

# GENESIS

(BERE'SHEET)<sup>1</sup>

**CHAPTER 2: 4** These *are* the bringings-forth of the skies and the land<sup>2</sup> in their being created. In *the* day of the making<sup>3</sup> of YHVH<sup>4</sup> ELOHIM, land and skies, **5** and no shrub of the field was before *that* on the land, and no plant of the field had before *that* sprouted—for YHVH ELOHIM had not made rain<sup>c</sup> on the land, and there *was* no soil-creature to service the soil; **6** and a flow<sup>5</sup> would go up from the land, and it made drink<sup>c</sup> all the face<sup>p</sup> of the soil—**7** and YHVH ELOHIM shaped the soil-creature—dust from the soil,<sup>6</sup> and he blew into his two nostrils breath<sup>7</sup> of life<sup>p</sup>; and the soil-creature became a living life-breather.<sup>8</sup> **8** And YHVH ELOHIM planted a garden in Eden,<sup>9</sup> at the east; and there he placed the soil-creature whom he shaped. **9** And YHVH ELOHIM made sprout<sup>c</sup> from the soil every tree desired for sight and good for an eatable *thing*, and the tree of life<sup>p</sup> in the middle of the garden, and the tree of the knowledge of good and bad. **10** And a river goes out from Eden to make drink<sup>c</sup> the garden, and from there it is separated and it becomes four heads. **11** The name of the one *is* Pishon;<sup>10</sup> it goes around all the land of the Havilah, where there *is* gold<sup>d</sup>, **12** and the gold of that land *is* good; there *are* bdellium and the onyx stone. **13** And the name of the second river *is*

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<sup>1</sup> The books of the Hebrew Bible are named from their opening words: here *Bere'sheet*, meaning “At *the* first of . . .”

<sup>2</sup> Genesis has ten divisions, each beginning with the phrase “These *are* the bringings-forth of . . .” and these are indicated in this translation by **bold type**.

<sup>3</sup> Lit “doing.”

<sup>4</sup> Name of the God of Israel hwhy (Tetragrammaton), traditionally Yahweh, or Yehovah; translated LORD in most English versions but here left as four letters without vowels.

<sup>5</sup> Or “mist,” meaning uncertain, used only here and Job 36:27.

<sup>6</sup> Heb *'adamah*, from which the term “soil-creature” (*'adam*) is derived.

<sup>7</sup> Heb *nishamah*, cf. Gen 7:15,22 where a different term is used.

<sup>8</sup> Heb *nephesh chayyah*, same term as in 1:20,21,24, refers to breathing life of all type, whether animal or human. The standard English translation of “soul” is accordingly misleading.

<sup>9</sup> Name of a place or region, meaning “pleasure” or “bliss.”

<sup>10</sup> Possibly from verb *push*, “to leap,” “spread about.”

Gihon;<sup>11</sup> it goes around all the land of Cush.<sup>12</sup> **14** And the name of the third river *is* Hiddekel;<sup>13</sup> it *is* the one walking east of Assyria. And the fourth river—it *is* Euphrates.<sup>14</sup> **15** And YHVH ELOHIM took the soil-creature and made him rest<sup>c</sup> in the garden of Eden, to service it and to guard it. **16** And YHVH ELOHIM *laid* charge upon the soil-creature, saying, “From every tree of the garden, eating—you will *surely* eat!”<sup>15</sup> **17** And from the tree of the knowledge of good and bad, you will not eat from it; for on *the* day you eat from it, dying—you will *surely* die!”<sup>16</sup> **18** And YHVH ELOHIM said, “Not good—the soil-creature being by himself, I will make<sup>17</sup> for him a help, as his *one* before.”<sup>18</sup> **19** And YHVH ELOHIM shaped from the soil every living thing of the field, and every flyer of the skies, and he made come<sup>c</sup> toward the soil-creature to see what he would call to it; and whatever the soil-creature would call to it—*each* living life-breather—that *was* its name. **20** And the soil-creature called names to every animal, and to the flyer of the skies, and to every living thing of the field; and to *Soil-creature*<sup>19</sup> he did not find a help, as his *one* before.<sup>20</sup> **21** And YHVH ELOHIM made a deep sleep fall<sup>c</sup> upon the soil-creature, and he slept; and he took one from his sides, and he closed flesh under it. **22** And YHVH ELOHIM built the side that he took from the soil-creature into a woman, and he made her come<sup>c</sup> toward the soil-creature. **23** And the soil-creature said, “This one this time—bone of my bones, and flesh of my flesh! To this one will be called “woman,”<sup>21</sup> because from a man<sup>22</sup> this one was taken.” **24** Therefore a man<sup>23</sup> will leave his father and

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<sup>11</sup> Meaning, “to gush forth.”

<sup>12</sup> Uncertain, perhaps the lands of the southern Nile.

<sup>13</sup> Meaning uncertain; LXX reads Tigris.

<sup>14</sup> Heb *Pherat*, “fruitfulness.”

<sup>15</sup> Double use of the verb indicates emphasis.

<sup>16</sup> Double use of the verb indicates emphasis.

<sup>17</sup> Or “do.”

<sup>18</sup> I.e., one facing him, before or opposite him, as his corresponding counterpart.

<sup>19</sup> Heb *'adam*, “*soil-creature*,” without the article, that some have taken as the proper name, “Adam.”

<sup>20</sup> See note on v. 18.

<sup>21</sup> Heb *'ishah*.

<sup>22</sup> Heb *'ish*.

<sup>23</sup> Heb *'ish*.

his mother, and join<sup>24</sup> with his woman, and they become one flesh. **25** And the *two* of them were nude,<sup>25</sup>—the soil-creature and his woman—and they were not ashamed. **CHAPTER 3: 1** And the Nachash<sup>26</sup> was shrewd<sup>27</sup>—from<sup>28</sup> every living thing of the field that YHVH ELOHIM made.<sup>29</sup> And he said toward the woman, “Did ELOHIM indeed say, ‘You<sup>p</sup> may not eat from any tree of the garden?’” **2** And the woman said toward the Nachash, “From the fruit of the trees<sup>s</sup> of the garden we may eat; **3** and from the fruit of the tree that is in the middle of the garden, ELOHIM said, ‘You<sup>p</sup> will not eat from it, and you will not touch it, lest you die.’” **4** And the Nachash said toward the woman, “Dying—you<sup>p</sup> will not *surely* die!<sup>30</sup> **5** For ELOHIM knows that in *the* day you<sup>p</sup> eat from it that your eyes will be opened and you<sup>p</sup> will be as ELOHIM knowing<sup>p</sup> good and bad.” **6** And the woman saw that the tree *was* good for an eatable *thing*, and that it *was* a longing to the eyes, and the tree *was* desirable for causing insight<sup>c</sup>, and she took from its fruit and she ate; and she gave also to her man<sup>31</sup> with her, and he ate. **7** And the eyes of the two of them were opened, and they knew that they *were* nude; and they sewed leaves<sup>s</sup> of a fig tree and they made<sup>32</sup> for themselves loin-cloths. **8** And they heard the voice<sup>33</sup> of YHVH ELOHIM walking about<sup>34</sup> in the garden in the wind<sup>35</sup> of the day, and the soil-creature made himself hidden<sup>c</sup>—and his woman—from the face<sup>p</sup> of YHVH ELOHIM in the middle of the trees<sup>s</sup> of the garden. **9** And YHVH ELOHIM called toward the *soil-creature*, and he said to him, “Where *are* you?” **10** And he said, “Your voice<sup>36</sup> I heard in the garden, and I feared, for I *was* nude; and I was hidden.” **11** And he said, “Who told to you that you *were*

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<sup>24</sup> I.e., to stick to, as in soldering.

<sup>25</sup> Heb ‘*arumim*, word play with “shrewd” in the following verse.

<sup>26</sup> Heb *nachash*, usually a snake, but it can also refer to a sea creature (Amos 9:3; Isa 27:1), the root meaning “shine” (like brass) or “hiss” as in enchantment.

<sup>27</sup> Heb ‘*arum*, see previous verse; “nude” comes from the same root, meaning “smooth” or “slick.”

<sup>28</sup> I.e., more shrewd in contrast with (“away from”) any other.

<sup>29</sup> Or “did.”

<sup>30</sup> Double use of the verb indicates emphasis.

<sup>31</sup> Heb ‘*ish*.

<sup>32</sup> Or “did for themselves.”

<sup>33</sup> I.e., sound; in Hebrew “voice” is used as a metaphor for all kinds of sounds.

<sup>34</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.”

<sup>35</sup> I.e., breeze.

<sup>36</sup> I.e., sound, in Hebrew “voice” is used as a metaphor for all kinds of sounds.

nude? From the tree that I charged you ‘so as not to eat from it,’ have you eaten?” **12** And the soil-creature said, “The woman, that—you gave her *to be* with me—*she* gave to me from the tree, and I ate.” **13** And YHVH ELOHIM said to the woman, “What *is* this you have done?” And the woman said, “The Nachash, he deceived me, and I ate.” **14** And YHVH ELOHIM said toward the Nachash, “Because you have done this, cursed *are* you above every animal, and above every living thing of the field; upon your belly you will walk, and dust you will eat, all the days of your life<sup>p</sup>. **15** And hostility I will set between you and between the woman, and between your seed and between her seed,<sup>37</sup> *he* will strike<sup>38</sup> you—*on the* head, and *you* will strike him—*on the* heel.” **16** Toward the woman he said, “Making abundant<sup>c</sup>—I will *surely* make abundant<sup>c!</sup><sup>39</sup>—your distress<sup>40</sup> and your pregnancy; in distress you will bring forth sons, and toward your man<sup>41</sup> *will be* your craving, and *he* will rule in you.”<sup>42</sup> **17** And to *Soil-creature*<sup>43</sup> he said, “Because you hearkened to<sup>44</sup> the voice of your woman, and you ate from the tree that I charged you saying, ‘You will not eat from it,’ cursed *is* the soil on account of you. In distress<sup>45</sup> you will eat it all the days of your life<sup>p</sup>; **18** and thorn and thistle it will sprout for you, and you will eat the plant of the field. **19** In the sweat of your two nostrils you will eat bread, until you return toward the soil, for from it you were taken; for dust you *are*, and toward dust you will return.” **20** And the soil-creature called the name of his woman Eve,<sup>46</sup> for *she* was mother of all living. **21** And YHVH ELOHIM made<sup>47</sup> for *Soil-creature*<sup>48</sup> and his woman, robes of skin, and he dressed them.

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<sup>37</sup> Or “offspring,” Heb *zera* ‘ normally refers to male “seed,” but can refer to female reproduction as well (Gen 16:10; Lev 12:2).

<sup>38</sup> Or “bruise.”

<sup>39</sup> Double use of the verb indicates emphasis.

<sup>40</sup> Or “sorrow,” same word as v. 17b.

<sup>41</sup> Heb *'ish*.

<sup>42</sup> I.e., with regard to; cf. Gen 4:7, same expression used.

<sup>43</sup> Heb *'adam*, “*soil-creature*,” without the article, probably the proper name, “Adam.”

<sup>44</sup> Lit “heard to.”

<sup>45</sup> Or “sorrow,” “hardship,” same word as v. 16.

<sup>46</sup> Heb *chavah*, meaning “living.”

<sup>47</sup> Or “did.”

<sup>48</sup> Heb *'adam*, “*soil-creature*,” without the article, probably the proper name, “Adam.”