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בראשית Bereshit

Genesis 1:1-6:8

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- 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—
- ובהו וחשך על־פני תהום ורוח אלהים מרחפת על־פני המים: והארץ היתה תהו 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.
- אלהים את־האור כ־טוב ויבדל אלהים בין האור ובין החשך: 4 God saw that the light was good, and God separated the light from the darkness.
- לאור יום ולחשך קרא לילה ויהי־ערב ויהי־בקר יום אחד: ויקרא אלהים 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.”
- אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים: ויאמר 6 God said, “Let there be an expanse in the midst of the water, that it may separate water from water.”
- אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי־כן: ויעש אלהים את־הרקיע ויבדל בין המים 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.
- המים מתחת השמים אל־מקום אחד ותראה היבשה ויהי־כן: ויאמר אלהים יקוו 9 God said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so.
- ליבשה ארץ ולמקנה המים קרא ימים וירא אלהים כ־טוב: ויקרא אלהים 10 God called the dry land Earth and called the gathering of waters Seas. And God saw that this was good.
- זרע עץ פרי עשה פרי למינו אשר זרעו־בו על־הארץ ויהי־כן: ויאמר אלהים תדשא הארץ דשא עשב מזריע 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.
- ועץ עשה־פרי אשר זרעו־בו למינהו וירא אלהים כ־טוב: ותוצא הארץ דשא עשב מזריע זרע למינהו 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.

- בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וְלַיִמִּים וּשְׁנִים:
וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
- 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;
- וְהָיוּ לְמֵאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:
- 15 and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so.
- הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים:
אֱלֹהִים אֶת־שְׁנֵי הַמֵּאֲרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
וַיַּעַשׂ
- 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.
- וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:
- 17 And God set them in the expanse of the sky to shine upon the earth,
- וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
וּלְמַשָּׁל בַּיּוֹם
- 18 to dominate the day and the night, and to separate light from darkness. And God saw that this was good.
- וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רִבְעִי:
- 19 And there was evening and there was morning, a fourth day.
- שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יַעֲוֹף עַל־הָאָרֶץ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם:
וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם
- 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."
- הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כְּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה | הַרְמֵשֶׁת אֲשֶׁר שָׂרָצוּ
וַיִּבְרָא אֱלֹהִים
- 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.
- לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיּמִים וְהָעוֹף יִרֶב בָּאָרֶץ:
וַיִּבְרָךְ אֹתָם אֱלֹהִים
- 22 God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."
- וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:
- 23 And there was evening and there was morning, a fifth day.
- נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּית־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:
וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ
- 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.
- לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
- 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.
- הַשָּׁמַיִם וּבְהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ:
אֱלֹהִים נָעֲשָׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵנוּ וַיִּרְדּוּ בְדָגַת הַיָּם וּבְעוֹף
וַיֹּאמֶר
- 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."
- בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם
- 27 And God created humankind in the divine image, creating it in the image of God—creating them male and female.

וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבִּשְׁוּ וַיְבָרֶךְ אֹתָם

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.”

וַאֲתֵּיכֶּלֶהֶעֶץ אֲשֶׁר־בּוֹ פְּרִיעֶץ זֶרַע זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וַיֹּאמֶר אֱלֹהִים

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.

עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן: וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל | רוּמֶשׁ

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.

עָשָׂה וְהָיָה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: וַיֹּא אֱלֹהִים אֶת־כָּל־אֲשֶׁר

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־צְבָאָם:

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

אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ

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.

אָתָּה כִּי בּוֹ שָׁבַת מְכַל־מְלָאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ

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.

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

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

הַמִּטָּר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת־הָאֲדָמָה: הַשָּׂדֶה טָרֵם יְהוָה בָּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא וְכָל | שִׁיחַ

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 יִעָלֶה 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 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.
- 8 God הוהי planted a garden in Eden, in the east, and placed there the Human who had been fashioned.
- 9 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.
- 10 A river issues from Eden to water the garden, and it then divides and becomes four branches.
- 11 The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is.
- 12 (The gold of that land is good; bdellium is there, and lapis lazuli.*lapis lazuli Others "onyx"; meaning of Heb. shoham uncertain.)
- 13 The name of the second river is Gihon, the one that winds through the whole land of Cush.
- 14 The name of the third river is Tigris, the one that flows east of Asshur. And the fourth river is the Euphrates.
- 15 God הוהי settled the Human in the garden of Eden, to till it and tend it.
- 16 And God הוהי commanded the Human, saying, "Of every tree of the garden you are free to eat;
- 17 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."
- 18 God הוהי said, "It is not good for the Human to be alone; I will make a fitting counterpart for him."
- מִן־הָאָדָמָה וַיִּפָּח בְּאָפִיו נְשֻׁמַּת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר
- יְהוָה אֱלֹהִים גִּבַּעַדָן מִקֶּדֶם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר:
וַיִּטֵּעַ
- וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע:
וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאָדָמָה כֹּל־עֵץ נֹחֵמֵד לְמִרְאָה
- מַעְדָן לְהִשְׁקוּת אֶת־הָגֶן וּמִשָּׁם יִפְלֹד וְהָיָה לְאַרְבָּעָה רֵאשִׁים:
וַיִּהְיֶה יִצָּא
- הָאָדָם פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם הַזָּהָב:
שָׁם
- וְהָיָה הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלָח וְאֶבֶן הַשֹּׁהַם:
- וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ:
- חֲדָקָל הוּא הַהֶלֶךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת:
וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי
- יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגִלְעָד לְעִבְדָּהּ וּלְשִׁמְרָהּ:
וַיִּקַּח
- וַיִּצֹו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הָגֶן אָכַל תֹּאכַל:
טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת:
וּמִעֵץ הַדַּעַת
- יְהוָה אֱלֹהִים לֹא־טוֹב הֵיכָּתוּב הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר כְּנֶגְדּוֹ:
וַיֹּאמֶר

- מה-יקרא-לו וכל אשר יקרא-לו האדם נפש חיה הוא שמו:
כל-חית השדה ואת כל-עוף השמים ויבא אליהם לראות
ויצר יהוה אלהים מן-האדמה
- 19 And God הוה 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.
- על-האדם וישן וילח אחת מצלעותיו ויסגר בשר תחתנה:
ויפל יהוה אלהים | תרדמה
- 21 So God הוה 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 הוה fashioned the side that had been
taken from the Human into a woman, bringing
her to the Human.
- מקצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה-זאת:
ויאמר האדם זאת הפעם עצם
- 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."
- יעזב-איש את-אביו ואת-אמו ודבק באשתו והיו לבשר אחד:
על-כן
- 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.
- ויהיו שניהם ערומים האדם ואשתו ולא יתבששו:
- 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

- ויאמר אליה-אשה אף כי-אמר אלהים לא תאכלו מכל עץ הגן:
והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים
- 1 Now the serpent was the shrewdest of all the
wild beasts that God הוה had made. It said to the
woman, "Did God really say: You shall not eat of
any tree of the garden?"
- ותאמר האשה אליה-נחש מפרי עץ-הגן נאכל:
- 2 The woman replied to the serpent, "We may eat
of the fruit of the other trees of the garden.

- אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּ:
וּמִפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
- וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּ:
- אָכְלֶכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:
כִּי יֵדַע אֱלֹהִים לִי בְיֹם
- לְהִשְׁכִּיל וְתִקַּח מִפְרִיו וְתֹאכַל וְתִתֶּן גַּם־לְאִשָּׁה עִמָּה וַיֹּאכַל:
כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאָוֶה־הוּא לְעֵינַיִם וְנָחַמַד הָעֵץ
וְתֵרָא הָאִשָּׁה
- וַיֵּדְעוּ כִּי עִירָמָם הֵם וַיִּתְּפְרוּ עָלֶה תֵאֵלָה וַיַּעֲשׂוּ לָהֶם חִגְרֹת:
וַתִּפְלְחֶנָּה עֵינֵי שְׁנֵיהֶם
- הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן:
וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגֵן לְרִוּחַ
- וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה:
- וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמָּעִי בְּגֵן וַאֲיָא כִּי־עִירַם אֲנִכִּי וַאֲחַבֵּא:
- עִירָם אַתָּה הִמְנִי־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אָכַל־מִמֶּנּוּ אָכַלְתָּ:
וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי
- הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתָּה־לִּי מִן־הָעֵץ וָאֹכַל:
וַיֹּאמֶר
- לְאִשָּׁה מִה־זֹּאת עָשִׂיתָ וְתֹאמְרִי הָאִשָּׁה הַנָּחַשׁ הִשְׁיֵאֲנִי וָאֹכַל:
וַיֹּאמֶר יְהוָה אֱלֹהִים
- וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גִּחְזֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:
אֱלֹהִים | אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרוּרָה אַתָּה מִכָּל־הַבְּהֵמָה
וַיֹּאמֶר יְהוָה
- זֶרַעְךָ וּבְנֵי זֶרַעַה הוּא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנֵהוּ עָקֵב:
וְאִיבָה | אִשְׁתִּי בִינְךָ וּבְנֵי הָאִשָּׁה וּבְנֵי
- 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 הוֹדִי moving about in the garden at the breezy time of day; and the Human and his wife hid from God הוֹדִי among the trees of the garden.
- 9 God הוֹדִי 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 הוֹדִי said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”
- 14 Then God הוֹדִי 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.”

- בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישׁוֹךְ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשַׁל־בְּךָ:
אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרֻבָּה עֲצָבוֹנְךָ וְהָרַנֶּךָ
- 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.
- מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּלָךְ בְּעֶצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:
לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל
וּלְאָדָם אָמַר כִּי־שֹׁמֵעַתְּ
- 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:
- וְקוֹץ וְדִרְדָּר תִּצְמִיחַ לְךָ וְאָכַלְתָּ אֶת־עֹשֶׂב הַשָּׂדֶה:
- 18 Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;
- אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לִקְחָתָּ כִּי־עָפָר אֶתָּה וְאֶל־עָפָר תִּשָּׁוֵב:
בְּזַעַת אֶפֶיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְךָ
- 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.”
- וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל־חַיִּי:
- 20 The Human named his wife Eve, *Eve Heb. awwa. because she was the mother of all the living. *living Heb. ai.
- וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:
- 21 And God הוהי made garments of skins for Adam and his wife, and clothed them.
- וַעֲתָה | פְּנִי־יִשְׁלַח יָדוֹ וְלִקַּח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
| יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מֵמִנֵּנוּ לְדַעַת טוֹב וְרָע
וַיֹּאמֶר
- 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!”
- יְהוָה אֱלֹהִים מִגִּן־עֵדֶן לָעֵבֶל אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:
וַיִּשְׁלַחְהוּ
- 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:
- וְאֵת לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:
וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֹּן מִקְדָּם לְגִן־עֵדֶן אֶת־הַכְּרָבִים
- 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.

- אֲשֶׁתּוֹ וְתֹהֶרֶת וְתָלַד אֶת־קַיִן וְתָאמַר קָנִיתִי אִישׁ אֶת־יְהוָה:
וְהָאָדָם יָדַע אֶת־חַוְוָה
- אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:
וַתִּסָּף לָלֶדֶת
- וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:
- מִבְכּוֹרוֹת צִאֲנוֹ וּמִחֻלְבָּהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:
וְהֶבֶל הֵבִיא גִם־הוּא
- וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו:
- וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ:
- לֹא תִיטִיב לָפָתַח חַטָּאת רִבְּץ וְאֵלֶיךָ תִּשְׁוֹקְתּוּ וְאַתָּה תִּמְשָׁל־בּוֹ:
הָלוֹא אִם־תִּיטִיב שְׂאֵת וְאַם
- אָחִיו וַיְהִי בְהִיּוֹתָם בְּשׂוּלָה וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:
וַיֹּאמֶר קַיִן אֶל־הֶבֶל
- אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
וַיֹּאמֶר יְהוָה
- וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:
- מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אָחִיךָ מִיָּדְךָ:
וַעֲתָה אֲרוּרָה אַתָּה
- תַּעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסָּף תִּתֵּן־כֹּחָהּ לָךְ נָע וְנָד תִּהְיֶה בָאָרֶץ:
כִּי
- 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 אֱלֹהֵי הָהוּא גָדוֹל עֹנִי מִנְשָׂא:*)בספרי ספרד ואשכנז מנשא) ויאמר קין
Cain said to הוהי, "My punishment is too great to bear!
- 14 וּמִפְּנֵיךְ אֶסְתֵּר וְהִלִּיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יִהְיֶהנִי: הֵן גִּרְשָׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה
14 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 יָקָם וַיִּשָּׁם יְהוָה לְקִין אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ: וַיֹּאמֶר לוֹ יְהוָה לִבְנֵן כָּל־הֹרֵג לִין שְׁבַע־עִתִּים
15 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 קִין מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֵן:
16 Cain left the presence of הוהי and settled in the land of Nod, east of Eden.
- 17 וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בְנָה עָיִר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ: וַיֵּדַע קִין אֶת־אִשְׁתּוֹ וַתֵּהָרֶה
17 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 וּמִחַיֵּי־אֵל יָלַד אֶת־מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ: וַיִּנְלַד לְחֲנוֹךְ אֶת־מְהוּיָאֵל וְעֵי־לָד יָלַד אֶת־מְהוּיָאֵל
18 To Enoch was born Irad, and Irad begot Mehujael, and Mehujael*Mejujael Heb. Meiya'el. begot Methusael, and Methusael begot Lamech.
- 19 וַיִּקַּח־לוֹ לְמֶכֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה:
19 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 אָבִי יֵשֶׁב אֹהֶל וּמִקְנָה:
20 Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds.
- 21 וְשֵׁם אָחִיו יוֹבֵל הוּא הִלָּה אָבִי כָּל־תַּפֹּשׁ כְּנֹר וְעֹגֶב:
21 And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe.
- 22 קִין לָטַשׁ כָּל־חֲרָשׁ נְחָשֶׁת וּבְרָזָל וְאֶחָת תּוֹבֵל־קִין נָעֲמָה: וַצִּלָּה גַם־הִוא יָלְדָה אֶת־תּוֹבֵל
22 As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah.
- 23 נָשִׁי לְמֶכֶךְ הָאֵזְנָה אִמְרָתִי כִּי אִישׁ הִלַּגְתִּי לַפְּעָלִי וַיִּלְד לְחִבְרָתִי: וַיֹּאמֶר לְמֶכֶךְ לְנַשְׁאִי עֵדָה וַצִּלָּה שְׁמַעַן קוֹלִי
23 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 שְׁבַע־עִתִּים יָקָם־קִין וְלָמֶכֶךְ שְׁבַע־עֶשְׂרִים וְשִׁבְעָה:
24 If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."
- 25 שָׁת כִּי שָׁת־לִּי אֱלֹהִים זָרַע אַחֵר תַּחַת הַבֶּל כִּי הִרְגֵנוּ קִין: וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
25 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 וַיִּקְרָא אֶת־שְׁמוֹ אֶנֶשׁ אֵז הוּחַל לְקִרָא בְּשֵׁם יְהוָה: וַלִּשְׁת גַּם־הוּא יָלַד־בֵּן
26 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.

5

תולדת אדם ביום ברא אלהים אדם בדמות אלהים עשה אתו:
(זה ספר*) בספרי תימן ספר בסמ"ך גדולה)

ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום הבראם:
זכר

שלשים ומאת שנה וילד בדמותו בצלמו ויקרא את שמו שת:
ויחי אדם

אחרי הולידו את שט שמנה מאת שנה וילד בנים ובנות:
ויחיו ימי אדם

אדם אשר חי תשע מאות שנה ושלשים שנה וימת:
ויחיו כל ימי

ויחיה שט חמש שנים ומאת שנה וילד את אנוש:

את אנוש שבע שנים ושמנה מאות שנה וילד בנים ובנות:
ויחיה שט אחרי הולידו

כל ימי שט שנים עשרה שנה ותשע מאות שנה וימת:
ויחיו

ויחי אנוש תשעים שנה וילד את קינן:

חמש עשרה שנה ושמנה מאות שנה וילד בנים ובנות:
ויחי אנוש אחרי הולידו את קינן

ויחיו כל ימי אנוש חמש שנים ותשע מאות שנה וימת:

ויחי קינן שבעים שנה וילד את מהללאל:

ארבעים שנה ושמנה מאות שנה וילד בנים ובנות:
ויחי קינן אחרי הולידו את מהללאל

ויחיו כל ימי קינן עשר שנים ותשע מאות שנה וימת:

ויחי מהללאל חמש שנים ושלשים שנה וילד את ירד:

את ירד שלשים שנה ושמנה מאות שנה וילד בנים ובנות:
ויחי מהללאל אחרי הולידו

מהללאל חמש ותשעים שנה ושמנה מאות שנה וימת:
ויחיו כל ימי

ויחיה ירד שנים ושלשים שנה ומאת שנה וילד את חנוך:

אחרי הולידו את חנוך שמנה מאות שנה וילד בנים ובנות:
ויחיה ירד

1 This is the record of Adam's line.—When God created humankind, it was made in the likeness of God;

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." —

3 When Adam had lived 130 years, he begot a son in his likeness after his image, and he named him Seth.

4 After the birth of Seth, Adam lived 800 years and begot sons and daughters.

5 All the days that Adam lived came to 930 years; then he died.

6 When Seth had lived 105 years, he begot Enosh.

7 After the birth of Enosh, Seth lived 807 years and begot sons and daughters.

8 All the days of Seth came to 912 years; then he died.

9 When Enosh had lived 90 years, he begot Kenan.

10 After the birth of Kenan, Enosh lived 815 years and begot sons and daughters.

11 All the days of Enosh came to 905 years; then he died.

12 When Kenan had lived 70 years, he begot Mahalalel.

13 After the birth of Mahalalel, Kenan lived 840 years and begot sons and daughters.

14 All the days of Kenan came to 910 years; then he died.

15 When Mahalalel had lived 65 years, he begot Jared.

16 After the birth of Jared, Mahalalel lived 830 years and begot sons and daughters.

17 All the days of Mahalalel came to 895 years; then he died.

18 When Jared had lived 162 years, he begot Enoch.

19 After the birth of Enoch, Jared lived 800 years and begot sons and daughters.

- 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 הוּדָי 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.
- כָּל־יְמֵי־לָרֶד שָׁתַיִם וְשָׁשִׁים שָׁנָה וַתָּשָׁע מֵאוֹת שָׁנָה וַיָּמָת: וַיְחִי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַיֹּלֶד אֶת־מֶתוּשֶׁלַח: הוֹלִידוֹ אֶת־מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים אַחֲרָי: וַיְהִי כָל־יְמֵי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַשֵּׁלַח אֶת־אֱלֹהִים: וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנָנו כִּי־לָקַח אֹתוֹ אֱלֹהִים: וַיְחִי מֶתוּשֶׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד אֶת־לָמֶךְ: שָׁתַיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: וַיְחִי מֶתוּשֶׁלַח אַחֲרָי הוֹלִידוֹ אֶת־לָמֶךְ: מֶתוּשֶׁלַח תָּשָׁע וְשָׁשִׁים שָׁנָה וַתָּשָׁע מֵאוֹת שָׁנָה וַיָּמָת: וַיְהִי כָל־יְמֵי וַיְחִי־לָמֶךְ שָׁתַיִם וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד בֶּן: וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמֵנוּ מִמַּעֲשָׂנוּ וּמִעֲצָבוֹן יִדְּיֵנוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה: וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמֵנוּ מִמַּעֲשָׂנוּ וּמִעֲצָבוֹן יִדְּיֵנוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה: חֲמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֵת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: וַיְחִי־לָמֶךְ אַחֲרָי הוֹלִידוֹ אֶת־נֹחַ: שְׁבַע וְשָׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: וַיְהִי כָל־יְמֵי־לָמֶךְ: בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד נָח אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת: וַיְהִי־נָח

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 הוּדָי 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."—
- וַיְהִי כִּי־הִתְחַל הָאָדָם לִרְבּוֹת עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם: הָאָדָם כִּי טִבַּת הִנָּה וַיִּקְחוּ לָהֶם נָשִׁים מְכֹל אֲשֶׁר בָּחָרוּ: וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת וַיִּתְּהַלֵּךְ הָאָדָם לִרְבּוֹת עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם: הָאָדָם לִעֲלֹם בְּשָׁרָם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה: וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי

- הָאָדָם וַיֵּלְדוּ לָהֶם הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אָנְשֵׁי הַשָּׁם:
בְּיָמֵים הָהֵם וְגַם אַחֲרֵיכֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת
הַנָּפְלִים הָיוּ בָאָרֶץ
- 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.
- רָבָה רָעַת הָאָדָם בָּאָרֶץ וְכָל-יֹצֵר מִחֲשַׁבֶּת לְבוֹ רָק רָע כָּל-הַיּוֹם:
וַיֵּרָא יְהוָה כִּי
- 5 הוהי saw how great was human wickedness on earth—how every plan devised by the human mind was nothing but evil all the time.
- וַיִּנָּחֵם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל-לִבּוֹ:
- 6 And הוהי regretted having made humankind on earth. With a sorrowful heart,
- עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם:
יְהוָה אָמְרָה אֶת-הָאָדָם אֲשֶׁר-בְּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם
וְיֶאֱמַר
- 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.”
- וְלֹחַ מִצָּא חֵן בְּעֵינֵי יְהוָה:
- 8 But Noah found favor with הוהי.