

1

- | | | |
|--|----|---|
| בראשית ברא אלהים את השמים ואת הארץ: | 1 | When God began to create (When God began to create Others “In the beginning God created.”) heaven and earth— |
| והארץ היתה תהו ובהו וחשך על־פני תהום ורוח אלהים מרחפת על־פני המים: | 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— |
| ויאמר אלהים יהי אור ויהי־אור: | 3 | God said, “Let there be light”; and there was light. |
| וירא אלהים את־האור כייטוב ויבדל אלהים בין האור ובין החשך: | 4 | God saw that the light was good, and God separated the light from the darkness. |
| ויקרא אלהים ׀ לאור יום ולחשך קרא לילה ויהי־ערב ויהי־בקר יום אחד: | 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.”) |
| ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים: | 6 | God said, “Let there be an expanse in the midst of the water, that it may separate water from water.” |
| ונעש אלהים את־הרקיע ויבדל בין המים אשר מתחת הרקיע ובין המים אשר מעל הרקיע ויהי־כן: | 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. |
| ויקרא אלהים לרקיע שמים ויהי־ערב ויהי־בקר יום שני: | 8 | God called the expanse Sky. And there was evening and there was morning, a second day. |
| ויאמר אלהים יקוו המים מתחת השמים אל־מקום אחד ותראה היבשה ויהי־כן: | 9 | God said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so. |
| ויקרא אלהים ׀ ליבשה ארץ ולמקנה המים קרא ימים וירא אלהים כייטוב: | 10 | God called the dry land Earth and called the gathering of waters Seas. And God saw that this was good. |
| ויאמר אלהים תדשא הארץ וְעֵשָׂב מוריע וְרֵעַ עץ פרי עשה פרי למינו אשר ורעִיבו עליה־ארץ ויהי־כן: | 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. |
| ותוצא הארץ וְעֵשָׂב מוריע וְרֵעַ למיניהו ועץ עשה־פרי אשר ורעִיבו למיניהו וירא אלהים כייטוב: | 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. |
| ויהי־ערב ויהי־בקר יום שלישי: | 13 | And there was evening and there was morning, a third day. |
| ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתה ולמועֲדֵי־ים ולגִמִּים וּשְׁנָיִם: | 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; |

	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	And God created the sky and the earth.
15	וַיֵּן לָאֲדָמָה וְלָחַיִּים וְלָכָל חַיָּוָי וְלָכָל רֶגֶל עֹלָם בְּיוֹמֵי יוֹנָתָן בֶּן נִחוֹמְסָן מֶלֶךְ כְּשֶׁן מֶלֶךְ שֻׁמְרוֹן בְּשָׁנָה	and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so.
16	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	God made the two great lights, the greater light to dominate the day and the lesser light to
17	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	shine upon the earth.
18	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	to dominate the day and the night, and to separate light from darkness. And God saw that this was good.
19	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	fourth day.
20	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	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	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	God created the great sea monsters, and all the winged birds of every kind. And God saw that the waters brought forth in swarms, and all the living creatures of every kind that creep, which was good.
22	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."
23	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	And there was evening and there was morning, a fifth day.
24	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	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	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	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	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	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	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	And God created humankind in the divine image, creating it in the image of God—creating them male and female.
28	וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	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."

וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי
כָּל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פֶרִי־יֵעָץ זֶרַע זָרַע לָכֶם יִהְיֶה לֶאֱכֹלָה:

וְכָל־חַיֹּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־ | רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ
נֶפֶשׁ חַיָּה אֶת־כָּל־יֶזֶק עֵשֶׂב לֶאֱכֹלָה וְיִהְיֶה־כֵן:

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

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.

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.

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

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְיָאֵם:

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

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת
מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בַּהֲבִרָאָם בַּיּוֹם עֲשׂוֹת יְהוָה אֱלֹהִים
אֶרֶץ וּשְׁמַיִם:

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

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

וַיֹּרֶא יְהוָה כִּי רַבָּה רַעַת הָאָדָם בָּאָרֶץ וְכָל־יִצְרָל מַחֲשַׁבֶּת לִבּוֹ רָק
רָע כָּל־יְהִיָּם:

וַיִּנָּחֵם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַב אֱלִילָבוֹ:

וַיֹּאמֶר יְהוָה אֲמֹנָה אֶת־הָאָדָם אֲשֶׁר־בִּלְאֵתִי מַעַל פְּנֵי הָאֲדָמָה מֵאֲדָם
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נָתַמְתִּי כִּי עָשִׂיתִם:

וְלֹחַ מִצָּא חֵן בְּעֵינֵי יְהוָה:

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 And regretted having made humankind on earth. With a sorrowful heart,

7 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 But Noah found favor with הוהי.

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

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.

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.

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

5 when no shrub of the field (shrub 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 הוהי had not sent rain upon the earth and there were no human beings to till the soil,

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

[illegible]

וַיֵּצֵא יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָאֵלְיוֹ וְכָל־אֲשֶׁר יִקְרָאֵלְיוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ:	19	And God 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.
וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל־חַיַּת הַשָּׂדֶה וְלֹא־אֶדְמוּם לֹא־מִצָּא עוֹר כְּנָגְדּוֹ:	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.
וַיִּפֹּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּלָּח אַחַת מִצִּלְעוֹתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה:	21	So God 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.
וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלֶע אֲשֶׁר־לָקַח מִן־הָאָדָם לֵאשָׁה וַיְבָאָהּ אֶל־הָאָדָם:	22	And God fashioned the side that had been taken from the Human into a woman, bringing her to the Human.
וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עִצָּם מִעֲצָמִי וּבֶשֶׂר מִבְּשָׁרִי לֹאֶזָּת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ־זֹאת:	23	Then the Human said, "This one at lastIs bone of my bonesAnd 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."
עַל־כֵּן יִעֲזֹב־אִישׁ וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	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.
וַיְהִי שְׁנֵיהֶם עָרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:	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

וַהֲנִיחַשׁ הָזָה עָרוֹם מִכָּל־חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אֵף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל־עֵץ הָגֶן:	1	Now the serpent was the shrewdest of all the wild beasts that God had made. It said to the woman, "Did God really say: You shall not eat of any tree of the garden?"
וַתֹּאמֶר הָאִשָּׁה אֶל־הַנִּחַשׁ מִפְּרִי עֵץ־הָגֶן נֹאכָל:	2	The woman replied to the serpent, "We may eat of the fruit of the other trees of the garden.

זֶה סֵפֶר* תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אֹדָם בְּדְמוּת אֱלֹהִים עָשָׂה אוֹתוֹ:	1	This is the record of Adam's line.—When God created humankind, it was made in the likeness of God;
וְזָכָר וּנְקֵבָה בָּרָא־ם וַיְבָרְכֵם אוֹתָם וַיִּקְרָא אֶת־שֵׁמֶם אָדָם בְּיוֹם הַבְּרָאָה:	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 וַיּוֹלֵד בְּדְמוּתוֹ 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 יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	4	After the birth of Seth, Adam lived 800 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי אָדָם אֲשֶׁר־חִי תִשְׁעֵ מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת:	5	All the days that Adam lived came to 930 years; then he died.
וַיְחִי־שֵׁת חֲמֵשׁ עָשָׂר וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־אֵנוֹשׁ:	6	When Seth had lived 105 years, he begot Enosh.
וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ שִׁבְעֵ עָשָׂר שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	7	After the birth of Enosh, Seth lived 807 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי־שֵׁת שְׁוָרִים עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:	8	All the days of Seth came to 912 years; then he died.
וַיְחִי אֵנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֵד אֶת־קֵינָן:	9	When Enosh had lived 90 years, he begot Kenan.
וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	10	After the birth of Kenan, Enosh lived 815 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי אֵנוֹשׁ חֲמֵשׁ עָשָׂר שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:	11	All the days of Enosh came to 905 years; then he died.
וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֵד אֶת־מַהֲלָאֵל:	12	When Kenan had lived 70 years, he begot Mahalalel.
וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	13	After the birth of Mahalalel, Kenan lived 840 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:	14	All the days of Kenan came to 910 years; then he died.
וַיְחִי מַהֲלָאֵל חֲמֵשׁ עָשָׂר וּשְׁשִׁים שָׁנָה וַיּוֹלֵד אֶת־יָרֵד:	15	When Mahalalel had lived 65 years, he begot Jared.
וַיְחִי מַהֲלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	16	After the birth of Jared, Mahalalel lived 830 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי מַהֲלָאֵל חֲמֵשׁ וּתְשַׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:	17	All the days of Mahalalel came to 895 years; then he died.
וַיְחִי־יָרֵד שְׁוָרִים וּשְׁשִׁים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־חֵנוֹךְ:	18	When Jared had lived 162 years, he begot Enoch.
וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֵנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	19	After the birth of Enoch, Jared lived 800 years and begot sons and daughters.
וַיְהִי כָל־יְמֵי־יָרֵד שְׁוָרִים וּשְׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:	20	All the days of Jared came to 962 years; then he died.

[illegible]

אֱלֹהֵי־אֲשֵׁרָה אָמַר הָרָבָה אֲרָבָה עֲצָבוֹנָךְ וְהִרְלָךְ בַּעֲצָב תִּלְדִּי בָנִים וְאֵל־אִישׁוֹן תִּשְׁוִיתֶךָ וְהָיָא יִמְשִׁלִּי־בָךְ:

וְלֹאֲדָם אָמַר כִּי־שִׁמְלַעְתָּ לְקוֹל אֲשֶׁתְּךָ וְנֹאכַל מִדְּהֶלֶץ אֲשֶׁר צִוִּיתִיךָ לֹא־אֹמַר לֹא תֹאכַל מִמֶּנּוּ אֲדוּרָה הָאֲדָמָה בַּעֲבוּרְךָ בַּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:

וְקוֹץ וְדִרְהָר תִּצְמִיחַ לָךְ וְנֹאכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה:

בֹּזַעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לִקְחַת כִּי־עָפָר אַתָּה וְאֶל־עָפָר תִּשׁוּב:

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כִּלִּיתִי:

וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כִּתְנוּת עוֹר וַיַּלְבִּשֵׁם:

וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הִזָּה כְּאֹדֶם מִמֶּנּוּ לִדְעַת טוֹב וְרָע וְעַתָּה ׀ פְּרִי־שִׁלְחַן יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחִי לְעֹלָם:

וַיִּשְׁלַחֲהוּ יְהוָה אֱלֹהִים מִגֻּרְעֵדוֹ לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם:

וַיִּגְרַשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִלְּפָנָיו לְגִרְעוֹן אֶת־הַכְּרָבִים וְאֵת לֶהֱט הַחֶרֶב הַמִּתְהַפֶּקֶת לִשְׁמֹר אֶת־דֶּרֶךְ עַץ הַחַיִּים:

16 And to the woman [God] said, “I will greatly expandYour 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.)

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 itAll the days of your life:

18 Thorns and thistles shall it sprout for you.But your food shall be the grasses of the field;

19 By the sweat of your browShall 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.”

20 The Human named his wife Eve, (Eve Heb. awwa.) because she was the mother of all the living. (living Heb. ai.)

21 And God הוהי made garments of skins for Adam and his wife, and clothed them.

22 And God הוהי 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!”

23 So God הוהי 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:

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.

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וְהָרָה וְהָלָד אֶת־לֵוִין וְהָאֶמֶר קִנִּיתִי אִישׁ אֶת־יְהוָה:

וַתִּסָּפֶה לִלְדֹת אֶת־אֶחָיו אֶת־הֶבֶל וְיִחִי־הֶבֶל רְעָה צֹאן וְלֵוִין הָיָה עֹבֵד אֲדָמָה:

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא לֵוִין מִפְרֵי הָאֲדָמָה מִנְחָה לַיהוָה:

וְהֶבֶל הִבִּיא גְסִיחָוּא מִבְּכֹרֹת צֹאנָו וּמִחוֹלְבָתוֹ וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:

וְאֶל־לֵוִין וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לֵוִין מָאֵד וַיִּפְּלוּ פָנָיו:

וַיֹּאמֶר יְהוָה אֶל־לֵוִין לָמָּה תִּרָּה לָךְ וְלָמָּה נִפְּלוּ פָנֶיךָ:

הֲלוֹא אִסִּיתִיטִיב שְׂאֵת וְאֵם לֹא תִיטִיב לִפְתַּח חֲטָאת רִבְּךָ וְאֶלֶיךָ תִּשְׁוֹקְתוּ וְאֹתָהּ תִּמְשָׁלִיבָךְ:

וַיֹּאמֶר קֵין אֶל־הֶבֶל אֶחָיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם קֵין אֶל־הֶבֶל אֶחָיו וַיַּהַרְגֶהוּ:

וַיֹּאמֶר יְהוָה אֶל־לֵוִין אֵי הֶבֶל אֶחָיִךְ וַיֹּאמֶר לֹא יָדַעְתִּי הִשְׁמַר אֶחָי אֲנִכִּי:

וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אֶחָיִיךָ צֹעֲקִים אֵלַי מִדְּהָאֲדָמָה:

וְעַתָּה אֲדוּר אַתָּה מִדְּהָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אֶחָיִיךָ מִיָּדְךָ:

כִּי תִעְבֹּד אֶת־הָאֲדָמָה לֹא־תִסָּפֶה תִּתְּכֹחָהּ לָךְ עַד נִגַּד 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 rightSin 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.”