

# The Second Creation Story

## בראשית, סדר ב\* וכל פרק ג

בראשית ב:ד - ג:כד, \*כלי תחילת ב:ד

## Genesis, Seder 2\* and all of Chapter 3

Genesis 2:4-3:24, \*without the beginning of 2:4

<sup>(4)</sup>בַּיּוֹם עָשָׂה יי אֱלֹהִים אֶרֶץ וּשְׁמַיִם: <sup>5</sup>וְכָל יְצִיַּת  
הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טֶרֶם  
יִצְמַח כִּי לֹא הִמְטִיר יי אֱלֹהִים עַל-הָאָרֶץ וְאָדָם  
אֵין לַעֲבֹד אֶת-הָאֲדָמָה: <sup>6</sup>וְאֵד יַעֲלֶה מִן-הָאָרֶץ  
וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: <sup>7</sup>וַיִּצְרֶה יי אֱלֹהִים  
אֶת-הָאָדָם עֹפֹר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפּוֹ נְשָׁמַת  
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: <sup>8</sup>וַיִּטֵּעַ יי אֱלֹהִים  
גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר:  
<sup>9</sup>וַיַּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נָחֵם  
לְמִרְאָה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ  
הַדַּעַת טוֹב וְרָע:

<sup>10</sup>וַיֵּצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְדֹּד  
<sup>11</sup>וְהָיָה לְאַרְבַּעָה רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא  
הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה אֲשֶׁר-שָׁם הַזָּהָב:  
<sup>12</sup>וְהָיָה הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדִלָח וְאֶבֶן  
הַשֹּׁהַם: <sup>13</sup>וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסֹּבֵב אֶת

<sup>(4)</sup>On the day God *Adonai* created earth and heavens – <sup>5</sup>before all the shrubs[s] of the field were on the earth and before all the plants of the field were sprouted (because God *Adonai* had not made it rain on the earth and there was no human to work the soil <sup>6</sup>(a **spring** would come up from the earth and water the soil)) – <sup>7</sup>God *Adonai* fashioned the human of dust[y humus] from the soil, and blew the **breath** of life in his nostrils, and the human became a **living being**. <sup>8</sup>And God *Adonai* planted a garden in *Eden* to the east, and put there the human that He made. <sup>9</sup>And God *Adonai* grew from the soil every tree delightful for seeing and good for eating – and the Tree of Life was in the middle of the garden, and so was the Tree of the Knowledge of Good and Bad.

<sup>10</sup>A river goes out from *Eden*, to water the garden, and from there divides and becomes four branches. <sup>11</sup>The name of the first is *Pishon*, it's the one winding through all the land of *Havilah*, where there is gold. <sup>12</sup>(And the gold of [that] land is good, *b'dolah* and *shoham* stone are there.) <sup>13</sup>The name of the second river is *Gihon*, it's the one winding through the

(4) The division of the Bible into verses – common to both Christians and Jews – misses the fact that the first half of verse 4 (not included here) is almost certainly the concluding line of the prior narrative. The second half of this verse is part of the opening sentence of this narrative, which concludes in verse 7.

6 The meaning of the Hebrew word “אֵד *ed*” is uncertain, as it only used twice in the *Tanakh*. Based on early Greek and Syriac translations, it probably meant “spring” – but in later texts it meant “mist.”

7 The Hebrew words for “human (אָדָם *adam*)” and “soil (אֲדָמָה *adama*)” are etymologically linked. To reflect this in the English, the word “אֶפְרָא *afar*,” which literally means “dust” or “loose soil,” is translated in part as “humus” – a word etymologically linked to “human.”

After being created, the human only becomes a “living being (נֶפֶשׁ חַיָּה *nefesh chayya*)” after receiving “breath (נְשָׁמָה *n'shama*).” To a speaker of Biblical Hebrew, this would probably be self-evident: every Hebrew word for “soul” is also a word for “breath,” and vice versa. (These are: “נְשָׁמָה *n'shama*,” “נֶפֶשׁ *nefesh*” which can also mean “a being,” and “רוּחַ *ruah*” which can also mean “wind” or “spirit.”) It is verses like this, along with Exodus 21:22-25 (cf. 21:12), that ground the Jewish belief that personhood begins at first breath.

11-13 The identities of the rivers, lands, and precious stones mentioned in these verses are no longer known, so their names are not translated. Educated guesses can be made about the identities of the two precious stones based on their cognates in Akkadian: the former is the resin bdellium and the latter is a red or black gemstone such as onyx. Robert Alter translates the latter as “lapis lazuli.”

כָּל־אֶרֶץ כּוּשׁ: <sup>14</sup>וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חֲדָקָל הוּא  
הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת:

<sup>15</sup>וַיִּקַּח יי אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֶן־עֵדֶן  
לְעִבְדָּהּ וּלְשִׁמְרָהּ: <sup>16</sup>וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם  
לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל: <sup>17</sup>וּמִעֵץ הַדֵּעַת  
טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ  
מוֹת תָּמוּת:

<sup>18</sup>וַיֹּאמֶר יי אֱלֹהִים לֹא־טוֹב הֵיטָב הָאָדָם לְבַדּוֹ  
<sup>19</sup>אֶעֱשֶׂה־לּוֹ עֹזֵר בְּנִגְדּוֹ: וַיִּצֹר יי אֱלֹהִים מִן־  
הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם  
וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָא־לוֹ וְכָל־אֲשֶׁר  
יִקְרָא־לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שָׁמוֹ: <sup>20</sup>וַיִּקְרָא  
הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל־  
חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מֵצָא עֹזֵר בְּנִגְדּוֹ: <sup>21</sup>וַיִּפֹּל  
יי אֱלֹהִים וַתִּרְדָּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת  
מִצִּלְעָתוֹ וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָהּ: <sup>22</sup>וַיִּבֶן יי אֱלֹהִים  
אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיָּבֵאָהָ  
אֶל־הָאָדָם: <sup>23</sup>וַיֹּאמֶר הָאָדָם

זֹאת הִנֵּה עֵצָה מֵעֲצָמֵי וּבָשָׂר מִבָּשָׂרִי  
זֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת:

<sup>24</sup>עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק  
בְּאִשְׁתּוֹ וְהֵיוּ לְבָשָׂר אֶחָד: <sup>25</sup>וַיְהִיו שְׁנֵיהֶם עֲרוּמִים  
הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ:

whole land of *Kush*. <sup>14</sup>The name of the third river is the Tigris, it's the  
one going east of Ashur, and the fourth river is the Euphrates.

<sup>15</sup> And God *Adonai* took the human and settled him in the garden of  
*Eden* to work it and to keep it. <sup>16</sup> And God *Adonai* commanded the  
human, saying: "From all the trees of the garden, **you may eat** – [yes] – eat!  
<sup>17</sup> But from the Tree of Knowledge of Good and Evil – you may not eat  
from it, because on the day you eat from it, **you will die** – [yes] – die!"

<sup>18</sup> And God *Adonai* said: "It is not good for the human to be alone, I will  
make for him a **sustainer beside him**." <sup>19</sup> And so God *Adonai*  
fashioned from the soil each creature of the field and each bird of the  
sky, and brought [each one] to the human to see what he would call it,  
and each thing that the human would call a living being, that would be  
its name. <sup>20</sup> And so the human called out names for all the cattle, for all  
the birds of the sky, and for all the creatures of the field – but for the  
human, no **sustainer beside him** was found. <sup>21</sup> And so God *Adonai*  
made a deep sleep fall on the human, and he slept. And He took one of  
his sides and closed up flesh beneath it. <sup>22</sup> And God *Adonai* **built** the  
side that He took from the human into a woman, and he brought her  
to the human. <sup>23</sup> And the human said:

This is the one! Bone from my bones, and flesh from my flesh.

This one I call "**woman**," for from **man** this one was taken.

<sup>24</sup> Thus does a man leave his father and his mother and hold fast to his  
woman and they become like one flesh. <sup>25</sup> But now the two of them  
were naked, the human and his woman, and they were not ashamed.

16-17 Both "you may eat – [yes] – eat (*akhol to'kheh*)" and "you will die – [yes] – die (*mot tamut*)" attempt to capture the emphatic connotation as well as the reduplication of the Hebrew absolute infinite – others simply add "surely."

18, 20 The translation "**sustainer beside him**" (*עֹזֵר בְּנִגְדּוֹ* *ezer k'negdo*) is taken from Robert Alter, since as he mentions, this phrase is notoriously difficult to translate. The first word is literally "helper," but Alter chooses "**sustainer**" to avoid the connotation in English of a "helper" being someone who is auxiliary or secondary. Such a connotation does not exist in Hebrew. The second word is literally "like one opposite him" or "like one in front of him" – perhaps with the meaning of "like a counterpart to him."

21-22 The Hebrew word "צִלְעַ" *tzela* literally means "side," but can also mean "rib," or "plank of wood" in the context of construction (think: "siding"). Although it almost certainly means "rib" here, keeping the literal translation is an attempt to keep the construction-related connection between this word and "**built**" (*וַיְבָאָהּ* *va'yvi'eha*). The latter is likely deliberately chosen instead of "fashioned" (*וַיִּצְרֶה* *vayitzer*), which is used everywhere else in this narrative to describe creation, to highlight this connection.

23 The Hebrew words for "**man**" (*אִישׁ* *ish*) and "**woman**" (*אִשָּׁה* *isha*) are etymologically linked like they appear to be in English.

3:1 וְהַנָּחֹשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה  
 יי אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים  
 לֹא תֹאכְלוּ מִכָּל עֵץ הָגֶן: 2 וַתֹּאמֶר הָאִשָּׁה  
 אֶל-הַנָּחֹשׁ מִפְּרִי עֵץ-הָגֶן נֹאכָל: 3 וּמִפְּרִי הָעֵץ  
 אֲשֶׁר בְּתוֹךְ-הָגֶן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ  
 וְלֹא תִגְעוּ בוֹ פֶּן-תָּמוּתוּן: 4 וַיֹּאמֶר הַנָּחֹשׁ  
 אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוּן: 5 כִּי יָדַע אֱלֹהִים כִּי  
 בַּיּוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם וְהִיתֶם  
 כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע: 6 וַתֵּרָא הָאִשָּׁה כִּי טוֹב  
 הָעֵץ לְמֹאכָל וְכִי תֹאווֶה-הִוא לְעֵינַיִם וְנִחְמַד הָעֵץ  
 לְהַשְׁפִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ  
 עִמָּהּ וַיֹּאכַל: 7 וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי  
 עֲרוֹמָם הֵם וַיִּתְּפוּ עֲלֵהּ תָאֲנָה וַיַּעֲשׂוּ לָהֶם  
 חִגְרוֹת:

8 וַיִּשְׁמְעוּ אֶת-קוֹל יי אֱלֹהִים מְתֹהֲלֵךְ בְּגֶן לְרוּחַ  
 הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יי אֱלֹהִים  
 בְּתוֹךְ עֵץ הָגֶן: 9 וַיִּקְרָא יי אֱלֹהִים אֶל-הָאָדָם  
 וַיֹּאמֶר לוֹ אֵיכָּה: 10 וַיֹּאמֶר אֶת-קִלְכֶּךָ שָׂמַעְתִּי בְּגֶן  
 וַאֲדֹרָא כִּי-עֵידָם אָנֹכִי וַאֲחַבָּא: 11 וַיֹּאמֶר מִי הִגִּיד  
 לָךְ כִּי עֵידָם אֵתָה הַמֶּן-הָעֵץ אֲשֶׁר צִוִּיתִךָ לֵבִלְתִּי  
 אֲכַל-מִמֶּנּוּ אֲכָלְתָּ: 12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר  
 נָתַתָּה עִמָּדִי הִוא נִתְּנָה-לִי מִן-הָעֵץ וָאֲכָלְתִּי: 13  
 וַיֹּאמֶר יי אֱלֹהִים לְאִשָּׁה מַה-זֹּאת עָשִׂיתְ  
 וַתֹּאמֶר הָאִשָּׁה הַנָּחֹשׁ הִשְׁיָאֲנִי וָאֲכָלְתִּי: 14 וַיֹּאמֶר יי  
 אֱלֹהִים וְאֶל-הַנָּחֹשׁ כִּי עָשִׂיתָ זֹאת

אָדָר אֵתָה מִכָּל-הַבְּהֵמָה  
 וּמִכָּל חַיַּת הַשָּׂדֶה

3:1 Now the snake was the most [nakedly] shrewd of all the creatures  
 of the field that God Adonai made. And it said to the woman: “Though  
 God said don’t eat from any tree of the garden...” 2 But the woman said  
 to the snake: “We may eat from the fruit of [any] tree of the garden!  
 3 From the tree that is in the middle of the garden God said: ‘Don’t eat  
 from it, and don’t touch it, lest you die!’ ” 4 And the snake said to the  
 woman, “You won’t ‘die – [yes] – die!’ ” 5 because God knows that on the  
 day you eat from it your eyes will be opened and you will be like gods,  
 knowing good and bad!” 6 And the woman saw that the tree was good  
 for eating and that it was lust to the eyes and delightful for seeing, and  
 so she took from its fruit, and she ate – and she gave [some] to her  
 man with her too, and he ate. 7 But now the eyes of both of them were  
 opened, and they knew that they were naked – so they sewed fig  
 leaf[s] and made loincloths for themselves.

8 Then they heard the sound of God Adonai walking around in the  
 garden in the day’s wind, and the human and his woman hid themselves  
 from God Adonai under a tree of the garden. 9 And God Adonai called  
 to the human, saying to him: “Where are you?” 10 And he said: “I heard  
 the sound of you in the garden, and I was afraid because I’m naked, so I  
 hid.” 11 And He said: “Who told you that you’re naked? Did you – from  
 the tree that I commanded you not to eat from – eat?” 12 And the human  
 said: “The woman that you put by me – she gave me [something] from  
 the tree, but I did eat.” 13 And God Adonai said to the woman: “What  
 did you do?” And the woman said: “The snake beguiled me, but I did  
 eat.” 14 And God Adonai said to the snake: “Because you did this:

Cursed are you of all the cattle  
 and all the creatures of the field,

3:1 The word “naked (עָרוֹם *arumim*)” verse 2:25 is in fact derived from “shrewd (עָרוֹם *arum*).” Thus, “nakedly” is added to attempt to preserve this cross-chapter connection in the English.

3-4 The woman adds an emphatic letter *nun* to “die (תָּמוּתוּן *t’mutun*)” and the snake responds by combining the absolute infinite of God’s actual words in verse 2:17 with this emphatic letter in “die – [yes] – die (מוֹת תָּמוּתוּן *mot t’mutun*).”

12-13 The simple meaning of the word “וָאֲכָלְתִּי *va’ochel*” is “and I ate.” But, because Hebrew has less tenses than English and does not distinguish “and” from “but” when in the context of simple conjunction, a translation like “but I did eat” is also possible. Here, this final, simple, utterance can be seen as a reluctant admission of guilt after first sending blame elsewhere, so latter translation is used.

עַל־בֶּטֶןְךָ תֹאכַל  
וְעָפָר תֹאכַל כָּל־יְמֵי חַיֶּיךָ׃  
וְאִיבָהּ אֲשִׁית בֵּיןְךָ וּבֵין הָאִשָּׁה<sup>15</sup>  
וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ  
הֵוא יִשּׁוּפְךָ רֹאשׁ  
וְאַתָּה תִּשּׁוּפֶנּוּ עֲקֵב׃  
וְאֶל־הָאִשָּׁה אָמַר<sup>16</sup>

on your belly you'll go  
and dust you'll eat all the days of your life.  
<sup>15</sup> And I will put enmity between you and the woman,  
and between your seed and hers:  
they will strike you on the head,  
and you will strike them on the heel."

<sup>16</sup> To the woman He said:

הִרְבָּה אֲרֵבָה עֲצֻבֹתְךָ וְהִרְבָּה  
בְּעֵצָב תֵּלְדִי בָנִים  
וְאֶל־אִישׁךָ תִּשְׁקָתְךָ  
וְהֵוא יִמְשֵׁל־בְּךָ׃

"I will increase – [yes] – increase your pain and your pregnancy,  
in pain will you birth children.  
And as for your man – you will long for him,  
and he will rule over you."

וְלָאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל<sup>17</sup>  
מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ

<sup>17</sup> And to [the] human He said: "Because you listened to the voice of your woman and ate from the tree that I commanded you 'don't eat from it:'

אֲדֹרָה הָאֲדָמָה בְּעֵבֹרְךָ  
בְּעֵצָבוֹן תֹּאכֶלְנָה כָּל יְמֵי חַיֶּיךָ׃  
וְקוֹץ וְדַרְדַּר תַּעֲמִיחַ לְךָ<sup>18</sup>  
וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃  
בְּזֵיעַת אֶפְיֶיךָ תֹאכַל לֶחֶם<sup>19</sup>  
עַד שׁוּבְךָ אֶל־הָאֲדָמָה  
כִּי מִמֶּנָּה לָקַחְתָּ  
כִּי־עָפָר אָתָּה  
וְאֶל־עָפָר תָּשׁוּב׃

Cursed is the soil for your sake,  
in pain will you eat from it all the days of your life.

<sup>18</sup> And it will grow thorns and thistles for you,  
but you will eat the plants of the field.

<sup>19</sup> By the sweat of your nose you will eat bread  
until you return to the soil,  
for from there you were taken.

For dust you are,  
and to dust you will return.

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם<sup>20</sup>  
כָּל־חַי׃<sup>21</sup> וַיַּעַשׂ יְיָ אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת  
עֹר וַיַּלְבִּשֵׁם׃

<sup>20</sup> And the human called the name of his woman *Hava*, for she was the mother of all life (*hai*). <sup>21</sup> And God *Adonai* made for *Adam*, [the human], and his woman skin coats, and clothed them.

<sup>15</sup> In each of the two final clauses of this verse, the Hebrew verb "שׁוּף *shuf*" is translated as "strike on the," requiring both a direct and indirect object. This verb only appears two other times in the *Tanakh*, so its exact meaning is uncertain. Note that the "they" and "them" of these clauses refer to the woman's seed, referred to in the plural in English for clarity.

<sup>20</sup> Indeed "חַוָּה *Hava*" and "חַי *hai*" come from the same historical root "ח-י-ה *h-y-h*," the middle *yod* being interchangeable with a *vav* in such roots. Other words with this root are "creature (חַיָּה *hayah*)" and "farmer (חֹוֶה *hava*)," a homonym of *Hava*.

<sup>21</sup> Except for verse 17, which Robert Alter treats as a mistake, this is the first time "the human (הָאָדָם *ha'adam*)" is referred to as "אָדָם *Adam*" – a word which would otherwise mean "a human" or "humans" collectively, but here is taken to be a name. Alter seems to treat the change as another mistake, but given the proximity to *Hava*'s naming, it makes sense for *Adam* to be first named here.

<sup>22</sup>וַיֹּאמֶר יְיָ אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ  
 לְדַעַת טוֹב וְרָע וְעַתָּה וּפְנֵי-יִשְׁלַח יָדוֹ וְלָקַח גַּם  
 מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם: <sup>23</sup>וַיִּשְׁלַחְהוּ יְיָ  
 אֱלֹהִים מִגֶּן-עֵדֶן לַעֲבֹד אֶת-הָאֲדָמָה אֲשֶׁר לָקַח  
 מִשָּׁם: <sup>24</sup>וַיִּגְרֹשׁ אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן-עֵדֶן  
 אֶת-הַכְּרֻבִּים וְאֵת הַלֶּהֱט הַחַרְבַּב הַמְתֵּהפֹכֶת  
 לִשְׁמֹר אֶת-דֶּרֶךְ עֵץ הַחַיִּים:

<sup>22</sup>Now God *Adonai* said: “Look, the human has become like one of us! – knowing good and bad. Now beware he sends out his hand to take also from the Tree of Life, and eat, and live forever!” <sup>23</sup>So God *Adonai* sent him out from the garden of *Eden* to work the soil that that he was taken from. <sup>24</sup>And so he drove out the human, and installed east of the garden of *Eden* the *Kerubim* and the **enchantment** of the ever-turning sword to guard the way to the Tree of Life.

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22-24 The Jewish systems of סדרים *s'darim* and פרשיות *parashiyot* both classify these verses as part of the next narrative, while the Christian division of the Bible into chapters does not. Although verses 22-23 would work as an opening to the next narrative, the inclusion of the Tree of Life and the dramatic verse 24 suggest the verses are a conclusion to this one – so they are included here.

24 Though as a verb it means “burn,” the only other time לָהֵט *lahat* is used in the *Tanakh* as a noun, Exodus 7:11, it clearly refers to some sort of magic spell – thus “**enchantment**.” It could perhaps mean “blaze” here, but not “burning,” since it is functioning grammatically as a noun and not an adjective.