The estrie reverted to trickery and deceit to obtain the bread and salt from their attackers. The creatures were capable of morphing themselves into different forms, and they were not easy to recognize. Sefer Hasidim records one case where an estrie assumed feline form. However, a certain Jewish man recognized her true identity and struck her. On the following day, a woman came to him and asked for some bread and salt. The man would have complied, had it not been for another who warned him of his folly.

As with modern vampire lore, the demonic indwelling power of the estrie did not end with her physical death. For this reason Rabbi Eliezer Rokeah stated that if the estrie had her mouth open when she was buried, she would continue to devour children for a year after her death. In order to prevent this, he ordered that her mouth must be filled with earth. Again the similarity with the Sotah and Lilith as the Serpent of the Garden is striking. Both these women in their dying curses were condemned to eat dust of earth, which also cursed their seed to death. And the seed of both these women's rivals, the innocent woman against the Sotah and Eve against Lilith, had their promised seed blessed.

At this point it is fascinating to list some of the striking similarities of estries with Lilith and the Sotah. At the very least these imply that the Rabbis who wrote on estries borrowed heavily from certain elements of Lilith and precepts of the Sotah trial.

1. The estrie was associated with birds and flight. She had great wings and talons. Likewise, Lilith is associated with birds and wings, and had great wings like a cherubim.
2. Estries could transform between a normal human form and their birdlike monstrosities. Lilith underwent this same transformation at least once.
3. The primary prey of estries were children. Alukah herself sought after children in revenge. Likewise, Lilith sought the children of Eve in revenge. This trait even extends to the Sotah, for the initial victim of her bitter water curses was her seed.
4. The alukah's power was activated by unleashing her hair. Likewise, Lilith activated her power's by unleashing her hair. This similarity extends to the Sotah, for she had her hair unloosed as part of the trial ceremony.
5. The alukah could be rejuvenated or brought back to life with the consumption of salt and bread from the hand of her assailant. This was nominally obtained by deceit. This reminds us of the revitalization of the bitter water curse in defiled Sotah at her second drinking from the hand of the priest. Her curse is revitalized when for the second time she consumes the bitter waters (characterized by salt) and her grain *minchah* (corresponding to bread) is rejected because of her deceit.
6. The alukah could be constrained by an oath. Lilith was constrained by an oath. Likewise, the curse of a woman in a bitter water trial was constrained by an oath.

²⁶ Eliezer Segal, **Ask Now of the Days that are Past**, University of Calgary Press, 2004. See also http://www.ucalgary.ca/~elsegal/Shokel/011025_Vampires.html

7. One was warned not to say “amen” to a prayer for an alukah’s return to health. Similarly, the Sotah was warned not to say amen to the curses which would returned unto in a revitalized state at her second drinking.
8. The death or banishment of the demonic spirit indwelling an alukah was accomplished by filling her mouth with soil. So too, the final end of the demonic indwelling spirit of a Sotah was accomplished through the filling of her mouth with dust of the earth in the bitter waters. Lilith as the Serpent of Eden was likewise cursed with eating dust.

9.2.2 Lilith in the Zohar

Outside of the Bible, the most important source of information on Lilith is found the Zohar. The Zohar is essentially a Kabbalistic Midrash (collection of Kabbalistic commentaries) on the Torah. As such, the Zohar is the most important work of Kabbalah (Jewish mysticism), largely defining Kabbalistic beliefs. The Zohar consists of twenty-two volumes penned around 1200 CE in Spain by rabbi Moses de Leon. However, long before he codified the Zohar on that date, many of its Midrashes doubtlessly had a long oral tradition. It has been surmised that the roots of its oral tradition may expend all the way back to rabbi Simeon bar Yohai in the early Talmudic period (70 CE).

Lilith plays a surprisingly large role in the Zohar, and thus in Kabbalah. The Zohar mentions her by name in 27 separate passages and by direct reference in a further 29, for a total of 56 direct references. She is referenced indirectly several times more. The Zohar supports all the fundamental elements of Lilith’s legend. It holds she was created at the same time as Adam from the dust of the earth. She was animated by spirits that rose up out of the ground. She was an unsuitable helpmeet for Adam and fled from him. She was the serpent who tempted Eve. The Zohar holds that Lilith and Samael (i.e. Satan) were one being much the same how Adam and Eve were one being. The Zohar even elevates Lilith as a counterpart to the mystical Matronit, or the female aspect of Jehovah’s Shekhina (i.e. Holy Spirit). In this respect, Lilith is the ultimate demon or manifestation of Satan.

9.2.2.1 Lilith’s Origins According to the Zohar

Perhaps the most important passage on Lilith’s origins in the Zohar comes in Zohar 1:19b (Bereshit: Passages 98-102). The passages explain that Lilith’s body was created just like Adam’s from the dust of earth. However, her body came to host the defective animating spark of life that was of Samael, whereas Adam’s body came to host the animating spark of Jehovah’s perfect light. Lilith is also linked to curses and the death of children. The passages begin by discussing how when God let lights come to exist in expanse of the heavens on creation day 4, this was an event of cursing. The Zohar explains this notion by pointing out that Genesis uses a defective spelling of *me’orot*, which means “lights”. A missing a letter vahv (ו) in *me’orot* lets it to be understood as *me’erat*, which means “to curse”. This defective light is the light of Samael. One may suppose at this point on day 4, Samael entered creation following his failed rebellion against God.

Zohar 1:19b (Bereshit: Passages 98-101)

98 And Elohim said let there be *me’orot* (lights) in the expanse of heaven (Ge 1:14). *Me’orot* is spelled deficiently as *me’erat* (meaning to curse), thus diphtheria was created for children. After the radiance of primordial light was treasured away, a shell was created for the kernel (of light). That shell expanded, generating another shell. Emerging, she ascended and descended, arriving at the small faces. She desired to cling to them, be portrayed in them, and never depart. The bless Holy One separated her form there, bringing her down below when he created Adam, so that this would be perfected in this world.

99 As soon as she saw Eve claving to the side of Adam, beauty above, as soon as she saw the complete image, she flew away, desiring as before to cleave to the small faces. Those guardians of the gates on high did not allow her. The blessed Holy One rebuked her and cast her to the bottom of the sea.

100 She dwelled there until Adam and his wife sinned. Then the blessed Holy One plucked her form there, and she rules over all those children – small faces of humanity – who deserve to be punished for the sins of their fathers. She flies off, roaming through the world. Approaching the earthly Garden of Eden, she sees cherubs guarding the gates of the Garden, and she dwells there by that flaming sword (Ge 3:24), for she emerged from the side of that flame.

101 As the flame revolves she flees and roams the world, finding children who deserved to be punished. She toys with them and kills them. This happens in the waning of the moon, whose light diminishes; this is *me’orot* (lights) deficient.

After noting how Samael’s defective light entered creation on day 4, the passages go on to describe its ramification on the creation of Lilith and Adam on day 6. It notes that God creation a shell, or *klipah*, to house Jehovah’s primordial pure light. This shell was Adam’s body. It is clear from Zohar 1:20a that the *klipah* refers to the body, and the radiant spark within refers to its spirit.

Zohar 1:20a (Bereshit: Passage 109)

In this image, the human being exists in this world with an inner part and an outer *klipah*, which corresponds to a spirit and a body.

After Adam's *klipah*, or body, was created, Zohar 1:19b notes that Adam's shell expanded and Lilith's emerged from it. Lilith's shell did not house God's pure light. This is why her creation is mentioned in context of the defective light which entered creation. Zohar 1(Bereshit Passage 393) is quite clear on this. It says, "Let there be lights (*me'orot*), everything derives from it. It also includes the creation of Lilit in the world." The closing passage of Zohar 1:19b also established this link between Lilith and the defective light. It states her power to slay children increases when the moon's light wanes and is defective. Lilith's separating shell hosting the defective light of Samael is in apparent reference to the Genesis event where the mist broke through the ground and watered the face of Adamah.

Zohar 1:19b notes that when the defective light entered creation, the curse of diphtheria for children was created. The Zohar closely links diphtheria to Lilith. Zohar 2:264b states the Lilith strikes children with this disease, and Zohar 2:267b relate that Lilith and Diphtheria are two distinct but kindred spirits. The Zohar may have selected the disease of Diphtheria as emblematic of Lilith because of its unusual traits. Diphtheria is an upper respiratory illness caused by a bacteria. Its symptoms include a swollen throat and "bull neck", and an adherent membrane that grows on the tonsils, pharynx, and/or nasal cavity. This membrane is a leathery, sheath-like skin. Victims died of suffocation when the leathery membrane growths closed their air passages. Diphtheria is very contagious, although in modern times it has been eradicated through wide-spread vaccination. In the past it was a particularly deadly disease to children, with some outbreaks killing 80% of children under the age of 10 in affected regions. This disease may have thus been selected by the Zohar because of its eerie characteristics. The sight of a leathery skin growth slowly closing the air passages of its victims must have been quite horrifying. The swelling of the neck and leathery skin growth may have made it appear as though a terrible physical transformation was overcoming the victim analogous to the horrible cursing of swelling and rotting skin for the Sotah during her trial.

Zohar 1:19b relates that after Lilith was created, she ascended and attempted to mate with the "small faces" This is in apparent reference to angels, whom are likened to children in appearance (Zohar 1:228b, 3:60b, 217b). But God separated her from there when Adam's creation was finished. But when Lilith saw Eve attached to Adam's side, she flees from him, attempting to have sex with the angels once more. God then dispatches her to the depths of the sea, and she dwelt there until Adam and his wife sinned. Lilith's being cast to the bottom of the sea is in apparent reference to her enslavement to the bitter water curses of the Sotah, not to her physical confinement. According to the Zohar, when Eve sinned in turning aside from Adam, God set free the spirit of Lilith in the world to unleash her curses upon sinners. She rules over all infants who deserve to be punished because of the sins of their fathers. The passages continue that she dwells at the gates of the Garden of Eden by the flaming sword, because she originated from the side of that flame (a flame of judgment). The passages conclude that Lilith's slaying of children occurs when the moon's light diminishes, and this diminishing is tied to the defective light of Lucifer that brought about Lilith's creation in the opening verse of this passage.

More details surrounding Lilith's origins may be surmised by Zohar 2:xxx (Vayikra: Passages 316-317). Those passages flatly state that Lilith was first with Adam. It also relates that when Adam was created, a thousand spirits attempted to enter his body. But God rebuked the spirits and prevented it from happening. At that time a cloud descended and scattered the spirits, shortly thereafter Adam was animated by Jehovah's breath. These spirits, being rebuked of God, were those of Lucifer and his angels. We know from Zohar 1:19b that Lilith was animated first before Adam. From this we may conclude that although God did prevent the spirits from entering Adam's body, he did not prevent them from entering Lilith's. They entered her and animated her after the likeness of Lucifer. Shortly thereafter God's cloud descended and scattered the spirits, and Adam in turn was animated by Jehovah's spirit. Combining this with our knowledge of Ge 2, we would also conclude the spirits entered Lilith via the mist which broke through from the ground.

Zohar 2:xxx (Vayikra : Passages 316-317)

316. Come and see: In a hole by the great, supernal abyss, there is a certain female, a spirit above all spirits. We have explained that its name is Lilit. She was first with Adam. When Adam was created and his body perfected, a thousand spirits came on the body from the left side. This one wanted to enter it and that one wanted to enter it, but they could not. The Holy One, blessed be He, scolded them. Thus, Adam lay down spiritless, green in appearance, with all those spirits around him.

317. At that time, a cloud descended and pushed aside all the spirits (which surrounded Adam). ...

We learn of Lilith's intrinsically fused nature with Samael in Zohar 1:148a-148b (Vayetze: Passage 23). There she is called the "female of Samael," whom is Lucifer. She and Samael, female and male are one, just like

Adam and Eve were one before she was taken from him. A footnote to the passages further explains, “Samael is like the soul and Lilith like the body. Deeds are wrought by Lilith with the power of Samael.” This confirms that the defective light of Lilith’s *klipah* in Zohar 1:19b is the spirit of Samael, whom is Lucifer. This is also seen in the parallels between Yitzchak’s light and the dregs of wine in Zohar 1:148. Yitzchak’s light (Isaac’s light of Jehovah) was that which created Adam and Eve, just as the dregs of wine yielded Samael and Lilith. It is fascinating that the Zohar links Lilith’s evil with dregs of wine, which has obvious parallels to the bitter waters of the Sotah.

Zohar 1:148a-148b (Vayetze: Passage 23)

A deep mystery is found in the strength of Yitzchak’s light, and from the dregs of wine. One shape emerged (from both), made of male and female (Good and Evil), as one. The male is called “Samael”, and his female is always included with him. Just as on the side of holiness there are male and female, so on “the other side” there are male and female, included one with the other. The female of Samael is called “snake”, “a wife of harlotry”, “the end of all flesh”, “the end of days”. Two evil spirits are attached to one another. the male spirit is fine, the female spirit spreads out down several ways and paths, and is attached to the male spirit.

Another important Zohar passage clearly links the Serpent to Lilith. It also emphasizes the strange union between Samael and Lilith. In Zohar 2:xxx (Pekudei: Passage 454), the serpent is compared to a lying harlot, full of flattery and deception. The serpent practices the art of seduction, and instigates rebellions in the world. Note the passage attributes these powers to the serpent itself, and not from Samael who rides her. Thus the serpent’s power to speak and subtly seduce and deceive was innate in her creation. This is what we would expect from the Lilith myth.

Zohar 2:xxx (Pekudei: Passage 454)

When Adam was in the Garden of Eden and was occupied in worshipping his Master, Samael went down with all the grades in him, and was riding on the evil serpent to deviate them. As the serpent underneath was subtle, and led astray and seduced people, as it is written, “For the lips of a strange woman drip honey, and her mouth is smoother than oil” (Mishlei 5:3), He gives power and she practices the art (of seduction and instigation) in the world, and they cannot rule the one without the other.

9.2.2.2 Lilith’s Role in the Bitter Water Trial According to the Zohar

The Zohar also discusses at length the fascinating role that Lilith plays in the bitter water trial of the sotah. As usual, the Zohar’s language is highly cryptic, but a careful reading reveals that the Zohar teaches that Lilith’s sprit is the fundamental cursing agent in the trial. It also supports every major mystical aspect of the trial taught in this book.

The relevant passages in the Zohar come in chapter 3 of Mishpatim. In that chapter Rabbi Yosi and Rabbi Chiya discuss a number of annoying riddles posed to them by an old merchant. The merchant says that there are matters of wisdom hidden in every subject of the Torah, all of which require interpretation. In addressing one riddle, he says that it is important to know how to be careful when attracting a soul into the body of a conceived child during intercourse. He then begins discussing the mysteries of the bitter water trial. His topic is apparently not entirely clear to the rabbis initially, not until the old man mentions the belly of the sotah in passage 323.

The old man says it is possible for the voice of the serpent to join with the voice of the woman, and thereby conceive evil seed. In passage 317 the rabbis ask the old man what is the sound of the woman that allows this happen. The old man responds that there are two types of women with whose voice the serpent’s voice can cling. The first is the woman who is impure at the time of intercourse because she has not cleansed herself from her menstrual impurity. The second is the woman who has created anxiety in her husband because she has delayed in providing her marital visits to him. These two women the old man mentions are examples of the two types of women who undergo the bitter water trial. The guilty sotah is defiled by her adultery, just the first woman is defiled by the blood of her impurity. The innocent woman of the trial has done nothing wrong, except her actions have caused anxiety to her husband, such that he know doubts her innocence and takes her to the trial. So too is with the second woman the old man mentions. She has delayed her sexual visits to her husband, causing him to doubt her commitment to him. The voice of serpent joins unto this innocent woman, because she undergoes the trial just as does the guilty woman. And as the old man explains in passage 318, this woman is not entirely innocent, for surely something in her actions has brought about her husband’s jealousy.

In passage 319 the rabbis ask the old man why it should matter if the voice of serpent is caught up with the voice of the woman. The old man then responds that when the voice of the serpent mingles with the voice of the woman, then when the evil and sinful Lilith comes out of her lair, she is heated by these voices and Lilith

conceives seed. Note that there are two spirits of Lilith mentioned here, Sinful Lilith and Evil Lilith. This becomes clear in the subsequent passages. I hold these two spirits correspond to the two drinkings of bitter waters by the woman of the trial. Sinful Lilith corresponds to the first drinking. Evil Lilith corresponds to the second drinking. Passage 319 concludes that after Lilith conceives her seed, they follow its spirit into the intestines of the woman. This implies Lilith and her seed are entering the woman in the bitter waters which she drinks.

Zohar 2: (Mishpatim: Passages 317-323)

317. What is the sound of the woman, which the sound of the snake can join with, as do a male a female dog? HE ANSWERS: The serpent's voice can not cling to any voice of a woman, but there are two kinds of women with whom he can unite. One is a woman who does not observe the days of her menstrual impurity and the day of cleansing, and purifies by immersion a day too early, or a woman who delays the marital visits to spite her husband, unless her husband does not mind or does not care about it.

318. With these two women, as one hastens, one also tarries with the voice of the serpent, until the voices merge. Just as she delays her marital visit to distress her husband, in postponing the performance of a precept, so the voice of the serpent advances to merge with the voice of the woman. These two women with whom the sound of the serpent is caught up are comparable to the union of the male and female dog. Uncleanliness follows uncleanliness, a species seeks out its own.

319. One may ask why it should bother us if one voice is caught up with another, or not? HE ANSWERS: Woe that the people in the world perish unknowingly. If the woman's voice mingles and joins with the voice of the serpent, when sinful evil LILIT comes out of her lair, when she meets these two voices, the voice of the serpent and the voice of the woman, the woman LILIT is heated by them, and they by her. Thus she conceives and a spirit is formed, and they follow it until THE SPIRIT invades the intestines of that woman.

320. The sinful LILIT comes and visits the spirit, of this child that is born, which came about from this awful merger with the sound of the serpent that rattles inside her. This SPIRIT plays with the child until the evil LILIT arrives, just as a woman might visit another woman's child and prattle with it until its mother arrives. Many times, this SPIRIT, a messenger of the evil LILIT, may kill it. The verse writes, "and on the side of their oppressors there was power" (Ecc 4:1). The explanation OF THE VERSE is not as you suggest, but ITS EXPLANATION IS the strength of that spirit. And so twice is written in the verse, "but they had no comforter", from the wicked Lilit and from that spirit.

321. HE SAID TO HIMSELF: Old man, now you have friends, you speak like one who never saw war wagers. They are at peace with you. From now on I will not remove from me weapons of war in order to make my name remembered.

322. That sin that lies in wait, It stands by the door like a dog. When the last sound is emitted, when the woman about to give birth cries, JUST BEFORE BIRTH, he skips from the door and goes after the woman. Why? Because the Holy One, blessed be He, sends a key TO OPEN THE WOMB and when the voice flies forth, the key comes. The serpent follows the voice that is emitted and goes to the hill of the stomach. IT BITES THAT PLACE, OPENS THE WOMB, and knocks there until such time that she is cleansed from the filth of the bite of that evil serpent. The Holy One, blessed be He, brings about situations and performs fitting actions.

323. All this (fitting actions which cleanse the filth) comes because that belly was rejected. It is sure THAT THE SERPENT was shunted from that belly and has no part IN IT. ALSO, he is shunted from the belly below of other women in the world. So even though he can distress them, he has no right to dominate them. Which belly does he have authority to dominate? It is the belly of the sotah (lit. 'a married woman suspected of adultery') about whom it is written: "and her belly will swell" (Nu 5:27). With this belly, he acts with vengeance as this belly is his to do with what he wishes, and the Holy One, blessed be He, allowed him this in order that he not be totally shunted. My friends, listen! I have not seen you or spoken to you, "All things are full of weariness" (Kohelet 1:8); no one can speak, even Torah words are wearisome.

In passage 320 the old man states that the Sinful Lilith shows up first and plays with the spirit of the child. But she is not the permanent mother of the child. Evil Lilith, when and if she arrives, is the permanent mother. The old man says the Sinful Lilith is but a messenger of the Evil Lilith to come. The Sinful Lilith is considered a temporary messenger, because her cursing of the first waters are taken away from the woman of the trial when her *minchah* barley offering is taken to the alter. However, when the defiled woman drinks a second time, the Evil Lilith comes, and her cursing shall not depart. Lilith shall stay and slay the woman and her seed.

The old man provides another riddle to the rabbis in passage 320. He states that Sinful Lilith often slays the seed she follows into the intestines of the woman, but not always. To explain he provides a riddle using Ecclesiastes 4:1. In it Solomon bemoans that people who were oppressed had tears, and they had no comforter. Solomon then goes on to note the oppressors had power, but they too had no comforter.

Ecc 4:1

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

The old man then explains that the strength of the conceived spirit is the reason why Sinful Lilith sometimes slays it and sometimes not. He notes that as in Ecclesiastes 4:1, neither Sinful Lilith (the oppressor) nor the spirit of the child (the oppressed), had a comforter. This comforter is a protective spirit. Thus Sinful Lilith was vulnerable to the conceived spirit of the child, and likewise the conceived spirit was vulnerable to Sinful Lilith. When the conceived seed was of defilement (like the menstrual woman or the adulterous sotah), then Sinful Lilith prevailed and she killed the conceived seed. When the conceived seed was the promised seed of

innocence (like the woman who distresses her husband or the innocent woman of the sotah trial who caused her husband to doubt her), then it prevails over Sinful Lilith. She cannot slay it. Instead both the seed and Sinful Lilith are taken to the altar with the woman's *minchah* barley offering. There the first promised seed is accepted by Jehovah as a sacrifice. In doing so, it crushes the head of Sinful Lilith and carries away all the sin and curses in the waters. Afterwards this first promised seed is miraculously revived before Jehovah. When this innocent woman drinks a second time, there are no curses in the waters. The seed which enters her is her second promised seed, which is a replacement for the first. And she shall bear this seed once the trial is over as promised in Nu 5:28. Evil Lilith does not come after this second seed. For there are no curses in the waters, and if she did come, she would have no power over it, just like Sinful Lilith had no power over the first.

In passage 322 the old man reveals to the two rabbis more supernatural mechanics of the trial. He states that Sinful Lilith lies at the door like a dog, and when the woman's voices reaches out just before she is to conceive, Sinful Lilith rushes out after that voice. The old man explains that this is so, because just at that instant Jehovah sends a key to open the womb of the woman. This is the key to life, and thus Sinful Lilith goes after it. She then enters the belly of the woman and bites it, injecting the venom of her curses. This poison shall remain until the woman is cleansed from the filth of the bite. The old man concludes that to the glory of Jehovah, God will bring about "fitting actions" about the situation. Namely, the defiled sotah shall not be cleansed of the poison and shall be destroyed by the curses, whereas the innocent woman shall be cleansed and redeemed from the curses.

In passage 323 the old man reveals more and links his riddles firmly to the mysteries of the sotah trial. He states the secret to the woman who survives the trial is the serpent has been rejected from her belly. He can distress her for awhile, but he is shunned from her womb. He then reveals that the serpent can dominate the belly of the Sotah. He then quotes Nu 5:27, which states her belly shall swell. He explains that the serpent acts with vengeance as this belly is his to do with what he wishes.

As we have seen in this section, the Zohar teaches a mystical role for Lilith in the bitter water trial of the Sotah that is much in line with the encoded message revealed in this book. She is the spirit of cursing in the trial, and the centerpiece of the trial is her epoch struggle against the woman's seed. If she prevails, the bitter water curses overcome the woman and her seed. If Lilith fails, her head is crushed by the woman's seed sacrifice, and the innocent woman bears a replacement promised seed.

9.2.2.3 A Summary of Lilith in the Zohar

Below is a brief summary of what the Zohar has to say about Lilith. Passage reference conventions are according to an online version of the Zohar that may be found at <https://www.kabbalah.com/k/index.php/p=zohar/zohar>.

- **Prologue:** Passage 251.
 - Lilith is a female demon who pursues and kills the 'wicked spirits' of children spawned by defiling sexual acts.
- **Beresheet A:** Passages 98-102, 268, 393, 408, 416, 417, 421.
 - Lilith is described as a *klipah* ("shell") emerging from a common origin with Adam's *klipah* (98). While Adam's *klipah* concealed the perfect light of Jehovah, Lilith's *klipah* concealed the defective light of Lucifer. Lilith is completed before Adam. After awakening, she ascends and attempts to have intercourse with the angels, but when Adam is finished, she descends to the earth to have intercourse with him. But she sees Eve attached to Adam's side and flees from him, attempting to have sex with the angels once more (99). God then dispatches her to the depths of the sea, where she dwelt there until Adam and his wife sinned. She rules over all infants who deserve to be punished because of the sins of their fathers. She dwells at the gates of the Garden of Eden by the flaming sword, because she originated from the side of that flame (100).
 - Adam had a female counterpart named Lilith before Eve existed, and Lilith conceived from Adam (416). Lilith was not to be trusted and was not suitable for Adam (417). The rib that remained to Adam symbolized Lilith, who stayed with him (416). Lilith is the mother of the mixed multitude, and her spirit is present in the nakedness left when God's holy covering spirit is departed due to defiling sexual acts (393). Lilith was created to bring cursing to the world (393).

- **Beresheet B:** Passages 354, 355.
 - Naamah, daughter of Tubal Cain, was a mother of demons who was linked with Lilith. Both killed children. Lilith empowered Naamah. Demons die like humans, but Lilith and Naamah possess some unique power that they continue to live on the earth until some future date when God shall cleanse them from the earth.
- **Vayetze:** Passage 23.
 - Samael and Lilith are intimately linked, male and female together like one being.
- **Vayishlach:** Passages 76, 79.
 - The Spirit of Defilement comes from the corrupt serpent, which is Lilith.
- **Mishpatim:** Passages 43, 319, 320, 377, 452.
 - The souls of young children, who suckle on their mothers' strength, is given over to the power of Lilith. Lilith is compared to the bondwoman Hagar and her son, whom Sarah cast out of the household for idolatry. The bondwoman is equated to idolatry.
 - Verse 319: Lilith is the driving spirit causing the curses of the sotah's bitter water trial. She and the voice of the serpent are responsible for the mystical insemination of seed, and it is the spirit of Lilith that slays the defiled mystical seed. However, Lilith is overcome by the power of the innocent woman's promised seed. There are two spirits of Lilith in the trial, Sinful Lilith and Evil Lilith. Sinful Lilith is apparently associated with the woman's first drinking. Evil Lilith comes if the woman is defiled and drinks again.
- **Trumah:** Passage 682.
 - Lilith is called the female of Samael.
- **Safra Det'zniuta:** Passage 38.
 - On creation day 5, when Jehovah said let the waters swarm with every "living creature that moves", everything swarmed at the same time. Thus creatures were spawned from both the "good waters" of Jehovah's holiness and from the "evil waters" of Lucifer's defective light. Because everything spawned at once, "the light of one should spread into the other". It was likewise on creation day 6 when Jehovah said let the land procedure every "living creature that moves". Everything was created at once. The lights intermixed and Adam became a good living creature and Lilith became an evil-living creature. The commentary notes that Lilith is considered a "living creature that moves" on creation day 6. Note that this is largely consistent with my interpretation of Lilith as a beast of the field, and not fully human.
- **Tetzaveh:** Passage 120.
 - Whoever has not removed filth from his soul on Yom Kippur, his prayer ascends on that day and sinks into a place that is called 'mud' and 'clay', which are Samael and Lilith.
- **Pekudei:** Passages 207, 454, 920.
 - Samael is portrayed as riding his evil serpent (Lilith) to bring down Adam. The serpent is compared to a deceitful harlot. Lucifer gives power to Lilith, and she practices the art deception in the world. They cannot rule the one without the other.(454) Passage 207 Interprets Ge 2:23 as I do, namely that Adam declares Eve is the result of a second attempt to make a helpmeet for him. Vanity in a man empowers Lilith to ensnare him (920).
- **Vayikra:** Passages 316, 319, 320, 321 ,323.
 - Lilith was created just before Adam, when one thousand spirits attempted to enter Adam also, but were rebuked by God. A husband and wife must take special precautions during sex to protect themselves from Lilith. A wife should not suckle her child and have intercourse near each other.
- **Acharei Mot:** Passages 362, 363, 364, 365, 366.

- Male demon seed of Naamah appears to women in their dreams and inseminates them with seed. These seed then proceed to Lilith, whom rears them. If a person is not holy, but draws a spirit of defilement, then Lilith comes and plays with the child. If she kills him, she clings to the child's spirit and never lets go. However, if there is no defilement, Lilith can still come and slay the child, but its spirit is taken away by three holy spirits who take him to God.
- **Emor:** Passage 39
 - Notes that Yisrael must send their goat present to Jehovah on Yom Kippur by an unblemished man. This is in contrast to the goat to Azazel, which is sent by a blemished man. This blemished man is compared to a major fault of heathen families. "In this way most heathen households are defective in respect to their wife, who is a ruin, Lilith, blemished, etc."
- **Naso:** Passage 92.
 - The unclean mix multitudes of the world as the call the children of "Lilith, who is a woman in menstruation, a maidservant, a gentile woman and a prostitute."
- **Pinchas:** Passages 168, 270, 327, 331, 353, 362, 364, 375, 376, 408, 409, 410, 424
 - Passage 327: Lilith is a wicked bondwoman that is insolent, has no humility and no modesty, and she is the mother of a mixed multitude. Solomon refers to her when he said: 'A virtuous woman is a diadem to her husband, but she that acts shamefully is as rottenness in his bones. (Mishlei 12:4). Furthermore, Lilith has no humility nor modesty before God. And her children are similar, being a mixed multitude, and in the future God will remove her and her children from the world, for they are bastards, born of the nine attributes, as described by the sages: The nine attributes for which children are considered bastards by the Torah are: 1) A wife raped by her husband 2) A wife hated; 3) A woman menstruating at the time of intercourse; 4) A wife whose husband at the time of intercourse thought she was someone else or his other wife; 5) A wife who is rebellious (at the time of intercourse); 6) A husband drunk at the time of intercourse; 7) Having intercourse with a wife divorced in her heart; 8) A wife who is insolent; 9) A wife who had relations immediately prior to her marriage.
 - Passage 331: Lilith is a wicked bondwoman whose children "are as a serpent before whom is the whole land, as it is written: 'and dust shall be the serpent's food' (Yeshayah 65:25). He fears eating the dust until he is full, for he is afraid that there will not be enough for him.'
 - Passage 353: Satan and his female Lilith are concerned about the sanctity of Jehovah's name.
 - Passages 362-364: Samael is compared to the liver, and Lilith to the appendix which emerges from the liver. This is because from the liver emerges the gall, which is the sword of the Angel of Death, from which come bitter drops to kill human beings. It is written: "Her end is bitter (Heb. marah, also meaning 'gall') as wormwood" (Mishlei 5:4). Lilith is called a woman of harlotry, who comes out and emerges from Samael to mislead the world and denounce them. She leaves the male to practice prostitution. After making her adulterous union, she rises above him. She has "a harlot's forehead" (Yirmeyah 3:3) and subdues her husband, who is Samael, with the anger of the gall, being a quarrelsome and anger-prone wife who rules over her male. Lilith is also compared to the spleen.
- **Ki Tetze:** Passages 39, 113, 123.
 - Samael and his female Lilith were servants to God, but later made themselves into deities. And God will remove them out of the world and wipe them away (39). Lilith is called filthy refuse, because she is excrement mixed with different types of filth and vermin into which dead dogs (the uncircumcised) are buried. She is a grave for idolatry. She is the reason the dead dogs (the uncircumcised) and vermin become a bad smell.

9.2.3 Lilith in the Talmud

There are five painfully brief references to Lilith in the Talmud (Circa 400 CE). All are incidental references that pop up during the discussion of other topics. This imply that she was a well known figure that needed no explanation. The original Talmudic passages describe Lilith as existing at the time of Adam's fall; as siring demon seed from Adam by stealing his semen at night while he slept; as having long hair; as having wings, and as bringing defilement upon women in childbirth. Later rabbis added explanatory footnotes to the original

passages. Apparently, with the loss of the Temple and the scattering of the Jews, knowledge of Lilith decreased over time. Ironically, it was the purpose of the Talmud to preserve ancient knowledge, yet some of the Talmud's presumed knowledge on Lilith was apparently also being lost. Later rabbis added footnotes that identified Lilith as a female night demon "reputed" to have wings and a human face. It is clear from the footnotes that the later rabbis did not know precisely who Lilith was.

All references to Lilith in the Talmud are given below.

- 1) "One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith." (Shab. 151b --- footnote "The night demon.")
- 2) "Rabbi Jeremia ben Eleazar said, 'During those years (after their expulsion from the Garden), in which Adam, the first man, was separated from Eve, he became the father of ghouls and demons and lilin.' Rabbi Meir said, 'Adam, the first man, being very pious and finding that he had caused death to come into the world, sat fasting for 130 years, and separated himself from his wife for 130 years, and wore fig vines for 130 years. His fathering of evil spirits, referred to here, came as a result of wet dreams.'" (Erubin 18b)
- 3) "She grows long hair like Lilith . . ." (Erubin 100b --- footnote "A notorious female night demon.")
- 4) "I saw how Hormin the son of Lilith was running on the parapet of the wall of Mahuza. . . ." (Baba Bathra. 73a-b -- footnote to Hormin "a demon;" to Lilith "a female night demon")
- 5) "If an abortion had the likeness of Lilith its mother is unclean by reason of the birth, for it is a child, but it has wings. So it was also taught: R. Jose stated, It once happened at Simoni that a woman aborted the likeness of Lilith, and when the case came up for a decision before the Sages they ruled that it was a child but that it also had wings. . . ." (Nidda 166: v6, 24b -- footnote to Lilith "A female demon of the night, reputed to have wings and a human face.")

9.2.4 Lilith in Gilgamesh and the Huluppu Tree

The Lilith legend is ancient. It predates the Torah. The first literary reference to Lilith is found in the Sumerian tale entitled **Gilgamesh and the Huluppu Tree** (circa 2000 BCE), which is part of the Epic of Gilgamesh.²⁷ In the tale Lilith is one of three creatures who haunt a great Huluppu tree situated in a holy garden of the gods. At the foot of the tree is a snake. At the top is a bird. In the middle is Lilith, whom is described as a "maid of desolation". Lilith and her companions inspire fear in the goddess Inanna, who is unable to approach the tree. It takes Gilgamesh, the great male Sumerian hero, to kill the snake and frighten the other creatures from out of the tree and garden. The poem is remarkable in that it has many similarities with the Biblical tale of Eden. First, the tree and Lilith are located in Inanna's "holy garden", evoking the image of the Garden of Eden. Secondly, the tree itself invokes an image of the Tree of Knowledge, in which Lilith is said to dwell in some later myths. Lilith is also associated with a snake that recalls the serpent that tempted Eve. The poem also associates her with a bird who flees through flight, this is also an act and capability which Lilith is said to have done.

9.2.5 Lilith in The Alphabet of Ben Sira

Unfortunately, a discussion on Lilith is not complete with addressing the **Alphabet of Ben Sira**. This farcical book has done much to corrupt the modern understanding of the ancient Lilith myth. The problem apparently began when modern readers began to consider the irreverent Alphabet as a serious work. The Alphabet is an irreverent book, anonymously written sometime around the ninth century CE. Although it was written in the style of an aggadic midrash (commentary on the Bible), it was apparently intended to be satirical in nature. It made fun of various Biblical characters and rabbinic motifs, and it offered obvious parodies to specific Talmudic passages. For example, the book begins with a group of men masturbating in a bathhouse. It then proceeds to talk seriously about farts, urinating donkeys, and the copulation of ravens. Norman Bronznick in his introduction to the Stern and Mirsky edition of **The Alphabet of Ben Sira** (1998) states, "The Alphabet may be one of the earliest literary parodies in Hebrew literature, a kind of academic burlesque -- perhaps even

²⁷ An excellent source for the entire history of the Lilith mythos is **Changing Literary Representations of Lilith and the Evolution of a Mythical Heroine**, by Amy Scerba. The material can be found online at: <http://www.geocities.com/Wellesley/Garden/4240>. It can also be found at: <http://feminism.eserver.org/lilith>.

entertainment for rabbinic scholars themselves -- that included vulgarities, absurdities, and the irreverent treatment of acknowledged sancta". This belief is substantiated in that the Alphabet was known to have been read as popular entertainment in most rabbinic communities throughout the Middle Ages. The Alphabet also includes satirical passages on Lilith, and unfortunately these have become the launching pad for a corrupted modern Lilith mythos.

The Alphabet farcically paints Lilith as a quarrelling head-strong wife, unwilling to submit to her husband. She refuses to lie beneath Adam during sexual intercourse, but demands only to lie on top. Eventually she flees Adam and the garden. The dejected Adam complains to God that his wife has left him. God, then rather ineptly sends three angels to bring the wayward wife back. They fail against the head-strong woman. There is nothing left for God to do but make a new wife for Adam. The entire tale has an irreverent tone (as does the entire book), and it has inflammatory references to sex. Lilith's refusal to "lie below" was seen as sarcastic entertainment for the Rabbis, something purely inconceivable and laughable.

Unfortunately, the Alphabet's irreverent image of Lilith as a first Eve has taken root in modern culture. Its passages are quoted by modern feminists more than any other source today in explaining their version of Lilith. Because of the Alphabet many modern feminists promote Lilith as the proto-feminist, willing to sacrifice even the paradise of Eden as the necessary cost of freedom and equality. The series of musical concerts called Lilith Fair founded by Sarah McLachlan in the late 1990s is perhaps being the most brazen example. Some neo-pagan groups have taken up her cause as well, either accepting her dark nature as sacred or finding in her an expression for the erotic goddess within them.

9.2.6 Lilith in The Testament of Solomon (Circa 200-600 CE)

There is an interesting reference to Lilith in **The Testament of Solomon**. This book is doubtlessly apocryphal, and it's the estimates for its date of writing varies anywhere between 200 to 600 CE. However, it serves to illustrate the common Lilith legends of the time. In the book Lilith (who goes by the alias Obizuth) is portrayed as a demon who strangles unprotected children in childbirth. More importantly, Solomon strips away her power, at least in part, by forcibly binding her hair. She was then hung in front of the Temple for all to see and to be an abject lesson to the children of Israel. This tale shares interesting facets with the Sotah trial. It seems apparent that the writer of the Testament was using elements of the bitter water trial for his story. In the Sotah trial the hair of the woman was unloosed, the writer of Testament apparently saw this as unloosing of the adulterous spirit within her, so that if she were guilty the demonic Lilith spirit might take hold and work its curses. In Solomon, Lilith was made a spectacle at the Temple in plain view of all the public, much like the defiled Sotah was made a spectacle at the Temple in view of all.

9.2.7 Timeline of Events Concerning Lilith According to Biblical Evidences

The following summary timeline of events in Genesis is what I can safely say is supported by evidences.

When Adam was created as a golem from dust, both a male and female were created at that time (Ge 1:27, 2:6-7, 5:2, Job 26:13). This female (whom is Lilith) was nominally named Adamah at her creation (Ge 5:2). Adamah was created from the soil at the same time as Adam, but whereas Adam was created from dry dust and animated by the breath of Jehovah, Adamah was created from wet soil and animated by a Satanic mist that broke through the ground and watered Adamah's prepared body. This preemptive mist animated her in the image of Lucifer's spirit instead of God's (Ge 2:6). This ruined Adamah for God's purpose of having her be a suitable helpmeet for Adam, being created from undefiled dust and the breath of God, just like Adam. Adamah was not fully human, but was rather considered the supreme beast of the field, that is an animal (Ge 3:1). This was because she was not created in the image of God like Adam (Ge 1:27). Rather, she was animated of Lucifer and bore his image. The Genesis text insinuates that the female Adamah had come to curse the earth, whereas the male Adam had come to bring remembrance of Jehovah's inheritance to the earth (Ge 1:27). It flatly states that with the creation of this male and female two rival generations were being established – one the generations of the heavens and the other the generations of the earth (Ge 2:4-7). The generations of the heavens would be those of Adam (and Eve) animated by the breath of Jehovah and imbued with his image. The generations of the earth would be those of Adamah and the Satanic spirits of the mist which animated her. These spirits of the mist, the source of complaining voices of the field, came to exist in the earth after God's initial creation of Earth, but before Adam's creation. They came to exist after God rained these spirits down upon the earth as a curse. This refers to God's casting down of Lucifer and his host to the earth after Lucifer's failed rebellion.

Despite Adamah's flawed creation, God blessed both her and Adam and commanded them to fill the earth (Ge 1:28).²⁸ God also granted them permission at this time to eat of every tree (Ge 1:29). God then planted the garden of Eden and placed Adam there (Ge 2:8). After Adam was placed in the garden, the tree of knowledge of good and evil and the tree of life came to exist (Ge 2:9). Also a river of water began to flow from Eden to water the garden (Ge 2:10-14). At this point, if not already before, something must have happened. God then caused Adam to rest (to be free of troubles) in the garden and commanded him to tend it and "guard" it (Ge 2:15). God also warned Adam that he may no longer eat of every tree. Upon pain of death he was forbidden to eat of the tree of knowledge (Ge 2:16-17). It is apparent that something had transpired to cause this new command. Also, the command to guard the garden implied there was a threat against it. These new commands may reflect new circumstances following Adamah's rebellion. This notion is supported in the very next verse which relates that at some point Adamah had separated from Adam, for Adam "had become alone" (Ge 2:18). It is realistic to guess that Adamah may have acted on her demonic nature, rebelled, and left. Her act of defiance may have also played a role in establishing the tree knowledge and the eruption of the river from Eden that watered the garden. In any event, something important transpired after Adam was taken to the garden, for he is forbidden to eat of the tree and commanded to guard the garden.

At this point God declared that was not good that Adam had become alone, and that he would create another helpmeet for Adam like one previously shown unto him (Ge 2:18). This previous one refers to Adamah. However, Adam may not have entirely given up on Adamah yet, because God then brought to Adam all the beasts of the field, including Adamah, so that Adam might name them, thereby providing his judgment of their character (their names reflected their characteristics and traits) and demonstrating his authority over them. Adamah came and was judged and named by Adam. This is known because all the beasts of field did thusly (Ge 2:19-20), and Adamah is deemed a beast of the field (Ge 3:1). Adam may have given Adamah the name Lilith at this time (meaning 'darkness'), but this is not documented. In any event, Adam's search was a failure. No suitable mate was found for him (Ge 2:20). Thus Adamah was judged and found unsuitable for Adam. This outcome spurred subsequent events. Immediately following Adam's failed search, God decided the time was right to create Adamah's replacement, Eve (Ge 2:21-22). From this we may surmise that Adamah must have decisively rebelled and sinned at her encounter with Adam. This notion is supported in that after this point Adamah goes by a new title and is apparently physically transformed. After Eve's creation Adamah re-emerges in the story under the title of the Serpent (Ge 3:1). Her new title implies she was demonically possessed and cursed. It also suggests a new physical state for her, for the Serpent of Eden is called the "fleeing Serpent" named Leviathan in Isa 27:1 and Job 26:13. The Hebrew for fleeing implies winged flight, thus from these passages we may deduce that the Serpent had wings and fled from before God – two characteristics of the Lilith legend. Furthermore, because Adamah acquired her title of Serpent only later in the Genesis account, this implies a transformational event must have occurred to her. At some point she must have sprouted wings and transformed into the Serpent fleeing before God. This again confirms another aspect of the Lilith legend – that she sprouted wings and fled from before God and Adam.

At Eve's creation, Adam remarked that "this time" his woman was made of his own bone and flesh (Ge 2:23). "This time" is apparently in reference to the previous woman Adamah, whom was not made from Adam's flesh, but rather from dust. Adam also prophesized that for Eve he would forsake God his father and cling to her (Ge 2:24). This had dire consequences, for the Serpent Adamah returned to the garden and sought to bring down Eve. The Serpent deceived Eve into sinning by eating of the forbidden tree (Ge 3:1-6). The Serpent began her temptation by challenging Eve if God really did forbid her eating of the tree. Eve not only confirmed this prohibition, but adds an additional commandment that she could not even touch it. The Rabbis have speculated Adam added this command to Eve as a precaution against her accidentally eating of the tree by getting near it. The Rabbis further speculate that the Serpent may have caused Eve to unintentionally touch the fruit at this time so that when nothing happened to her, doubt entered into Eve's mind about the validity of God's command. Whether these speculations are correct or not, there are concrete clues in the literal Hebrew as to what the Serpent did do. The literal Hebrew says that Eve "saw" that the tree was 1) good for food, 2) made one beautiful, and 3) made one wise. Thus, it would appear that the Serpent Adamah demonstrated these attributes in front of Eve. To accomplish this, the Serpent itself must have eaten of the forbidden tree in view of Eve. After no ill effects overcame the Serpent, this demonstrated the fruit was good for food. Then the Serpent somehow showed Eve that it made one beautiful. One might speculate that the Serpent Adamah used the power

²⁸ Not punishing Adamah is in keeping with the notion that God does not punish sin until it actually occurs because it is not in God's nature to punish beings for sins not yet committed.

and glamour of Lucifer to appear as a beautiful creature of Light like her father, promising Eve she would become the same if she ate. Lastly, the Serpent demonstrated that the fruit of the tree made one wise. Precisely what she did to demonstrate this is a mystery. In any event, Eve was convinced and ate.

When Adam saw the fallen state of Eve, he was not deceived (1 Timothy 2:14), but rather voluntarily joined her, apparently out of love, lest he be alone again. Adam himself prophesized this in Ge 2:24 when he stated that he would forsake God his father in order to cling unto Eve. By eating of the tree Adam forsake God and joined Eve, fulfilling the prophesy. Also, some Sages have noted that when Adam explains to Jehovah that Eve gave him of the fruit and *v'akal* (I ate – אָכַל), the verb is in the present future tense. It was as if Adam was saying, “I have eaten and will eat again”, given the same circumstances.²⁹ Another interesting line of thought is that Adam had little choice in joining Eve. He had made a vow in Ge 2:24 that their flesh was one. Thus, when Eve ate and suffered the curse of the fruit, it was almost as if Adam ate and suffered the curse in the same instant. They were one flesh.

After Adam ate of the tree of knowledge, he, Eve, and the Serpent were brought together to be judged by God. Eve and the Serpent were judged and cursed according to the bitter water rituals of the Sotah trial laid out in Nu 5:10-31. This trial supernaturally tested women for accusations of adultery and of turning aside from under their husbands. In its cursing the Serpent Adamah takes on the role of the defiled Sotah, or adulteress, enduring the trial. Like the defiled adulteress, the Serpent is forced to eat dust, is cursed in her belly, and is told that her seed shall wound the innocent woman’s promised seed, but that the revived promised seed shall slay the Serpent’s seed and the Serpent herself. Likewise, Eve is cursed according to the innocent woman of the trial. She shall bear seed in sorrow and pain, but shall be saved in her child bearing (1 Timothy 2:15), just as the innocent woman of the trial initially suffered the curses before having them removed by her promised seed. It is fascinating to note that by the Serpent being linked to the Sotah trial, a basis for Lilith unleashing her power through uttering the holy name of Jehovah and unleashing her long hair is also found. At the start of the Sotah trial the woman had her cloths ripped and her hair unleashed. Furthermore, during the course of the trial she drank waters containing dust and the blotted name of Jehovah. These ritual elements activated the power of the supernatural curse that would slay her.

A summary of Other Biblical Information on Lilith

There is more information available on the Serpent Adamah elsewhere in the Bible. We already touched upon Job 26:13 and Isa 27:1, which speak of a “fleeing serpent” named Leviathan. But there is more to be gleaned from the passages than that already mentioned. Job 26 confers that the Serpent was created by God in a manner very similar to Adam; the Serpent was shaped from soil like Adam. This fills in some missing details of Adamah’s creation in Genesis, and shows she was created precisely like Adam, albeit from wetted soil. Isa 27:1 and others passages state that Leviathan haunts the seas. From this we get the basis for Lilith’s legend stating that she dwells in the seas. From the Book of Enoch, we get further information that Leviathan is female. And from the literal meaning of the name Leviathan we get the notion that the Serpent is a “joined” creature, much the same way that the Levites are joined to God. This joined nature bespeaks of the innate fusion of Lucifer’s spirit within the Serpent.

A female demon named Lilith is mentioned in Isa 34. She is described as a winged, bird-like demon whom is associated with a snake who has made a nest in her. The Hebrew text also hints that Lilith and the snake are somehow one being. She is a slayer of abandoned younglings and haunts desolate places. The only Biblical evidence associating this Lilith with the Serpent Adamah of Genesis is her peculiar association with a snake and her slaying of younglings. This is hardly conclusive evidence. However, there are numerous extra Biblical evidences, such as the Epic of **Gilgamesh and the Huluppu Tree** (which precedes both Genesis and Isaiah), the Talmud, and the Zohar that definitively links the demon Lilith to the Serpent of Eden.

The spirit of Lilith is mentioned in Proverbs 30 under the title of Alukah. The passages discuss the fates of two types of women given over to the power of Alukah. The first woman’s fate is death, the desolation of a flood, and fiery curses. The fate of the other woman is that her barren womb is granted a seed and becomes satisfied. These two fates have strong parallels to the Sotah trial. The defiled woman given over the bitter waters finds death and fiery curses. The innocent woman given over to the power of the bitter waters finds a promised seed in her barren womb. So in Proverbs 30 Alukah parallels the source of cursing in the bitter waters. As the Zohar

²⁹ The Stone Chumash, Bereishis 3:12.

strongly teaches, this spirit is that of Lilith. This is the cursing of Serpent Lilith in the garden, the first prototypical Sotah. In Jewish myth Alukah is considered the mother of esterics, which are winged female night monsters whom sucked blood from their victims and devoured children. Their similarities to attributes of Lilith are striking. As we shall see, it is apparent that the myth surrounding esterics borrow heavily from Lilith and the trial of the Sotah.

Lilith as the First Sotah

In relation to the bitter water trial, there are two important points to be taken away from the Lilith legend. First, Lilith was the archetype of the Sotah. In refusing to submit to Adam, she became the first wayward adulterous wife who went astray under her husband. As such, we would expect her to receive curses parallel to the Sotah. And she does. As we shall see, a careful study the Serpent's account in Genesis reveals that she suffers the essential curses of a defiled Sotah – she eats dust, her belly suffers curses, and her seed is slain by a promised seed. Furthermore, Eve in her curses mirrors the innocent woman of the trial. She suffers pain in birthing her promised seed, but this seed prevails over the curses, and she is saved. The second major point to take away from the Lilith legend is that her creation mythos confirms the notion that golems can be animated from dust and water fashioned into the forms of humans. Although the creation story of Adam himself also supports this notion, Lilith confirms the importance of purity for the two main ingredients in creating a golem – dust (used to make the body) and water/breath (used as animating forces). Lilith demonstrates that demonic or evil spirits can inhabitant the golems through these ingredients and imbue the animated golem with an image that is not of God, in which case the demonic creature is not fully human, but more beast.