

## פְּרָשָׁה Parashah - 2/02/08

בְּרֵאשִׁית “B`re`shit - “In A Beginning”

בְּרֵאשִׁית – Genesis, Chapters 1:1 thru 6:8

(בראשית: בר/Bar = Son; ברא/Bara = To-Form/Fashion; אש/Ish = Man; אש/בראש/B`rosh = At The Head)

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: } >

*B`re`shit bara E`lohim et hash`shamiyim v`et ha`aretz.} In-a beginning Elohim created/formed with/this the-heaven and with/this the-earth. [Note: אֶת, אֵת means “With; This.” It is an ‘Accusative Marker’ pointing out the direct object of a verb. However in modern Hebrew אֵת spelled with a Sere (..) means ‘A-Shovel.’ ]*

וְהָאָרֶץ הִיְתָה תְהוֹ וְבוּהוּ וַחֲשֹׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי: } >

*V`ha`aretz hay`ta tohu va`vohu v`choshek al-p`ne t`hom v`ruach E`lohim m`rachefet al-p`ne ham`mayim.} And-the-earth became wasted and empty; and darkness was upon-a-face ofa-wave. And-a-Spirit of Elohim more-than-gently-moved upon-the-face of the-water. [Note: הִיְתָה means ‘To Be/Exist/ Become;’ By adding the Tav (ת הִיְתָה) it changes the meaning to ‘Shall-Become’ as in, After The First Happening... or... ‘Became’; נְהָיָה/Become; הָיָה/To-Be/Exist.]*

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר: } >

*Va`yo`mer E`lohim y`hi ‘or vay`hi-‘or:} And~ Elohim will-say/said, will-exist light and-will-exist/existed light... or... I-will-be ... or... who-will-be light: and I-was/became-light. [Note: הִיְתָה is a synonym for ‘The-Lord-God’; יְהִי means ‘He/It Will Be’ The word used here is יְהִי ‘My/I-Will-Be/I-Exist’. הִיְתָה means ‘Hey, Here is, Behold’; הִיְתָה means ‘Who’ and הִיא means ‘She/it’. הִיְתָה means ‘To Be/Exist/Become’ and הִיְתָה means ‘To Cause To Be/Bring About’. The prefix Yod (י) makes the word future tense. **Now:** Remember that Shemot 3:14 reads “וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה > And Elohim spoke to Moshe ‘Eh`ye ‘asher ‘Eh`ye, I-Am who I-Am ... or ... I-Exist which I-Exist ... or ... I-Will-Be who I-Will-Be.]*

וַיַּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: } >

*Va`yare E`lohim et-ha`or ki-tov va`yav`del E`lohim beyn ha`or u`veyn ha`choshek.} And~ Elohim ~will-see/saw this-light for-good; and~ Elohim ~will-separate/divided between the-light and-between the-darkness. [Note: Elohim was caught in the middle of light and darkness. **Also:** בֵּין is ‘Son’ therefor when hearing this read is sounds like “Elohim will separate sons of the light and sons of the darkness.”]*

וַיִּקְרָא אֱלֹהִים / לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרְבֹ וַיְהִי-בֹקֶר (Gen. 1: 5)

*Va`yiq`ra E`lohim | la`or yom v`la`choshek qara lay`la vay`hi-*

‘erev vay`hi-voqer yom ‘echad: פ } And~ Elohim ~will-call/called | to/for-light Day, and-to/for-darkness he-called Night. **And-will-exist-evening and-will-exist-morning** day-one. פ [Note: The root of עָרַב is עָרַב meaning ‘To-Mix/Weave’ and the root of בָּקַר is בָּקַר meaning ‘To-Open/Arise/Inquire also בָּקַר means ‘A-Bull.’ ]

6 > וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם: (6) > Va`yo`mer E`lohim y`hi raqi`a b`tock ham`mayim vihi mav`dil beyn mayim la`mayim: } And~ Elohim ~will-say/said, "**It-will-exist/be a firmament/hemisphere/spread-out** in the midst of the waters, from-separation **and-will-exist/be** between waters to-waters."

7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרָקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם: (7) > Vaya`as E`lohim et-ha`raqi`a vayav`del beyn ham`mayim `a`sher mit`tach`at la`raqi`a u`veyn ham`mayim `a`sher me`al la`raqi`a **vay`hi-cken**: } And~ Elohim ~will-work/labor/produce w/t-the-firmament/hemisphere, and-will-separate between the-waters which are/were from-under/below to-a-firmament and-between the-waters which are/were from-upon/above/over to-a-firmament/spread-out; **and-it-will-existed/will-be-so**.

8 > Vayiq`ra` E`lohim la`raqi`a shamayim **vay`hi-`erev** **vay`hi-boqer** yom sheni: פ } And~ Elohim ~called/will-call to-a-firmament, Shamayim/ {were-the-waters-come-from) heavens, **and-there-will-exist/be**-evening **and-it-will-exist/be**-morning, day two ...or... My-second day. **PAY**

9 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וּתְרָאָה הַיַּבְשָׁה: (9) > Va`yo`mer E`lohim yiq`qavu ham`mayim mit`tach`at hash`shamayim el-maqom `echad v`tera`e ha`yab`basha **vay`hi-cken**: } And~ E`lohim will-say/said, "The-water will-bind/twist-together from-below/under the-heavens unto~ one ~place, **and-shall-see/reveal** the-dryness/that-which-is-dry"; **and-it-will-exist/be-so**.

10 וַיִּקְרָא אֱלֹהִים / לַיַּבְשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרָא אֱלֹהִים: (10) > Va`yiq`ra E`lohim | la`yab`basha `eret`z ul`miq`ve ham`mayim qara yam`mim va`yari` E`lohim ki-tov: } And~ Elohim will-call/called to-dry/ that-which-is-dry, Earth, **and-to-expect/hope** the-waters He-called Seas. And~ E`lohim ~will-see/perceive it as-good. [Note: The phrase וּלְמַקְוֵה contain the word מְקוֹוֶה / ‘Confidence’ ...or... מְקוֹוֶה / ‘A-Place Where Water Flows.’ ]

Gen. 1: 11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזְרִיעַ זֶרַע יֵצֵא פְרִי עֵשֶׂה: (11) > Va`yo`mer E`lohim tad`she ha`aretz deshe `esev maz`ri`a zera `etz p`ri `ose p`ri l`mino `a`sher zar`o-vo al-ha`aretz **vay`hi-cken**: } And~ E`lohim ~will-say/said, "The-earth shall-sprout

tender-grass, a-herb from-sowing/planting seed, a-fruit tree **maker/producer** of fruit to-form-its-kind, which seed-it-is-in/therein, on-the-earth"; and-it-will-be-so.

12 **וַתֵּצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עָשָׂה פְרִי אֲשֶׁר־זָרְעוּ-בּוֹ** } **וַיֵּרָא אֱלֹהִים כִּי-טוֹב:** } *Vat`totze ha`aretz deshe `esev maz`ri`a zera l`minehu v`etz `ose p`ri `a`sher zar`o-vo l`minehu va`yar E`lohim ki-tov:* } And~ the-earth ~it-shall-effect/germinate tender-grass, a-herb from-seed/sowing seed to-form-its-kind, and-a-tree making/producing fruit, which-its-seed is-in/therein to-form-its-kind. And~ Elohim will-see/saw as-good. [Note: The root of **וַתֵּצֵא** is **יָצָא** meaning 'To-Go-Out/Forth.' A prefix has been added (ת) and the Yod has been changed to a Holem-Vav (ו), giving the idea that 'The action of going out shall have an effect/result/outcome.' In order for a seed to reproduce itself, it must first die in the earth. Every seed that comes forth must die in the same way to reproduce. Seeds that are consumed by fire do not reproduce. For a seed to germinate three things must exist, water, darkness and air/oxygen. Most seed will not germinate in light.]

13 **וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:** } *Vay`hi-`erev vay`hi-boqer yom sh`lishi:* } And-it-will-exist/be-evening and-it-will-exist/be-morning My-third-day. } [Note: **Psalms 90:4** "For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night." **2 Peter 3:8** "But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day."]

14 **וַיֹּאמֶר אֱלֹהִים יְהִימָאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה** } **וְהָיוּ לְאוֹת וּלְיָמִים וּלְשָׁנִים:** } *Va`yo`mer E`lohim y`hi m`orot bir`qi`a hash`shamayim l`hav`dil ben ha`yom u`ven hal`lay`la v`hay`u l`otot ul`mo`arim ul`yamim v`shanim:* } And~ Elohim ~will-say/said, "will-exist/ be from/of/more-than/because of-lights in-a-firmament of the heavens to/for-the-separation/distinguishing between the-day and-between the-night; and-they-exist for-signsand-for-set-times/points-of-time, and-for-days and-years;

Gen. 1: 15 **וְהָיוּ לְמָאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהִי-כֵן:** } *V`hay`u lim`orot bir`qi`a hash`shamayim l`ha`ir al-ha`eretz va`hi-cken:* } "And-they-exist for-more-than/because-of-lights in-a-firmament of the-heavens to/for-the-light upon-the-earth"; and-it-will-be-so.

16 **וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמָּאֹרֹת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַשְׁלֵת הַלַּיְלָה וְאֶת-הַמָּאֹר הַקָּטָן לְמַשְׁלֵת הַלַּיְלָה וְאֶת-** } *Va`ya`as E`lohim et-sh`ne*

ham`m`orot hag`g`dolim ham`ma`or hag`gadolim l`mem`shelet ha`yom v`et-  
ham`ma`or haq`qaton l`mem`shelet hal`lay`la v`et hak`kockavim:} And~ E`lohim  
~will-labor/work/produce, w/t-My-two, from/of-the-lights, the-greatest {plural,three-  
or-more}w/t-from-the-light: the-large to-rule/ dominate the-day, and-w/t-the-light, the-  
little to-dominate/rule the-night. And-w/t the-stars {plural}.

17 > Va`yit`ten `otam E`lohim bir`qi`a hash`shamayim le`ha`ir al-ha`aretz:} And~ Elohim ~will-  
place/set them in-a-firmament/hemisphereof the-heavens for-light on-the-earth,

18 וּלְמַשָּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים (פ) > V`lim`shol ba`yom u`val`lay`la u`la`hav`dil ben ha`or u`ven  
ha`choshek va`yar` E`lohim ki-tov:} And-to-rule/have-dominion by-day and-by-  
night, and-to-the-separation/distinguishing between the-light and-between the-  
darkness. And~ Elohim will-see it for/as-good.

19 > Vay`hi-`erev vay`hi-voqer yom r`vi`i: } And-it-will-be-evening and-it-will-be-morning My-fourth-day. Pay

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ (פ) > Va`yo`mer E`lohim yish`re`tzu ham`mayim sheretz  
nefesh cha`ya v`of y`ofef al-ha`aretz al-p`ne r`qi`a hash`shamayim:} And~  
Elohim will-say/said, "The-waters, they-will-abound/breedalive/a-living soul of a-  
reptile/creeping-insect/things and-a-birdwill-fly above-the-earth upon-the-face of a-  
firmament/hemisphereof the-heavens."

Gen.1:21 וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִים\* הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה / הַרְמָשֶׁת) > Va`yiv`ra E`lohim  
et-hat`tan`ni`nim\* hag`g`dolim v`et kol-nefesh ha`cha`ya | ha`romeset `a`sher  
shar`tzu ham`mayim l`mineham v`et kol-tov: \*chasar yod batarah} And~ Elohim  
~will-created w/t~ the-great crocodiles/sea-monsters/dragons and-w/t every-soul of the-  
living | the-creeping-things which the-waters abound/ breed, for-their-species, and-w/t  
everything-good. [Note:\*JPS Tells us that \*אֶת-הַתַּנִּינִים\* is an unusual spelling: Missing  
Yod (י) \*הַתַּנִּינִים/Hat`tan`niynim.]

22 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיּוֹמִים (פ)

וְהָעוֹף יִרְבּוּ בָאָרֶץ: > Vay`vareck `otam E`lohim le`mor p`ru ur`vu u`mil`u et-ham`mayim ba`yam`mim v`ha`of yirev ba`aretz:} And~ E`lohim ~will-bless them, by-saying, "They`re- fruitful and-they`re-many/numerous/multiplied, and-they-fill w/t-the-waters in-the-seas, and-the-bird will-multiply on-the-earth."

23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:פ) > Vay`hi-`erev vay`hi-voqer yom ha`mishi:פ} And-it-will-be- evening and-it-will-be-morning My-fifth day. Pay

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּתוֹ (אָרֶץ) 24 א > Va`yo`mer E`lohim totze` ha`aretz nefesh cha`ya l`mi`nah b`hema va`remes v`chay`to-`eret. l`mi`nah vay`hi-cken:} And~ Elohim ~will-say/said, "the-earth it-shall-effect/go-out/send-a-living soul ...or... a-soul of-a-female-animal/beast to-her-species of large-four-footed-animals and-reptiles and-a-living-male/it`s-animal/beast-of-earth to-her-species; and-it-will-be so. [Note: The root of תּוֹצֵא is צָא 'To-Go-Out/Forth' and the root of חַיָּה and חַיִּתוֹ is חַי 'Life/Living.' The Root of לְמִינָהּ is מִן 'Appearance/Form/Species,' The Lamed (ל) is 'To/For' and the Dagash-Hay (ה) is the suffix for 'Her.' ]

25 וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ ( 25 ו > Va`ya`as E`lohim et-chayat ha`aretz l`mi`nah v`et-hab`b`hema l`mi`nah v`et kol-remes ha`a`dama l`mi`nehu va`yar` E`lohim ki-tov:} And~ Elohim ~will-work/labor/produce w/t-living-animals/beasts of the-earth to-her-species, and-w/t-the-four-footed-animal to-her-species, and-w/t all-reptiles of the-ground to-his/its-species. And~ Elohim will-see/ saw it for-good.

Gen.1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וַיְרִדּוּ בְּדַגַּת הַיָּם) 26 א > Va`yo`mer E`lohim na`ase `adam b`tzal`menu kid`mutenu v`yir`du vid`gat ha`yam u`v`of hash`shamayim u`vab`b`hema u`b`ckol-ha`aretz u`b`ckol-ha`remes ha`romes al-ha`aretz:} And~ Elohim ~will-say/said, "Let Us-labor/work/produce/make Adam/a-red-man in-Our-shadow/image/likeness, like/as/Our-likeness/image; and-they-will-tread/subdue/rule against-female-fish of the-sea, and-against-a-bird of the-heavens, and-against-the-four-footed-animals, and-in-all-the-earth and against-all-the-reptiles crawling upon-the-earth."

27 וַיְבָרָא אֱלֹהִים / אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה) \*27 א > Va`yiv`ra E`lohim | et-ha`a`dam b`tzal`mo b`tzelem E`lohim bara` oto zackar un`qeva bara` `otam:} And~ Elohim will-create/form/ mold/ w/t-the-Adam/red-man in-His-shadow/likeness/image; in-a-shadow/likeness/ image of

Elohim *He* formed/molded/created **him**; **maleand-female** formed/created **them**.

[**Note:** זָכַר means 'To-Remember/A-Memorial' and the root of בָּדַד is בָּדַד meaning 'To-Hollow-Out/To-Separate/Specify/Distinguish' for Males have XY chromosome and Females have XX chromosome. אַתָּם/אתם can mean You, pl/Them.]

וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ (28\*)  
> וּכְבֹשׁוּהָ וּבְדַגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָרֶמֶשׂת עַל-הָאָרֶץ:  
Vay`varek otam E`lohim va`yo`mer lahem E`lohim p`ru u`r`vu u`mil`u et-  
ha`aretz v`ckiv`shu u`r`du bid`gat ha`yam u`v`of hash`shamayim u`v`ckol-  
cha`ya ha`romeset al-ha`aretz.} And~ Elohim **will-bless them**, and~ Elohim **~will-**  
**say to-them**, "**they`re**-fruit/growth and-**they`re**-greatness/increase/ numbers; and-  
**they`re**-to-fill w/t-the-earth and-subdue/trample it; and-**they**-will-tread/ rule **against-**  
**the-female-fish** of the-sea, and-against-**the-bird** of the-heavens, and-against-all-  
animals and-reptiles upon-the-earth." [**Note:**The suffix Sureq-Vav (ו) makes the word  
3<sup>rd</sup> person plural. **Question:** Did Elohim form more than One-Man?]

וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב / זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי (29\*)  
> כָּל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:  
Va`yo`mer E`lohim hin`ne natat`ti la`ckem et-kol-`esiv | zorea zera` `a`sher  
`al-p`ne kol-ha`aretz v`et-kol-ha`etz `a`sher-bo p`ri-`etz zore`a zara` lackem  
yih`ye l`ack`la.} And~ Elohim ~will-say/said, "Behold, I **give to-you** w/t-all/every-  
green-herb | **that** sows seed which **is** on-the-face of all-the-earth, and-w/t-every-tree  
whose-its fruit-tree sows seed; **to-you** it-will-be for-food. [**Note:**לָכֶם m/p]

וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל / רוֹמֵשׁ עַל-הָאָרֶץ (Gen.1: 30)  
> אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן:  
Ul`ckol-cha`yat ha`aretz ul`ckol-`of hash`shamayim ul`ckol | romes al-ha`aretz `a`sher-bo  
nefesh cha`ya et-kol-yereq `esev l`a`ck`la vay`hi-ken.} "**And-to-every-living-**  
**female of the-earth**, and-to-every-bird of the-heavens, and-to-every | reptile on- the-  
earth, whose-it`s soul lives, w/t-every-green herb/plant for-food"; and-it-will-be-so.

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר (31\*)  
> יוֹם הַשְּׁשִׁי:  
Va`yar` E`lohim et-kol-`a`sher `asa v`hin`ne-tov m`or vay`hi-  
`erev vay`hi-voqer yom hash`shi`shi.} And~ Elohim will-see/saw w/t-all-that  
worked/labored/produced and-behold~ very ~good, and-it-will-be-evening and-it-will-  
be-morning, My-sixth day.

Genesis/Be`re`shit 2:1 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: (1\*) > Vay`ckul`lu

hash`shamayim v`ha`aretz v`ckol-tz`va`am:} And-they-were/will-be-completed/ prepared/finished, the-heavens and-the-earth, and-every-host of them.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי (2)  
:אֲשֶׁר עָשָׂה: מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: > Vay`ckal E`lohim ba`yom hash`sh`vi`i m`la`ck`to  
'a`sher `asa va`yish`bot ba`yom hash`sh`vi`i mikol-m`la`ck`to 'a`sher `asa:}  
And~ Elohim ~will-complete/prepare/finish on~ the-seventh ~day His-  
services/prescribed-works/job which-He-worked/labored/produced, and-will-rest on~  
the-seventh ~day from-all-His-services/prescribed-works/job which-He-  
worked/labored/produced.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבַת מְלַאכְתּוֹ (3)  
פּ > Vay`vareck E`lohim et-yom hash`sh`vi`i  
vay`qad`desh `oto ki vo shavat mikol-m`la`ck`to 'a`sher-bara E`lohim  
la`a`sot: פ } And~ Elohim will-bless w/t-day, the-seventh and-will-sanctify it,  
because He rested from-all-His-services/prescribed-works/job which~ Elohim  
~formed/shaped/carved/created by-working/laboring/producing.

Gen. 2: 4 ¶ (\\ **בְּהַבְרָאָם** \*וְהָאָרֶץ וְהַשָּׁמַיִם תּוֹלְדוֹת אֵלֶּה > 'El`le tol`dot  
hash`shamayim v`ha`aretz \*b`hib`bar`am //} These are generations/families/races/  
history of the-heavens and-the-earth \*in the formation/molding/craving of them,  
[Note: \*JPS ה זעירא לפי נוסחים המקובלים > Hay z`ira l`pe nos`achim  
ha`miqovlim:} a-small Hay has been added to the accepted version, בְּהַבְרָאָם. The  
Torah has \*בְּבַרְאָם/B`vara`am "In their formation." **Also note there is no period and  
a large brake in the sentence.]**

(:וְשָׁמַיִם: ) // b`yom `a`sot Adonai E`lohim  
'eretz v`shamayim } // on-a-day HaShem Elohim worked/labored/produced earth and-  
heaven.

וְכָל / שִׁיחַ הַשָּׂדֶה טָרֵם יְהִי בְּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא (5)  
> V`kol / siach  
has`sade terem yih`ye va`aretz u`ckol-`esev has`sade terem yitz`mach ki lo  
him`tir Adonai E`lohim al-ha`aretz v`adam `ayin la`a`vod et-ha`a`dama:}  
And-every |shrub/plant of the-field before it-existed/will-exist/be on-earth...or...every

plant was cut-off/before on-earth and-every-green-herb of the-field cut-off/before will-sprout. For no cause-of-the-rain had HaShem E`lohim...or... for HaShem E`lohim had-not caused-it-to-rain, on-the-earth and man was-not to-labor/work the-ground; [Note: וַיִּצְרֵם means 'To Bring-Forth' whether it's plants, speech, songs or anger. Also: וַיַּחַד means 'To-Cut-Off' as in starting-over/ beginning/before/in-advance-of-something-before. Isa. 45:18, Was not created void ]

6 > V`ed ya`a`le men-ha`aretz v`hish`qa 'et-kol-p`ne-ha`adama:} And-a-vapor will-go-up from-the-earth and-the-irrigation of this-whole-face-of-the-ground.

7 וַיִּצְרֵם יְיָ אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיַּפַּח בְּאַפָּיו נְשִׁמַת חַיִּים וַיְהִי (7) > Va`yitzer Adonai E`lohim 'et-ha`adam `afar men-ha`adam va`yipach b`ap`pav nish`mat cha`yim vay`hi ha`adam l`nefesh cha`ya:} And~ HaShem Elohim ~will-formed this-the-ground/man of dust/soil from-the-ground, and-will-blow/breath in-his-nose/nostrils a-breath of-living/lives; and-will-exist/be the-man with~ a-living ~soul.

8 > Va`yit`ta Adonai E`lohim gab-b`eden miq`qodem va`yasem sham et-ha`adam `a`sher yatzar:} And~ HaShem E`lohim ~will-plant a garden-in-Eden from-east/eastward, and-set/put there w/t-the-man who he formed. [Note: עֵדֶן means 'Delight/Pleasure.']

Gen. 2: 9 וַיִּצְמַח יְיָ אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחָמָד לְמַרְאֵה וְטוֹב לְמַאֲכָל (9) > Va`yatz`mach Adonai E`lohim min-ha`adama kol-`etz nech`mad l`mar`e v`tov l`ma`ackal v`etz ha`cha`yim b`tock hag`gan v`etz had`da`at tov vara`:} And~ Adonai E`lohim ~will-sprout from-the-ground every-tree desirable/pleasant to-look-at and-good for-food; And~ The~ ~tree of~lives/living was in-a-midst/middle of the-garden, and~ the~ ~tree of~knowledge of good and-evil.

10 > V`nihar yotze` me`eden l`hash`got et-hag`gan u`mish`sham yip`pared v`haya l`ar`ba`a ra`shim:} And-a-stream/river emerged/came-out from-Eden for-the-watching-over w/t-the-garden, and-from-there it will-brake-off/separate and- exist/be at-four heads. [Note: לְהַשְׁקוֹת (שְׁקוֹת) is the plural of the root שָׁקַד meaning 'To-Watch/Stay-Awake.']

11 > Shem ha`echad Pishon hu has`so`vev et kol-`eretz ha`cha`vila 'a`sher-sham haz`zahav:} The~ name of ~one is Pishon {Overflowing), it-is the-turning/going-

around/ about this all/whole-land of the Havilah {To-Turn/Twist/Circle; Eastern borders of Ishmael near the Persian Gulf} which-is-there the-gold.

12 וַיִּזְהַב הָאָרֶץ הַהִוא טוֹב שֵׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם: > U`za`hav ha`aretz ha`hiv` tov sham hab`b`dolach v`even hash`shoham:} And~ the-land ~of-gold it-is good; there the-Bedolach {Pearls/Crystal} and~ the~ ~stone ~Sho`am {onyx/sar`onyx;a-white-onyx} are there.

13 וְשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבִב אֶת כָּל-אֶרֶץ כּוּשׁ: > V`shem-han`nachar hash`sheni Gichon hu has`so`vev et kol-`eretz Kush:} And~ the~ ~name of the-second ~river is Gihon {Bursting-forth; The modern name is Arras, It discharges into the Caspian Sea}; it-is the-turning/going-around/about this whole-land of Kush {Egypt/Ethiopia/Africa}.

14 וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְדֵּקֶל הוּא הַחֹלְקֵת אֶת-אֲשׁוּר וְהַנָּהָר הַרְבִּיעִי הוּא פְּרַת: > V`shem han`nabar hash`sh`lishi Chid`deqel hu` ha`holek qid`mat` 'Ash`shur v`han`nabar har`vi`i hu` F`rat:} And-a-name of the~ third ~river is Chid`deqel {Greek:Teg`era/Tigris/Active/Rapid}; that-goesbefore Ash`shur/Assyria, And~ The-fourth ~river is F`rat/Euphrates/Sweet. [Note:חֹלְקֵת means 'Eastwards' but חֹלְקֵת means 'Before' however the root חֹלְקֵת means 'To Precede/Go-Before' as in חֹלְקֵת 'To Advance/Welcome,']

Gen. 2: 15 וַיִּקַּח יְיָ אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בְּגַן-עֵדֶן לְעֲבֹדָהּ וּלְשֹׂמְרָהּ: > Va`yiq`qach Adonai E`lohim et-ha`adam va`yan`nich`ehu v`gan-`Eden l`av`dah ul`sham`rah:} And~ HaShem E`lohim ~Will-take w/t-the-man and-will-set-him-down/cause-him-to-rest in-a-garden-of-Eden to-work-it and-to-keep/watch/ guard it.

16 וַיֹּצֵא יְיָ אֱלֹהִים עַל-הָאָדָם לְאֹמֵר מִכָּל עֵץ-הַגָּן אָכַל תֹּאכֵל: > Vay`tzav Adonai E`lohim `al-ha`adam le`mor mik`kol `etz-hag`gan `ackol to`ckel:} And~ HaShem Elohim ~appointed upon/over-the-man, to-say/by-saying, "From-every tree-of-the-garden eat, you-shall-eat;

17 וּמֵעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְתָּ מִמֶּנּוּ מוֹת תָּמוּת: > U`me`etz had`da`at tov vara` lo to`ckal mim`men`nu ki b`yom `a`ckal`cka mim`men`nu mit tamut:} "but-from-a-tree, the-knowledge of good and-evil you shall~ not ~eat, from-him/it/us for in-the-day you-eat from-it death, you shall-die."

18 וַיֹּאמֶר יְיָ אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לוֹ עֵזְרָא כְּנֶגְדּוֹ: > Va`yo`mer Adonai E`lohim lo-tov he`yot ha`adam l`vad`do `e`e`seh-lo `ezre k`neg`do:} And~ HaShem Elohim ~said/will-say, "Not-good that the-man should-exist/be for-him-separated/a-part/solitary/alone; I`ll-work/labor/make-for-

himhelpas/like-his-opposite ...or...as-against-him "[Note: עֲזָר means 'Help, 'עֲזָר is Helper. Also: The root of כִּנְגַדוּ is נָגַד meaning 'To Be In-Front/Sight To oppose.' With the prefix preposition Kalf (כֹּ) it means 'As-an-Opposite/Opposition, ' In modern Hebrew the word for Wife contains this root נִגְדָה]

19 וַיֵּצֵר יי אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיְבִיא (א) 19  
 אֶל־הָאָדָם לְרֵאוֹת מֶה־יִקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נִפְשׁ חַיָּה הוּא  
 :שְׁמוֹ > Va'yitzer` Adonai E`lohim min-ha`a`dama kol-cha`yat has`sade v`et  
 kol-`of hash`shamayim va`yave` el-ha`adam lir`ot mah-yi`yq`ra-lo v`ckol  
 `a`sher yiq`ra`-lo ha`adam nefesh cha`ya hu` sh`mo:} And~ HaShem E`lohim  
 formed/fashioned from-the-ground every-living-thing of the-field and-w/t every-bird of  
 the-heavens, and-will-bring to-the-man/Adam to-see what-he-will-call them. And-all  
 who/which he-called the-man/Adam a living soul it he-named.

Gen. 2: 20 וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה (ה)  
 :וַיִּקְרָא הָאָדָם לֹא־מְעַא עֲזָר כִּנְגַדוּ > Va`yiq`ra` ha`adam shemot l`ckol-hab`b`hema  
 ul`of hash`shamayim ul`kol cha`yat has`sade ul`adam lo-ma`a` `ezer  
 k`neg`do:} And~ the-man/Adam will-call names for-all-animals, and-for-the-birds of  
 the-heavens, and-for-every living-thing of the field. But-for-man/Adam did-not-  
 receive/obtain help as/like-his-opposite ...or...as-against-him "[Note: עֲזָר means  
 'Help, 'עֲזָר is Helper. Also: The root of כִּנְגַדוּ is נָגַד meaning 'To Be In-Front/Sight To  
 oppose.' With the prefix preposition Kalf (כֹּ) it means 'As-an-Opposite/ Opposition, ' In modern Hebrew the word for Wife contains this root נִגְדָה]

21 וַיִּפֹּל יי אֱלֹהִים / תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֶּר (ג) 21  
 :בְּשֵׁר תַּחַתְּנָה > Va`yap`pel Adonai Elohim | tar`dema `al-ha`adam va`yishan  
 va`yiq`qach `achat mitz`tzal`otav va`yis`gor basar tach`ten`na:} And~ HaShem  
 E`lohim ~will-befall | a-deep-sleep upon-the-man/Adam, and-he-will-sleep; **one**  
 {famine tense) from-his- side/ribs, and-will-close the flesh again-after. [Note: The root  
 of מִצַּלְעֹתָיו is צָלַע meaning 'To Limp/One-sided' ...or... 'To be Lame,' צָלַע means  
 'Trouble/Calamity,' צָלַע means 'Rib/Building-beam,' צָלַעַה means  
 'Woman' and צָלַעַת means 'Half a Line. ']

22 \*וַיִּבֶן יי אֱלֹהִים / אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֵלָיו (ב)  
 :הָאָדָם > Va`yiven Adonai E`lohim | `et-hatz`zelach `a`sher-laqach min-ha`adam  
 l`ish`sha vay`vi`eha `el-ha`adam:} And~ HaShem Elohim ~will-build/ erect | w/t-

[the-rib/one-sided/building-beam](#) which-he-took from-the-man/Adam to/for-a-woman and-will-bring to-the-man/Adam, [**\*Note:**The root of this irregular verb, **וַיִּבְנֶה**, is **בָּנָה**, 'To Build/Erect,' which should be **וַיִּבְנֶה**. Should we accept the standard translation it would be 'And Will Build' however if it is not an irregular verb it says 'And A Son Will' ...or... 'A Son Of HaShem Elohim Will'

וַיֹּאמֶר הָאָדָם > זֹאת הַפֶּעַם > עַצְם מֵעֲצָמַי > וּבָשָׂר מִבְּשָׂרִי > לְזָאת) 23  
 :אָתָּה > Va`yo`mer ha`adam <> zo`t hap`pa`am <>  
 `etzem me`a`tzamay <> u`vasar mib`b`sari <> l`zo`t yiq`qare `ish`sha <> ki  
 me`ish luqo`cha-zo`t:} And~the-man/Adam ~said/will-say: <> "This **the-break/split**  
 <> Bone from-my-bone <> And flesh from-my-flesh; <> For-this will-call Woman, <>  
 For from-man she was taken." [Note:**הַפֶּעַם** means 'The-Strike/Anvil/ disturbance/foot-  
 Step.' Also:**אָשָׁה** spelled with a segul,**אִשָּׁה** means 'Fire/Sacrifice. ']

עַל-כֵּן יֵצֵב־אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר) Gen. 2: 24  
 :אֶחָד > `Al-ken ya`a`zav-ish `et-`aviv v`et-im`mo v`davaq b`ish`to v`ha`u  
 l`vasar `echad:} Therefore a-man-will-let-go/leave w/t-his-Aba and-w/t-his-Im`ma  
 and-cleave/adhere/glue unto-his-woman, and-they-shall-exist/be of~ one ~flesh.

וְהָיוּ שְׁנֵיהֶם עָרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ: 25  
 > Va`yih`yu sh`nehem  
 `a`rum`mim ha`adam v`ish`to v`lo yit`bosha`shu:} And~they-were both naked,  
 the-man/Adam and-his-woman, and~ they-will-&-shall~ ~not ~be-ashamed.

וְהַנְּחָשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה) Genesis/Be`re`shit 3:1 ¶  
 : > יְיָ אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:  
 V`han`nachash haya `arum mikol cha`yat hash`shade `a`sher `asa Adonai  
 E`lohim va`yo`mer `el-ha`ish`sha `af ki-`amar E`lohim lo to`ck`lu mik`kol  
 `etz hag`gan:} And-the-serpent was cunning/crafty from-all living {feminine tense} of-  
 the-field which HaShem Elohim produced, And-said/will-say to- the-woman, "Even  
 though Elohim said, `They-shall~ not ~eat from-every tree of the- garden'?" [Note:*The  
 root of וְהַנְּחָשׁ is נָחַשׁ which means 'To Hiss/Whisper' as in נַחֲשׁוּ/`Enchantment/  
 Sorcery/Au`gu`ry/Predict'; It also means 'To-Shine' as in נַחֲשֵׁת/`Brass'; But here  
 נַחֲשׁ refers to 'A-Serpent/Dragon.'* Also:**עָרוּם** means 'Naked/Ragged/ Poorly-clothed.'  
 Rabbis, like Rashi, draw a conclusion to this because they contend that the Serpent was  
 naked and desired the Woman. Therefore The Serpent's reason for deceiving the  
 woman was sexually motivated.I don't buy their conclusion.]

וְתֹאמַר הָאִשָּׁה אֶל-הַנְּחָשׁ מִפְּרִי עֵץ-הַגָּן נֹאכַל: 2  
 > Vat`to`mer ha`ish`sha `el-  
 han`nachash mim`m`ri `etz-hag`gan no`ckel:} And~ the-woman shall-say to-the-

serpent, "From-the-fruit/my-fruit tree-of-the-garden we-may-eat;

3 וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ ( פֶּן-תִּמָּתוּן : > U`mip`p`ri ha`etz `a`sher b`tock-hag`gan `amar E`lohim lo to`ck`lu mim`mem`nu v`lo tig`g`u bo pen-t`mutun:} "but-from-the-fruit/my-fruit of the-tree which is in-the-middle of the-garden, Elohim said, `They-shall~ not ~eat from-them/us, and-not shall-they-touch in-him/it, lest-they-shall-die." [Note:In modern Hebrew מִמֶּנּוּ means 'From-Him/Than-Him' but in biblical Hebrew it would be spelled מִמֶּנּוּ to mean 'From-Him.']

4 וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמָתוּן (: > V`yo`mer han`nachash `el-ha`ish`sha lo-mot t`mutun:} And~ the-serpent said/will-say to-the-woman, "No-death shall-kill-them.

Gen. 3: 5 כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וְהִייתֶם > Ki yode`a E`lohim ki b`yom `a`ckal`ckem mim`men`nu v`nif`qechu `eneckem vih`yitem ke`lohim yod`e yov vara:} "For Elohim perceives/knows for in-the-day you-all-eatfrom-it/him/them/usand-they-open their- eyes, and-they-will-exist/be like-Elohim, perceiving/knowing good and evil."

6 וַיֹּאכַל: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֵאָוָה-הוּא לְעֵינַיִם וְנִחְמַד) ׀ 6 > Vat`tere` ha`ish`sha ki tov ha`etz l`ma`a`ckal v`cki ta`a`va-hu la`enayim v`nech`mad ha`etz l`has`kil vat`tiq`qach mip`pir`yu vat`to`ckal vat`tit`ten gam-l`ishah `im`mah va`yo`ckal:} And~ the-woman ~shall-see that the- tree is good for-food, and-for it/him-is-desire/longing/lust to-eyes, and~ the-tree is ~desirable to-the-appearance/looking-prudent/wise...or...to-the-seeing-of-wisdom/ understanding, and-she-shall-take from-their-fruit and-shall-eat. And-she-shall-give also-to-her-man with-her, and-he-will-eat.

7 וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עִרְמָם הֵם וַיִּתְּפְרוּ עֲלֵהּ תֵאָוָה וַיַּעֲשׂוּ לָהֶם ( חֲגֹרֹת: > Vat`tip`paqach`na `eney sh`nehem va`yed`u ki `erum`mim hem va`yit`peru `ale t`ena va`ya`asu la`hem cha`gorot:} And~ eyes of both- of-them ~shall-be-opened-lamenting/mourning, and-they-will-see/perceive/know as/according-to therenakedness {plural}; and-they-will-sew-together a-leave ofa-fig-tree and-they-will-work/labor/produce for-themselves aprons. [Note:The root of ותִּפְקַחְנָה is פָּקַח meaning 'To-Open.' The compound prefix Vav-Tav {וַת} means 'And- Shall' andsince there are no vowels in the Hebrew Torah the suffix Nun-Hay {נָה} could be the irregular spelling of נָה meaning to 'To-Mourn/Wail.' Also: תֵאָוָה 'a-Fig-Tree,' spelled with a Yod {י} תֵאָוָה means 'Sorrow/Mourning.']

וַיִּשְׁמְעוּ אֶת־קוֹל יְיָ אֱלֹהִים מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ 8  
 :וַיִּשְׁמְעוּ אֶת־קוֹל יְיָ אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:  
 > Va`yish`me`u `et-qol Adonai E`lohim  
 mit`halek Bag`gan l`ruach ha`yom va`yit`chab`be ha`adam v`ish`to mip`p`ne  
 Adonai E`lohim b`tok `etz hag`gan:} And-they-will-hear this-voice of HaShem  
 Elohim from-while-wandering/walking-about in-the-garden... to/of-a-spirit-  
breath/wind of the-day, and~ the-man/Adam and-his-woman ~will-hid-themselves  
 from-my-face/presence, HaShem Elohim, (is) in-the-middle of a-tree of the- garden.  
 [Note: The word מִתְהַלֵּךְ contains a prefix Mem-Tav {מת} meaning 'A-  
 Corpse/Dead/To-Die/Perish,' ...or... it could mean 'From-While' {future-tense}.

Gen. 3: 9 ׀ וַיִּקְרָא יְיָ אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה: 9  
 > Va`yiq`ra Adonai  
 E`lohim el-ha`adam va`yo`mer lo `ayek`ka:} And HaShem Elokim called to-the-  
 man/Adam and-said to-him, "Where-are-you?" [Note: יָ and אָ mean 'Where' with the  
 suffix כָּה meaning 'You?' plural giving us אַיֶּכָּה.

וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֵן וְאִירָא כִּי־עִירָם אָנֹכִי וְאָחַבְתָּ: 10  
 > Va`yo`mer et-  
 qol`cka shama`ti ba`gan va`ira` ki-`erom `anocki va`achave:} And-He-will-  
 say/said, "W/t-your-voice I-heard in-the-garden, and-I-trembled for/because~ I'm  
 ~naked; and-I-hid."

וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עִירָם אָתָּה הַמֶּזֶן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתָ: 11  
 :אֲכַלְתָּ: 11  
 > Va`yo`mer mi hag`gid l`cka ki `erom `at`ta ha`min-  
 ha`etz `a`ckol-mim`men`nu `ackal`ta:} And-will-say/said, "Who raveled to-you that  
 your naked? You have~ eaten ~from the-tree which you-were-appointed/ instructed  
 not-to eat-from-among-us/him/it you-ate?"

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָהּ לִי מִן־הָעֵץ וְאָכַל: 12  
 > Va`yi`mer ha`adam ha`ish`sha `a`sher natat`ta `im`madi hiv` nat`na-li min-  
 ha`etz va`ockel:} And~ the-man will-say/said, "The-woman who was given with-me,  
 she gave to-me from-the-tree, and I ate." [Note: הִוא is the same as היא meaning  
 'She/It'.]

וַיֹּאמֶר יְיָ אֱלֹהִים לְאִשָּׁה מַה־זֵּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנְחָשׁ הִשְׂיָאֲנִי: 13  
 :וְאָכַל: 13  
 > Va`yi`mer Adonai E`lohim la`ish`sha ma-zo`t `asit vat`to`mer  
 ha`ish`sha han`nachash hish`shi`ani va`ochel:} And~ HaShem E`lohim will-  
 say/said to-the-woman, "What's-this you've-worked/labored/preformed?" And~ the-  
 woman shall-say/said, "The-serpent lead-me-into-error, and-I-ate."

14 וַיֹּאמֶר יְיָ אֱלֹהִים / אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֶה, \ \ אָרוּר אַתָּה, \ \ מִכָּל־ ( 14  
הַבְּהֵמָה, \ \ וּמִכָּל חַיַּת הַשָּׂדֶה, \ \ עַל־גְּחֹנֶךָ תֵּלֵךְ, \ \ וְעָפָר תֹּאכֵל, \ \ כָּל־יְמֵי  
:חַיֶּיךָ > Va'yi'mer Adonai E'lohim | el-han'nachash ki `asita zo't, // 'arur  
at`ta, // mikol-hab`b'hema, // u'mikol **cha`yat** has`sade, // `al-g`chon`cka teleck, //  
v`afar to`ckal, // kol-y`me **cha`yecka**:} And~ HaShem E'lohim will-say/said <> to-  
the-serpent: "Because you-worked/labored/performed this, <> You are cursed <> from-  
all-the-four-footed-animals, and-all **living** {famine tense) of the-field, <> upon-your-  
belly you-shall-go, <> And-dust/soil you-shall-eat <> all-days of your-life.

Gen.3:15 וַאֲיָבָה / אֲשֵׁית, \ \ בִּינְךָ וּבֵין הָאִשָּׁה, \ \ וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ, \ \ הוּא ( 15  
ס > V'eva | 'ashit, // ben`cka u`ven  
ha'ish`sha, // u`ven zar`a`cka, u`ven zar`ah, // hu' **y`shuf`cka ro`sh**, // v`at`ta  
**t`shufen`nu`aqev**:ס} And-enmity/hostility | I-put/place, <> between-you and-between  
the-woman, <> And-between your-seed/offspring and-between her-seed/offspring; <>  
He will-gape-upon/lie-in-wait-for-your ...or... will-attack/ware-down-your head, <>  
And-you shall-ware-down-our heel. "Sameck. [Note: The root of both **ישוף** /  
**Y`shuf`cka** and **תשוֹפנוֹ** / **T`shufen`nuis** meaning 'To-Gape/Stare-Upon-with-  
astonishment/Polish/Scrape/Rup. 'Please Note: When **hearing** the verse read it sounds  
like, " Hostility I place on your-son and the woman's son, and on your son's seed and  
her son's seed." ]

ס אֶל־הָאִשָּׁה אָמַר \ \ הֲרֵבָה אֲרֵבָה \ \ עֲצָבוֹנְךָ וְהֲרֵבָה \ \ בְּעֶצְבֵּךָ תֵּלְדִי בָנִים) 16  
:חַיֶּיךָ > 'El-ha'ish`sha `amar // har`ba  
`har`be // `itz`tz`vuneck v`heroneck // **b`etzev tel`di** vanim // v`el-`isheck **t`shuqateck**  
// v`hu' **yim`shal-back**:} To-the-woman He said: <> "I-multiply The-increase <> of  
your-hard-labor and-your-conception; <> In-heavy/labor/pain/grief shall-bring-forth-  
My sons; <> and-toward-your-man you-shall-desire, <> And-he will-govern/rule--  
on/by/with/against/for-you." [Note: The root of **בעצב** is **בצב** meaning 'To-  
Labor/Form/Fashion' however **עצב** means 'Heavy/Laborious,' It also conveys 'A-  
Wooden/Earthly-Vessel.' Also: The root of **ימשל** is **משל** meaning 'To-Rule/Have-  
Dominion, The Yod (י) Prefix makes it future-tense.

וְלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכֵל מִן־הָעֵץ אֲשֶׁר עָוִיתִיךָ לֵאמֹר) 17  
לֹא תֹאכֵל מִמֶּנּוּ \ \ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרָךָ \ \ בְּיָצְבוֹן תֹּאכֵלֶנָּה \ \ כָּל יְמֵי  
:חַיֶּיךָ > Ul'adam `amar ki-shama`ta l`qol `ish`tecka vat`to`ckal nim-ha`etz  
`a`sher `iv`viticka le`mor lo **to`ckal mim`men`nu** // `a`rura ha`a`dama  
**ba`a`vurecka** // b`yitz`tzavon **to`cka`len`na** // kol y`me **cha`yecka**:} And-to-man/  
Adam He said, "Because-you-listen to-the-voice of your-woman, and-**shall-** eat from-

the-tree which I-appointed/set-up/instructed-you, by-saying, 'Shall~ not ~eat from-us/it  
' : <> "Curse the-ground on-behalf-of-you; <> In-laborious-toil shall-you-eat-of-it; <>  
All-days ...or... All-My-days of your-life.

18 וְקוֹץ וְדַרְדַּר תִּצְמִיחַ לְךָ \ \ וְאֶכְלָתָ אֶת-עֵשֶׂב הַשָּׂדֶה (: > V`qotz v`dar`dar  
tatz`miach lack // v`ackal`ta 'et-`esev has`sade:} And-a-thorn and-a-useless-  
plant/thistle shall-sprout-forth for-you, <>And you'll-eat w/t-green-herb of the-field.  
Gen. 3:19 בְּזַעַת אֶפְיֶךָ \ \ תֹאכַל לֶחֶם \ \ עַד שׁוֹבְךָ אֶל-הָאֲדָמָה \ \ כִּי מִמְנָה) <>  
> B`ze`a`t 'ap`pecka // to`ckal  
lechhem // `ad shuv`cka 'el-ha`a`dama // ki mim`men`na luq`qach`ta // ki-`afar  
'at`ta // v`el-`afar tashuv:} In/by-the-sweat of your-nose/anger <> shall-eat bread <>  
Until you-return to-the-ground, <> For from-it you-were-taken; <> For-dust you-are, <>  
And-to-dust/soil you shall-return."

20 וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל-חַיִּים (: > Va`yiq`ra`  
ha`adam shem ish`to chav`va ki hiv` hay`ta ;em kol-cha:} And~ the-man/  
Adam ~will-call his-woman's name Chavah, because she is mother of all-living.  
(^To-Breath/Live/Life^)

21 וַיַּעַשׂ יְיָ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כַּתְנוֹת עוֹר וַיִּלְבָּשֵׁם: (פ) > V`ya`ash Adonai  
E`lohim l`adam ul`ish`to kat`not `or va`yal`bishem:פ} And HaShem Elohim  
made for-man/Adam and-for-his-woman tunics/inner-garments/underwear of skin, and-  
will-clothed-them. Pay-End-of-Para`shah/Portion.

22 וַיֹּאמֶר \ יְיָ אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וְרַע וְעַתָּה \ > Va`yo`mer | Adonai  
E`lohim hen ha`adam haya k`achad mim`men`nu la`da`at tov vara v`at`ta |  
pen-yish`lach yado v`laqach gam me`etz ha`cha`yim v`ackal va`cha l`olam:} And~ HaShem Elohim ~will-say/said, "Behold, the-man exist/is like-one from-us, to-  
know good and-evil. And-at-this-time/now, lest-he-will-send/stretch-out his-hand and-  
take also from-a-tree of the living, and-eat, and-live forever" --

23 וַיִּשְׁלַחְהוּ יְיָ אֱלֹהִים מִגֵּן-עֵדֶן לְעַבְדֹת אֶת-הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: >  
Vay`shal`l`chehu Adonai E`lohim mig`gan-`aden la`a`vod et-ha`a`dama 'asher  
luq`qach mish`sham:} And~ HaShem Elohim will-send-him from-the- garden of Eden  
to-labor/work w/t-the-ground who was-taken from-there.

24 וַיִּגְרֹשׁ אֶת-הָאָדָם וַיִּשְׁכַּן מִקְדָּם לְגֵן-עֵדֶן אֶת-הַכְּרֻבִים וְאֵת לְהַט הַהַרְבֵּי) > Vay`garesh 'et-ha`adam va`yash`ken  
miq`qedem l`gan-`eden 'et-hak`k`ruvim v`et la`hat ha`herev  
ham`mit`hap`pecket lish`mor 'et-derek `etz ha`cha`yim: ס} And-will-drive/expel  
w/t-the-man; and-he-will-lie-down/dwell from-the-east of Eden's-garden w/t-the-

K`ruvin {had the face of a man, an ox, a lion, & an eagle) and-w/t flaming-steel-sword, the-sword of death-turning/whirling to-guard/keep/watch w/t-way of the~ tree of ~the-living. **Sameck** [Note: **הַפְּכֹת הַפְּכֹת** is two words, **הַפְּכֹת**, 'The-Dead' and **הַפְּכֹת**, 'Turning-About/around.']

Genesis/Be`re'shit 4:1 א וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתֵּלֶד אֶת-קַיִן וַתֵּאָמֶר קַיִן אֵשׁ אֶת-יְיָ:  
:יֵי > V`ha`adam yada` et-**chav`va** `ish`to vat`tahar vat`teled `et-qayin vat`to`mer qaniti `ish `et-Adonai:} And-man/Adam saw/knew w/t-Chav`vah his woman, and-**shall**-conceived/became-pregnant and-**shall**-bring-forth w/t-Qayin {forge/possessed/acquired/blade/spear), and-**shall**-say, "I acquired/obtained a-man w/t-HaShem." [Note: **אֶת** means 'With/Near/This-same. Also note: That the Yod in יָדַע is changed to a Tav {ת) with the prefix Vav {ו) added, giving us וַתֵּלֶד meaning 'Shall-Bring-Forth.]

2 וַתִּסְפָּא אֶת-אָחִיו אֶת-חָוִל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד > Vat`tosef la`ledet `et-**achiv** `et-Havel vay`hi-Hevel ro`e tzo`n v`qayin haya `oved `a`dama:} And~ **she**~ ~shall-added ~by-bringing-forth/ bearing w/t-his-brother w/t-Hevel {breath/breathing). And~ Hevel will-exist/be a-tender/shepherd offlocks/sheep/goats, And-Qayin was a-earth/ground worker/laborer. [Note: **וַיִּסְפָּא** contains the prefix Vav {ו) meaning 'And', the Yod {י) has been changed to a Tav {ת) meaning 'Shall' giving us **וַתִּסְפָּא** 'And-Shall-Add/Increase'.]

3 א וְיָהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיְיָ: > Vay`hi miq`qetz yamim va`yave` qayin mip`p`ri ha`a`dama min`**cha** la`Adonai:} And-it-will-exist/be from-the-end/extremity of days and-will-come Qayin from-the-fruit of the-ground/earth a-gift to/for-HaShem.

4 וְהָבֵל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֶלְבֵהֶן \* וַיִּשַׁע יְיָ אֶל-הָבֵל וְאֶל- > V`Hevel hevi` gam-hu` mib`b`ckorot tzo`nu u`**mehel`vehem**\* va`yisha` Adonai el-haven v`el-min`**chato**:} And-Hevel of the-entering/bringingalso~ from~ ~his ~firstborn-offspring of his-flocks/sheep **\*and-from-fat-in-them**, And~ HaShem ~looked to-Hevel and-to-his-gift, [Note: **JPS, JPG** have a footnot ב

**\*וַיִּשַׁע** > The word is weakened without the expected Dagesh in the Beit {ב). The word/ fraise is two words added together **חֶלֶב** meaning 'Fat' and **בְּהֵן** meaning 'In-Them/f' with two prefix also added; A Vav-Sureg {ו/And) & Mem-Sere {מ/From).]

5 א וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מֵאֵד וַיִּפְּלוּ פָּנָיו: > V`el-Qayin



ground, which tears-in-pieces/brakes-apart/screams w/t-her-mouth to-take/receive w/t-My-blood of your-brother from-your-hand. [Note: The root of פָּצַתָּהּ can be either פָּצַע 'To-Crack/Damage' or פָּצַח 'To-Open-wide/Tear-apart/Cry-out.']

Gen 4:12 (> כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ נָע וְנָד תְּהִיָּה בְּאָרֶץ: } Ki ta`a`vod et-ha`a`dama lo-tosef tet-ko`chah lack na` va`nad tih`ye va`aretz:) "When you-shall-labor/work w/t-the-ground, it shall~ not ~add giving-it's-strength/power to-you. A-mover/wonder and-a-fugitive you shall-be on earth" ...or... "Moving/shaking/vibrating and-agitating shall-be on-earth."

13 וַיֹּאמֶר קַיִן אֶל־יְיָ גָדוֹל עֲוֹנִי מִנְּשֹׂא: } > Va`yo`mer Qayin et-Adonai gadol `a`oni min`n`so:} And~ Qayin will-say/said to HaShem, "Great is My-perversity/guilt/crime from-bearing/lifting...or...My-crime is to great to bear.

14 הִן גֵּרֶשֶׁת אֶתִּי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתֵּר וְהִיִּתִּי נָע וְנָד) > Hen gerash`ta `oti ha`yom me`al p`ne ha`a`dama u`mip`panecka `es`sater v`ha`yiti na` va`nad ba`aretz v`haya ckol-motz`i ya`har`geni:) "Behold, You-thrust/expel me this-day from-over the-face of the-ground/earth and-from-your-face I`m-hidden; And-I-will-exist to-move/roam and-wander...or...be-a-fugitive on-the-earth, and-it-will-exist/be anyone-receiving/finding-me will-kill-me."

15 וַיֹּאמֶר לוֹ יְיָ לָכֵן כָּל־הַרְג קַיִן שִׁבְתִּים יָקָם וַיֵּשֶׁם יְיָ לְקַיִן אֹת לְבַלְתִּי) > Va`yo`mer lo Adonai la`cken kol-horeg Qayin shiv`tayim yuq`qam va`yasem Adonai l`Qayin `ot l`vil`ti hak`kot-`oto kol-motz`o:} And~ HaShem ~will-say/said to-him, "To/for-you, anyone-that-kills Qayin, seven-times/fold will-rise-up/take-vengeance." And~ HaShem ~will-placed/set onto Qayin a-sign, to-except the-same-punishment on any-he-encounters/finds.

16 וַיֵּצֵא קַיִן מִלְּפָנֵי יְיָ וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קְדֵמַת־עֵדֵן: } > Va`yetze` Qayin mil`lip`ne Adonai va`yeshev b`erezt-nod qid`mat-`eden:} And~ Qayin ~will-go-out from-by~ HaShem's ~face/presence and-will-sit-down/dwell in~Nod~Land...or...in-the-land-of-Nod {flight/exile/wandering/roaming)...or..in-a-land-of-exile, before/In-front-of-Eden. [Note: קְדֵמַת־עֵדֵן; The spelling for 'East' is קְדָם; 'Eastward' is קְדָמָה; but 'Before/In-front-of' is קְדֵמַת. And: וַיֵּצֵא Present Tense.]

17 וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתְּהַר וַתֵּלֵד אֶת־חַנוֹךְ וַיְהִי בְנָה עִיר וַיִּקְרָא שֵׁם הָעִיר) > Va`yeda` Qayin et-`ish`to vat`tahir vat`teled et-`chanock va`y`hi bone `ir va`yiq`ra` shem ha`ir k`shem b`no cha`nock:} And~ Qayin ~will-perceived/knew/became-aware of his-woman, and-shall-conceived and-shall-bring-forth w/t-Cha`nock ② And-will-exist/be a-built/erected city, and-will-call the-

city's name like/as-the-name of his-son, **Cha`nock** {Initiate/Initiated/Initiating).

[Note: **יָדַע** Present Tense; **יִדְעַע** Future Tense.]

Gen 4:18 ( **וַיֵּלֶד לְחֲנוּךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת־לִמֶךְ** : **וַיֵּלֶד לְחֲנוּךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת־לִמֶךְ** : > *Va`yiv`valed la`cha`nock `et-`Irada v`Irada ya`lad `et-M`chuya`el uM`chi`y`ya`el ya`lad `et-M`tusha`el uM`tusha`el yalad `et-Lameck:* } **And-will-be-brought-forth/birtherd to-Cha`nock w/t- Irad**

**③**{*watchful/guard*}; and-Irad brings-forth **M`chu`yael** **④**{*God-wipes-away/erases/deletes*}, and-M`chi`y`yael brings-forth M`tusha`el **⑤**{*God's-man/sketch/outline*} and-M`tusha`el brings-forth Lameck**⑥**{*to-be-poor/humble*}).

19 **וַיִּקַּח־לוֹ לְמֶדֶד שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֲדָה וְשֵׁם הַשֵּׁנִית צִלָּה** : > *Va`yiq`qach-lo Lameck sh`te nashim shem ha`achat `Ada v`shem hash`shenit Tzil`la:* } **And~ Lameck ~will-take for/to-him my-two women: the~ name ~of-one Adah {to-pass-by/over/to-adorn}, and- the-name of the-second Zil`lah {Shadow}.**

20 **וַתֵּלֶד עֲדָה אֶת־יָבֵל הוּא הִיָּה אָבִי יֹשֵׁב אֹהֶל וּמִקְנָה** : > *Vat`teled `Ada et-Yaval hu` haya `a`vi yoshev `ohel u`miq`ne:* } **And~ Adah shall-bring-forth/birth w/t-Yaval ⑦**{*river/stream*}. **He is my-father of tent sitting/dwelling/living and cattle/livestock.**

21 **וְשֵׁם אָחִיו יוֹבֵל הוּא הִיָּה אָבִי כָּל־תְּפֹשׁ כְּנוֹר וְעוּגָב** : > *V`shem `achiv Yuval hu` haya `a`vi kol-tofet kin`nor v`ugav:* } **And~ His-brother's ~name Yuval {Joyful-sound/moist/wet}. He is my-father of all-grippers/holders of a-harp/violin and flute.** [Note: **תְּפֹשׁ** means 'To-Hold/Grip. By the way; **תְּפֹת** means 'To-Spit/Inferno/Hell. 'Also: It does not say 'Son Of' because he is like his brother.]

22 **וְצִלָּה גַם־הוּא יָלְדָה אֶת־תּוּבֵל קַיִן לֹטֶשׁ כָּל־חַרֶשׁ נְחֹשֶׁת וּבְרָזָל וְאַחֹת** ) : **וְצִלָּה גַם־הוּא יָלְדָה אֶת־תּוּבֵל קַיִן לֹטֶשׁ כָּל־חַרֶשׁ נְחֹשֶׁת וּבְרָזָל וְאַחֹת** : > *V`Tzil`la gam-hu` yal`da et-Tuval Qayin lotesh kol-choresh n`choshet u`var`zel va`a`chot Tuval Qayin Na`a`ma:* } **And-Zil`lah, also-she brought-forth/birtherd w/t-Tuval Qayin {Restore-Forger; Blacksmith}, a-hammer/forger/sharpened of every-tool of brass/bronze and-iron. And-a-sister of Tuval-Qayin, Na`a`mah {pleasant}. [Note: Qayin's offspring, Seven generations.]**

23 **וַיֹּאמֶר לְמֶדֶד לְנָשָׁיו ׀ עֲדָה וְצִלָּה שְׁמַעַן קוֹלִי ׀ ׀ נְשֵׁי לְמֶדֶד הָאֲנֹנָה אִמְרָתִי ׀ ׀ וַיֵּלֶד לְחֲבֵרָתִי : ׀ ׀ כִּי אִישׁ הִרְגֵתִי לְפָצְעִי ׀ ׀ וַיֵּלֶד לְחֲבֵרָתִי : ׀ ׀** > *Va`yo`mer Lameck l`nashav // `Ada v`Tzil`la sh`ma`an qoli // n`she Lameck ha`zen`na `im`rati // Ki ish ha`rag`ti l`fitz`i // v`yeled l`chab`burati:* } **And~ Lameck ~will-say/said to his women: // "Adah and Zillah, hear my-voice; // my-women of Lameck, the-weighing/pondering of my-words/speech! // For a-man I-have-killed for-wounding-me, //and-a-child for-bruising-me.** [Note: Root of **לְפָצַע** is **פָּצַע** 'To-Injure/Hurt/Damage' & the root of **לְחֲבֵרָתִי** is **חֲבֹרָה** 'A-Sore/Wound' but **חֲבֵרָתִי** means 'Companion-fem'.]

Gen 4: 24 **כִּי שְׁבַע־תִּים יָקַם־קַיִן וְלִמֶדֶד שְׁבַע־תִּים וְשִׁבְעָה** : > *Ki shiv`atayim*

yuq`qam-Qayin v`Lemeck shiv`im v`shiv`a:} For seven-fold/times Qayin-will-be-avenged, Then-Lameck seventy and-sevenfold."

וַיַּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלַע בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי 25  
> Va`yeda `adam `od et-ish`to vt`tele` ben vat`tiq`ra et-shemo *Shet* ki *shat-li* E`lohim zera` 'acher tachat Hevel ki ha`rago Qayin:} And~ Adam ~will-know again, w/t-his-woman and-shall-bring-forth/birth a-son and-shall-call w/t-his-name, Shet {behind/ buttocks).  
"For~ Elohim placed-for-me another seed beneath/under/instead-of Hevel, for Qayin killed-him." [Note: שֵׁת spelled with a Qames { } שֵׁת means 'Foundation/Base/Columns/To-Put/Place. ']

וַלִּשֵׁת גַּם־הוּא יֵלֵד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנוֹשׁ אֲזַ הוּחַל לִקְרָא בְּשֵׁם יי: פ) 26  
> Ul`Shet gam-hu yul`lad-ben va`yiq`ra et-sh`mo E`nosh `az *huchal* liq`ro` b`shem Adonai:פ} And-to/for Shet, also-he brought-forth/birth a-son and-will-call w/t-his-name, Enosh {a-mam). Then he-happened to-call on-the-name of HaShem. Pay [Note: הוּחַל means 'To-Hope/Expect/Wait', but הוּחַל could mean הוּ/He-חַל/Occurred/ Happened...or... 'He-Pierced-through. ']

זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם) 5:1 Genesis/Be`re`shit 5:1  
> Ze sefer tol`dot `adam b`yom b`ro` E`lohim `adam bid`mut E`lohim `asa `oto:} This scroll/book of generations/families/genealogy of man/Adam. In-the-day Elohim formed/created man/Adam, in-likeness of Elohim worked/labored/produced him.

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָם: ס) 2  
> Zackar un`qeva b`ra`am vay`reck`otam va`yiq`ra `et-sh`mam `adam b`yom hib`bar`am: ס} Male and-female formed/created-them, and-will-blessed them and-will-call w/t-their-name Adam/man in-the-day they`re-formed/created. Samek

וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה וַיֹּלֵד בְּדַמוֹתוֹ כַּצֶּלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת: 3  
> Vay`chi `Adam sh`loshim um`at shana va`yoled bid`muto k`tzal`mo va`yiq`ra ;et-sh`mo Shet:} And~ Adam/man ~will-live thirty and-a-hundred year, and-he-will-bring-forth/birth in-his-likeness, as/like/according-to-his-shadow/ image, and-will-call w/t-his-name Shet.

וַיְהִי יְמֵי־אָדָם אַחֲרֵיהוּ לִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֵת שָׁנָה וַיֹּלֵד בְּנִים) 4 Gen. 5: 4  
> Va`yih`yu y`me-`adam `acha`re holi`do et-Shet sh`mone me`ot shana va`yoled banim u`banot:} And-they-will-exist/be My-days of Adam/man ...or... Adam/man`s days behind/after-Mybringing-forth/birthing-him w/t-Shet, eight

hundred year and-he-will-bring-forth/birth sons and daughters.

5 > וַיְהִי כֹל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: (ס) *Va'yih`yu kol-y`me `adam `a`sher-cha t`sha` me`ot shana ush`loshim shana va`yamot:ס* } And-they-will-exist/be all-My-days ...or.. all~ ①Adam/a-red-man`s ~days that/who lived nine hundred year and thirty year; and-will-die. Sameck (930 years)

6 ¶ > וַיְחִי־שֵׁת חָמֵשׁ שָׁנִים וּמֵאֵת שָׁנָה וַיֹּלֵד אֶת־אֵנוֹשׁ: (ס) *Vay`chi-Shet chamesh shanim um`at shana va`yoled et-`Enosh:}* And~ ②Shet {behind/ buttocks} ~will-live five years and-one-hundred year, and-bring-forth/birth w/t-Enosh. [Note: שָׁנִים is the plural of שָׁנָה. Also: קַיִן and הָבֶל are not included, Shet becomes 1<sup>st</sup> born.]

7 וַיְחִי־שֵׁת אַחֲרַי הוֹלִידוּ אֶת־אֵנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֵד: (ס) *Vay`chi-Shet `acha`re holi`do `et-`Enosh sheva shanim ush`mone me`ot shana va`yolid banim u`vanot:}* And~ Shet ~will-live after-My bringing-forth/birthing-him w/t-③Enosh {a-mam), seven years and-eight hundred year, and-he-will-bring-forth/birth sons and-daughters.

8 > וַיְהִי כֹל־יְמֵי־שֵׁת שְׁתַּיִם־עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: (ס) *Va`yih`yu kol-y`me-Shet sh`tem `es`re shana ut`sha` me`ot shana va`yamot:ס* } And-will-they-exist/be all-My-days of Shet were two-&-ten/twelve year and-nine hundred year; and-will-died. Sameck (912 years) [Note: עֶשְׂרֵה־שְׁתַּיִם should be connected because שְׁתַּיִם means 'Two' but when connected to עֶשְׂרֵה meaning 'Ten/Tenth,' it means Twelve.]

9 > וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה וַיֹּלֵד אֶת־קַיִן: (ס) *Vay`chi `Enosh tish`im shana va`yoled `et-Qe`nan:}* And~ Enosh ~will-live ninety year, and-he-will-bring-forth/birth w/t-④Qe`nan {possession). [Note: Some confuse with קַיִן/Qayin.]

10 וַיְחִי אֵנוֹשׁ אַחֲרַי הוֹלִידוּ אֶת־קַיִן חָמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה: (ס) *Vay`chi `Enosh `acha`re holi`do et-Qenan cha`mesh `es`re shana ush`mone me`ot shana va`yoled banim u`vanot:}* And~ Enosh ~will-live After-my bringing-forth/birthing-him w/t-Qeynan, five-&-ten/fifteen year and-eight hundred year, and-he-will-bring-forth/birth sons and-daughters.

[Note: חָמֵשׁ עֶשְׂרֵה should be connected together for the same reasons as verse 8.]

Gen. 5: 11 > וַיְהִי כֹל־יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: (ס) *Va`yih`yu kol-y`me `Enosh chamesh shanim ut`sha` me`ot shana va`yamot:ס* } And-they-will-exist/be all-My-days of Enosh were five years and nine hundred year; and-will-died. Sameck (905)

12 > וַיְחִי קִינָן שִׁבְעִים שָׁנָה וַיֹּלֶד אֶת־מַהְלָאֵל (: 12) *Vay`chi Qenan shiv`im shana va`yoled et-Maha`lal`el:* } And~ Qeynan ~will-live seventy year, and-he-will-bring-forth/birth w/t-⑤Maha`lal`el [Note: מהללֵאֵל means ‘Give-thanks-to-God/Praise-God,’ however if we break down the name to מהלֵאֵל/Dilute/Water-down/Circumcise& לֵאֵל/To/For-God, we see where some rabbi’s get the idea that Maha`lal`el is a clue that 1: God would dilute the earth with water; The Flood. 2: Man was to be circumcised for God. Please keep in mind that מהלֵאֵל means ‘Praise’]

13 > וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַחְלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה (: 13) *Vay`chi Qinan `acha`re holi`do `et-macha`lal`el `ar`baim shana ush`mone me`ot shana va`yoled banim u`vanot:* } And~ Qinan ~will-live After he-brings-forth/births w/t- Maha`lal`el, forty year and-eight hundred year, and-he-will-bring-forth/birth sons and-daughters.

14 > וַיְהִי כֹל־יְמֵי קִינָן עֶשֶׂר שָׁנִים וְתֵשַׁע מֵאוֹת שָׁנָה וַיָּמָת: (ס) *Va`yih`yu kol-y`me Qenan `eser shanim ut`sha` me`ot shana vaya`mot: ס* } And-they-will-exist/be all-my-days of Qenan ten years and-nine hundred year and-will-die. **Semeck** (910 years)

15 > וַיְחִי מַהְלָאֵל חֲמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיֹּלֶד אֶת־יָרֵד: (15) *Vay`chi Maha`lal`el chamesh shanim v`shish`shim shana vayo`led `et-yared:* } And~ Maha`lal`el ~will-live five years, and-sixty year and-he-will-bring-forth/birth w/t-⑥Yared {Descent}.

16 > וַיְחִי מַהְלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה (: 16) *Vay`chi Maha`lal`el `acha`ri holi`do `et-yered sh`loshim ush`mohe me`ot shana vayo`led banim u`vanot:* } And~ Maha`lal`el ~will-live After he-brings-forth/births Yared, thirty year and-eight hundred year, and-he-will-bring-forth/birth sons and-daughters.

17 > וַיְהִי כֹל־יְמֵי מַהְלָאֵל חֲמֵשׁ וְתֵשַׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת: (ס) *Va`yih`yu kol-y`me maha`lal`el chamesh v`tish`im shana ush`mone me`ot shana va`yamot: ס* } And~they-will-exist/be all-my-days of Maha`lal`el five and ninety year and-eight hundred year; and-will-died. (895 years)

Gen. 5: 18 > וַיְחִי־יָרֵד שְׁתַּיִם וְשִׁים שָׁנָה וּמֵאָת שָׁנָה וַיֹּלֶד אֶת־חֲנוּךְ: (18) *Vay`chi-yered sh`tayim v`shim shana um`at shana vayo`led `et-cha`nok:* } And-Yered lived will-live two and-sixty year and a-hundred year, and-will-bring-forth/ birth w/t-⑦Cha`nock {Initiate}.

19 > וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוּךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: (19) *Vay`chi-ye`rid `acha`re holi`do `et-cha`nok sh`mone me`ot shana vayo`led*

*banim u`vanot:* } And-Yered will-live After he-brings-forth/births Cha`nock, eight hundred year, and-will-bring-forth sons and daughters.

20 > וַיְהִי כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: (פ) > *Va`yih`yu kol-y`me-yered sh`tayim v`shish`shim shana ut`sha me`ot shana va`yamot:* } And-they-will-be all-My-days-of-Yered two and sixty year and nine hundred year; and-will-die. **Pay** (962 years)

21 > וַיְחִי חֲנוּךְ חֲמִשׁ וְשִׁשִּׁים שָׁנָה וַיֹּלֶד אֶת־מְתוֹשֶׁלַח: (ח) > *Vay`chi Chanock chamesh v`shish`shim shana va`yoled et-M`tu`shalach:* } And~ Ch`nock will-live fiveand-sixyt year, **and-he-will-bring-forth/birth** w/t-**8**Metu`shalach {*Dart-Man*).

22 וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים אַחֲרֵיהוּ לִידוֹ אֶת־מְתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה) > *Vay`yit`hal`leck Chanock w/t-Ha`E`lohem `acha`re holi`do ey-M`tu`shelach sh`losh me`ot shana va`yoled banim u`vanot:* } And~ Cha`nock will-certainly-walk w/t-Elohim **After-meand-he-brought-forth** w/t-M`tu`shelach, three hundred year **and-he-will-bring-forth** sons and-daughters.

23 > וַיְהִי כָּל־יְמֵי חֲנוּךְ חֲמִשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה: (ח) > *Vay`hi kol-y`me Cha`nock chamesh v`shish`shim shana ush`losh me`ot shana:* } And~ will-be all-My-days of Cha`nock, five and-sixty year and-three hundred year. (365 years)

24 > וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: (פ) > *Vay`yit`hal`leck Cha`nock et-E`lohim v`e`nen`nu ki-laqach `oto E`lohim:* } And~ Cha`nock will-certainly-walk w/t- Elohim;**and-not-us ...or...and-we-are-nothing** for-took him Elohim; **Pay**

25 > וַיְהִי מְתוֹשֶׁלַח שֶׁבַע וְשָׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיֹּלֶד אֶת־לָמֶךְ: (ח) > *Vay`hi M`tu`shelach sheva` ush`monim shana um`at shana va`yoled et-Lameck:* } And~ M`tu`shelach will-live seven and-eighty year and a-hundred year, and-will-bring-forth w/t-**9**Lameck {*To-Taste*).[Note: לָמֶךְ/Lameck is also known as לָמְוֵאל/Lameuel, *By-God,* by some Rabbis.]

Gen. 5: 26 וַיְחִי מְתוֹשֶׁלַח אַחֲרֵי הוּלִידוֹ אֶת־לָמֶךְ שְׁתַּיִם וְשָׁמוֹנִים שָׁנָה וּשְׁבַע) > *Vay`chi M`tu`shelach `acha`re holi`do et-Lameck sh`tam ush`monim shana ush`va me`ot shana va`yoled banim u`vanot:* } And~ Metu`shelach ~will-live after-Me he-brought-forth w/t-Lameck, two and-eighty year and seven hundred year and-he-will-bring-forth sons and-daughters.

27 > וַיְהִי כָּל־יְמֵי מְתוֹשֶׁלַח תְּשִׁי וְשִׁשִּׁים שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: (פ) >

Va`yih`yu kol-y`me M`tu`shelach tesha v`shish`shim shana ut`sha me`ot shana va`yamot: פ } And-they-will-be all-My-days of M`tu`shelach nine and-sixty year and-nine hundred year and-will-die, Pay. (969 years)

28 ¶ וַיְחִי־לְמֶדְךָ שְׁתַּיִם וְשָׁמַנִּים שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֵד בֶּן: } Vay`chi-Lemeck sh`ta`yim ush`monim shana um`at shana va`yoled ben:} And~ Lemeck will-live two and eighty year and a-hundred year and-he-will-bring-forth a son.

29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה \*יִנְחֵמוּנוּ מִמַּעַשְׂנוּ וּמִעֲצָבוֹן יְדֵינוּ מִן־הָאֲדָמָה } Va`yiq`ra` et-sh`mo Noah le`mor \*ze y`nach`a`menu mim`ma`a`senu u`me`itz`tz`von yade`nu min-ha`a`dama `a`sher `er`rah Adonai:} And-will-called w/t-his-name ⑩Noah {Rest), saying, "\*This will-grieve/regret-us from-our-work/labor and-from-pain/troubles/hard-labor of our-hands from-the-ground/earth which~ HaShem ~cursed." [Note: \*(JPS, ART & JPG have a foot note: JPS: שְׁנֵי טַעְמִים > Sheni ta`amayim} "Two accents" 'on a single word;' ART: הַקּוֹרֵא יְטַעֵם הַגֵּרָשִׁים קוֹדֵם הַתְּלִישָׁא > Ha`qore y`ta`ayim ha`ger`shayim qodem ha`t`lisha} "The-reader will-taste the-inverted-commas previous/prior of the-telisha/cantillation-sign;" JPG shows the inverted commas above the word \*זֶה.) The word נָחַ means 'To Repent/Regret,' However נָחַם means 'To-Comfort' and נָחַם means 'Regret/Remorse.' The idea is when you weep/grieve you feel better.]

30 וַיְחִי־לְמֶדְךָ אַחֲרַי הוּלִידוּ אֶת־נֹחַ חָמֵשׁ וְתֵשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֵת שָׁנָה } Vay`chi-Lemeck `acha`re holi`do et-Noach ch`amesh v`tish`im shana vach`a`mesh me`ot shana va`yoled banim u`vanim:} And~ Lemeck ~will-live After-me he~brought-forth w/t- Noah, five and ninty year and five hundred year, and-he-will-bring-forth sons and-daughters.

Gen. 5: 31 וַיְהִי כָּל־יְמֵי־לְמֶדְךָ שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: (ס) > Vay`chi kol-y`mi-Lemeck sheva` v`shiv`im shana ush`va` me`ot shana va`yamot:} And-will-exist/be all-my-days-of-Lemeck, seven and-seventy year and seven hundred year and-will-die. Sameck (777 years)

32 וַיְהִי־נֹחַ בֶּן־חָמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת: } Vay-hi-Noach ben-cha`mesh me`ot shana va`yoled Noah et-Shem et-Cham v`et-Yafet:} And~ Noah ~will-exist/be a-son-five hundred year and he-will-bring-forth, \*Noach w/t-Shem {Name), w/t-Cham {Hot), and-w/t-Yafet {To-Widen/Extend) ...or... Noah will-bring-forth w/t-Shem, w/t-Cham and-w/t-Yafet. [\*Means deliver all four.]

וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת) ¶ Genesis/Be`re`shit 6:1 > Vay`hi ki-**hechel** ha`adam larov `al-p`ne ha`a`dama u`vanot yul`l`du la`hem:} And-will-exist/be when-began the-man/Adam to-multiply/increase upon-the-face of the-ground/earth and-daughters they-brought-forth to/for-them, [Note: **הֵחֵל** means 'To-Begin/Start' and **הֵחֵל** means 'Beginning.']

וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבוֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מְכֹל) 2 > Va`yir`u v`ne-ha`E`lohim et-b`not ha`adam ki tovot hen`na va`yiq`chu la`hem nashim mik`kol `a`sher **ba`charu**:} And-they-will-see My-son-the-Elohim w/t-daughters of the-man/Adam for good they-are and-they-take for-themselves women from-all that they-proved/tried/approved/selected.

וַיֹּאמֶר יי לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגָם הוּא בָּשָׂר וְהָיוּ יָמָיו מֵאָה) ¶ 3 > Va`yo`mer Adonai **lo-yadon** va`adam l`olam **b`shag`gam** hu` vasar v`ha`u yamav me`a v`es`rim shana:} And~ HaShem ~will-say/said, "My-Spirit/Breath will-not-judge/consider/persist/discuss with-man/Adam for-ever, **in-joining-together** of his flesh and-they~ will ~exist/be his-days a-hundred and twenty year." [Note: **שָׁגָם** means 'Joint' and **שָׁגָם** means 'To-Join-Together.' However some tell us that the root is **שָׁגָג** 'To-wander/Error/Go-Astray', but I disagree.]

הַנְּפִלִים הָיוּ בָּאָרֶץ בְּיָמַיִם הָהֵם וְגַם אַחֲרַיִם כֵּן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים) ¶ 4 > Han`n`filim hay`u va`aretz ba`yamim ha`hem v`gam **acha`re-ken** `a`sher yavo`u b`ne ha`Elohim el-b`not ha`adan v`yal`du la`hem hem`ma **hag`gib`borim** `a`sher me`olam `an`she hash`shem:} The-Nefilim/Abortionist, they-exist on-earth in~ those ~days and-also **Afterwards** who **they-will-come** My-sons of the-Elohim to-daughters of the-man/Adam and-they-will-bring-forth to-them these **the-strongest/mightiest/chief/leader** who forever My-men of the-name.

וַיִּרְא יי כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֵר מַחְשְׁבֹת לְבוֹ) Gen. 6: 5 > Va`yar` Adonai ki rab`ba ra`at ha`a`dam ba`aretz v`ckol-yetzer mach`vot lib`bo raq ra` kal-ha`yom:} And~ HaShem ~will-see for great/many evils of the-man/Adam on-earth and-all-formations of meditation/purpose of his-heart only evil all-the-day.

וַיִּנָּחֵם וַיִּנְחַם יי כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֵל־לְבוֹ:) ¶ 6 > Va`yin`nachem Adonai ki-`asa et-ha`adam ba`aretz **va`yit`atz`teev** el-lib`bo:} And~ HaShem ~will-groan/grieve for-working/laboring w/t-the-man/Adam on-earth **and-shall-grieve**

into-his-heart ..or..shall-form into-his-heart. [Note: The root of וַיִּתְעַצֵּב / Va`yit`atz`tzevis עֲצַב 'To-Grieve,' however עָבַד means 'To-Labor/Form/Fashion.']

וַיֹּאמֶר יְיָ אֶמְחָה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה (מֵאָדָם) 7  
:עֲשִׂיתֶם: > Va`yo`mer Adonai  
'em`che et-ha`adam 'a`sher-bar`ti me`al p`ne ha`a`dama me`adam ad-  
b`hema ad-remes u`ad-`of hash`shamayim ki nicham`ti ki `a`sitim:} And~  
HaShem will-say/said, "I'll-wipe-away/destroy w/t-man/Adam who I-have-  
formed/fashioned from-above/over/on the-face of the-ground/earth from-mam/ Adam  
until/unto-animals, unto-reptiles, and-unto-birds of the-heavens for I-greive because I  
labored/worked/produced-them.

וַיִּזְכַּק נֹחַ מִצָּא חֵן בְּעֵינֵי יְיָ: (פ) 8  
> V`Noach matza chen b`ene Adonai:} And~  
Noach received/found favor in-the-eyes of HaShem.

### End of this Para`sha

The Para`sha stops at B`re`shit, Chapter 6:8. The next Para`sha of B`re`shit begins with Chapter 6, verse 9 to B`re`shit 11:32.