

# 1

בראשית Bereshit

Genesis 1:1-6:8

# 1

- 1 When God began to create (When God began to create Others “In the beginning God created.”) heaven and earth—
- 2 the earth being unformed and void, with darkness over the surface of the deep and a wind from (a wind from Others “the spirit of.”) God sweeping over the water—
- 3 God said, “Let there be light”; and there was light.
- 4 God saw that the light was good, and God separated the light from the darkness.
- 5 God called the light Day and called the darkness Night. And there was evening and there was morning, a first day. (a first day Others “one day.”)
- 6 God said, “Let there be an expanse in the midst of the water, that it may separate water from water.”
- 7 God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so.
- 8 God called the expanse Sky. And there was evening and there was morning, a second day.
- 9 God said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so.
- 10 God called the dry land Earth and called the gathering of waters Seas. And God saw that this was good.
- 11 And God said, “Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so.
- 12 The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.
- 13 And there was evening and there was morning, a third day.
- 14 God said, “Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years;
- בראשית ברא אלהים את השמים ואת הארץ:
- והארץ היתה תהו ובהו וחשך על־פני תהום ורוח אלהים מרחפת על־פני המים:
- ויאמר אלהים יהי אור ויהי־אור:
- וירא אלהים את־האור כי־טוב ובדל אלהים בין האור ובין החשך:
- ויקרא אלהים | לאור יום ולחשך קרא לילה ויהי־ערב ויהי־בקר יום אחד:
- ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:
- ועש אלהים את־הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי־כן:
- ויקרא אלהים לרקיע שמים ויהי־ערב ויהי־בקר יום שני:
- ויאמר אלהים יקוו המים מתחת השמים אל־מקום אחד ותראה היבשה ויהי־כן:
- ויקרא אלהים | ליבשה ארץ ולמקנה המים קרא ימים וירא אלהים כי־טוב:
- ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו־בו על־הארץ ויהי־כן:
- ותוצא הארץ דשא עשב מזריע זרע למיניה וצץ עשה־פרי אשר זרעו־בו למיניה וירא אלהים כי־טוב:
- ויהי־ערב ויהי־בקר יום שלישי:
- ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתת ולמועדים ולמים ושנים:

- 15 and they shall serve as lights in the expanse of the sky to shine upon the earth.” And it was so.
- 16 God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.
- 17 And God set them in the expanse of the sky to shine upon the earth,
- 18 to dominate the day and the night, and to separate light from darkness. And God saw that this was good.
- 19 And there was evening and there was morning, a fourth day.
- 20 God said, “Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky.”
- 21 God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good.
- 22 God blessed them, saying, “Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth.”
- 23 And there was evening and there was morning, a fifth day.
- 24 God said, “Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind.” And it was so.
- 25 God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.
- 26 And God said, “Let us make humankind in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth.”
- 27 And God created humankind in the divine image, creating it in the image of God—creating them male and female.
- 28 God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”
- והיו למאורות ברקיע השמים להאיר עליהארץ ויהי כן:
- ויעש אלהים את שני המאורות הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים:
- ויתן אותם אלהים ברקיע השמים להאיר עליהארץ:
- ולמשל ביום ובלילה ולהבדיל בין האור ובין החשך וירא אלהים כי טוב:
- ויהי ערב ויהי בקר יום רביעי:
- ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף עליהארץ על כפי רקיע השמים:
- ויברא אלהים את התנינם הגדלים ואת כל נפש החיה | הרמשת אשר שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים כי טוב:
- ויברך אותם אלהים לאמר פרו ורבו ומלאו את המים בימים והעוף ירב בארץ:
- ויהי ערב ויהי בקר יום חמישי:
- ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה נרמש וחייתו ארץ למינה ויהי כן:
- ויעש אלהים את חיות הארץ למינה ואת הבהמה למינה ואת כל נרמש האדמה למינהו וירא אלהים כי טוב:
- ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובהמה ובכלי הארץ ובכלי הרמש הרמש עליהארץ:
- ויברא אלהים | את האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה ברא אתם:
- ויברך אותם אלהים ויאמר להם אלהים פרו ורבו ומלאו את הארץ וכבשו ורדו בדגת הים ובעוף השמים ובכלי חיה הרמשת עליהארץ:

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי  
כָּל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ זֶרַע זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:

29 God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.

וְלִכְל־חַיַּת הָאָרֶץ וְלִכְל־עוֹף הַשָּׁמַיִם וְלִכָּל | רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ  
נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

30 And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And it was so.

וַיֹּרֶא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר  
יוֹם הַשֵּׁשִׁי:

31 And God saw all that had been made, and found it very good. And there was evening and there was morning, the sixth day.

## 2

וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:

1 The heaven and the earth were finished, and all their array.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בַּיּוֹם  
הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

2 On the seventh day God finished the work that had been undertaken: [God] ceased (ceased Or “rested.”) on the seventh day from doing any of the work.

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַח  
מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

3 And God blessed the seventh day and declared it holy—having ceased on it from all the work of creation that God had done.

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים  
אָרֶץ וּשְׁמַיִם:

4 Such is the story of heaven and earth when they were created. When God הוֹדִי made earth and heaven—

וְכָל | שְׂחֵת הַשָּׂדֶה טָרֵם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי  
לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת־הָאֲדָמָה:

5 when no shrub of the field (shrubs of the field I.e., suitable for pasturage.) was yet on earth and no grasses of the field (grasses of the field I.e., cereal grasses, suitable as crops.) had yet sprouted, because God הוֹדִי had not sent rain upon the earth and there were no human beings to till the soil,

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

6 but a flow would well up from the ground and water the whole surface of the earth—

- 7 וַיִּצְרֵהוּ יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה וַיִּפָּח בָּאָפִיו נֶשֶׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
- 8 God הוהי formed the Human (the Human I.e., the progenitor of the species and the point of origin for human society. Heb. ha-'adam; trad. "man." In the eyes of ancient Israel, the typical initiator of a lineage was male, and so the first human being would also have been imagined as male. See further the Dictionary under 'adam.) from the soil's humus, (soil's humus Heb. 'afar min ha-'adamah, rendered to emulate the wordplay with Heb. ha-'adam "the Human"; more precisely, "loose dirt from the soil." NJPS "dust of the earth.") blowing into his nostrils the breath of life: the Human became a living being.
- 9 וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־עֵדֶן מִקֶּדֶם וַיִּשֶׁם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:
- 10 And from the ground God הוהי caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.
- 11 וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָגֶן וּמִשָּׁם יִפְלֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים:
- 12 A river issues from Eden to water the garden, and it then divides and becomes four branches.
- 13 שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם הַזָּהָב:
- 14 The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is.
- 15 וְהָיָה הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלָח וְאֶבֶן הַשֹּׁהַם:
- 16 (The gold of that land is good; bdellium is there, and lapis lazuli. (lapis lazuli Others "onyx"; meaning of Heb. shoham uncertain.) )
- 17 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ:
- 18 The name of the second river is Gihon, the one that winds through the whole land of Cush.
- 19 וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חֲדָקִל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת:
- 20 The name of the third river is Tigris, the one that flows east of Asshur. And the fourth river is the Euphrates.
- 21 וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיְנַתְּהוּ בְּגִן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:
- 22 God הוהי settled the Human in the garden of Eden, to till it and tend it.
- 23 וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הָגֶן אָכַל תֹּאכַל:
- 24 And God הוהי commanded the Human, saying, "Of every tree of the garden you are free to eat;
- 25 וּמִעֵץ הַדְּעִית טוֹב וְלֹעַ לֹא תֹאכַל מִמֶּנּוּ כִּי בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:
- 26 but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."
- 27 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִית הָאָדָם לְבֶדּוּ אֶעֱשֶׂה־לּוֹ עֹזֵר כִּנְגָדוֹ:
- 28 God הוהי said, "It is not good for the Human to be alone; I will make a fitting counterpart for him."

- 19 And God וַיִּצְרֵם יְהוָה אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the Human to see what he would call them; and whatever the Human called each living creature, that would be its name.
- 20 And the Human gave names to all the cattle and to the birds of the sky and to all the wild beasts; but no fitting counterpart for a human being was found.
- 21 So God וַיִּפֹּל יְהוָה אֱלֹהִים | תִּרְדָּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת cast a deep sleep upon the Human; and, while he slept, [God] took one of his sides (sides Heb. *ela'ot*, trad. “ribs.” Cf. 1 Kings 6.34; Exod. 25.12; 26.20, 26–27, 35; 30.4.) and closed up the flesh at that site.
- 22 And God וַיִּבֶן יְהוָה אֱלֹהִים | אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ fashioned the side that had been taken from the Human into a woman, bringing her to the Human.
- 23 Then the Human said, “This one at last Is bone of my bones And flesh of my flesh. This one shall be called Woman, (Woman Heb. *’ishshah*; so trad. More precisely in context, “a (female) member of the human species.” See next note and the Dictionary under *’ish*.) For from a Human (a Human More precisely, “the (formerly lone) member of the human species.” NJPS “man”; trad. “Man.” See the Dictionary under *’ish*.) was she taken.”
- 24 Hence a man (man So trad.; Heb. *’ish*. Contrast the previous verse.) leaves his father and mother and clings to his wife, (wife So trad.; Heb. *’ishshah* (with possessive suffix). Cf. the previous note and contrast the previous verse.) so that they become one flesh.
- 25 The two of them were naked, (naked Heb. *’arummim*, play on *’arum* “shrewd” in 3.1.) the Human (the Human Heb. *ha-’adam*; trad. “the man.” See note at v. 7.) and his wife, yet they felt no shame.

### 3

- 1 Now the serpent was the shrewdest of all the wild beasts that God וְהַנָּחַשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים had made. It said to the woman, “Did God really say: You shall not eat of any tree of the garden?”
- 2 The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden.

- 3 It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’”
- 4 And the serpent said to the woman, “You are not going to die,
- 5 but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know (divine beings who know Others “God, who knows.”) good and bad.”
- 6 When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate.
- 7 Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.
- 8 They heard the sound of God הוה moving about in the garden at the breezy time of day; and the Human and his wife hid from God הוה among the trees of the garden.
- 9 God הוה called out to the Human and said to him, “Where are you?”
- 10 He replied, “I heard the sound of You in the garden, and I was afraid because I was naked, so I hid.”
- 11 “Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?”
- 12 The Human said, “The woman You put at my side—she gave me of the tree, and I ate.”
- 13 And God הוה said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”
- 14 Then God הוה said to the serpent, “Because you did this, More cursed shall you be Than all cattle And all the wild beasts: On your belly shall you crawl And dirt shall you eat All the days of your life.
- 15 I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel.”
- וּמִפְרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶּן-תָּמוּתוּ:
- וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוּ:
- כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:
- וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לִמְאֹכַל וְכִי תִאֲוָה-הִוא לְעֵינֶיהָ וְנִחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְרֵיוֹ וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל:
- וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמָּם הֵם וַיִּתְּפְרוּ עֹלָה תָאֵלָה וַיַּעֲשׂוּ לָהֶם חִגְרֹת:
- וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מֵתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְּחַבְּאוּ הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן:
- וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה:
- וַיֹּאמֶר אֶת-קוֹלְךָ שָׁמָעְתִּי בְּגֵן וַאֲיֹרָא כִּי-עֲרִימָה אֲנִי וַאֲחֻבָּא:
- וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עֲרִימָה אָתָּה הַמְּנִיחַ אֲשֶׁר צִוִּיתִיךָ לֵבָלְתָּ אֲכַל-מִמֶּנּוּ אֲכַלְתָּ:
- וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּלִי הִוא נְתָנָהּ לִי מִיָּהָץ וַאֲכַל:
- וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה-זֹּאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשְׁיֵאֲנִי וַאֲכַל:
- וַיֹּאמֶר יְהוָה אֱלֹהִים | אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אָתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הָעֲדָה עַל-גִּחְוֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ:
- וַאֲיִבָּהּ | אֶשְׂתִּית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ הִוא יִשּׁוּפְךָ רֹאשׁ וְאָתָּה תִּשּׁוּפְנָהּ עֲקֵב:

- 16 And to the woman [God] said, "I will greatly expand Your hard labor—and your pregnancies; In hardship shall you bear children. Yet your urge shall be for your husband, And he shall rule over you." (rule over you (So NJPS.) I.e., for matters of sexual relations he will have the last word.)
- אֱלֹהֵי־אִשָּׁה אָמַר הָרְבָּה אֲרֻבָּה עֲצֻבוֹנְךָ וְהִרְלֵךְ בְּעָצֹב תֵּלְדִי בָנִים וְאֵל־אִשְׁלֵךְ תִּשְׁוֹקֶיךָ וְהוּא יִמְשַׁל־בְּךָ:
- 17 To Adam [God] said, "Because you did as your wife said and ate of the tree about which I commanded you, 'You shall not eat of it,' Cursed be the ground because of you; By hard labor shall you eat of it All the days of your life:
- וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתָאֲכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֶרְוֶרָה הָאֲדָמָה בְּעֲבוּרֶךָ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:
- 18 Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;
- וְקוֹץ וְדִרְדָּר תִּצְמִיחַ לְךָ וְאָכַלְתָּ אֶת־עֹשֶׂב הַשָּׂדֶה:
- 19 By the sweat of your brow Shall you get bread to eat, Until you return to the ground—For from it you were taken. For dust (dust Heb. 'afar. Cf. the second note at 2.7.) you are, And to dust you shall return."
- בְּזֵעַת אֶפְיֶיךָ תֹּאכַל לֶחֶם עַד שׁוּבוֹךְ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:
- 20 The Human named his wife Eve, (Eve Heb. awwa.) because she was the mother of all the living. (living Heb. ai.)
- וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל־חַיִּי:
- 21 And God הוּא made garments of skins for Adam and his wife, and clothed them.
- וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:
- 22 And God הוּא said, "Now that humankind has become like any of us, knowing good and bad, what if one should stretch out a hand and take also from the tree of life and eat, and live forever!"
- וַיֹּאמֶר | יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָחֶד מִלְּנוּ לָדַעַת טוֹב וְרָע וְעַתָּה | פְּרִי־שֵׁלַח יָדוֹ וּלְקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
- 23 So God הוּא banished humankind (humankind Moved up from v. 24 for clarity.) from the garden of Eden, to till the humus (humus Lit. "soil." See the second note at 2.7.) from which it was taken:
- וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבֹּד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:
- 24 it was driven out; and east of the garden of Eden were stationed the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.
- וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכְּן מִקְדָּם לְגִן־עֵדֶן אֶת־הַכְּרֻבִּים וְאֵת לַהֲט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:



- וְהָאָדָם יָדַע אֶת־חוּהָ אִשְׁתּוֹ וַתֵּהוֶה וַתֵּלֶד אֶת־לֶיְלִין וַתֹּאמֶר קִנִּיתִי  
אִישׁ אֶת־יְהוָה:
- וְתִסָּף לֵלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְלֶיְלִין הָיָה עֹבֵד  
אֲדָמָה:
- וַיְהִי מִקֵּץ יָמִים וַיָּבֵא לֶיְלִין מִפְרֵי הָאֲדָמָה מִנְחָה לַיהוָה:
- וְהָבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחִלְבֵּהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל  
וְאֶל־מִנְחָתוֹ:
- וְאֶל־לֶיְלִין וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחֲרַר לֶיְלִין מְאֹד וַיִּפְּלוּ פָנָיו:
- וַיֹּאמֶר יְהוָה אֶל־לֶיְלִין לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ:
- הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאַם לֹא תֵיטִיב לִפְתּוֹחַ חַטָּאת רֶבֶץ וְאֵלֶיךָ  
תִּשְׁוֹקֶתוּ וְאַתָּה תִּמְשָׁל־בּוֹ:
- וַיֹּאמֶר קִין אֶל־הֶבֶל אָחִיו וַיְהִי בְהִיּוֹתָם בַּשָּׂדֶה וַיָּקָם קִין אֶל־הֶבֶל  
אָחִיו וַיַּהַרְגֵהוּ:
- וַיֹּאמֶר יְהוָה אֶל־לֶיְלִין אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֶר אָחִי  
אֲנִכִּי:
- וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:
- וְעַתָּה אָרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחוֹת אֶת־דְּמֵי  
אָחִיךָ מִיָּדְךָ:
- כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִתֶּקֶף תִּתְּכֹחֶה לָךְ נָע וְנָד תִּהְיֶה בָאָרֶץ:
- 1 Now the Human knew (knew Heb. yada', often in a sexual sense.) his wife Eve, and she conceived and bore Cain, saying, "I have gained (gained Echoing the Heb. wordplay: qanithi, connected with "Cain"; lit. "created, acquired.") a person (a person Or "someone new." Lit. "a participant whose involvement defines the depicted situation." Unlike "man" in contemporary English, Heb. 'ish can include infants in its denotative scope, as here and in Isa. 66.13. NJPS "male child"; trad. "man." Cf. note at Num. 30.4 and see the Dictionary under 'ish.) with the help of (with the help of Or "as did"; precise force of Heb. 'et uncertain.) הוהי."
- 2 She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil.
- 3 In the course of time, Cain brought an offering to הוהי from the fruit of the soil;
- 4 and Abel, for his part, brought the choicest of the firstlings of his flock. הוהי paid heed to Abel and his offering,
- 5 but to Cain and his offering [God] paid no heed. Cain was much distressed and his face fell.
- 6 And הוהי said to Cain, "Why are you distressed, And why is your face fallen?"
- 7 (Meaning of verse uncertain.) Surely, if you do right, There is uplift. But if you do not do right Sin couches at the door; Its urge is toward you, Yet you can be its master."
- 8 Cain said to his brother Abel ... (... Ancient versions, including the Targum, read "Come, let us go out into the field.") and when they were in the field, Cain set upon his brother Abel and killed him.
- 9 הוהי said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?"
- 10 "What have you done? Hark, your brother's blood cries out to Me from the ground!"
- 11 Therefore, you shall be more cursed than the ground, (more cursed than the ground See 3.17.) which opened its mouth to receive your brother's blood from your hand.
- 12 If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth."

- 13 וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עוֹנִי מִנִּשְׂאָא: \* Cain said to הוהי, “My punishment is too great to bear!
- 14 הֵן גִּרְשַׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי נֹעַ וְנָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יְהַרְגֵנִי: Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!”
- 15 וַיֹּאמֶר לוֹ יְהוָה לֵכֵן כָּל־הַרְג לָקֵן שִׁבְעָתַיִם יָקָם וַיִּשֶׂם יְהוָה לָקֵין אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ: הוהי said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be exacted.” And הוהי put a mark on Cain, lest anyone who met him should kill him.
- 16 וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֶן: Cain left the presence of הוהי and settled in the land of Nod, east of Eden.
- 17 וַיָּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ: Cain knew his wife, and she conceived and bore Enoch. And he then founded a city, and named the city after his son Enoch.
- 18 וַיֻּלֵּד לְחֲנוֹךְ אֶת־עִירָד וְעִירָד בִּגְוֵי־אֵל וַיֵּלֶד אֶת־מְחוּיָאֵל וּמִחוּיָאֵל יָלַד אֶת־מֶתוּשָׁאֵל וּמִתּוּשָׁאֵל יָלַד אֶת־לָמֶךְ: To Enoch was born Irad, and Irad begot Mehujael, and Mehujael (Mehujael Heb. Meiya’el.) begot Methusael, and Methusael begot Lamech.
- 19 וַיִּקַּח־לוֹ לְמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה: Lamech took to himself two wives: the name of the one was Adah, and the name of the other was Zillah.
- 20 וַתֵּלֶד עֵדָה אֶת־יָבֵל הוּא הִלָּה אֲבִי יֵשֶׁב אֹהֶל וּמִקְנָה: Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds.
- 21 וְשֵׁם אָחִיו יוֹבֵל הוּא הִלָּה אֲבִי כָּל־תַּפֹּשׁ כְּנֹר וְעֹגֶב: And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe.
- 22 וְצִלָּה גַּם־הִוא יָלְדָה אֶת־תּוֹבֵל קַיִן לִטֵּשׁ כָּל־חֶרֶשׁ נְחָשֶׁת וּבְרֹזָל וְאַחֹת תּוֹבֵל־קַיִן נָעָמָה: As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah.
- 23 וַיֹּאמֶר לְמֶךְ לְנָשָׁיו עֵדָה וְצִלָּה שְׁמַעְנָן קוֹלִי נָשִׁי לְמֶךְ הָאָזְנָה אִמְרָתִי כִּי אִישׁ הִרְגֹתִי לְפָצְעִי וַיֵּלֶד לְחִבְרָתִי: And Lamech said to his wives, “Adah and Zillah, hear my voice; O wives of Lamech, give ear to my speech. I have slain a person for wounding me, And a lad for bruising me.
- 24 כִּי שִׁבְעָתַיִם יָקָם־קַיִן וְלָמֶךְ שִׁבְעָסִים וְשִׁבְעָה: If Cain is avenged sevenfold, Then Lamech seventy-sevenfold.”
- 25 וַיָּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֶׁת־לִּי אֱלֹהִים וְרַע אַחֵר תַּחַת הָבֵל כִּי הָרַגְו קַיִן: Adam knew his wife again, and she bore a son and named him Seth, meaning, “God has provided me with (provided me with Or “established for me”; Heb. shath, connected with “Seth.”) another offspring in place of Abel,” for Cain had killed him.
- 26 וּלְשֶׁת גַּם־הִוא יָלְדָה בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ אֵן הוּחַל לְקָרָא בְּשֵׁם יְהוָה: And to Seth, in turn, a son was born, and he named him Enosh. It was then that הוהי began to be invoked by name.

- זֶה סֵפֶר \*תּוֹלְדֹת אָדָם בַּיּוֹם בָּרָא אֱלֹהִים אָדָם בְּדִמְיוֹת אֱלֹהִים עָשָׂה  
אֹתוֹ: 1 This is the record of Adam's line.—When God created humankind, it was made in the likeness of God;
- זָכָר וּנְקֵבָה בָּרָא־ם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שֵׁמָם אָדָם בַּיּוֹם הַבְּרָאִים: 2 male and female were they created. And when they were created, [God] blessed them and called them Humankind. (Humankind Heb. 'adam; NJPS "Man," trad. "Adam.") —
- וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיּוֹלֶד בְּדִמְיוֹתוֹ כְּצַלְמוֹ וַיִּקְרָא  
אֶת־שְׁמוֹ שֵׁת: 3 When Adam had lived 130 years, he begot a son in his likeness after his image, and he named him Seth.
- וַיְהִי יַמִּי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד  
בָּנִים וּבָנוֹת: 4 After the birth of Seth, Adam lived 800 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי אָדָם אַשְׁרֵי־חַי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה  
וַיָּמָת: 5 All the days that Adam lived came to 930 years; then he died.
- וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָת שָׁנָה וַיּוֹלֶד אֶת־אֵנוֹשׁ: 6 When Seth had lived 105 years, he begot Enosh.
- וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה  
וַיּוֹלֶד בָּנִים וּבָנוֹת: 7 After the birth of Enosh, Seth lived 807 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי־שֵׁת שְׁתַּיִם עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: 8 All the days of Seth came to 912 years; then he died.
- וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה וַיּוֹלֶד אֶת־קִינָן: 9 When Enosh had lived 90 years, he begot Kenan.
- וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קִינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת  
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 10 After the birth of Kenan, Enosh lived 815 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי אֵנוֹשׁ חֲמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: 11 All the days of Enosh came to 905 years; then he died.
- וַיְחִי קִינָן שֶׁבַעִים שָׁנָה וַיּוֹלֶד אֶת־מַהֲלָלֵל: 12 When Kenan had lived 70 years, he begot Mahalalel.
- וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָלֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת  
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 13 After the birth of Mahalalel, Kenan lived 840 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי קִינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: 14 All the days of Kenan came to 910 years; then he died.
- וַיְחִי מַהֲלָלֵל חֲמֵשׁ שָׁנִים וּשְׁשִׁים שָׁנָה וַיּוֹלֶד אֶת־יָרֵד: 15 When Mahalalel had lived 65 years, he begot Jared.
- וַיְחִי מַהֲלָלֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת  
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 16 After the birth of Jared, Mahalalel lived 830 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי מַהֲלָלֵל חֲמֵשׁ וּתְשַׁעִּים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה  
וַיָּמָת: 17 All the days of Mahalalel came to 895 years; then he died.
- וַיְחִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד אֶת־חֶנוֹךְ: 18 When Jared had lived 162 years, he begot Enoch.
- וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֶנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים  
וּבָנוֹת: 19 After the birth of Enoch, Jared lived 800 years and begot sons and daughters.
- וַיְהִי כָל־יְמֵי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: 20 All the days of Jared came to 962 years; then he died.

- 21 When Enoch had lived 65 years, he begot Methuselah.
- 22 After the birth of Methuselah, Enoch walked with God 300 years; and he begot sons and daughters.
- 23 All the days of Enoch came to 365 years.
- 24 Enoch walked with God; then he was no more, for God took him.
- 25 When Methuselah had lived 187 years, he begot Lamech.
- 26 After the birth of Lamech, Methuselah lived 782 years and begot sons and daughters.
- 27 All the days of Methuselah came to 969 years; then he died.
- 28 When Lamech had lived 182 years, he begot a son.
- 29 And he named him Noah, saying, "This one will provide us relief (relief Connecting Noah with Heb. niam "to comfort"; cf. 9.20ff.) from our work and from the toil of our hands, out of the very soil which הוה placed under a curse."
- 30 After the birth of Noah, Lamech lived 595 years and begot sons and daughters.
- 31 All the days of Lamech came to 777 years; then he died.
- 32 When Noah had lived 500 years, Noah begot Shem, Ham, and Japheth.
- וַיְחִי חֲנוֹךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַיֹּלֶד אֶת־מֶתוּשֶׁלַח:
- וַיְהִי־לֶכְךָ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:
- וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:
- וַיְהִי־לֶכְךָ חֲנוֹךְ אֶת־הָאֱלֹהִים וַאֲיָנֹנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:
- וַיְחִי מֶתוּשֶׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד אֶת־לֹמֶךְ:
- וַיְחִי מֶתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֹמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:
- וַיְהִי כָּל־יְמֵי מֶתוּשֶׁלַח תְּשַׁע וְשָׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
- וַיְחִי־לֹמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד בֶּן:
- וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר הֲאֵל יִנְחַמֵּנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה:
- וַיְחִי־לֹמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וְתִשְׁעִים שָׁנָה וּחֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:
- וַיְהִי כָּל־יְמֵי־לֹמֶךְ שְׁבַע וּשְׁבַעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת:
- וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד נָח אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

## 6

- 1 When humankind began to increase on earth and daughters were born to them,
- 2 the [males among the] divine beings (divine beings Others "sons of God.") saw how pleasing the human women were and took wives from among those who delighted them.—
- 3 הוה said, "My breath shall not abide (abide Meaning of Heb. uncertain.) in humankind forever, since it too is flesh; let the days allowed them be one hundred and twenty years."—
- 4 It was then, and later too, that the Nephilim appeared on earth—when divine beings cohabited with the human women, who bore them offspring. Such were the heroes of old, the men of renown.
- וַיְהִי כִּי־הִתְלַח הָאָדָם לָרֹב עַל־פְּנֵי הָאָדָמָה וּבָנוֹת יָלְדוּ לָהֶם:
- וַיִּרְאוּ בְּנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:
- וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא בֶּשָׂר וְהָיוּ יָמֵי מָאָה וְעֶשְׂרִים שָׁנָה:
- הַנְּפִלִים הָיוּ בָּאָרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַמָּה הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם אֲנָשֵׁי הָעָם:

- 5 וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יִצְרָל מַחְשַׁבַת לִבּוֹ רָק  
רָע כָּל־הַיּוֹם:  
5 saw how great was human wickedness on  
earth—how every plan devised by the human mind was  
nothing but evil all the time.
- 6 וַיִּנָּחֵם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לִבּוֹ:  
6 And הוהי regretted having made humankind on earth.  
With a sorrowful heart,
- 7 וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם  
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נָחַמְתִּי כִּי עָשִׂיתֶם:  
7 הוהי said, “I will blot out from the earth  
humankind whom I created—humans together with  
beasts, creeping things, and birds of the sky; for  
I regret that I made them.”
- 8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה:  
8 But Noah found favor with הוהי.