

SECTION I.

BERASHITH

I. At the beginning (min avella) the Lord created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.

[JERUSALEM. In wisdom (be-hukema) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.]

And the Lord said, Let there be light and to enlighten above; and at once there was light. And the Lord beheld the light that it was good; and the Lord divided between the light and the darkness. And the Lord call the light Day; and He made it that the inhabiters of the world might labour by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day. [JERUSALEM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.]

And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath. [JERUSALEM. And let there be a separation between the waters above and the waters below.]

And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good. And it was evening, and it was morning, the Third Day.

And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing

away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons). [JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.]

And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Forth.

And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. And the Lord created the great tanins, the lev-ya-than and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. And it was evening, and it was morning, Day the Fifth.

And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good.

And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it

with flesh and blood. Male and female in their bodies He created them. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth. And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

II. And the creatures of the heavens and earth, and all the hosts of them, were completed. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens. And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the earth, and man was not to cultivate the ground. But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground.

And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, and there was in the body of Adam the inspiration of a speaking spirit, unto the illumination of the eyes and the hearing of the ears. [JERUSALEM. And Adam became a soul of life.]

And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil. [JERUSALEM. And the tree of knowledge, of which any one who ate would distinguish between good and evil.]

And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers). The name of

the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold. And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils. And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh. And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath.

And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments. [JERUSALEM. And the Lord God took the man, and made him dwell in the garden of Eden; and set him to do service in the law, and to keep it.]

And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat. But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat: for in the day that thou eatest thou wilt be guilty of death.

And the Lord God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him. [JERUSALEM. I will make for him a yoke-fellow, going forth with him.]

And the Lord God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. [JERUSALEM. And for Adam was not found a yoke-fellow going forth with him.]

And the Lord God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh. And the Lord God builded the rib which he had taken from Adam into a woman; and He brought her to Adam. And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh. And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory. [JERUSALEM. Therefore a man shall leave the house of the bed of his father and his mother..... And they knew not what is shame.]

III. And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden? And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat; but of the fruit of the tree which is in the midst of the

garden the Lord hath said, You shall not eat of it, nor approach it, lest you die. In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hateth the son of his art: for it is manifest before the Lord, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil.

And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat. And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. [JERSULAEM. And they made to them vestments.] And they heard the voice of the word of the Lord God walking in the garden in the repose of the day; and Adam and his wife hid themselves from before the Lord God among the trees of the garden. And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how hast thou thought in thine heart to hide from before Me? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee? [JERUSALEM. Walking in the garden in the strength of the day.....And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee?]

And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame. And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat. And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat. And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtlety, and deceived me with his wickedness, and I ate. And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them

there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.

[JERUSALEM. And it shall be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, thou wilt be ready to wound them in their heel, and hurt them. Nevertheless there shall be a medicine for the sons of the woman, but for thee, serpent, there shall be no medicine: but it is to be that for these there shall be a remedy for the heel in the days of the king Meshiha.]

Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin.

But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labour shalt thou eat (of) it all the days of thy life. And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field. And Adam answered: I pray, through mercies from before Thee, O Lord, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labour with the labour of the hands, and eat food of the food of the earth; and thus let there be distinction before Thee, between the children of men and the offspring of cattle.

[JERUSALEM. And thorns and dardareen shall it increase to thee; and thou shalt eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before Thee, O Lord, that we be not accounted before Thee as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labour with the labour of the hands, and eat food of the fruits of the earth; and in these things let there be distinction before Thee between the children of men and the cattle.] By the labour of thy hands thou shalt eat food, until thou turn again to the dust from which thou wast created: for dust thou art, and unto dust thou shalt return; for from the dust it is to be that thou art to arise, to render judgment and reckoning for all that thou hast done, in the day of the great judgment.

And Adam called the name of his wife Hava, because she is the mother of all the children of men. And the Lord God made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.

And the Lord God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever. But now, because he hath not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist for ever. And the Lord God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehinnam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.

[JERUSALEM. And the Word of the Lord God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live for ever..... And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubaia. Two thousand years before He had created the world, He created the law, and prepared Gehinnam and the garden of Eden. He prepared the garden of Eden for the righteous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the commandments of the law in this world. For the wicked He prepared Gehinnam, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the commandment of the law in this world. For the law is the tree of life; whoever keepeth it in this life liveth and subsisteth as the tree of life. The law is good to keep in this world, as the fruit of the tree of life in the world that cometh.]

IV. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Cain; and she said, I have acquired a man, the Angel of the Lord. And she added to bear from her husband Adam his twin, even

Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord; and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation; but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast? If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin.

And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will.

Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will.

Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked.

And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked.

And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drave a stone into his forehead, and killed him.

And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother? And He said, What hast thou done? The voice of the bloods of the murder of thy brother which are swallowed up in the sod, crieth before Me from the earth. And now because thou hast killed him, thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand. When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth. And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it. Behold,