

ha'aretz, and every herb of the sadeh had not yet yitzmach (sprung up, Moshiach is Tzemach): for Hashem Elohim had not caused it to rain upon ha'aretz, and there was not an adam (man) la'avod (to till, to work) haadamah (the ground).

[6] But there went up a mist from ha'aretz, and watered the whole face of the adamah.

[7] And Hashem Elohim formed the adam of the aphar min haadamah, and breathed into his nostrils the nishmat chayyim; and the adam became a nefesh chayyah.

[8] And Hashem Elohim planted a gan (garden) in Eden eastward; and there He put the adam whom He had formed.

[9] And out of the adamah made Hashem Elohim to spring up (see verse 5) kol etz (every tree) that is pleasing to the sight, and tov for food; the Etz HaChayyim (Tree of Life) also in the midst of the gan (garden), and the Etz HaDa'as tov v'rah (see 3:22, i.e.

representing moral autonomy, contrast Exodus 9:20-21 where the Dvar Hashem is the guide of life, even for Gentiles).

[10] And a nahar (river) flowed out of Eden to water the gan (garden); and from there it divided, and became four headwaters.

[11] The shem of the first is Pishon: that is it which winds through the kol eretz Havilah, where there is zahav;

[12] And the zahav of that land is tov: there is [the gemstone] bedolach and the even (gemstone) hashoham [note: this onyx gemstone is used in the construction of the Kohen Gadol's Bigdei HaKodesh].

[13] And the shem of the second nahar is Gihon: the same is it that

winds through kol eretz Cush.

[14] And the shem of the third nahar is Hiddekel (Tigris, see Daniel 10:4): that is it which goeth toward the east of Assyria. And the fourth nahar is Euphrates.

[15] And Hashem Elohim took the adam, and put him in the Gan Eden la'avod (to till, to work) it and to be shomer over it.

[16] And Hashem Elohim commanded the adam, saying, Of every etz of the gan (garden) thou mayest freely eat:

[17] But of the Etz HaDa'as tov v'rah, thou shalt not eat of it: for in the yom that thou eatest thereof thou shalt surely die.

[18] And Hashem Elohim said, It is not tov that the adam should be alone; I will make him an ezer (a helper) suitable for him.

[19] And out of the adamah Hashem Elohim formed every beast of the sadeh, and every oph HaShomayim; and brought them unto the adam to see what he would name them: and whatsoever the adam named kol nefesh chayyah, that was shmo.

[20] And the adam gave shemot to all behemah, and to the oph

HaShomayim, and to every beast of the sadeh; but for Adam there was not found an ezer for him.

[21] And Hashem Elohim caused a tardemah (deep sleep) to fall upon the adam, and he slept: and He took from one of his tzalelot (sides, ribs), and closed up the basar in the place thereof;

[22] And the tzela, which Hashem Elohim had taken from the adam, made He an isha, and brought her unto the adam.

[23] And the adam said, This is now etzem of my etzem, and basar of my basar: she shall be called Isha, because she was taken out of Ish.

[24] Therefore shall an ish leave his av and his em, and shall cleave unto his isha: and they shall be basar echad.

[25] And they were both arummim (naked ones), the adam and his isha, and were not ashamed.

Chapter 3

Now the Nachash was more arum (cunning, crafty, wiley) than any beast of the sadeh which Hashem Elohim had made. And he said unto the isha, Really? Hath Elohim said, Ye shall not eat of kol etz hagan?

[2] And the isha said unto the Nachash, We may eat of the p'ri etz hagan:

[3] But of the p'ri haEtz which is in the middle of the gan (garden), Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

[4] And the Nachash said unto the isha, Ye shall not surely die:

[5] For Elohim doth know that in the yom ye eat thereof, then your eyes shall be opened, and ye shall be like Elohim, knowing tov and rah.

[6] And when the isha saw that HaEtz was tov for food, and that it was pleasant to the eyes, and HaEtz to be desired to make one have seichel, she took of the p'ri thereof, and did eat, and gave also unto her ish with her; and he did eat.

[7] And the eyes of them both were opened, and they knew that they were eirummim (naked ones); and they sewed aleh te'enah (fig leaf) together, and made themselves khagorot (loin covering girdles or loinclothes).

[8] And they heard the kol (voice) of Hashem Elohim walking in the gan (garden) in the cool of the day: and HaAdam and his isha hid from the presence of Hashem