T

Bereshit בראשית

6:6-1:1 sisənəə

1

1 When God began to create (When God began to create Others "In the beginning God created.") heaven and earththe earth being unformed and void, with darkness נהאָרץ היתה ווה נבהו וחשך עליפני תהום ורוּח אַלהים מרחפת over the surface of the deep and a wind from (a על־פַנֵי הַמַיִם: wind from Others "the spirit of.") God sweeping over the water-:וְיָאמֶר אֱלֹהִים יְהָי אֲוֹר נְיָהִי־אְוֹר God said, "Let there be light"; and there was God saw that the light was good, and God separated 4 וַיַּרָא אֱלֹהַים אֱת־הָאוֹר כִּי־טָוֹב וַיַבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבִין הַחְשֵׂךָ: the light from the darkness. 5 וַיִּקְרָא אֱלֹהִים | לָאוֹר יוֹם וַלַחְשֵׂךָ קָרָא לַיִּלָה וַיִּהִי־עֶרֶב וַיִּהִי־בַקְר God called the light Day and called the darkness Night. And there was evening and there was יום אחד: morning, a first day. (a first day Others "one ה קים מים למים: God said, "Let there be an expanse in the midst of the water, that it may separate water from water." 7 וַיָּעשׁ אֱלֹהִים אֶת־הָרָקִּיעַ וַיַּבְדֵּל בַּין הַמַּיִם אֲשֵׁר מִתְחַת לָרָקֹיע God made the expanse, and it separated the water which was below the expanse from the water which ובין הַמַּיִם אַשַר מַעל לַרַקיע וַיָּהִי־כַן: was above the expanse. And it was so. ניִּבְקר יְוֹם שַׁנְי: 8 God called the expanse Sky. And there was evening and there was morning, a second day. God said, "Let the water below the sky be gathered 9 וַיָּאמֵר אֱלֹהִים יָקוֹוּ הַמַּיִם מִתְחַת הַשַּׁמִיִם אֱל־מַקוֹם אֲחָד וְתֵרָאֲה into one area, that the dry land may appear." And הַיַבשה וַיִּהִי־כֵּן: 10 God called the dry land Earth and called the gathering of waters Seas. And God saw that this :אלהים כי־טוב was good. אַשָּׁה מַוְרֵיע עָץ פִרִּי עָשֶׁה בּאָרֵין דָּשָא עָשֶׁב מַוְרֵיע לֶץ פַרִּי עָשֶׂה 11 And God said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on פַרִי לִמִינוֹ אֲשֶׁר זַרְעוֹ־בִוֹ עַל־הָאָרֶץ וַיְהִי־כֵן: earth that bear fruit with the seed in it." And it was so. 12 נַתוצֵא הָאָרֵץ דֵּשֵׁא עָשֵב מַזַרִיע זַּרַע לְמִינֶהוּ וַעַץ עְשַה־פָּרֵי אֲשֵר The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind זַרְעוֹ־בֵוֹ לִמִינָהוּ וַיָּרְא אֱלֹהִים כִּי־טִוֹב: bearing fruit with the seed in it. And God saw that this was good. : וְיְהִי־בְּקָר יִוֹם שִׁלִּישִׁי: 13 And there was evening and there was morning, a third day.

14 God said, "Let there be lights in the expanse of

years;

הַלְּיִלָה וְהָיָוּ לְאֹתֹת וּלְמָוֹעֲדִים וּלִיָמִים וְשַׂנִים:

the sky to separate day from night; they shall

serve as signs for the set times—the days and the

- the sky to shine upon the earth." And it was so. IS and they shall serve as lights in the expanse of ו הווף למאורה ברקיע השמים להאיר על האגין ניהייבן:
- dominate the night, and the stars. to dominate the day and the lesser light to
- shine upon the earth, אלקים ברְקיע השָׁמָיִם לְהָאִיר עָל־הָאָרֶץ: And God set them in the expanse of the sky to
- light from darkness. And God saw that this was אוד וְלַמְשֵׁל בְּיִין הַבְּיִלְיִהְ בְּיִלְ הַיְּלְ אֲתְרָבִין (לְהַבְּּלְבִּין אַלְהַבְּלִּילְ בִּין אַלִיבְרָבִילְ בְּיִן הַבְּאָלָה בְּיִלְ הַבְּלִין בְּלִבְּלְבִּין בְּלָבְּלְבִּין בְּלָבְּלְבִּין בְּלָבְּלְבִּין בְּלָבְיִבְּלְבִּין בְּלָבְיִבְּלְבָּלְ
- s , Raninzom sew evening and there was evening, and there was morning, a
- living creatures, and birds that fly above the earth across the expanse of the sky."
- winged birds of every kind. And God saw that this the waters brought forth in swarms, and all the living creatures of every kind that creep, which
- birds increase on the earth." increase, fill the waters in the seas, and let the
- s (بَرَبَ عَرْجَا بِرَامَ الله عnd there was evening, a And there was morning, a
- living creature: cattle, creeping things, and wild beasts of every kind." And it was so. យុក្ខព័រ ក្នុងក្នុង កុំព័រ ឃុំ កំពុង សង្គារ ចរក់ទង្គុន ៤០៨ said, "Let the earth bring forth every kind of
- the earth. And God saw that this was good. every kind, and all kinds of creeping things of אָלן לָמִלָּה וַאָּלָה יַאַר אַלָּה אָנוי אַרָּים אָנוי אַרָה אָלָה אָלָה אָלָה אָלָה אָלָה אָלָה אָלָה יַאַלי
- whole earth, and all the creeping things that the sea, the birds of the sky, the cattle, the after our likeness. They shall rule the fish of ażi היצומה in our image, און ביציקער יצילקע הקים בעלקער בעלקער בעלקער ברמויונוי וירודיד בדינו הלים היצילים לעלקר בעלקער ברמויונוי וירודיד בדינו הלים
- them male and female. image, creating it in the image of God—creating
- and all the living things that creep on earth." rule the fish of the sea, the birds of the sky, and increase, fill the earth and master it; and

- עַלְים וְאֶת-הַמָּאָוֹר הַקְּטֶן לְמֶמְשֶּׁלֶת הַלָּיֶלָת וְאֶת הַפּוֹכָבִים: חָלָמִישָׁלָת הַנְּדִלְיִם אָחָדְיַהַאָנָה הַנְּדִלְ לְמָבְשְׁלָת אָהַ יַאַרְיִהַ אֶחָדְיַהָּיִה אָדִיהַרָּהָלָי הַנְּדִלִיל לְמָבְשְׁלָת הַנְּדְלָ
- אֶלְנִיִם כִּי־מִוֹנִב:
- אַל־פְּנֶי רְקִיּעִ הַשְּׁמִיִם:
- אַשֶּׁהֶ שָּׁרְצִּי הַמִּיִם לְמִינֵהָם וֹאָת כַּלִ-עֶּוֹה כָּנָהְ לְמִינַהוּ וַיָּרָא אֶלְרַיִּים אָמי הַהְנִילִיִם וְאָת כָּל־נֶפֶשׁ הַחַיִּה God created the great sea monsters, and all the mission בין רַלְילַשֶּׁה
- כי־מוב:
- וְהַלְּלֵוְ יְנֶבְ בָּאָנֶץ: Be fertile and "Be fertile an
- וֹשׁגְּשׁרָאִגֶּלְ לְמִגְנִי וֹגְּשִׁגַלֵּו:
- כֹּלְ_נַמֶּתְ עַּאֲנַמֶּע לְמִינְעוּ נִיִּנִא אֵלְעַיִּם כּיִ-מִוָּד:
- بظفراء يتشرتن بخطيتمنا بجحربيناها بججرابيري يترش يرجيناها:
- ונ'ט'ב'ע בינ'א אַעוֹם: אַרירוָאָדָם בְּצֶלְמֹר בְּצֶלֶם צֵּלֹהִים בָּרָא אַתְּרְ זְכֶר רְ And God created humankind in the divine
- ازحَدْمُرِنَ بَرَيْدِ جَبَرُنَ يَاءُمِ بَجَمْرِكِ يَصَرَمُمَ يَجَدَدُ يَنَاءُنِ يَأْتِرَهُمْن אָרַה אָלַם אַלְּהְיִם נְּאָמֶר לָנָה מִּלְאָוֹ מּלָנִים מּלָאַ מּיִּבְאָרָ אַנָּאַ מֵּלְאָרִים נְּאָמֶר לָנָה מִלְאָוֹ אַנריִוּאָרָ אַרַרְיִאָּרָם אַלְאַרָים פּלָנּ נּרָבָר וּכֹלְאָנ אַתריִוּאָרָ אַ Cod pjessed them and Cod said to them, "Be fertile

- ַכָל־הָאַרֶץ וִאֶת־כָּל־הַעֶץ אֲשֶׁר־בִּוֹ פַּרִי־עֵץ זֹרָע זָרַע לָכֶם יִהְיָה לְאָכְלָה:
- 29 God said, "See, I give you every seed-bearing נָאמֶר אֱלֹהְים הְנָהֹ נְתְתִי לָכֵם אֲת־כַּל־עַשֶׁב ו וֹרַע זֶּרָע אֲשֵׁר עִל־פּנֵי 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 וּלְכְלֹ־חַיָּת הַאָּרֶץ וְשַׁמְיִם וּלְכְלֹ | רוֹמְשׁ עְלֹ־הָאָרֶץ אֲשֶׁרְ־בּוֹ נַפַשׁ חַיָּה אַת־כַּל־יַרֵק עֲשֵׁב לְאַכַלָּה וַיִּהִי־כַן:
 - 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
- נְיָרָא אֱלֹהִיםׁ אַתִּ־כָּל־אֲשֶׁר עָשֶׂה וְהַנָּה־יטֵוֹב מְאָד וְיְהִי־עֶּרֶב וְיְהִי־בֶּקְר 31 And God saw all that had been made, and found it יום הששי:
 - very good. And there was evening and there was morning, the sixth day.

- :וַיכלוּ הַשְּׁמֵיִם וְהַאָרֵץ וְכֵל־צַבַאְם: 1 The heaven and the earth were finished, and all their array.
- 2 וַיָּכָל אֱלֹהִים בַּיִּוֹם הַשַּבִיעִי מַלָּאכִתוֹ אֲשֵר עְשָה וַיִּשַבּת בַּיִּוֹם
- 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 וַיִבְרֵךָ אֱלֹהִים אַת־יִוֹם הַשֹּבִיעִי וַיִּקְהַשׁ אֹתְוֹ כִּי בִּוֹ שַׁבַתֹּ מַכַּל־מַלָּאכָתוֹ אֲשֵׁר־בַּרָא אֱלֹהִים לַעֲשׁוֹת:
- And God blessed the seventh day and declared it holy—having ceased on it from all the work of creation that God had done.
- :אַרֵץ וִשֹׂמַיִם:
- אָלָה תולְדְוֹת הַשְּׁמֵיִם וְהָאָרֶץ בְּהְבַּרְאָם בְּיוֹם עֲשָׁוֹת יְהוֹהָ אַלֹהְים אַלָּה תולְדְוֹת הַשְּׁמֵים וְהָאָרֶץ בְּהְבַּרְאָם בְּיוֹם עֲשָׁוֹת יְהוֹהָ אֵלֹהְים were created. When God הוהי made earth and heaven—
- ּוֹכַלֹ ו שַׂיחַ הַשִּּׁדֶה טָרֶם יִהְיָה בָאַרֶץ וִכְל־עֲשֵׂב הַשַּׁדָה טַרֶם יִצְמַח כִּיּ לא המטיר יהוה אַלהים על־הארץ ואדם אין לעבד את־האדמה:
 - 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 vet sprouted, because God הוהי had not sent rain upon the earth and there were no human beings to till the soil.
 - 6 וְאֶד יָעֲלֶה מִן־הָאֶרֶץ וְהִשֹּׁלְה אֶת־כַּל־פְּנֶי הָאֲדָמַה:
- but a flow would well up from the ground and water the whole surface of the earth-

- רַע כַל־הַיִּוֹם:
- הוהי 5 וַיִּרָא יְהוֹה כִּי רְבַּה רָעָת הָאָדָם בָּאָרֶץ וַכְל־יַּצֵּר מַחְשַבְּת לְבוֹ רֶק saw how great was human wickedness on earth—how every plan devised by the human mind was nothing but evil all the time.

 - יהוֹיף אָתיקאָדָם בָאָרֶץ וַיִּתְעָצָב אֶלֹּילִבְּוֹ: רפּregretted having made humankind on earth. With a sorrowful heart.
- 7 ניאמר יהוֹה אַמחַה אַת־הַאַדָם אַשַר־בּרָאתי מעל פני האַדַמה מאַדַם עד־בַּהַמָּה עד־רָמֵשׁ וִעד־עוֹף הַשַּׁמִים כִּי נַחַמַתִּי כִּי עשׁיתִם:
 - 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."
 - :הוהי בעיני יהוֹה 8 But Noah found favor with הוהי.

Human became a living being. dirt from the soil." NJPS "dust of the earth.") blowing into his nostrils the breath of life: the Heb. ha-'adam "the Human"; more precisely, "loose ha-'adamah, rendered to emulate the wordplay with soil's humus, (soil's humus Heb. 'afar min further the Dictionary under 'adam.) from the being would also have been imagined as male. See of a lineage was male, and so the first human the eyes of ancient Israel, the typical initiator for human society. Heb. ha-'adam; trad. "man." In progenitor of the species and the point of origin God أثاثا formed the Human (the Human I.e., the

and placed there the Human who had been fashioned.

אס איז אַ אַמַלָּדֶן לְהַשְּׁקְרָת אָתִרהַגָּן וּמִשְׁםׁ יִפְּלֶד וְהָזְיָה לְאַרְבָּעָה מוּ בוֹפּא to water the garden, and garden, and the tree of knowledge of good and bad. food, with the tree of life in the middle of the tree that was pleasing to the sight and good for

it then divides and becomes four branches.

meaning of Heb. shoham uncertain.)) and lapis lazuli. (lapis lazuli Others "onyx"; ethere, sood si band is that I and is all included; bood si band is that I and is and is and is there.

that winds through the whole land of Cush.

to till it and tend it. יוואַנים הַאַנוּים בּיוּהַנּים אָר בּוּדָרְעָלְן לְעָּבְירָה אָרָהְיִים אָרַהְעָּבָּה הָאַרָרָהְיִבָּלְן לְעָבַלְייַרִיבְּילְמְּבָלְייַרִיבְּילָתְיִבָּיִי בּיִבְעָּמְעָרָי: God יווי settled the Human in the garden of Eden, that flows east of Asshur. And the fourth river is

every tree of the garden you are free to eat; Of And God יפוון אָלוֹיִם עַל־הַאָרָם לַאַכֶּר מִכָּל עֵץ־הַגָּן אָכָל הֹאבֶל: יוֹנְיִג אָלוֹיִם עַל־הַאָרָם לַאַבֶּר מִכָּל עֵץ־הַגָּן אָכָל הֹאבֶל:

you must not eat of it; for as soon as you eat of

alone; I will make a fitting counterpart for him." אני ניאמלי יהוָה אַלהִים לא־עָוֹר הַאָּדָם לְבַדָּוֹ אַעֲשֶׁה־לָּוֹ עָזֶר הַאָּדָם לָבַדָּוֹ אַעֲשֶׁה־לָּוֹ עָזֶר

> תַיִּים וַיְּהָי הָאָדָם לְנָפֶשׁ תַיָּה: ל וַנְּיצֶר יְהֹנֶה אֱלֹהִים אֶת־הֶאָדָם עְפַל מִן־הַאֲדַמָה נִיפְּח בִּאַפְּיו נִשְׂמַת

וֹאָא בַּוֹבַגִּים בְּתַּוֹלְ בַּיַּנְן וֹאָא בַּבַּאָת מָוָבַ וָרָא: אוה Gansed to grow the ground God Triph אָלהִים מורה Supple ground God היוה אָלהִים מִרהַאָּדִקה כִּל־עֶּלְ נֶתְבֶּי לְמִרָּאָה וְמָוֹרַ לְמִאָּבָי

דון שָׁם דְּאָדֶר פִּישָׂלִן הָאִ הַלַבֹב אָת כְּל־אֶרֶץ הַהְוֹרָב: The name of the first is Pishon, the one that winds through the whole land of Havilah, where the

אָר one second river is Gihon, the one בו וְשִׂם־הַנָּיְרְ הַשַּׂנִי גִּיהְוֹן הָוּא הַסֹלבֶב אֶת כָל־אֶרֶץ כְּוּשֹ

קקביעי קוא פַּקַת: ine one of the third river is Tigris, the optime of the third river is Tigris, the one.

ענון אָבלן בולגע אַבלן בולגע אַבלן בילגע אַבלן בילגע אָבלן בולגע הוער אָבן אָבלן בולגע הוער אָבלן בולגע אָבלן בילגע אָבלן בולגע אָבלן בילגע אָבלן בילגע הוער אָבן

א אפא פֿס און באסגל באסר אאר און און און און און די וִיְקִי יְחְלֵּהְ הַלְּהָ אָת־מִתוּשֶׂלָם: אַר מַיִּלָּד אָת־מִתוּשָׂלָם:

God 300 years; and he begot sons and daughters.

אָר זַּלְמֶך; אַר־לָמֶך; When Methuselah had lived 187 years, he begot

years and begot sons and daughters. אר הפאל Methuselah ilved 782 ביקין מתרשֶלָח אָחֲבֵל הולירָל שֶּׁרֶר שְׁנָה וּשְׂמִינִים שִּׁלָה וּשְׂבֶע

very soil which 7777 placed under a curse." work and from the toil of our hands, out of the Heb. niam "to comfort"; cf. 9.20ff.) from our provide us relief (relief Connecting Moah with This one will "This one will hom hom hom Paying, "This one will "

and begot sons and daughters. ryka pirth of Noah, Lamech lived 395 years (γιγιγής γράς γρας γρας γρας γρας γρας γρας 1968) γρατο

:ກສິ່ງ: ກຊ່າ ច្រករាជ្ជ ជាប្រជាជ្ជ ជាវុក្ស ជាវុក្ស ជាវុក្ស ជាវុក្ស ជាវុក្ស ជាវុក្ស ជាវុក្ស បានមាន Nosy pegot Shem,

—.mədt bətdgiləb women were and took wives from among those who Others "sons of God.") saw how pleasing the human sgrigs (divine beings (طنابته divine beings) ک از جزیز؛ جزیات بین حزیز بر بربرت و ترکن بردن زیرت ربید این این ا daughters were born to them,

be one hundred and twenty years." since it too is flesh; let the days allowed them Meaning of Heb. uncertain.) in humankind forever,

Such were the heroes of old, the men of renown. with the human women, who bore them offspring. appeared on earth—when divine beings cohabited

and earth and esting increase on earth and T וְיָהִלְ כִּירִהַוֹלְ הַאָּלָם לָרֶב עֶל־פָנִי הַצָּוֹת יַלְּדָר לָהָת יַלְּדָר לָהָם:

נשים מכל אַשֶּר בָּחָרו:

איוde (abide (abide (May with apide (abide (Abide

עַאָּלְנִינִם אָלְ-בַּנְנִע עַאַנְם וֹגְלְבוּ לְעַם עַמָּע עַזִּבָּנִים אָשֶּׁר מַמָּנִלְם milided ithe Vephilim (oo, that ithe and later too, that the Nephilim אין דילילים קיני קוָם אָחֲבִי־בָּן אֲשֶׂר יָבֹאוּ בָּנָיּ

אַרירוָתוֹשֶׁלוֹים אָלווֹים בּיוּלוֹאָם סוֹלוֹאַנֹם בּאַלוֹים אַלוֹים בּאַלוֹים אַלוֹים בּאָלוי בּאַלי מוֹלִאָ

:Ti ម្នាក់ ប្រក្សាយ ប្រជាព្រះ ប្រជាព្រះ ប្រជាព្រះ ប្រជាព្រះ ទី១ ក្រព្រះ មាន បាន បាន បាន បាន បាន បាន បាន បាន បា

then ays of Methuselah came to 969 years; then אוון אין ווון אין ווון אין אַפּלי למי מְתִוּלוֹה שָׁבָּל הַלָּי

Ham, and Japheth.

תוֹנִינ וֹגִינְלֶב כֹּנִגִם וּכֹנִונִי:

עוביאַבעָר אַעָּר אַרְרָה יִהוָר:

עאַנע מַנָּע ניִנלֶּב בּנִים וּבַנְנִע:

מַּנְּע נגּנְלֶב בֹנִים וּבַנְוֹע:

ימיו מאָה וְעָשְׁרָים שַּנָה:

- 19 And God הוהי formed out of the earth all the wild וַיָּבַאֹ אֵל־הַאָדֶם לָרָאוֹת מַה־יַקרָא־לוֹ וָכֹל אֲשֵּׂר יַקרָא־לוֹ הַאָדֶם נַפַּש חיה הוא שמו:
 - 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.
- ביה השלים ולכל חית השלים ולכל הולכל השלים ולכל הולכל וּלְאַדֶּם לְאִימֵצֵא עוֵר כַּנְגָהָוֹ:
 - the birds of the sky and to all the wild beasts: but no fitting counterpart for a human being was
 - 21 וַיַּפַל יִהוֹה אֱלֹהִים ו תַרְהַמָּה עָל־הָאַדָם וַיִּישׁן וַיִּקְּח אַחַת מצַלעתיו וַיִּסגִר בַשַר תַחתנָה:
 - So God הוהי 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.
- הוהי fashioned the side that had been וַלְּאֲשֶׂה וַיְבַאָּהָ And God הוהי fashioned the side that had been
- taken from the Human into a woman, bringing her to the Human. 23 וַיאמר הַאַדָם וֹאת הַפַּעם עצם מַעַצַמִי וּבַשֹּר מְבִשֹׁרָי לְזֹאת יִקרָא

אשה כי מאיש לקחה־זאת:

- 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." NIPS "man": trad. "Man." See the
- על־כַּן יַעַזַב־אִישׁ אֶת־אָבִיו וְאֶת־אִמֶן וְדָבָק בַּאָשַׁתוֹ וְהַיָּוּ לְבַשֶׂר 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.

Dictionary under 'ish.) was she taken."

ניְהָנִי שׁנֵיהֵם עַרוֹכִים הַאָּדֶם (אָשׁהָוֹ וְלָא יְתְבּשׁשׁוּ: 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

- וָהַנַּחַשׂ הַיָּה עַרוּם מַכּל חַיַּת הַשַּׁלֵה אֲשֵׁר עַשַׂה יְהוָה אֱלֹהִים וַיֹּאמֵר אַל־הַאשה אף כִי־אַמֵר אֱלֹהִים לא תאכלו מכל עץ הָגַן:
- Now the serpent was the shrewdest of all the wild beasts that God הוהי had made. It said to the woman, "Did God really say: You shall not eat of any tree of the garden?"
- ותאמר האשה אל־הנחש מפרי עץ־הגן נאכל: The woman replied to the serpent, "We may eat of the fruit of the other trees of the garden.

- זה ספר* תולדת אדם ביום ברא אלהים אדם בדמות אלהים עשה This is the record of Adam's line.—When God created humankind, it was made in the likeness of :אתו
- 2 זכר ונקבה בראם ויברך אתם ויקרא את־שמם אלם ביום הבראם: 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.") —
 - When Adam had lived 130 years, he begot a son in 3 וַיְחָי אָדָם שלשים וּמָאַת שׁלָה וַיִּוֹלֶד בַּדְמוּתוּ כְצַלְמֵוּ וַיִּקְרָא his likeness after his image, and he named him
 - After the birth of Seth, Adam lived 800 years and ויהיו ימי־אַדָם אַחַרָי הולידו אַת־שת שמנה מאת שנה ויולד begot sons and daughters. בנים ובנות:
 - All the days that Adam lived came to 930 years; וַיָּהִיוֹ כַל־יָמֵי אָדָם אֲשַר־חַי תשע מַאוֹת שׁנָה וּשׁלשׁים שׁנָה then he died. וימת:
 - When Seth had lived 105 years, he begot Enosh. נִיִחִי־שַׂת חַמֵשׁ שַׁנִים וּמִאָת שַׁנָה נִיִוֹלֵד אֵת־אֵנוֹשׁ:
- After the birth of Enosh, Seth lived 807 years and וַיִחִי־שַׂת אַחַרַיָּ הוּלִידִו אַת־אַנוש שבע שנִים ושמנה מאות שנה begot sons and daughters. ויולד בנים ובנות:
- 8 וַיִּהִיוֹ כַּל־יִמֵי־שֵׁת שִׁתְים עֶשֹׁרֵה שׁנָה וּתְשָׁע מֵאְוֹת שַׁנָה וַיָּמְת: All the days of Seth came to 912 years; then he died.
 - When Enosh had lived 90 years, he begot Kenan. 9 ויַחִי אַנוֹשׁ תַשֹעִים שׁנָה וַיַּוֹלֶד אַת־קִינָן:
- עשׁרָה שׁלָה וּשְׁמוֹה מַאָוֹת 10 After the birth of Kenan, Enosh lived 815 years and begot sons and daughters. שנה ויולד בנים ובנות:
 - נוְמָת: All the days of Enosh came to 905 years; then he died.
 - יוֹילְאַל: Mhen Kenan had lived 70 years, he begot Mahalalel.
- 13 After the birth of Mahalalel, Kenan lived 840 וַיִתִי קִינָן אַחֵבִי הוּלִידִו אַת־מַהַלְלאֵל אַרְבַעִים שׁנָה וּשׁמנָה מַאוֹת years and begot sons and daughters. שנה ויולד בנים ובנות:
 - בות: אוני שנה נימת: All the days of Kenan came to 910 years; then he died.
 - ניחי מהַלְלְאל חמש שנים וששים שנה ויולד אַת־יַבד: 15 When Mahalalel had lived 65 years, he begot Jared.
- 16 After the birth of Jared, Mahalalel lived 830 ויחי מהללאל אחרי הולידו את־ירד שלשים שלה ושמנה מאות years and begot sons and daughters. שׁנָה וַיִּוֹלֵד בַנִים וּבַנִוֹת:
- ווָהָה מַאַנה מַאָר וּשְׁהַנָּה מָאַר שְׁנָה וּשְׁמַנָּה מָאָר שְׁנָה וּשְׁמַנָּה מָאוֹת שְׁנָה 17 All the days of Mahalalel came to 895 years; then he died. וימת:
 - 18 When Jared had lived 162 years, he begot Enoch.
- נִיחִי־יַּרֵד אַחַרֵי הוּלִידִו אַת־חַנוֹךְ שִׁמנֵה מֵאוֹת שַנָה וַיִּוֹלֵד בַּנִים 19 After the birth of Enoch, Jared lived 800 years and begot sons and daughters. ובנות:
- 20 All the days of Jared came to 962 years; then he

- it or touch it, lest you die."" of the garden that God said: You shall not eat of
- going to die, for are not", as woman, "And the serpent said to the woman, "לא־מֶוֹר הְמָתִירִן:
- "God, who knows.") good and bad." beings who know (divine beings who know Others eyes will be opened and you will be like divine půvícia přická tigálická diválická přická k přická přická k prická k dod knows that as soon as you eat of it your
- husband, and he ate. of its fruit and ate. She also gave some to her tree was desirable as a source of wisdom, she took When the woman saw that the tree was good for eating and a delight to the eyes, and that the
- together fig leaves and made themselves perceived that they were naked; and they sewed Then the eyes of both of them were opened and they
- trees of the garden. the garden at the breezy time of day; and the Human and his wife hid from God $^{\rm hil}$ among the They heard the sound of God and in moving about in Rights 18 នៃ They heard the sound of God God apout in moving about in
- "Where are you?" רוהי Cod הוהי פ ניקרָא יְהוֹה אֱלֹהִים אֶל-הָאָדָם נַלָּאמֶר לָוֹ אַיֶּכָּה: 9 God יוורי פ (יִקרָא יְהוֹה אֱלֹהִים אֶל-הָאָדָם נַלָּאמֶר לָוֹ אַיֶּכָּה:
- garden, and I was afraid because I was naked, so I
- the tree from which I had forbidden you to eat?"
- gave me of the tree, and I ate."
- have done!" The woman replied, "The serpent duped
- crawlAnd dirt shall you eatAll the days of your all the wild beasts:On your belly shall you this, More cursed shall you be Than all cattle And itik אַלָּיהַ אָלִיהַ אָלִיהַ אָלִיהַ בּי עָשִֿיר אָלִיף אַלָיָה אָלִיהַ אָלִיהַ אָלִיהַ אָלִיהַ אַלָייַם ליי
- at your head, And you shall strike at their heel." between your offspring and hers;They shall strike hadine woman, and the woman, Bi וְאֵיבָה וּ אָשִׂיה בְּינְךְ וּבֶין הַאָשֶׂה וּבֶין זִרְעֶךְ וּבֶין זִרְעֶךְ וּבָין זִרְעֶךְ

- עיל או ביו פור תקתיון: it is only about fruit of the tree in the middle (לא מְלָהִי מִלֶּהְ נִלֶּא יִנִי אֶלְהִים לָא תָאַכְלָּוֹ מִלֶּוּר וְלָא
- כְּאַלְהֹים יֹדְעֶי עָוֹבַ וָרֶע:
- עלאל לְעַשִּׁלְּיִלְ וַעִּלִּע עִפְּרִיְלִוּ וַעַאָּכַלְ וַעִּעָּל וְעַעָּל וְעַבְּלְאִישָּׁה אַלִּי ַנעַּרֶא הַאָּמַשְׁר כֵּי מוֹבַ הַעָּאָ לְמַאֲכָל וְכִי תְאֲנֶה־הָוּא לָמִינָיִם וְנֶהְתָּ
- עְאֵלֶע נַגְּעֲשׁׁ לָעִם עִדְּלָע: נתפלחנה עיני שניהם נירעי פי עירמם הם ניתפרי עלה
- ביאגים ואמשעו מפני יהוה אליהים בתיוך עץ הגון:
- אָר אָר אַר You in the replied, "I heard the sound of You in the retied, "I heard the sound of You in the
- אֹכֹלְ-עֹעֹנוּוּ אֹכֹלְעַוּ: אָלוֹב לַבְלָנָּג מָּגַם אָלוֹב בּוֹנַלְנַלָּנָג אָרָם. אַרָם אַלוּב בּוֹנַלְנַלְנַג מָרָם אָלוּב בּוֹנַבְּלַב
- The Human said, "The woman York הואש אין די איש הואש אין די איש אין בולאמר בוו ניאמר בואש הואש Yor uput at my side—she
- יאלקים לאשָר אַרוּלאָם אָלאָרָים אָאָשָר אַרוּלאָם אָלאָרָים אָאָשָר אַרוּלאָעָר אַלוּאָרָי אָלאָרָים אָאָשָר אַרוּלאָעָר אַלאָרים אָלאָרים אָלאָרים אָלאָרים אָלאָרים אַלאָרים אַלאָרים אַלאָרים אָלאָרים אַלאָרים אַלאָרים אָלאָרים אָלאָרים אָלאָרים אָלאָרים אַלאָרים אָלאָרים אָלים אָלאָרים אָליים אָ
- مخربية يترف بمخر يائيا يتشيب لاحتبارات يتزل زلاق يبحرح فجائره
- יְשׁוּפְּךָ רֹאשׁ וְאַתָּד תִּשׁוּפָנוּ עָקַב:

- * בו וַלָּאמֶר קיַן אֶל־יָהוָה My punishment is too great to "הוהי Aly punishment is too great to "הוהי הווהי בו וַלָּאמֶר קיַן אֶל-יָהוָה בָּרָלֹל עֲוֹנִי מִנְשְׂאִ:
- restless wanderer on earth—anyone who meets me may and I must avoid Your presence and become a fince You have banished me this day from the soil, זור דון נַרְשְׁתִּ אַתִּי הַלִּים מֵעֶל פְנָי הָאָרָמָה וֹמִפָּנִיךְ אֶמְתָּרִ וֹתִּלִּיִּתִי
- min put a mark on Cain, lest anyone who met him Cain, sevenfold vengeance shall be exacted." And
- city after his son Enoch. Enoch. And he then founded a city, and named the אוי זְּיִנִין יְיִוּיִלִּי אָתי אָנִין אָרָן אָתי אוֹנַלן. אָרָן אָרָן אָרָן אָרָן אָרָן אָרָן אָרָן אָרָן אָר
- and Mehujael (Mehujael Heb. Meiya'el.) begot Methusael, and Methusael begot Lamech.
- :ក)ក្នុង របះប្រាប់ ជាប្រារ ប៉ុន្តែ បានប្រាប់ ប្រាប់ Mass Adah, and the name of the other was
- dwell in tents and amidst herds.
- ancestor of all who play the lyre and the pipe.
- lad for bruising me. speech.I have slain a person for wounding me, And a hear my voice;O wives of Lamech, give ear to my
- אותילוֹנתָלָן בַּן נַהְּקְרָא אַיִדְשְׁמִים, אות אוי אַלידינים אור איזים אור אַליזיזי אוידינים אור איזים אורי איזים אורי איזים אורי איזים אורי איזים אורי איזים אורי איזים איזים אורי איזים איזים אורי איזים איזיים איזים איזי
- invoked by name. him Enosh. It was then that 'hill began to be

- לא וֹנֹגְ בֹּאְנֹגֹּוֹ וֹנוֹגַנִי כֹּלְ-עִּגֹּאֹג גַּנוּנִלֶּנֹג:
- T promise, if anyone kills ازجُعرت جُرّ بِحَرَّات جُرِدٌ جَرْ تَرَبّ طِرَا سِلْطِهِرَادِن جَرِا صِلْط
- נגללא שַּׁם הַלְּיר כְּשָׁם בְּנָר הַנְּלָר:
- אַת-ជុជ្រឃុំង្ក។ ובְּתִוּשִׂאָל יָלָב אָת-לָבֶּוֹרָ:
- אָהָל וֹתָלָד עָרָה אָרִייָבֶל הָוֹא הַלָּה אֲבֶל הַמְּקָנָה: Adah bore Jabal; he was the ancestor of those who
- he name of his brother was Jubal; he was the rame of his brother was Jubal; he was the ל-ingui prother was Jubal; he was the
- implements of copper and iron. And the sister of Tubal-cain was Naamah. אho forged all. איס Tubal-cain, who forged all. בי צל הנס־איאריף בל לין לעש כל־חֹנשׁ נִיןשָׂת וּבִרְיֵל
- Adah and Zillah, أجالاً Sa رفيمير أيل أبانه أنه And Lamech said to his wives, "Adah and Zillah, أنالة كانه كالأبان الإبران ال
- seventy-sevenfold."
- in place of Abel," for Cain had killed him. named him Seth, meaning, "God has provided me with (provided me with Or "established for me"; Heb. shath, connected with "Seth.") another offspring

- לְלַּגְּןְ אְנִע לְדַלְעַגֹּי עַכּנִעַ־אִעִוֹנְ כַּלְ-עִגָּאִנִּ:
- ېۋاقاتلگىلىندىنىڭ ئايىلىنىڭ كىدىنىڭ ئايىكىنىڭ يايىنىڭ ئايىنىڭ يايىنىڭ ئايىنىڭ ئايىنىڭ كايىنىڭ كايىنىنىڭ كايىنىڭ كايىنىنىڭ كايىنىڭ كايىنىنىڭ كايىنىڭ ك

- וֹאֲשׁוֹנִע עוֹנֶדֹלְ לֹגוֹ וֹמֻׁעִֹּי:
- אַלְעָרְעָיִ כַּיּ אַיִּשׁ הַעָּלְתִּיִּ לְפַּצְּעָרִ וְנִגֶּלֶבְ לְעַבַּעָתִיּ:
- Acamed nəft, blolnəvəs bəgnəva si nisə II ك جود سَلِمِربَاتِ يَهِمَ آرَيْر اِ سِلْطِهِا həmed nəmel
- אֶלְעִיּםְ זְּנַתְּ אַעָּר תַּעִּת עָבָר בָּיָ בְּבָרָ בָּיִ בְּיַבְּלָיוֹ:
- ם And to Seth, in turn, a son was born, and he named או היול לקרא בשם הילשה זה דילוד איר דילוד איר דילוד לקרא בשם

S

- 16 And to the woman [God] said, "I will greatly אַל־הָאשָה אָרָבּה בְּעָצֶב תַּלְרֵי בְנִים ואַל־אִישׁרָ תשוּקתר והוא יִמשׁל־בַּרָ:
 - 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.)
- צָּוִיתִּידָׁ לַאמר לָא תאכָל מִמְנוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּלֶךָ בִּעְצְבוּן תְאַכְלֶנָה כָּל יְמֵי חַיֶּיךָ:
 - ז אַשר לאָרָל אַשׁתְּלֶּ וְתֹּאַכֶּל מְרָהַעֹץ אָשַׁר fit אמר ליִדשׁמַעת לקול אשתּוֹיָ וְתֹּאַכל מַרְהַעֹץ אָשַר 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:

 - ה: משְׁרָה אָתִיעְשֵׁב הְשֶׁרָה: 18 Thorns and thistles shall it sprout for you.But your food shall be the grasses of the field;
- אלקחת עד שובך אַל־הָאֶדְמָה כֵּי מִמְנָּה לָקְחְתָּ 19 By the sweat of your browShall you get bread to כִי־עפַר אַתָה וָאַל־עפַר תַשׂוּב:
 - eat.Until vou 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.)

 - made garments of skins for Adam and הוהי made garments of skins for Adam and his wife, and clothed them.
- וִעתָה וּ פֶּן־יִשְלָח יָדוֹ וִלָּקָחֹ גָּם מֵעֶץ הַחַיִּים וְאַכַל וָחַי לְעלָם:
- הוהי said, "Now that humankind has become נַיִּאמֶר וּ יְהוֹה אֲלֹהֹים הַן הָאָדֶם הַיְהֹּ כְאָתָד מְּמָנִּוּ לְדָעָת טְוֹב וְרָע 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 נַיִּשַלְּחָהוּ יָהוָה אֱלֹהִים מְנַּן־עֶדֵן לַעֲבֹד אֲת־הַאֲדָמַה אֲשֵׁר לָקח
- 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:
- החרב המתהפכת לשמר את־דרך עץ החיים:
- יַנְעָר אָת־הַכְּרַבִּים וְאַת־הַכְּרַבִּים וְאַתּ הָחָבָ אַתְר אָת־הָאָדָם וְיָשׁבֶּן מְקֹּדֶם לְּגַרְעָדְן אָת־הַכְּרַבִּים וָאָת לְחָט 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.

4

- ותאָר אָת־קוֹנָה אָשֹחוּ וֹתָּהַר אָת־קֹיָן וַתֹּאמר קְנַיתִי 1 Now the Human knew (knew Heb. yada', often in a :איש את־יהוַה
 - sexual sense.) his wife Eve, and she conceived and bore Cain, saying, "I have gained (gained Echoing the Heb. wordplay: ganithi, 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. NIPS "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."
- בַר אַקין היָה עבַד She then bore his brother Abel. Abel became a וַתְּסֵף לְלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וְיָהִי־הֶבֶל רְעֵה צֹאן וְלְּיִן הִיָּה עבַד
 - keeper of sheep, and Cain became a tiller of the
- וְהֶבֶל הַבֵּיא גַם־הָוּא מִבְּכֹרְוֹת צֹאנְוֹ וּמַחֶלְבַהַן וַיָּשַׂע יְהֹוָה אֶל־הֶבֶל

3 נִיְהִי מִקּץ יָמֵים וַיָּבֵּא קֹיִן מִפְּרָי הָאֲדָמָה מִנְחָה לִיהֹוָה:

הוהי from the fruit of the soil; and Abel, for his part, brought the choicest of the firstlings of his flock. הוהי paid heed to

Abel and his offering.

In the course of time, Cain brought an offering to

- 1. ואַל־קין ואַל־מנחתו לא שעה ויַחר לְלִין מאד ויִפּלוּ פּנִיו:
 - but to Cain and his offering [God] paid no heed. Cain was much distressed and his face fell.
 - 6 ניאמר יהוה אל קין למה חרה לך ולמה נפלו פניך:
- And הוהי said to Cain, "Why are you distressed, And why is your face fallen?
- 7 הַלָּוֹא אָם־תִיטִיבַ שֹאֶת וָאָם לָא תִיטִיבַ לְפַתַח חַטַאת רבַץ וָאַלִּירָ תשוקתו ואתה תמשל־בו:
- (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."
- וַיָּאמֵר קיָן אַל־הַבֶּל אָחַיו וַיִהוֹ בַּהִיוֹתַם בַּשַּׁבֶה וַיַּקם קיַן אַל־הַבַל אָתִיו וַיַּהַרְגְהוּ:
- 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.
- וַיָּאמֵר יִהוָה אֱל־לָיָן אֵי הַבֵּל אַחַיִדְ וַיֹּאמֵר לָא יָדַעתִי הַשֹּמֵר אָחִי :אנכי
- said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?"

 - ימן־הָאָרָמָה: מן־הָאָרָמָה אַלִּי מן־הָאָרָמָה 10 "What have you done? Hark, your brother's blood cries out to Me from the ground!
- אָחִיךָ מִיָּדֶךָ:
- דו (עתָה אָרָוּר אַתָּה מַן־הָאֲדָמָהֹ אֲשֶׂר פִצְתָה אֶת־פִּיה לָקחַת אֶת־הְמִי 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.
- ני תקה בארץ: 12 If you till the soil, it shall no longer yield its
 - strength to you. You shall become a ceaseless wanderer on earth."