

REVERSAL OF FORTUNE

How the Course of History

Was Changed by the Garden of Eden.

A study of the text and the chiasitic structure of Genesis 2:4-4:1

Compiled and Translated by Rabbi Noah Gradofsky

What is a Chiasm?

So named for the Greek letter Chi (X), a chiasitic structure is an ABCC'B'A" type of structure and is quite prevalent in the Bible. It comes up both within verses, as well as in the ordering of narratives. It often is used to point to the centrality of the concept in the middle, i.e. the concept that is repeated twice in a row or only once (if the structure is ABBCB'C'). Often writing things out in a pyramid structure will make this structure clear.

A simple example of chiasitic structure is found in Genesis 9:6 *שֹׁפֵךְ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ* *who spills blood of man, by man his blood shall be shed.*

A *שֹׁפֵךְ* *who spills*

B *דָּם* *blood*

C *הָאָדָם* *of man*

C' *בְּאָדָם* *by man*

B' *דָּמוֹ* *his blood*

A' *יִשְׁפָּךְ* *shall be shed*

An example of a broader chiasim is the end of the Book of Samuel, which is essentially an epilogue with a number of stories about Kings Saul and David (noted by Norman Gottwald in his article on the Book of Samuel in Encyclopedia Judaica).

A: Famine due to Saul's massacre of the Gibeonites (2 Samuel 21:1-14).

B: Battle with the Philistines (2 Sam. 15-22).

C: David's song of victory (2 Sam. 22).

C': David's last words (2 Sam. 23:1-7).

B': Stories of David's heroes during the wars with the Philistines (2 Sam. 23:8-38).

A': Plague due to David's census (2 Samuel 24).

I also found a simple but strong representation of the structure of the Book of Esther in Spriggs, Introduction to the Book of Esther, <http://julianspriggs.com/esther.aspx>:

- A. Power of Ahasuerus (1:1-3)
- B. Ahasuerus's feast (1:4-6)
- C. Ring given to Haman (3:10)
- C. First decree of king - to destroy Jews (3:14)
- D. Esther's 1st banquet, Haman builds gallows (ch 5)
- E. King's sleepless night (6:1) TURNING POINT
- D. Esther's 2nd banquet, Haman swings from gallows (ch 7)
- C. Ring given to Mordecai (8:2)
- C. Second decree of king - Jews to defend themselves (8:13)
- B. Jews' feast of Purim (ch 9)
- A. Power of Mordecai (ch 10)

For more information see http://en.wikipedia.org/wiki/Chiastic_structure. Also valuable is <http://www.inthebeginning.org/chiasmus/xfiles.htm>, which includes links to analysis of chiastic texts in the Bible (including Christian testament). Some of these links are quite good, while others I find forced.

In this compilation, we look at the Garden of Eden story (Genesis 2:4-4:1) as a chiasim. The outline for the Chiastic Structure discussed in this compilation comes from Joel Rosenberg, "Biblical Narrative," in Barry W. Holtz, Ed. Back to the Sources: Reading the Classic Jewish Texts, New York: 1993, Summit Books. This itself was a reprint of the structure demonstrated in Joel W. Rosenberg, "The Garden Story Forward and Backward: the Non-Narrative Dimentions of Gen. 2-3," Prooftexts 1:1 (January 1981) 1-27. **Note that Rosenberg's work represents the story as one large chiasm with one infix chiasm. It seems to me there is a good argument to represent the structure, instead, as one large chiasm with two infix chiasms as demonstrated below. Note, however, that this representation would decrease the centrality of the sin to the story.**

Structure In Holtz

A: Headnote: "These are the generations . . ." (2:4)

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D: Man prefers woman over beast (2:18ff)

E: Names (Ish/ishah) express equality (2:23)

F: Etiological summary: "Therefore, etc." (2:24)

G: Human couple "naked and unashamed" (2:25)

H: Serpent promises "eyes will be opened" (3:1-5)

I: Transgression (3:6)

H' The couple's "eyes are opened" (3:7a)

G': They experience shame (3:7b-10)

X God questions man; man points to woman (3:11-12)

Y God questions woman; she points to serpent (3:13)

Z [Serpent is silent]

Z' God passes judgment on serpent (3:14-15)

Y' God passes judgment on woman (3:16)

X' God passes judgment on man (3:17-19a)

F' Etiological summary "For dust thou art . . ." (3:19b)

E' Names (adam/havvah) express inequality (3:20)

D' Man and woman wear skins of beasts (3:21)

C' Man expelled form Garden, denied immortal life (3:22-24)

B': Field economy begins (implied)

A' Birth of a child completes one generation (4:1)

My Suggested Structure

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A

(ד) אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

(4) These are the generations of the heavens and the earth upon their creation, at the time of the Lord God's creation of the earth and heavens.

B

(ה) וְכֹל שִׂיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ וְכֹל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אֵין לְעַבֵּד אֶת הָאֲדָמָה:

(5) Before any shrubs of the land were on the earth, and before any grass of the land sprouted, because the Lord God had not brought rain on the earth, and there was no human to work the soil.

(ו) וְאֵד יִעָלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה:

(6) A flow rose from the earth which watered the entire face of the soil.

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¹ I have yet to see a particularly good translation of עֵזֶר כְּנֻגָד. The first word means "help." The second means something along the lines of "against," "parallel to," "in complement to," etc.

² Interestingly, this statement presumes the existence of the word *ish*, a word which has yet to be introduced. We are told that all of the animals were given names by the man (who has always been referred to as *ha'adam*, not *ish*. Who created this name for the man?

D

(יח) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֵזֶר כְּנֻגָדוֹ:

(18) And the Lord God said: It is not good for the man to be alone. I shall make for him a matching helper.¹

(יט) וַיִּצַר יְהוָה אֱלֹהִים מִן הָאָדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לְרְאוֹת מֶה יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נָפֵשׁ חַיָּה הוּא שְׁמוֹ:

(19) So the Lord God formed from the soil all beasts of the land and all birds of the sky, and brought (it) to the man to see what [the man] would call it, and whatever the man called each living creature, that is its name.

(כ) וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֻגָדוֹ:

(2) And the man gave names to all animals and to the birds of the sky and to all beasts of the land, but for the man found no matching helper.

(כא) וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסְגֹּר בְּבָשָׂר תַּחְתָּנָה:

(21) So the Lord God caused to fall a great sleep upon the man, and he slept, and [God] took one of his sides and closed flesh beneath it.

(כב) וַיִּבֶן יְהוָה אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֶל הָאָדָם:

(22) And the Lord God built the side which he took from the man into woman (*isha*), and brought her to the man.

E

(כג) וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מִעֲצָמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת:

(23) And the man said: This time [it is] bone of my bone, and flesh of my flesh. This I shall call woman (*isha*) because she is taken from man (*ish*).²

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F
(כד) על כן יעזב איש את אביו ואת אמו ודבק באשתו והיו לבשר
אחד:

(24) Therefore, man (*ish*) abandons his father and his mother, and cleaves to his wife (*ishto*) and they become one flesh.

G
(כה) ויהיו שניהם ערומים האדם ואשתו ולא יתבששו:
(25) And the two of them were naked, the man (*ha'adam*) and his wife (*ishto*), and they were not ashamed.

H
(א) והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים
ויאמר אל האשה אף כי אמר אלהים לא תאכלו מכל עץ הגן:

(1) The serpent was more beguiling than all the beasts of the land which the Lord God made, and said to the woman: God has said to you: Do not eat from any tree in the garden.

(ב) ותאמר האשה אל הנחש מפרי עץ הגן נאכל:
(2) And the woman said to the snake: From the fruits of the trees of the garden we may eat.

(ג) ומפרי העץ אשר בתוך הגן אמר אלהים לא תאכלו ממנו ולא
תגעו בו פן תמתו:

(3) But from the tree which is in the center of the garden God said to us: Do not eat from it, and do not touch it, lest you die.

(ד) ויאמר הנחש אל האשה לא מות תמתו:
(4) And the serpent said to the woman: You will not die.

(ה) כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם
כאלהים ידעו טוב ורע:

(5) For God knows that when you eat from it, your eyes will be opened, and you will be like gods, knowing good and evil.

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C' Man expelled from Garden, denied immortal life (3:22-24)

B': Field economy begins (implied)

A' Birth of a child completes one generation (4:1)

I

(ו) וַתִּרְאֵהָ אִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תֵאֵוָה הוּא לְעֵינַיִם וְנִחְמַד
הָעֵץ לְהִשְׂכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ:

(6) And the woman saw that the tree was good to eat, and was tempting to the eyes, and the tree was pleasing for wisdom, so she took from its fruit and ate, and she also gave to her husband with her, and he ate.

H'

(ז) וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עִרְמָם הֵם וַיִּתְפְּרוּ עֲלֵהּ תַּאֲנֶה וַיַּעֲשׂוּ לָהֶם חִגְרֹת:

And their eyes were open . . . And they knew that they were naked, so they sewed fig leaves and made themselves loincloths.

H

(ה) כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אָכַלְתֶּם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם . . .
(5) For God knows that when you eat from it, your eyes will be opened . . .

A: Headnote: "These are the generations . . ." (2:4)

B: No field economy (2:5-6)

C: Man given life, installed in Garden (2:7-17)

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C' Man expelled from Garden, denied immortal life (3:22-24)

B': Field economy begins (implied)

A' Birth of a child completes one generation (4:1)

G'

(ז) וּתְפַקְחָנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עִירְמָם הֵם וַיִּתְּפְרוּ עָלֶיהָ תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חִגְרֹת:

(7) And their eyes were open and they knew that they were naked, so they sewed fig leaves and made themselves loincloths.

(ח) וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים מִתְּהֵלֵךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבְּאוּ הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

(8) And they heard the sound of the Lord God moving in the garden during the windy part of the day, and the man and his wife hid from the Lord God among the trees in the garden.

(ט) וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה:

(9) And the Lord God called to the man and said: Where are you?

(י) וַיֹּאמֶר אֶת קוֹלִי שָׁמַעְתִּי בְּגֶן וְאִירָא כִּי עִירָם אָנֹכִי וְאֶחְבֵּא:

(10) And [the man] said: I heard your sound in the garden and I feared, because I am naked, so I hid.

G

(כה) וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׂוּ:

(25) And the two of them were naked, the man (*ha'adam*) and his wife (*ishto*), and they were not ashamed

<p>A: Headnote: "These are the generations . . ." (2:4) B: No field economy (2:5-6) C: Man given life, installed in Garden (2:7-17) D: Man prefers woman over beast (2:18ff) E: Names (Ish/ishah) express equality (2:23) F: Etiological summary: "Therefore, etc." (2:24) G: Human couple "naked and unashamed" (2:25) H: Serpent promises "eyes will be opened" (3:1-5) I: Transgression (3:6) H' The couple's "eyes are opened" (3:7a) G': They experience shame (3:7b-10) ----- X God questions man; man points to woman (3:11-12) Y God questions woman; she points to serpent (3:13) Z [Serpent is silent] Z' God passes judgment on serpent (3:14-15) Y' God passes judgment on woman (3:16) X' God passes judgment on man (3:17-19a) ----- F' Etiological summary "For dust thou art . . ." (3:19b) E' Names (adam/havvah) express inequality (3:20) D' Man and woman wear skins of beasts (3:21) C' Man expelled form Garden, denied immortal life (3:22-24) B': Field economy begins (implied) A' Birth of a child completes one generation (4:1)</p>	<p style="text-align: center;">X</p> <p>(יא) וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם אֶתָּה הֶמָּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶכֶל מִמֶּנּוּ אֶכְלֹתָ: (11) And [God] said: Who told you that you are naked? From the that I commanded you not to eat, have you eaten from it? (יב) וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַנָּה לִּי מִן הָעֵץ וָאֶכֶל: (12) And the man said: The woman you placed with me, she gave to me from the tree and I ate. <p style="text-align: center;">Y</p> (יג) וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה זֹאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשֵּׂיִאֲנִי וָאֶכֶל: (13) And the Lord God said to the woman: What have you done! And she said: The snake tricked me, and I ate. <p style="text-align: center;">Z</p> <p style="text-align: center;">Z'</p> (יד) וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל גִּחְוֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ: (14) And the Lord God said to the snake: Because you did this, you are cursed more than all animals and more than all beats of the land, upon your belly you will crawl, and you will eat dust all the days of your life. (טו) וְאִיְבָה אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנֶנּוּ עֲקֵב: (15) And I will place enmity between you and between the woman, and between your seed and her seed - he will strike your in the head, and you will will strike him in the heels.</p>
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B: No field economy (2:5-6)

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B': Field economy begins (implied)

A' Birth of a child completes one generation (4:1)

Y'

(טז) אֶל הָאִשָּׁה אָמַר ה' הֲרַבָּה אֲרַבָּה עֲצֹבוֹנָךְ וְהִרְבֵּה בְּעֵצֶב תֵּלְדִי בָנִים
וְאֶל אִישׁךָ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשָׁל בְּךָ:

(16) To the woman [God] said: I shall make great (alt: I will greatly increase) your travail and pains of labor, with travail shall you bare children, but you desire will be for your husband, and he will rule you.

Y

(יג) וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה זֹאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה
הִנְחַשׁ הִשְׂיֵאֲנִי וְאָכַל:

(13) And the Lord God said to the woman: What have you done!
And she said: The snake tricked me, and I ate.

A: Headnote: "These are the generations . . ." (2:4)

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A' Birth of a child completes one generation (4:1)

X'

(יז) וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וּתְאָכַל מִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרָךָ בְּעֶצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:

(17) And to the man [God] said: Because you listened to the voice of your wife, and ate from the tree which I commanded you saying: Don't eat from it, the soil is cursed because of you

(יח) וְקוֹץ וְדֹדֵד תִּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה:

(18) And thorn and thistle will will it bring forth for you, and you will eat the grass of the field.

(יט) בְּזֵיעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבָךְ אֶל הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי עֹפָר אַתָּה וְאֶל עֹפָר תֵּשׁוּב:

(19) By the sweat of your brow will you eat bread, until you return to the soil, for from it you were taken; for you are dust, and you will return to dust.

X

(יא) וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירַם אֶתָּה הֲמִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכָל מִמֶּנּוּ אָכַלְתָּ:

(11) And [God] said: Who told you that you are naked? From the that I commanded you not to eat, have you eaten from it?

(יב) וַיֹּאמֶר הָאָדָם הָאִשָּׁה הָאֲשֶׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַנָּה לִּי מִן הָעֵץ וְאָכַל:

(12) And the man said: The woman you placed with me, she gave to me from the tree and I ate.

A: Headnote: "These are the generations . . ." (2:4)

B: No field economy (2:5-6)

C: Man given life, installed in Garden (2:7-17)

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F'

(יט) בְּזַעַת אִפְיֶךָ תֹאכַל לֶחֶם עַד שׁוּבְךָ אֶל הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי עָפָר אַתָּה וְאַל עָפָר תִּשׁוּב:

(19) By the sweat of your brow will you eat bread, until you return to the soil, for from it you were taken; for you are dust, and you will return to dust.

F

(כד) עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

(24) Therefore, man (*ish*) abandons his father and his mother, and cleaves to his wife (*ishto*) and they become one flesh.

E'

(כ) וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל חַי:

(20) And the man called his wife *Chava* (life) because she was the mother of all the living.

E'

(כג) וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מֵעֲצָמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתָּהּ זֹאת:

(23) And the man said: This time [it is] bone of my bone, and flesh of my flesh. This I shall call woman (*isha*) because she is taken from man (*ish*).

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D'

(כא) וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיַּלְבָּשֵׁם:

(21) And the Lord God made for man and his wife leather garments, and clothed them.

D

(יח) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ:

(18) And the Lord God said: It is not good for the man to be alone. I shall make for him a matching helper.¹

(יט) וַיִּצַּר יְהוָה אֱלֹהִים מִן הָאָדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לְרִאוֹת מַה יִּקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ:

(19) So the Lord God formed from the soil all beasts of the land and all birds of the sky, and brought (it) to the man to see what [the man] would call it, and whatever the man called each living creature, that is its name.

(כ) וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא מָצָא עֶזֶר כְּנֶגְדּוֹ:

(2) And the man gave names to all animals and to the birds of the sky and to all beasts of the land, but for the man found no matching helper.

(כא) וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשֵׁר תַּחְתָּנָה:

(21) So the Lord God caused to fall a great sleep upon the man, and he slept, and [God] took one of his sides and closed flesh beneath it.

(כב) וַיִּבֶן יְהוָה אֱלֹהִים אֶת הַצַּלְעַ אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיָּבֵאָהּ אֶל הָאָדָם:

(22) And the Lord God built the side which he took from the man into woman (*isha*), and brought her to the man.

<p>A: Headnote: "These are the generations . . ." (2:4) B: No field economy (2:5-6) C: Man given life, installed in Garden (2:7-17) D: Man prefers woman over beast (2:18ff) E: Names (Ish/ishah) express equality (2:23) F: Etiological summary: "Therefore, etc." (2:24) G: Human couple "naked and unashamed" (2:25) H: Serpent promises "eyes will be opened" (3:1-5) I: Transgression (3:6) H' The couple's "eyes are opened" (3:7a) G': They experience shame (3:7b-10)</p> <p>-----</p> <p>X God questions man; man points to woman (3:11-12) Y God questions woman; she points to serpent (3:13) Z [Serpent is silent] Z' God passes judgment on serpent (3:14-15) Y' God passes judgment on woman (3:16) X' God passes judgment on man (3:17-19a)</p> <p>-----</p> <p>F' Etiological summary "For dust thou art . . ." (3:19b) E' Names (adam/havvah) express inequality (3:20) D' Man and woman wear skins of beasts (3:21) C' Man expelled form Garden, denied immortal life (3:22-24) B': Field economy begins (implied) A' Birth of a child completes one generation (4:1)</p>	<p style="text-align: center;">C'</p> <p>(כב) וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וַחֲיֵי לְעֹלָם: (22) And the Lord God said: The human has become like one of us, knowing good and evil; Now, lest he also take from the tree of life and eat, and live forever!</p> <p>(כג) וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן עֵדֶן לְעַבְדַּת אֶת הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם: (23) And the Lord God cast him from the Garden of Eden, to work the soil from which he was taken.</p> <p>(כד) וַיִּגְרַשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן עֵדֶן אֶת הַכְּרֻבִים וְאֶת לֶהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת דֶּרֶךְ עֵץ הַחַיִּים: (24) And [God]drove the man out, and stationed to the East of the Garden of Eden the cherubim, and the flaming sword which rotates, to guard the path to the tree of life.</p> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p style="text-align: center;">C (Selections)</p> <p>(ח) וַיִּטַע יְהוָה אֱלֹהִים גֶּן בְּעֵדֶן מִקֶּדֶם וַיִּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר יָצָר: (8) And the Lord God planted a garden in Eden, to the east, and placed there the man whom He had formed.</p> <p>(ט) וַיִּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֹחֵמָד לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הֶגֶן וְעֵץ הַדַּעַת טוֹב וָרָע: (9) And the Lord God caused to sprout from the soil all manner of trees pleasing to see and good to eat, and the tree of life in the center of the garden, and the tree of knowledge of good and evil.</p> <p>(טו) וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגֶן עֵדֶן לְעַבְדָּהּ וּלְשֹׁמְרָהּ: (15) And the Lord God took the man and placed him in the Garden of Eden to work it land to keep it.</p> </div>
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D' Man and woman wear skins of beasts (3:21)

C' Man expelled form Garden, denied immortal life (3:22-24)

B': Field economy begins (implied)

A' Birth of a child completes one generation (4:1)

B (Implied)

Field economy begins

B

(ה) וְכֹל שִׁיחַ הַשָּׂדֶה טָרָם יְהִיָּה בְּאֶרֶץ וְכֹל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת הָאֲדָמָה:

(5) Before any shrubs of the land were on the earth, and before any grass of the land sprouted, because the Lord God had not brought rain on the earth, and there was no human to work the soil.

(ו) וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה:

(6) A flow rose from the earth which watered the entire face of the soil.

A'

(א) וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת יְהוָה:

(1) And the man knew *Chava* his wife, and she conceived, and bore *Kayin* (acquire, create), saying: I created man with God.

A

(ד) אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

(4) These are the generations of the heavens and the earth upon their creation, at the time of the Lord God's creation of the earth and heavens.