

Elohim amongst the etz hagan (garden).

[9] And Hashem Elohim called unto HaAdam, and said unto him, Where art thou?

[10] And he said, I heard Thy voice in the gan (garden), and I was afraid, because I was eirom (naked); and so I hid.

[11] And He said, Who told thee that thou wast eirom (naked)? Hast thou eaten of HaEtz, which I commanded thee that thou not eat thereof?

[12] And HaAdam said, The isha whom Thou gavest to be with me, she gave me of HaEtz, and I did eat.

[13] And Hashem Elohim said unto the isha, What is this that thou hast done? And the isha said, The Nachash beguiled me, and I did eat.

[14] And Hashem Elohim said unto the Nachash, Because thou hast done this, thou art arur (cursed) above kol habehemah, and above every beast of the sadeh; upon thy gakhon (belly) shalt thou go, and apha shalt thou eat all the days of thy life:

[15] And I will put eivah (enmity, personal hostility, see Ezekiel 35:5) between thee and HaIsha (see HaAlmah, Yeshayah 7:14), and between thy zera and her Zera; it shall bruise thy rosh, and thou shalt crush his akev (heel).

[16] Unto HaIsha He said, I will greatly multiply thy itzavon ([labor] pain) and thy childebearing; in pain thou shalt bring forth banim; and thy teshukah (longing, desire) shall be to thy husband, and he shall rule over thee.

[17] And unto Adam He said, Because thou paid heed unto the voice of thy isha, and hast eaten of HaEtz, of which I commanded thee, saying, Thou shalt not eat of it: arurah (cursed) is haadamah because of thee; in itzavon (pain,

suffering, see verse 16) shalt thou eat of it all the days of thy life;

[18] Kotz also and dardar shall it bring forth to thee; and thou shalt eat the esev of the sadeh;

[19] In the sweat of thy brow shalt thou eat lechem, till thou return unto haadamah; for out of it wast thou taken: for apha thou art, and unto apha shalt thou return.

[20] And HaAdam called the shem of his isha Chavah (Eve); because she was the Em kol chai.

[21] Unto Adam also and to his isha did Hashem Elohim make kuttonet ohr, and clothed them.

[22] And Hashem Elohim said, See, HaAdam is become like one of us, knowing tov varah: and now, lest he put forth his yad, and take also of HaEtz HaChayyim, and eat, and chai l'olam (live forever):

[23] Therefore Hashem Elohim sent him forth from the Gan Eden, to work haadamah from which place he was taken.

[24] So He drove out HaAdam; and He placed miKedem (at the east) of the Gan Eden HaKeruvim, and a flaming cherev which was ever-turning, to be shomer over the Derech Etz HaChayyim (the Way of the Tree of Life, see Yn 14:6 OJBC on Derech).

Chapter 4

And HaAdam knew Chavah (Eve) his isha; and she conceived, and bore Kayin (Cain), and said, Kaniti (I have acquired) ish with Hashem.

[2] And again she bore his ach Hevel (Abel). And Hevel (Abel) was a ro'eh tzon, but Kayin (Cain) was an oved adamah (tiller of soil).

[3] And in ketz yamim it came to pass, that Kayin (Cain) brought of the p'ri haadamah a minchah unto Hashem.

[4] And Hevel (Abel), he also brought of the

bechorot of his tzon and of the chelev (fat, choicest portions) thereof. And Hashem regarded [with favor, respect] unto Hevel (Abel) and to his minchah:

[5] But unto Kayin (Cain) and to his minchah he had not regard [with favor, respect]. And Kayin (Cain) was very angry, and his countenance fell.

[6] And Hashem said unto Kayin (Cain), Why art thou angry? and why is thy countenance fallen?

[7] If thou doest right, shalt thou not be accepted? and if thou doest not right, chattat croucheth at the petach. And unto thee shall be its teshukah (desire), and thou must rule over it.

[8] And Kayin (Cain) talked with Hevel (Abel) his brother: and it came to pass, when they were in the sadeh, that Kayin (Cain) rose up against Hevel (Abel) his brother, and killed him.

[9] And Hashem said unto Kayin (Cain), Where is Hevel (Abel) thy brother? And he said, I know not: Am I shomer achi (my brother's keeper)?

[10] And He said, What hast thou done? the voice of thy brother's dahm crieth unto Me from haadamah.

[11] And now art thou arur (cursed) from haadamah, which hath opened her mouth to receive thy brother's dahm from thy hand;

[12] When thou tillest haadamah, it shall not henceforth yield unto thee her ko'ach

(strength); na (restless fugitive) vanad (and a wanderer, nomad) shalt thou be in ha'arets.

[13] And Kayin (Cain) said unto Hashem, My avon (iniquity, punishment for guilt) is greater than I can bear.

[14] See, Thou hast driven me out this day from the face of the