

## Bereshit, Torah, October 14, 2023

Genesis 2:4-4:26

(4) Such is the story of heaven and earth when they were created. When God יהוה made earth and heaven— (5) when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because God יהוה had not sent rain upon the earth and there were no human beings to till the soil, (6) but a flow would well up from the ground and water the whole surface of the earth— (7) God יהוה formed the Human from the soil's humus, blowing into his nostrils the breath of life: the Human became a living being. (8) God יהוה planted a garden in Eden, in the east, and placed there the Human who had been fashioned. (9) And from the ground God יהוה caused to grow every tree that was

בראשית ב'ד'-ד':כ"ו

(ד) אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ  
בְּהִבְרָאם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים  
אֶרֶץ וְשָׁמַיִם: (ה) וְכֹל אֲשֶׁר  
הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ וְכֹל־עֵשֶׂב  
הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר  
יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין  
לְעַבֵּד אֶת־הָאֲדָמָה: (ו) וְאֵד יַעֲלֶה  
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי  
הָאֲדָמָה: (ז) וַיִּצְרֹךְ יְהוָה אֱלֹהִים  
אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפַּח  
בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם  
לְנֶפֶשׁ חַיָּה: (ח) וַיִּטֵּעַ יְהוָה אֱלֹהִים  
גֹּן־בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם  
אֶת־הָאָדָם אֲשֶׁר יִצְרָה: (ט) וַיִּצְמַח  
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ  
נֹחַמֵד לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ  
הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב

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. ) (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 יהוה settled the Human in the garden of Eden, to till it and tend it. (16) And God יהוה 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

וַרְעָה: (י) וַיְנַהֵר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת  
אֶת־הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה  
לְאַרְבַּעַת רְאשִׁים: (יא) שֵׁם הָאֶחָד  
פִּישׁוֹן הוּא הַסֹּכֵב אֶת כָּל־אֶרֶץ  
הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב: (יב)  
וְזָהָב הָאֶרֶץ הַהִוא טוֹב שָׁם  
הַבְּדֵלָח וְאֶבֶן הַשָּׁהָם: (יג)  
וּשְׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא  
הַסּוֹכֵב אֶת כָּל־אֶרֶץ כּוּשׁ: (יד)  
וּשְׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל הוּא  
הַהֹלֵךְ קְדָמַת אַשּׁוּר וְהַנָּהָר  
הָרְבִיעִי הוּא פְּרָת: (טו) וַיִּקַּח יְהוָה  
אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֹן־עֵדֶן  
לְעַבְדָּהּ וּלְשָׁמְרָהּ: (טז) וַיֵּצֵא יְהוָה  
אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל  
עֵץ־הַגֶּן אָכַל תֹּאכַל: (יז) וּמִעֵץ  
הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ  
כִּי בְיוֹם אֲכָלְהָ מִמֶּנּוּ מוֹת תָּמוּת:  
(יח) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב  
הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר  
כְּנֶגְדּוֹ: (יט) וַיֵּצֵר יְהוָה אֱלֹהִים

you eat of it, you shall die.” (18)  
 God יהוה said, “It is not good for the Human to be alone; I will make a fitting counterpart for him.” (19)  
 And God יהוה 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. (21) So God יהוה cast a deep sleep upon the Human; and, while he slept, [God] took one of his sides and closed up the flesh at that site. (22) And God יהוה fashioned the side that had been taken from the Human into a woman, bringing her to the Human. (23) Then the Human said, “This one at last is bone of my bones and flesh of my flesh. This one shall be called

מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת  
 כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם  
 לִרְאוֹת מֵה־יִקְרָא־לוֹ וְכֹל אֲשֶׁר  
 יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא  
 שָׁמוֹ: (כ) וַיִּקְרָא הָאָדָם שֵׁמוֹת  
 לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל  
 חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזְרָה  
 כַּנְּגִדּוֹ: (כא) וַיִּפֹּל יְהוָה אֱלֹהִים |  
 תְּרִדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח  
 אֶחָת מִצְלָעָתָיו וַיִּסְגֵּר בָּשָׂר  
 תַּחְתָּנָה: (כב) וַיִּבֶן יְהוָה אֱלֹהִים |  
 אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם  
 לְאִשָּׁה וַיִּבְאֶהָ אֶל־הָאָדָם: (כג)  
 וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֲצָם  
 מִעֲצָמֵי וּבָשָׂר מִבָּשָׂרַי לְזֹאת יִקְרָא  
 אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת: (כד)  
 עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו  
 וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ  
 לְבָשָׂר אֶחָד: (כה) וַיְהִי שְׁנֵיהֶם  
 עֶרוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא  
 יִתְבָּשְׂשׁוּ: (א) וְהִנָּחֵשׁ הָיָה עָרוֹם

Woman, For from a Human was she taken.” (24) Hence a man leaves his father and mother and clings to his wife, so that they become one flesh. (25) The two of them were naked, the Human and his wife, yet they felt no shame. (1) Now the serpent was the shrewdest of all the wild beasts that God יהוה had made. It said to the woman, “Did God really say: You shall not eat of any tree of the garden?” (2) The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden. (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 good and bad.” (6) When the woman saw that the tree was good for eating and a

מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה  
אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף  
כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל  
עֵץ הַגָּן: (ב) וַתֹּאמֶר הָאִשָּׁה  
אֶל־הַנָּחַשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל:  
(ג) וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן  
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ  
וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמּוּתוּן: (ד) וַיֹּאמֶר  
הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמּוּתוּן:  
(ה) כִּי יִדְעַ אֱלֹהִים כִּי בַיּוֹם  
אֲכַלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם  
וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע: (ו)  
וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ  
לְמֹאכָל וְכִי תֹאווֶה־הִוא לְעֵינַיִם  
וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו  
וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ  
וַיֹּאכְלוּ: (ז) וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם  
וַיֵּדְעוּ כִּי עִירְמָם הֵם וַיִּתְּפוּרוּ עָלֶיהָ  
תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת: (ח)  
וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים  
מִתְּהַלְּךָ בַּגֶּן לְרוּחַ הַיּוֹם וַיִּתְחַבְּא

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 יהוה moving about in the garden at the breezy time of day; and the Human and his wife hid from God יהוה among the trees of the garden. (9) God יהוה 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 יהוה said to the woman,

הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים  
בְּתוֹךְ עֵץ הַגֵּן: (ט) וַיִּקְרָא יְהוָה  
אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ  
אֵיפֹה: (י) וַיֹּאמֶר אֶת־קִלְהֶן שָׁמַעְתִּי  
בְּגֹן וָאִירָא כִּי־עֵרֹם אָנֹכִי וָאֲחָבֵא:  
(יא) וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרֹם  
אַתָּה הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ  
לִבְלֹתִי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ: (יב)  
וַיֹּאמֶר הָאָדָם הֲאִשָּׁה אֲשֶׁר נָתַתָּה  
עִמָּדִי הִוא נִתְּנָה־לִּי מִן־הָעֵץ וָאֲכַל:  
(יג) וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה  
מִה־זָּאת עָשִׂית וַתֹּאמֶר הֲאִשָּׁה  
הַנְּחָשׁ הִשְׂיָאֲנִי וָאֲכַל: (יד) וַיֹּאמֶר  
יְהוָה אֱלֹהִים | אֶל־הַנְּחָשׁ כִּי  
עָשִׂיתָ זֹאת אֲרוּר אַתָּה  
מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה  
עַל־גֹּחַזְנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי  
חַיֶּיךָ: (טו) וָאִיבָה | אִשָּׁית בִּינְךָ  
וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ  
הִוא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ  
עֲקֹב: {ס} (טז) אֶל־הָאִשָּׁה אָמַר

“What is this you have done!” The woman replied, “The serpent duped me, and I ate.” (14) Then God יהוה 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.” (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.” (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:

הַרְבֵּה אֲרֻבָּה עֲצָבוֹנָךְ וְהִרְגִּיךָ  
 בְּעֲצָב תִּלְדִּי בָנִים וְאֶל-אִישְׁךָ  
 תִּשְׁוֹקֶתְךָ וְהוּא יִמְשָׁל-בְּךָ: {ס} (יז)  
 וּלְאָדָם אָמַר כִּי-שָׂמַעְתָּ לְקוֹל  
 אִשְׁתְּךָ וַתֹּאכַל מִן-הָעֵץ אֲשֶׁר  
 צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ  
 אַרְוֶרָה הֵאָדָמָה בְּעֵבוּרָךְ בְּעֲצָבוֹן  
 תֹאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: {יח} וְקוֹץ  
 וְדַרְדַּר תִּצְמִיחַ לָךְ וְאָכַלְתָּ  
 אֶת-עֵשֶׂב הַשָּׂדֶה: {יט} בְּזָעַת אֶפְיֶךָ  
 תֹאכַל לֶחֶם עַד שׁוֹבְךָ אֶל-הָאָדָמָה  
 כִּי מִמֶּנָּה לִקְחֶתָּ כִּי-עָפַר אֶתָּה  
 וְאֶל-עָפָר תָּשׁוּב: {כ} וַיִּקְרָא הָאָדָם  
 שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיטָהּ אֵם  
 כָּל-חַי: {כא} וַיַּעַשׂ יְהוָה אֱלֹהִים  
 לְאָדָם וּלְאִשְׁתּוֹ כַּתְּנוּת עוֹר  
 וַיְלַבְּשֵׁם: {כב} וַיֹּאמֶר | יְהוָה  
 אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד  
 מִמֶּנּוּ לְדַעַת טוֹב וְרַע וְעָתָה |  
 פְּנוּ-יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ  
 הַחַיִּים וְאָכַל וַחַי לְעֹלָם: {כג}

(18) Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field; (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 you are, and to dust you shall return.” (20) The Human named his wife Eve, because she was the mother of all the living. (21) And God יהוה made garments of skins for Adam and his wife, and clothed them. (22) And God יהוה 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!” (23) So God יהוה banished humankind from the garden of Eden, to till the humus from which it was taken: (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

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֵּן־עֵדֶן לְעַבְדֹת אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: (כד) וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֹּן מִקֶּדֶם לְגִן־עֵדֶן אֶת־הַכְּרָבִים וְאֵת לְהֵט הַחֶרֶב הַמַּתְהַפֶּכֶת לְשָׂמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: {ס} (א) וַהֲאָדָם יָדַע אֶת־חַוְּיָהּ אִשְׁתּוֹ וַתֵּהֱרֶה וַתֵּלֶד אֶת־קַיִן וְתֵאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה: (ב) וַתָּסֹף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה: (ג) וַיְהִי מִקֵּץ יָמַיִם וַיָּבֵא קַיִן מִפְּרִי הָאָדָמָה מִנְחָה לַיהוָה: (ד) וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ: (ה) וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו: (ו) וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: (ז) הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לִפְתָח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקְתוּ

of life. (1) Now the Human knew his wife Eve, and she conceived and bore Cain, saying, “I have gained a person with the help of (2) ”. יהוה. 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 יהוה from the fruit of the soil; (4) and Abel, for his part, brought the choicest of the firstlings of his flock. יהוה 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 יהוה said to Cain, “Why are you distressed, And why is your face fallen? (7) 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 ... and when they were in the field, Cain set upon his brother Abel and killed him. (9) יהוה said to Cain, “Where

וַאֲתָהּ תִּמְשָׁל-בּוֹ: (ח) וַיֹּאמֶר קַיִן  
אֶל-הֶבֶל אָחִיו וַיְהִי בְהִיוֹתָם  
בְּשׂוּדָהּ וַיִּקַּם קַיִן אֶל-הֶבֶל אָחִיו  
וַיַּהַרְגֵהוּ: (ט) וַיֹּאמֶר יְהוָה אֶל-הֵינִן  
אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי  
הֲשֹׁמֵר אָחִי אָנֹכִי: (י) וַיֹּאמֶר מֶה  
עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי  
מִן-הָאָדָמָה: (יא) וְעַתָּה אָרְוֵר אֹתָהּ  
מִן-הָאָדָמָה אֲשֶׁר פָּצַתָּה אֶת-פִּיהָ  
לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ: (יב)  
כִּי תַעֲבֹד אֶת-הָאָדָמָה לֹא-תִסְרָף  
תִּתְכַחֵה לָךְ גֵּעַ וְנָד תִּהְיֶה בְּאָרֶץ:  
(יג) וַיֹּאמֶר קַיִן אֶל-יְהוָה גָּדוֹל עֲוֹנִי  
מִנְשָׂא: (יד) הֵן גִּרַשְׁתָּ אֹתִי הַיּוֹם  
מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אֶסְתָּר  
וְהָיִיתִי גֵעַ וְנָד בְּאָרֶץ וְהָיָה  
כָּל-מֹצְאֵי יְהַרְגֵנִי: (טו) וַיֹּאמֶר לוֹ  
יְהוָה לָכֵן כָּל-הַרְגֵּךָ קַיִן שְׁבַעְעֲתִים  
יִקָּם וַיִּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי  
הַכּוֹת-אֹתוֹ כָּל-מֹצְאוֹ: (טז) וַיֵּצֵא  
קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאָרֶץ-נֹד



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, 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) Cain said to יהוה, “My punishment is too great to bear! (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) יהוה said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be exacted.” And יהוה put a mark on Cain, lest anyone who met him should kill him. (16) Cain left the presence of יהוה and settled in the land of Nod, east of Eden. (17)

קדמת־עֵדֶן: (י) וַיִּדַע קַיִן  
 אֶת־אֲשֵׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־חֲנוּךְ  
 וַיְהִי בְנָה לְעֵיר וַיִּקְרָא שֵׁם הָעֵיר  
 כְּשֵׁם בְּנוֹ חֲנוּךְ: (יח) וַיִּוְלַד לְחֲנוּךְ  
 אֶת־עֵיזָר וְעֵיזָר יָלַד אֶת־מְחֻיָּאֵל  
 וּמְחֻיָּאֵל יָלַד אֶת־מְתוּשָׁאֵל  
 וּמְתוּשָׁאֵל יָלַד אֶת־לֶמֶךְ: (יט)  
 וַיִּקְחֻהוּ לְמֶדֶד שְׁתֵּי נָשִׁים שֵׁם  
 הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלְהָ: (כ)  
 וַתֵּלֶד עֵדָה אֶת־יִבְל הוּא הִזָּה אָבִי  
 יִשָּׁב אָהֵל וּמִקְנָה: (כא) וְשֵׁם אָחִיו  
 יוֹבֵל הוּא הִזָּה אָבִי כָּל־תַּפֵּשׁ כְּנֹר  
 וְעוֹגֵב: (כב) וְצִלְהָ גַם־הוּא יָלְדָה  
 אֶת־תּוֹבֵל קַיִן לִטֵּשׁ כָּל־חֲרָשׁ  
 נְחָשֶׁת וּבְרָזֹל וְאַחֹת תּוֹבֵל־קַיִן  
 נַעֲמָה: (כג) וַיֹּאמֶר לְמֶדֶד לְנָשָׁיו  
 עֵדָה וְצִלְהָ שְׁמַעַן קוֹלִי נָשִׁי לְמֶדֶד  
 הָאֲזֹנָה אִמְרָתִי כִּי אִישׁ הֲרַגְתִּי  
 לְפָצְעִי וַיִּלְד לְחִבְרָתִי: (כד) כִּי  
 שִׁבְעַתַּיִם יִקְמֶה־קַיִן וְלֶמֶד שִׁבְעַיִם  
 וְשִׁבְעָה: (כה) וַיִּדַע אָדָם עוֹד

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) To Enoch was born Irad, and Irad begot Mehujael, and Mehujael begot Methusael, and Methusael begot Lamech. (19) Lamech took to himself two wives: the name of the one was Adah, and the name of the other was Zillah. (20) Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds. (21) And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe. (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) 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) If Cain is avenged

אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא  
אֶת־שְׁמוֹ שֵׁת כִּי שָׂת־לִי אֱלֹהִים  
זָרַע אַחֲרַי תַּחַת הַבָּל כִּי הָרָגוּ קַיִן:  
(כו) וּלְשֵׁת גַּם־הוּא יָלַד־בֶּן וַיִּקְרָא  
אֶת־שְׁמוֹ אָנוּשׁ אִזּו הוּחַל לְקָרָא  
בְּשֵׁם יְהוָה: {ס}

sevenfold, Then Lamech seventy-sevenfold.” (25) Adam knew his wife again, and she bore a son and named him Seth, meaning, “God has provided me with another offspring in place of Abel,” for Cain had killed him. (26) And to Seth, in turn, a son was born, and he named him Enosh. It was then that יהוה began to be invoked by name.