

The Aramaic Bible

*Volume 1B*


# Targum Pseudo-Jonathan: Genesis

*Translated, with Introduction and Notes*

BY

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## Targum Pseudo-Jonathan: Genesis

### *Translation*

# CHAPTER 1

1. At the beginning<sup>1</sup> God<sup>2</sup> created the heavens and the earth. 2. The earth was without form and void, *desolate of people<sup>3</sup> and empty of all animals*;<sup>4</sup> darkness was upon the surface of the deep and a *merciful wind<sup>5</sup> from before God was blowing over the surface of the water*. 3. God said: "Let there be light to *illuminate the world*;<sup>6</sup> and *immediately<sup>7</sup>* there was light. 4. God saw<sup>8</sup> that the light was good; and God separated the light from the darkness. 5. And God called the light Day,<sup>9</sup> and *he made it so that the inhabitants of the world might labor during it*.<sup>10</sup> and he called

## Notes, Chapter 1

<sup>1</sup>Lit.: "From the beginning" (*mn 'wwl'*). Ps.-J. is alone among the Targums in using the idiom *mn 'wwl'* to translate Heb. *br'syt*. We find this Aramaic idiom in Gen 13:3 (Ps.-J.), in Tg. Jon. Isa 1:26; 40:21; 41:26 and in Tg. Job 20:4; Ps 37:20. See also Tg. Ezek 16:55 (where we find *l'wl'* twice) and Hos 9:10 (*b'wl'*). On the Targumic renderings of *br'syt*, see P. Schäfer, 1971-72, 9; Shinan, 1979, 2, 203-204; R. Kasher, 1986, 3-4. On the rabbinic interpretation of *br'syt*, see J. Bowker, 1969, 100-102; Schäfer, 1971, 161-166. On some interpretations of Gen 1:1 in patristic literature, see P. Prigent, 1974, 391-397, especially 394-397.

<sup>2</sup>*Ed. pr.*: "The Lord (*yy*)." When Elohim refers to the God of Israel, the Targums usually replace it by the Tetragrammaton in order to avoid the plural form "Elohim," which might be taken by some to indicate a plurality of Gods; cf. Maybaum, 1870, 26-28; Chester, 1986, 330-338. Lond. employs the name Elohim more frequently than the other Targums, but it uses the reverential form *Eloqym ('lqym)*. M. Eskhult (1981, 137-139) maintains that *'lqym* was read as *'el qayyam*, "the living, eternal God," or (less likely) *'el qeyam*, "the God of the Covenant." I do not find Eskhult's proposal convincing.

<sup>3</sup>Lit.: "children of men."

<sup>4</sup>Ps.-J., like Nf, P, V, and N, gives an Aramaic transcription of the words *tôhu wabôhu*. These Targums then explain each of these terms, using "desolate and empty," the words used by Onq. to translate *tôhu wabôhu*. Shinan claims that the additions made by Ps.-J. and the Pal. Tgs. are prompted by Ps 104:14 (which mentions grass, cattle, plants and men who cultivate the earth), and possibly by Gen 2:5; cf. Shinan, 1977B, 229-230. See also Jer 4:23, 25; 33:10. On the translation of *tôhu wabôhu* in the Targums, see Schäfer, 1971-72, 10.

<sup>5</sup>Or possibly, "a spirit of mercy." But since the verb used with this phrase is "blow," I prefer "wind" to "spirit." Onq.: "a wind from before the Lord." None of the Targums gives a literal translation of *ruah Elohim*, "a mighty wind" (*New American Bible*), a phrase which the Targumists regarded as too anthropomorphic. The phrase "a merciful wind" occurs again in Gen 8:1 (Nf, P, V, N, L, CTg B, Ps.-J.).

<sup>6</sup>Instead of *'lm'*, "the world," *ed. pr.* has *'lh*, "the upper regions." Ps.-J. is alone in making this addition to the biblical verse. The rabbis debated whether the light created on the first day (Gen 1:3) was the same as the light of the heavenly bodies that were created on the fourth day (vv. 14-15). R. Eleazer held that the two lights were essentially different, while the Sages held that they were identical; cf. *b. Hag.* 12a (64). See also *j. Berak.* 8, 12b; *Gen. R.* 3, 6; 42, 3. Since the heavenly bodies mentioned in Gen 1:14-15 were made "to give light upon the earth" (v. 15), it would seem that Ps.-J.'s addition of the words "to illuminate the world" in v. 3 was made in the light of the opinion attributed to the Sages in the *Hagigah* text just referred to. J. Cook (1983, 47-49) suggests that Ps.-J.'s addition may have been made with a view to refuting the heretical doctrine of emanation which finds expression in *Gen. R.* 3, 4.

<sup>7</sup>The word "immediately" is added only by Ps.-J. By adding this word, Ps.-J., like *b. Hag.* 12a (64) (see preceding note), is asserting that light was created on the first day, even though the heavenly bodies were not created until the fourth day.

<sup>8</sup>Ps.-J., like Onq., does not avoid the anthropomorphic statement "God saw." The Targums are not consistent in translating the verb *r'h* when it has God as subject. They sometimes translate it as *gly qdm*, "it was manifest before," as do Nf and P in our present verse; cf. M. Klein, 1982, 95-96.

<sup>9</sup>The word *yym'* used by Ps.-J. and Onq., and the word *'ymm'* used by Nf and P, mean "daytime" rather than "day" (a period of twenty-four hours), for which the Targums use *yym'*. See Jastrow, 51 and 580; Grossfeld, 1988, 43, n. 4.

<sup>10</sup>The words "so that they might labor during it" are omitted by the scribe of Lond., but they are added in the margin.

the darkness Night  
was evening and the  
in the midst of the  
waters."<sup>13</sup> 7. God  
breadths<sup>15</sup>—between  
separated the water  
above in the reserve  
mament Heaven. A  
God said, "Let the  
to one place, and let  
it was so. 10. And  
waters he called Sea  
grow vegetation, pe  
which is their seed.  
The earth brought  
kinds,<sup>></sup><sup>21</sup> and fruit  
their kinds. And G  
was morning, a third

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<sup>11</sup>According to *b. Erub.* 6a, however, that the two states 104:20-23. Ps.-J.'s first animals are at ease at night 1977B, 231.

<sup>12</sup>Ps.-J. and Onq. translate bringing "one day" (cf. v. 5) the occasion of some species

<sup>13</sup>Onq. translates "the water lower waters" are being referred plains that the firmament

<sup>14</sup>Onq. and Ps.-J. translate "create." The same happens

<sup>15</sup>Ben Zoma concluded the below; cf. *b. Hag.* 15a (92); *b.* where the measurement is expressed in *Gen. R.* 4, 5 and

<sup>16</sup>*bqwbt'*. *b. Ta'an.* 8b (34) *qwbt'* from which the rain

<sup>17</sup>The addition "let the earth into one place, the earth not

<sup>18</sup>Onq., Nf, and P translate thus with *ed. pr.* rather than preceding note).

<sup>19</sup>Ps.-J., following Onq., translate

<sup>20</sup>The word for "seed" (*bya*) form which is frequent in the

<sup>21</sup>The phrases "according to" omitted in Lond. and *ed. pr.*

the darkness Night, and he made it that creatures might rest during it.<sup>11</sup> And there was evening and there was morning, one day.<sup>12</sup> 6. God said, "Let the firmament be in the midst of the waters, and let it separate the upper waters from the lower waters."<sup>13</sup> 7. God made<sup>14</sup> the firmament—its thickness being three finger breadths<sup>15</sup>—between the limits of the heavens and the waters of the ocean, and he separated the waters that were under the firmament from the waters that were above in the reservoir<sup>16</sup> of the firmament. And it was so. 8. And God called the firmament Heaven. And there was evening and there was morning, a second day. 9. God said, "Let the lower waters that remain under the heavens be gathered together to one place, and let the earth be dried up<sup>17</sup> so that the dry land may appear." And it was so. 10. And God called the dry land<sup>18</sup> Earth, and the gathering place of the waters he called Seas. And God saw that it was good.<sup>19</sup> 11. God said, "Let the earth grow vegetation, plants whose seed<sup>20</sup> is sown, and fruit trees that produce fruit in which is their seed, each according to its kind, upon the earth." And it was so. 12. The earth brought forth vegetation, plants whose seed is sown, <according to their kinds,><sup>21</sup> and fruit trees producing fruit <in which is their seed>, according to their kinds. And God saw that it was good. 13. And there was evening and there was morning, a third day. 14. God said, "Let there be lights in the firmament of the

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<sup>11</sup>According to *b. Erub.* 65a (453), Rab Judah observed that "Night was created for nought but sleep." It is probable, however, that the two statements in Ps.-J. (daytime for humans to work, nighttime for creatures to rest) are based on Ps 104:20-23. Ps.-J.'s first assertion is similar to v. 23 of the psalm, while his second statement, if taken to mean that wild animals are at ease at night and can go in search of food, corresponds to vv. 21-22; cf. Schmerler, 1932, 11; Shinan, 1977B, 231.

<sup>12</sup>Ps.-J. and Onq. translate the words "one day," literally, while Nf, P, V, and N translate them as "the first day," thus bringing "one day" (cf. v. 5) into line with "second day," "third day," etc., of vv. 8, 13, etc. The use of "one day" in v. 5 was the occasion of some speculation (cf. *Gen. R.* 3, 8; Josephus, *Ant.* 1 § 29; *Gen. R.* 3,9; *b. Nazir* 7a (21)).

<sup>13</sup>Onq. translates "the waters from the waters" literally. The Pal. Tgs. and Ps.-J. specify that "the upper waters and the lower waters" are being referred to. *Gen. R.* 4,3 refers to the "upper waters" that are above the firmament. *PRE* 4 (21) explains that the firmament separates "the waters above and the waters below."

<sup>14</sup>Onq. and Ps.-J. translate Heb. *śh*, "make," by the corresponding Aramaic verb *bd*, while Nf and P use the verb *br*, "create." The same happens in vv. 16, 25, and 26. But in v. 31 all the Targums employ *bd*, "make."

<sup>15</sup>Ben Zoma concluded that there is "only a bare three fingers' breadth" between the waters above and the waters below; cf. *b. Hag.* 15a (92); see also *Gen. R.* 2,4, where the figure given is "two or three fingerbreadths," and *j. Hag.* 2, 77a-b, where the measurement is "about a wide handbreadth." Different opinions about the thickness of the firmament are expressed in *Gen. R.* 4,5 and *b. Pesah.* 94a (502-503).

<sup>16</sup>*bqwbt*. *b. Ta'an.* §b (34) records the opinion of a Tanna who taught that "there is in heaven a kind of chamber (*kmyn qwbh*) from which the rain issues."

<sup>17</sup>The addition "let the earth be dried up," which is special to Ps.-J., implies that even when the waters were gathered into one place, the earth needed to be dried up before it was fit to be inhabited.

<sup>18</sup>Onq., Nf, and P translate Heb. *ybsħ*, "dry land," by its Aramaic cognate *ybsġt*. Ps.-J. uses the synonym *ngybt* (read thus with *ed. pr.* rather than *ngbyt* of Lond.), from the root *ngb*, "be dry," which the same Targum had used in v. 9 (see preceding note).

<sup>19</sup>Ps.-J., following Onq., translates *kytwb*, "that it was good," literally. Compare Nfmg and P. See below, n. 55 to v. 31.

<sup>20</sup>The word for "seed" (*byzr*), which Ps.-J. uses twice in this verse and again in vv. 12 and 29ab, is an Eastern Aramaic form which is frequent in the Babylonian Talmud; cf. Jastrow, 154; Levy 1, 89; Cook, 1986, 251.

<sup>21</sup>The phrases "according to their kinds" in the first part of this verse and "in which is their seed" in the second part are omitted in Lond. and *ed. pr.*, probably through scribal error.

heavens to separate the day from the night, and let them serve as signs<sup>22</sup> and as festival times,<sup>23</sup> and for counting<sup>24</sup> the reckoning of days, and for sanctifying the beginnings of months and the beginnings of years,<sup>25</sup> the intercalations of months and the intercalations of years, the solstices, the new moon, and the cycles (of the sun).<sup>26</sup> 15. And let them serve as lights in the firmament of heaven to give light upon the earth." And it was so. 16. God made the two great lights, and they were equal in glory<sup>27</sup> for twenty-one hours<sup>28</sup> less six hundred and seventy-two parts of an hour. After that the moon spoke with a slanderous tongue<sup>29</sup> against the sun, and it was made smaller. And he appointed the sun which was the greater light to rule over the day, and the moon which was the lesser light <to rule over the night>,<sup>30</sup> and the stars. 17. And God arranged them in their courses in the firmament of heaven to give light upon the earth, 18. and to minister<sup>31</sup> in the day and in the night, and to separate the light of the day from the darkness of the night. And God saw that it was

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<sup>22</sup>While Onq., Nf, P, V, and N translate Heb. 'ot, "signs," by its Aramaic cognate ('tyn), Ps.-J. goes its own way and uses the word *symnyn*, which is the Gr. *semeion*. On the translation of Heb. 'wt in the Pentateuchal Targums, see Maher, 1988, 1, 313-315.

<sup>23</sup>*Gen. R.* 6, 1 takes HT *lmw'dym*, "for seasons," to refer to the three pilgrimage festivals.

<sup>24</sup>*Immny bhwn* = Onq. The final part of this verse in Onq. reads: "and for counting the days and the years." The interpretation of Onq. is therefore of the same type as that of the Pal. Tgs. and Ps.-J., although Onq. does not add details to the text as do the other Targums.

<sup>25</sup>*Gen. R.* 6, 1 states that the moon was created "in order to sanctify new moons and years thereby" (cf. *PRK* 5, 1). According to *b. Hul.* 60b (331), Israel is to reckon the days and the years by the moon. According to *Gen. R.* 6, 1, "for days and years" refers to the beginnings of the months and to the sanctification of the years.

<sup>26</sup>Ps.-J. mentions four things (the intercalation of years, the solstices, the new moon, and the cycles of the sun) which are not mentioned in any of the other Targums of this verse. The "intercalation of months" is mentioned in Ps.-J. and Nf. Of the four things that are special to Ps.-J., three (the intercalation of years, the solstices, and the cycles) are mentioned (among other terms) in *PRE* 8 (52), and the technical terms used are the Heb. cognates of those used in Ps.-J. The fourth term, *mwld syhr*, "the new moon," occurs several times in its Hebrew form in *PRE* 7 (41-51). See also Tg. 1 Chron 12:33, where several of the technical terms used by Ps.-J. in our present verse also occur. On the words *mhzwr*, "cycle of the sun," and *twpwt (šms')*, "solstices," used here by Ps.-J., see Cook, 1986, 241, 247. On the Targumic renderings of Gen 1:14, see M.M. Kasher, *Torah Shelemah*, vol. 24, 225-227.

<sup>27</sup>Lit.: "in their glory." The equality of the two lights is implied in HT: "the two great lights." *PRE* 6 (31) says of the two luminaries that "one was not greater than the other. They were equal in height, in appearance, and in brilliance." *I Enoch* 72,37 says that the sun and moon were originally equal in size. *Gen. R.* 6,3 expresses the view that by speaking of "the lesser light" (Gen 1:16) God cast a slur on the moon.

<sup>28</sup>We read "hours" (*š'yn*) with Lond., rather than "years" (*š'yn*) of *ed. pr.* On the calendar details expressed in this verse in Ps.-J., see Splansky, 1981, 100-105. According to Splansky, Ps.-J.'s version of Gen 1:16 shows that the author had precise knowledge of calendar calculations which were not known to the Jews before 835 C.E. There is no known source for Ps.-J.'s statement that the sun and moon were equal for twenty-one hours less 672 parts of an hour; cf. Brayer, 1964, 204.

<sup>29</sup>Lit.: "with triple tongue." The same idiom occurs in Ps.-J. Gen 49:23; Lev 9:2, 3; 19:16; Deut 27:24. In *b. Arak.* 15b (89) the idiom is explained as follows: "(the triple tongue) kills three persons: him who tells (the slander), him who accepts it, and him about whom it is told."

<sup>30</sup>The words "to rule over the night" are omitted in the text of Lond. and in *ed. pr.*, but they are added in the margin of Lond. *PRE* 6 (31) says that it was as a result of rivalry between the two luminaries that God made one larger than the other (see above, n. 27) and appointed the lesser one to rule the night. According to *Gen. R.* 6,4, the moon humbled itself to rule by night; cf. also *b. Hul.* 60b (331), which says that God ordered an atonement to be made for him for making the

good. 19. And the mid, "Let the all and birds that fly, the air of<sup>33</sup> the firm viathan and his mate ing creatures that kinds, kinds that wings, according to And God saw that morning, a fifth of creatures according clean,<sup>41</sup> cattle and kind." And it was kinds that are clean kind, and all the clean and kinds that to the angels who

### Notes, Chapter 1

<sup>32</sup>The Hebrew form of the view is expressed that bird

<sup>33</sup>Onq. and P translate 'l p' air." Nf combines the read

<sup>34</sup>Having referred to the b necessary, mean that the b "across the firmament" re

<sup>35</sup>Since the biblical text s than and Behemoth, the mo *Baruch* 29,4.

<sup>36</sup>See *b. B. Bat.* 75a (299); Leviathan." Cf. *ibid.* 74b (29

eous in the world to come." see M. Pérez Fernández, 198

viathan and his mate show apocalyptic texts mentioned *The Bible Translator* 36 (19

<sup>37</sup>"Clear waters," as oppo

<sup>38</sup>*PRE* 9 (60) says that on t and clean, all kinds of locusts

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[75]; 6:20; 7:14.

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<sup>40</sup>The word *grgyst'*, which in Gen 4:10; Lev 6:21; 15:19

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<sup>41</sup>*PRE* 11 (74): "On the six unclean." See above, n. 38.

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good. 19. And there was evening and there was morning, the fourth day. 20. God  
 said, "Let the alluvial mud<sup>32</sup> of the waters swarm forth a swarm of living creatures,  
 and birds that fly, whose nests are on the earth, and the course of their flight  
 across the air<sup>33</sup> of the firmament of heaven."<sup>34</sup> 21. God created the great sea monsters, *Le-  
 viathan and his mate*,<sup>35</sup> that are designated for the day of consolation,<sup>36</sup> and all liv-  
 ing creatures that creep, that the clear waters<sup>37</sup> swarmed forth, according to their  
 kinds, kinds that are clean and kinds that are not clean,<sup>38</sup> and all birds that fly with  
 wings, according to their kind, kinds that are clean and kinds that are not clean.  
 And God saw that it was good. 22. 39 23. And there was evening and there was  
 morning, a fifth day. 24. God said, "Let the clay<sup>40</sup> of the earth bring forth living  
 creatures according to their kind, kinds that are clean and kinds that are not  
 clean,<sup>41</sup> cattle and creeping things, and creatures of the earth according to their  
 kind." And it was so. 25. God made the beasts of the earth according to their kind,  
 kinds that are clean and kinds that are not clean, and the cattle according to their  
 kind, and all the creeping things of the earth according to their kinds, kinds that are  
 clean and kinds that are not clean. And God saw that it was good. 26. And God said  
 to the angels who minister before him,<sup>42</sup> who were created on the second day of the

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<sup>32</sup>The Hebrew form of the word used here by Ps.-J. (*rqg*) occurs in *b. Hul.* 27b (141) and *b. Erub.* 28a (191), where the  
 view is expressed that birds were created out of the alluvial mud (*hrqg*).

<sup>33</sup>Onq. and P translate *l'pny* (RSV: "across") by the corresponding Aramaic idiom (*l'py*). Ps.-J. uses *l'wyr*, "across the  
 air." Nf combines the reading of Onq.-P with that of Ps.-J.

<sup>34</sup>Having referred to the birds that fly, Ps.-J. explains that the biblical words "above the earth," which might seem un-  
 necessary, mean that the birds build their nests on the earth. The author then balances his sentence by explaining that  
 "across the firmament" refers to the course of the birds' flight in the air.

<sup>35</sup>Since the biblical text says that God created the "sea monsters" (plur.), the midrash takes the monsters to be *Levia-  
 than and Behemoth*, the monsters mentioned in Job 40:15, 25 (English: 41: 1); see *Gen. R.* 7,4; *1 Enoch* 60,7-8; 2 (*Syriac*)  
*Baruch* 29,4.

<sup>36</sup>See *b. B. Bat.* 75a (299): "The Holy One . . . will in time to come make a banquet for the righteous from the flesh of  
*Leviathan*." Cf. *ibid.* 74b (296), where it is said that the flesh of the female monster will be preserved "in salt for the right-  
 eous in the world to come." See also *PRE* 10 (70, 72); 2 (*Syriac*) *Baruch* 29,4; 4 *Ezra* 6,49-52. On the time of consolation,  
 see M. Pérez Fernández, 1981, 109-111. The reference in Nf (*Gen* 1:21) to two monsters and Ps.-J.'s expansion about *Le-  
 viathan and his mate* show that these two Targums knew the traditions that are recorded in the midrashic and  
 apocalyptic texts mentioned in this and the preceding notes; cf. R. Bascom, "The Targums: Ancient Reader's Helps?"  
*The Bible Translator* 36 (1985) 301-316, especially 305-308.

<sup>37</sup>"Clear waters," as opposed to "alluvial mud of the waters" in the preceding verse.

<sup>38</sup>*PRE* 9 (60) says that on the fifth day God created all kinds of winged fowl, unclean and clean, all kinds of fish, unclean  
 and clean, all kinds of locusts, unclean and clean. In our present verse Ps.-J. explains that *l'mynhm* and *l'mynhw*, "accord-  
 ing to their/its kind," both refer to clean and unclean creatures. This Targum follows the same procedure in vv. 24a, 25ab,  
 but not in other similar texts; cf., e.g., v. 24b ("creeping things" which are mentioned here are all unclean; cf. *PRE* 11  
 [75]); 6:20; 7:14.

<sup>39</sup>Omitted in Lond. and *ed. pr.*

<sup>40</sup>The word *grgyšt'*, which we translate as "clay," is used again by Ps.-J., and only Ps.-J., in additions to the biblical text  
 in *Gen* 4:10; *Lev* 6:21; 15:19. The same word is used in Tg. *Jon.* 1 Kings 7:46. According to Ps.-J., living creatures were  
 created from three different materials: from "the alluvial mud of the waters" (*Gen* 1:20), from "clear waters" (v. 21), and  
 from "clay of the earth" (v. 24).

<sup>41</sup>*PRE* 11 (74): "On the sixth day (God) brought forth from the earth all kinds of animals, male and female, clean and  
 unclean." See above, n. 38.

<sup>42</sup>The fact that God's words, "let us make," are in the plural, and might be taken to indicate that there is a plurality in  
 the Godhead, gave rise to the opinion that God spoke these words to the angels; cf. *Gen. R.* 8,4; *b. Sanh.* 38b (242). Of the

creation of the world,<sup>43</sup> "Let us make man in our image, in our likeness,<sup>44</sup> and let them have dominion over the fish<sup>45</sup> of the sea, and over the birds that are in the air of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." 27. And God created Adam in his own likeness, in the image of God he created him, with two hundred and forty-eight members,<sup>46</sup> with six<sup>47</sup> hundred and sixty five nerves, and he formed a skin over him, and filled it with flesh and blood;<sup>48</sup> male and female in their appearance<sup>49</sup> he created them. 28. God blessed them, and God said to them, "Increase and multiply and fill the earth with sons and daughters, and become powerful in possessions<sup>50</sup> upon it, and have dominion over the fish of the sea and over the birds of the heavens, and over every creeping animal<sup>51</sup> that creeps upon the earth." 29. God said, "Behold I have given to you every plant whose seed is sown, that is upon the face of all the earth, and every unfruitful tree for the requirements of building and for burning; and (every tree) on which there is fruit<sup>52</sup> whose seed is sown shall be yours for food."<sup>53</sup> 30. To

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four Targums (Onq., Nf, P, Ps.-J.) of Gen 1:26, only Ps.-J. has been influenced by this midrash. On other occasions, too, Ps.-J. specifies that words of God which are recorded in the plural in the Bible, were, in fact addressed to angels (cf. Ps.-J. Gen 3:22; 11:7; see also 18:20, where Ps.-J. tells us that God spoke to the angels). Rabbinic sources explained the words "let us make" in such a way as to exclude the Christian claim that these words pointed to the Trinity. Besides the texts from *Gen. R.* and *b. Sanh.* just mentioned, see *Gen. R.* 8,3; 8,9; *j. Berak.* 9,12d. See further, Bowker, 1969, 106-108; Schäfer, 1975, 88-89; J. Cook, 1983, 51-52.

<sup>43</sup>The day on which the angels were created was a matter of dispute. Ps.-J.'s view that they were created on the second day is also expressed in *Gen. R.* 1,3; 3,8 and *PRE* 4 (20). See further L. Ginzberg, *Legends*, 5, 20-21, n. 61; Bowker, 1969, 108.

<sup>44</sup>Ps.-J. differs from the other Targums (Onq., Nf, P) in its translation of the words "after our likeness." According to Jastrow (297), the word used by Ps.-J. (*dyywqn*) is a reverential transformation of 'yqwn', which, in turn corresponds to Gr. *eikôn*, "image." Levy's view (1, 170) is that Ps.-J.'s word is composed of two Greek words, *dvo*, "two," and *eikôn*. Ps.-J., and Ps.-J. alone, uses *dyywqn* again as a translation of *dmwt* in Gen 5:1, and as a translation of *šlm*, "image," in Gen 1:27; 9:6, and in Targumic additions to Lev 26:1 and Deut 21:23.

<sup>45</sup>Lond. uses the same word (*nwn*) as Onq., Nf, and P. *Ed. pr.* has *kwwr*, a word which occurs again in Ps.-J. Gen 48:16, in both Lond. and *ed. pr.*, and which is an Eastern Aramaic form (cf. Cook, 1986, 254).

<sup>46</sup>The belief that there are 248 members in the human body is expressed in *m. Ohol.* 1,8; *b. Mak.* 23b (169); *Ned.* 32b (98); *ARN* A 16.

<sup>47</sup>Both Lond. and *ed. pr.* read "six." Later editions (e.g., Walton) read "three." We know of no source for the view that there are 665 (365) nerves in the human body. J. Cook (1983, 52-53) believes that Ps.-J. introduced the view that the human body is made up of 248 members and 365 nerves in order to draw a parallel between human beings and the Torah, which contains 248 commands and 365 prohibitions. By drawing this parallel, Ps.-J., according to Cook, was showing that men and women, like the Torah, are good. Thus Ps.-J. was disproving the Christian teaching of the sinfulness of all human beings.

<sup>48</sup>Cf. Ezek 37:6.

<sup>49</sup>There was a tradition that God created the first man with two faces (and that one of these was destined for the woman); cf. *Gen. R.* 8,1; *b. Berak.* 61a (381); *Erub.* 18a (123).

<sup>50</sup>The source of this addition is unknown; cf. Schmerler, 1932, 21.

<sup>51</sup>See *b. Sanh.* 59b (405), where it is said that the words "every living creature that moves upon the earth" (Gen 1:28) refer to the serpent.

<sup>52</sup>Schmerler, 1932, 21-22, and Schäfer, 1971-72, 24, explain that although the biblical verse refers only to fruit trees ("every tree with seed in its fruit"), Ps.-J. focuses on "every tree" and takes the text to refer also to trees that do not bear fruit. Shinan does not accept this explanation of Ps.-J.'s addition. He notes that *Jubilees* (2,7) also states that all trees were created on the third day, and he suggests that Ps.-J.'s addition was made under the influence of the words "fruit trees and all cedars" in Ps 148:9, where "all cedars" may be taken to represent trees that do not bear fruit (cf. Shinan, 1977B, 230).

<sup>53</sup>*lmykl*; = Onq.; Nf, P: *lmzwn*. On the translation of Heb. 'kl, "food," in the Targums, see Cowling, 1968, 167-168.

...east of the sea  
...the earth, in  
...it was so. 31.  
...<sup>44</sup> And there

Thus the creatu  
...pleted.<sup>2</sup> 2. And  
...e, and the ten thi  
...from all the wor  
...all the days of th  
...work which God  
...heavens and of t

### Notes, Chapter 1 (Con

Both Lond. and *ed. pr.* use  
...Onq.: *iqyn*, "good," "ta  
...Aramaic cognate. In our pu  
...see J. A. Loader, 1978,

### Notes, Chapter 2

...P, and Ps.-J. add "creatu  
...these three Targums, as it is  
...Nf, P, and Ps.-J. use the ve  
...Nf, Ps.-J. and a variant read  
...." On this latter translation c  
...176-178; cf. also M. Ab  
...might be taken to mean that  
...Hebrew verb were derived fr  
...that God created seven da

Many rabbinic sources list a  
...*m. Aboth* 5,6; *Mekilta* to Exo  
...306-310. The Targum Toceb  
...on the eve of the Sabbath; cf. B

This addition is also in the Pa  
...many ways in which God bless  
...The Heb. phrase 'sr br' 'hym  
...plained it in different ways. *Gen*  
...punishing the wicked. Le Début  
...1897A, 189-190) thinks that the  
...was to have made on the seven

<sup>1</sup>*twldt* = Onq.

<sup>2</sup>When *Elohim* is used in conj  
...and the Targums can translate it

every beast of the earth, to every bird of the heavens, and to everything that creeps upon the earth, in which there is the breath of life, (I give) every green plant.”<sup>54</sup> And it was so. 31. And God saw all that he had made, and behold, it was very good.<sup>55</sup> And there was evening and there was morning, a sixth day.

## CHAPTER 2

1. Thus the *creatures*<sup>1</sup> of the heavens and of the earth and all their hosts were completed.<sup>2</sup> 2. And on the seventh day God completed<sup>3</sup> the work which he had done, *and the ten things he had created at twilight*,<sup>4</sup> and he rested on the seventh day from all the work which he had done. 3. God blessed the seventh day, *more than all the days of the week*,<sup>5</sup> and he sanctified it, because on it he rested from all his work which God had created *and was to do*.<sup>6</sup> 4. These are the generations<sup>7</sup> of the heavens and of the earth when they were created. When the Lord God<sup>8</sup> made

### Notes, Chapter 1 (Cont.)

<sup>54</sup>Both Lond. and *ed. pr.* omit “for food.”

<sup>55</sup>*tb*; Onq.: *tgyn*, “good,” “in order,” “proper.” In vv. 4, 10, 12, 18, 21, 25 Ps.-J. followed Onq. in translating Heb. *tb* by its Aramaic cognate. In our present verse Ps.-J. again uses *tb* while Onq. employs *tgyn*, possibly for purely stylistic reasons; see J. A. Loader, 1978, 200–201.

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<sup>1</sup>Nf, P, and Ps.-J. add “creatures,” or possibly “creation.” However, the verb (“were completed”) is in the plural in each of these three Targums, as it is in the underlying Hebrew.

<sup>2</sup>Nf, P, and Ps.-J. use the verb *šlm*, whereas Onq. employs *škl* (Ithpa.), “be finished, decorated.”

<sup>3</sup>Nf, Ps.-J. and a variant reading in the margin of P again (see n. 2) use the verb *šlm*, while Onq. uses *šyy*, “cease, finish.” On this latter translation cf. B. Grossfeld, “Targum Onkelos and Rabbinic Interpretation to Gen 2:1, 2,” *JJS* 24 (1973) 176–178; cf. also M. Aberbach and B. Grossfeld, 1982, 26–27. The editor of the text of P avoided a translation that might be taken to mean that God worked on the Sabbath. He translates Heb. *wykl*, “finished,” by *hmd*, “desire,” as if the Hebrew verb were derived from *klh*, which also has this meaning. Cf. Bowker, 1969, 113. See *PRE* 19 (141), which says that God created seven days but chose the seventh day only. Cf. also *PRK* 23,10.

<sup>4</sup>Many rabbinic sources list a number (6, 7, 10, or more) of things that were created on the eve of the first Sabbath; cf., e.g., *m. Aboth* 5,6; *Mekiltā* to Exod 16:32 (2, 124–125); Ps.-J. Num 22:28. See further W. S. Towner, 1973, 66–71; *ARNB*, pp. 306–310. The Targum Tosefta of our present verse which was published by R. Kasher gives a list of the items created on the eve of the Sabbath; cf. R. Kasher, 1976–77, 9–17, and see especially pp. 15–16.

<sup>5</sup>This addition is also in the Targum Tosefta to this verse (see preceding note), p. 17, 11. 22–23. *Gen. R.* 11,2–4 tells of many ways in which God blessed the Sabbath.

<sup>6</sup>The Heb. phrase *šr br’ l’hym l’swt*, lit. “which God created to make,” is syntactically difficult. The midrashim explained it in different ways. *Gen. R.* 11,10 explains that God rested from the work of creating but not from the work of punishing the wicked. Le Déaut (1978, *Genèse*, 85, n. 3) thinks that Ps.-J. may be referring to this tradition. Shinan (1977A, 189–190) thinks that the reference is to the tradition recorded in *Gen. R.* 11,9, which teaches that whatever God was to have made on the seventh day he made on the sixth.

<sup>7</sup>*twldt* = Onq.

<sup>8</sup>When *Elohim* is used in conjunction with *Yahweh*, as often happens in Gen 2, it can only refer to the God of Israel, and the Targums can translate it by their different forms of *Elohim* (see above, n. 2 to Gen 1:1).



the earth and the heavens 5. And no trees<sup>9</sup> of the field<sup>10</sup> were yet on the earth, and no plant of the field had yet sprouted, because the Lord God had not sent rain upon the earth, and there was no man to till the soil. 6. But a cloud of glory<sup>11</sup> came down from beneath the throne of glory,<sup>12</sup> and was filled with water from the ocean, and went up again from the earth, and sent rain down<sup>13</sup> and watered the whole surface of the ground. 7. The Lord God created Adam with two inclinations.<sup>14</sup> And he took dust from the site of the sanctuary<sup>15</sup> and from the four winds of the world,<sup>16</sup> and a mixture of all the waters of the world<sup>17</sup> and created him red, black and white.<sup>18</sup> And he breathed into his nostrils the breath of life, and the breath became in the body of Adam a spirit capable of speech,<sup>19</sup> to give light to the eyes and to give hearing to the ears. 8. Before the creation of the world<sup>20</sup> a garden had been planted by the Memra

Notes, Chapter 2

<sup>9</sup>Cf. Gen. R. 13,2.

<sup>10</sup>*hql'*; = Onq.; Nf: *'py br'*. Onq. usually translates Heb. *śdh*, "field," by *hql'*, while the Pal. Tgs. use *'py br'*. In many cases Ps.-J. follows Onq., although it sometimes uses *'npy br'*; cf., e.g., Gen 24:63; Lev 26:4; Deut 20:19; 22:27; Ps.-J. uses *br'* in Gen 4:8.

<sup>11</sup>Ps.-J. frequently mentions "the cloud(s) of glory." Besides the many texts where this Targum mentions "the cloud(s) of glory" when the biblical text speaks only of "the clouds" (cf., e.g., Gen 9:14a; Exod 16:10; 19:9; 24:15, 16; 33:9; 34:5; 40:34) we also read of "the cloud(s) of glory" in additions to the biblical text that are usually special to Ps.-J.; cf. Gen 2:6; 22:4; Exod 12:37; 13:20; 17:9; 18:7; Lev 23:43 (also Nf); Num 10:28; 12:14; 12:16 (also Nf, P, V, N, L); 14:42; 20:29; 22:28, 41; 33:5; Deut 1:31; 10:6; 32:10; 33:3 (Onq., Nf, and P, V, N, L mention "clouds" but not "clouds of glory"). We know of no source for the statement in our present verse that the cloud of glory came down from beneath the throne of glory to gather water that would become rain; cf. Brayer, 1964, 207.

<sup>12</sup>Ps.-J. mentions "the throne of Glory" more frequently than other Targums; cf. Gen 2:6; 27:1; 28:12 (also Nf, P, V, N, L); 28:17; Exod 4:20; 15:17; 17:16 (also Nf, P, V, N); 31:18; Num 11:26; Deut 30:2; 33:26. "The throne of Glory" is mentioned on a few occasions in Targums other than Ps.-J.; cf. Gen 15:17 (Nfmg 2); Exod 20:11 (P; *Mahzor Vitry*, Hurwitz 341).

<sup>13</sup>Onq. and Nf understand Heb. *'d*, "mist," to mean "cloud" (cf. *j. Ta'an*, 3.66c). The idea, expressed in Ps.-J., that the clouds gather up water from the ocean and then send rain on the earth is found in several rabbinic sources; cf., e.g., Gen. R. 13,10; *b. Ta'an* 9b (40-41); *Qoh. R.* 1,7.1; *Midrash Psalms* 18,16 (1,245).

<sup>14</sup>The presence of two *yods* in the Heb. *wyysr*, "and (the Lord God) formed," gave rise to the midrashic view that God created man with two *yezers*, or inclinations—a good inclination and a bad one. (Cf., e.g., Gen. R. 14,4; *b. Berak.* 61a [381].)

<sup>15</sup>Cf. *j. Nazir* 7,56b; Gen. R. 14,8. PRE 11 (78) says that when God created man, he was in a clean place, in the navel of the earth. According to *Jubilees* 8,19, Mount Sion was in the navel of the earth. See below, v. 15 and 3:23.

<sup>16</sup>*b. Sanh.* 38a (241); PRE 11 (76-77). According to 2 *Enoch* 30,13 and *Sibylline Oracles* 3,24-26, God composed man of four letters—east, west, south, and north. E. B. Levine claims that in this verse Ps.-J. has combined two contradictory traditions: (a) Adam was created from dust from the Temple site; (b) he was created from dust gathered from the four corners of the earth; cf. E. B. Levine, 1969, 118; idem, 1968, 37. However, Shinan asserts that Ps.-J. unites the two traditions and thus creates a new view; cf. Shinan, 1979, 1, 136; idem, 1985, 84, n. 45.

<sup>17</sup>We know of no source for this idea; cf. Schmerler, 1932, 23; Brayer, 1964, 207.

<sup>18</sup>According to PRE 11 (76-77), the dust from which the first man was created was red, black, white, and green.

<sup>19</sup>= Onq., Nf. The Targums probably mention the gift of speech in order to show man's superiority over the beast.

<sup>20</sup>Heb. *maqdm* (RSV: "in the east") can mean either "in the east" or "from of old." The Targums (Onq., Nf, Ps.-J.) understand the term in the latter sense in our present verse. The view expressed here by Ps.-J. (see also Nf, P, V, N, L, Ps.-J. Gen 3:24) that the Garden of Eden was created before the creation of the world is debated in Gen. R. 15,3. The Garden of Eden is included among the ten things that were created on the eve of the first Sabbath (see above, n. 4 to v. 2). According to *Jubilees* 2,7 and 2 *Enoch* 30,1, the Garden of Eden was created on the third day.

... Lord God<sup>21</sup> from<sup>22</sup> ...  
 ... created him. 9. As ...  
 ... is desirable<sup>24</sup> to ...  
 ... whose height was ...  
 ... those who eat ...  
 ... from Eden to water the ...  
 ... roads.<sup>27</sup> 11. The name ...  
 ... of India<sup>28</sup> where there ...  
 ... and precious stones of ...  
 ... one that encircles the ...  
 ... it is the one that flo ...  
 ... rates. 15. The Lord G ...  
 ... whence he had been c ...  
 ... with the law and to kee ...  
 ... and Adam saying, "You

Chapter 2

... Onq. and Nf do ...  
 ... Pt.-J. and Nfmg attribute the act ...  
 ... the translation "from Eden" in Lond ...  
 ... was created from Eden may have be ...  
 ... (see, e.g., *b. Berak.* 34b (215)).  
 ... Ps.-J., Nf, P, V, N, L Gen 3:24. 2 ...  
 ... for the righteous. Compare Matt 25:3 ...  
 ... of Eden."  
 ... = Onq.  
 ... Gen. R. 15,6; *j. Berak.* 1,2c and *Song* ...  
 ... "and the tree of which those who ea ...  
 ... instead of *yd'yn*, "know," which we ha ...  
 ... The addition is made in the lig ...  
 ... Targums (Nf, Ps.-J., Onq.) take "fi ...  
 ... main rivers rather than four branched ...  
 ... which says that Adam opened up four ...  
 ... by the Targums.  
 ... Onq.: Havilah. See Gen 25:18, where On ...  
 ... is the Ganges, the river of India (*Q* ...  
 ... Onq.: beryl stones. Ps.-J. mentions the p ...  
 ... tendency to repeat traditions about a partic ...  
 ... 79, 1, 119-131; idem, 1985, 77-82. See ...  
 ... = Onq. Nf, P, V, N, L: *ns(y)b*. In trans ...  
 ... mana. Ps.-J. generally follows the same pra ...  
 ... 1968, 169-183; Cook, 1986, 234.  
 ... Lit.: "a place."  
 ... PRE 12 (84) explains the words "The Lor ...  
 ... the man "from the place of the Temple, a ...  
 ... so that verse.  
 ... The phrase "to till it and keep it" raised p ...  
 ... from Onq., took the biblical phrase to re ...  
 ... (84-85); 2 *Enoch* 31,1.

were yet on the earth, and  
 God had not sent rain  
 at a cloud of glory<sup>11</sup> came  
 with water from the ocean,  
 watered the whole surface  
 inclinations.<sup>14</sup> And he took  
 winds of the world,<sup>16</sup> and a  
 d, black and white.<sup>18</sup> And  
 ath became in the body of  
 and to give hearing to the  
 en planted by the Memra

the Pal. Tgs. use 'pybr'. In many cases  
 4; Deut 20:19; 22:27; Ps.-J. uses br' in

the this Targum mentions "the cloud(s)  
 od 16:10; 19:9; 24:15, 16; 33:9; 34:5;  
 usually special to Ps.-J.; cf. Gen 2:6;  
 6 (also Nf, P, V, N, L); 14:42; 20:29;  
 clouds" but not "clouds of glory"). We  
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Gen 2:6; 27:1; 28:12 (also Nf, P, V, N,  
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he was in a clean place, in the navel of  
 h. See below, v. 15 and 3:23.

*Oracles* 3,24-26, God composed man  
 Ps.-J. has combined two contradictory  
 d from dust gathered from the four cor-  
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, 207.

ted was red, black, white, and green.  
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d." The Targums (Onq., Nf, Ps.-J.) un-  
 by Ps.-J. (see also Nf, P, V, N, L, Ps.-J.,  
 debated in *Gen. R.* 15,3. The Garden of  
 obath (see above, n. 4 to v. 2). According  
 rd day.

of the Lord God<sup>21</sup> from<sup>22</sup> Eden for the righteous,<sup>23</sup> and he made Adam dwell there  
 when he created him. 9. And the Lord God caused to grow from the ground every  
 tree that is desirable<sup>24</sup> to see and good to eat, and the tree of life in the middle of  
 the garden whose height was a journey of five hundred years,<sup>25</sup> and the tree whose  
 fruit enables those who eat it to distinguish<sup>26</sup> between good and evil. 10. A river goes  
 out from Eden to water the garden, and from there it divides and becomes four  
 river-heads.<sup>27</sup> 11. The name of one is Pishon; it is the one that encircles the whole  
 land of India<sup>28</sup> where there is gold. 12. The gold of that land is choice; bdellium is  
 there, and precious stones of beryl.<sup>29</sup> 13. The name of the second river is Gihon; it  
 is the one that encircles the whole land of Cush. 14. The name of the third river is  
 Tigris; it is the one that flows to the east of Asshur. And the fourth river is the  
 Euphrates. 15. The Lord God took<sup>30</sup> Adam from the mountain of worship, the  
 place<sup>31</sup> whence he had been created,<sup>32</sup> and made him dwell in the garden of Eden to  
 labor in the law and to keep its commandments.<sup>33</sup> 16. And the Lord God com-  
 manded Adam saying, "You may surely eat of every tree of the garden; 17. but of

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<sup>21</sup>Onq.: "the Lord God." Onq. and Nf do not try to avoid the anthropomorphism involved in saying that God planted a garden. Ps.-J. and Nfmg attribute the act of planting to the Memra.

<sup>22</sup>If the translation "from Eden" in Lond. and ed. pr. is not a mistake for "in Eden," perhaps Ps.-J.'s statement that the garden was created from Eden may have been influenced by the rabbinic opinion that Adam's garden and Eden were not the same (see, e.g., *b. Berak.* 34b (215).

<sup>23</sup>Cf. Ps.-J., Nf, P, V, N, L *Gen* 3:24. 2 *Enoch* 8,1-8 describes Paradise and goes on in 9,1 to say that it had been prepared for the righteous. Compare *Matt* 25:34. *PRE* 18 (128) has Adam speak of "the place of the abode of the righteous in the garden of Eden."

<sup>24</sup>mrgg = Onq.

<sup>25</sup>*Gen. R.* 15,6; *j. Berak.* 1,2c and *Song R.* 6,9,3 state that the tree of life covered a five hundred years' journey.

<sup>26</sup>Lit.: "and the tree of which those who eat its fruit know"; = Onq., except that Onq. uses the verb *hkmyn*, "are perceptible," instead of *yd'yn*, "know," which we have in Ps.-J. See also Nf, P, V, N, L, which add a similar explanatory gloss at this point. The addition is made in the light of *Gen* 3:5.

<sup>27</sup>The Targums (Nf, Ps.-J., Onq.) take "four rivers" (RSV), lit. "four heads," to refer to river-heads, which seems to mean main rivers rather than four branches of one river; cf. Grossfeld, 1988, 45, n. 7. *Gen. R.* 16,1 (Theodor-Albeck, 142), which says that Adam opened up four river-heads, uses the Heb. form (*r'sy nhrwt*) of the idiom used in our present verse by the Targums.

<sup>28</sup>Onq.: Havilah. See *Gen* 25:18, where Onq. again takes over the Heb. word "Havilah." Jerome records the view that Pishon is the Ganges, the river of India (*Quaest. hebr. in Gen.* 2:11).

<sup>29</sup>Onq.: beryl stones. Ps.-J. mentions the precious stones from Pishon in *Exod* 14:9; 35:27 in haggadic additions. The tendency to repeat traditions about a particular topic gives to Ps.-J. a certain internal unity. On this topic see Shinan, 1979, 1, 119-131; *iderh*, 1985, 77-82. See above, Introduction, p. 6.

<sup>30</sup>*dbr* = Onq. Nf, P, V, N, L: *ns(y)b*. In translating Heb. *lqh*, "take," Onq. uses *nsb* with impersonal objects, but *dbr* with humans. Ps.-J. generally follows the same practice. The Pal. Tgs. generally avoid using *dbr* except for actual leading. See Cowling, 1968, 169-183; Cook, 1986, 234.

<sup>31</sup>Lit.: "a place."

<sup>32</sup>*PRE* 12 (84) explains the words "The Lord God took the man and put him in the Garden of Eden" to mean that he took the man "from the place of the Temple, and He brought him into His palace, which is Eden." See above, v. 7, and n. 15 to that verse.

<sup>33</sup>The phrase "to till it and keep it" raised problems, since the garden of Eden needed no one to till it. The Targums, apart from Onq., took the biblical phrase to refer to labor in the Law. See also *Sife* to *Deut* 11:13; *ARNB* 21 (131); *PRE* 12 (84-85); 2 *Enoch* 31,1.

the tree of which those who eat its fruit have the wisdom to distinguish<sup>34</sup> good and evil, you shall not eat, because<sup>35</sup> on the day on which you eat <of it><sup>36</sup> you shall incur the death-penalty.”<sup>37</sup> 18. And the Lord God said, “It is not right<sup>38</sup> that Adam should sleep alone; I will make for him a woman who will be a support alongside him.”<sup>39</sup> 19. So the Lord God created from the ground every beast of the field and every bird of the heavens, and brought (them) to Adam to see what name he would call them; and whatever Adam called each living creature, that was its name. 20. And Adam gave their names to all the cattle and to all<sup>40</sup> the birds of the heavens, and to all the beasts of the field; but for Adam, no support alongside him was yet found. 21. The Lord God cast a deep sleep upon Adam, and he slept. And he took one of his ribs—it was the thirteenth rib of the right side<sup>41</sup>—and he closed<sup>42</sup> its place<sup>43</sup> with flesh. 22. And the Lord God built the rib he had taken from Adam into a woman and brought her to Adam. 23. And Adam said, “This time, but never again will woman be created from man as this one had been created from me<sup>44</sup>—bone of my bones and flesh of my flesh. It is fitting to call this one woman, for she<sup>45</sup> has been taken from man.” 24. Therefore a man shall leave and be separated from the bedroom<sup>46</sup> of his father and of his mother, and he shall be united to his

## Notes, Chapter 2

<sup>34</sup>Lit.: “are wise to know,” (*hkmyn lmyd'*). In Lond. *lmyd'* has been erased. Onq.: *hkmyn*, “are wise, or perceptive.” See above, v. 9 and n. 26 to that verse.

<sup>35</sup>*ry*. This is one of the rare occasions on which Ps.-J. uses *ry* (which is the usual form of this participle in Onq. and Tg. Jon.) rather than *rwm* (which is usual in the Pal. Tgs.). See also Ps.-J. Gen 19:2; 20:7b; 26:16; 32:26; Deut 11:22 (*ed. pr.*: *rwm*).

<sup>36</sup>Omitted in Lond. and *ed. pr.*

<sup>37</sup>*hyyb qtwl*. See *Tanh., Bemidbar* 23 (495), where a similar Heb. phrase (*nhyyb myth*, “he incurred the death penalty”) is used with reference to Adam, who disobeyed the command given in our present verse (Gen 2:17). See also *PRK* 14,5 (271); *Midrash Psalms* 92,14 (2,123). Since Adam did not die immediately after his sin (cf. Gen 3), as one might expect from the wording of our present verse (HT), Ps.-J. (and the midrashim) modify the threatening words “in the day that you eat of it you shall die,” and explain them to mean that if Adam sinned, he would incur the death penalty and would therefore be subject to death.

<sup>38</sup>= Onq. The Targums do not translate Heb. *twb* by the corresponding Aramaic word in order to avoid the apparent contradiction between this verse and Gen 1:31, which states that everything God made was good (cf. Bowker, 1969, 120).

<sup>39</sup>Or: “opposite him”; = Onq.

<sup>40</sup>= Pesh., LXX, Vulg.

<sup>41</sup>The source of this addition is unknown; cf. Brayer, 1964, 208. Rieder (1965, 116–117) notes that *m. Ohol.* 1,8 says that man has eleven ribs, and he claims that Ps.-J. originally read “twelfth rib,” thus implying that Eve was made from one of man’s twelve ribs. A copyist, by mistake, wrote “thirteenth” for “twelfth.”

<sup>42</sup>Onq., LXX: “filled.” Ps.-J. is the only one of the Targums to translate Heb. *wysgr*, “and (God) closed,” literally.

<sup>43</sup>Lond.: *t'*; read: *tr'*; omitted in *ed. pr.*

<sup>44</sup>See *Gen. R.* 8,9: “In the past Adam was created from dust and Eve was created from Adam; but henceforth it shall be in our image, after our likeness (Gen 1:26); neither man without woman nor woman without man. . . .” The same tradition is repeated in *Gen. R.* 22,2.

<sup>45</sup>Lit.: “this one.”

<sup>46</sup>Onq.: “a man shall leave the sleeping abode of.” All the Targums (Onq., Nf, P, V, N, L, CTg B, Ps.-J.) mention “bed” or “bedroom” in their translations of this verse. On the possible reasons for this addition, see Aberbach-Grossfeld, 1982, 33, n. 24; Grossfeld, 1988, 45, n. 11.

wife, and the two of the  
wise,<sup>48</sup> Adam and his v

1. Now the serpent w  
the Lord God had mad  
said, ‘You shall not eat  
serpent, ‘We are allowe  
of the fruit of the tree i  
of it and you shall not  
slander<sup>3</sup> against his cre  
craftsman hates his fell  
the day on which you e

## Notes, Chapter 2 (Cont.)

<sup>47</sup>Cf. Pesh., Sam., LXX, Vulg.,

<sup>48</sup>Onq.: “naked.” Heb. *rwm* can  
Ps.-J., who often introduces indeli  
that Adam and Eve were naked a

<sup>49</sup>Midrashic texts frequently use  
was deprived of his glory when he  
18,6. Cook maintains that Ps.-J.’s  
one of disobedience, not of sexu

## Notes, Chapter 3

<sup>1</sup>The corresponding Heb. phrase

<sup>2</sup>Lit.: “We are allowed to eat of

<sup>3</sup>Ps.-J. uses the Latinism *dltwr* (r  
(Theodor-Albeck 172; see next no

<sup>4</sup>*Comp. Gen. R.* 19,4 (Theodor-  
saying, ‘Of this tree did he eat and  
create other worlds, for every pe  
*Bereshith* 8 (22); *PRE* 13 (94). Ps.-  
term for “his fellow craftsman” use  
ceding note about *dltwr*.

<sup>5</sup>The translation of the phrase

<sup>6</sup>Lit.: “like great angels.” Onq.: “  
in Nf and CTg B. All the Targum

distinguish<sup>34</sup> good and eat <of it><sup>36</sup> you shall is not right<sup>38</sup> that Adam be a support alongside y beast of the field and ee what name he would that was its name. 20. he birds of the heavens, t alongside him was yet d he slept. And he took <sup>41</sup>—and he closed<sup>42</sup> its d taken from Adam into l, “This time, but never en created from me<sup>44</sup>— all this one woman, for ll leave and be separated he shall be united to his

amyn, “are wise, or perceptive.” See

form of this participle in Onq. and Tg. b; 26:16; 32:26; Deut 11:22 (ed. pr.:

yth, “he incurred the death penalty”) verse (Gen 2:17). See also PRK 14,5 sin (cf. Gen 3), as one might expect reatening words “in the day that you r the death penalty and would there-

word in order to avoid the apparent de was good (cf. Bowker, 1969, 120).

(6–117) notes that *m. Ohol.* 1,8 says s implying that Eve was made from

“and (God) closed,” literally.

from Adam; but henceforth it shall be n without man. . . .” The same tradi-

y, N, L, CTg B, Ps.-J.) mention “bed” ition, see Aberbach-Grossfeld, 1982,

wife, and the two of them<sup>47</sup> shall become one flesh. 25. And the two of them were wise,<sup>48</sup> Adam and his wife, but they did not remain in their glory.<sup>49</sup>

## CHAPTER 3

1. Now the serpent was more skilled *in evil*<sup>1</sup> than all the beasts of the field which the Lord God had made. And he said to the woman, “*Is it true* that the Lord God said, ‘You shall not eat of any tree of the garden?’” 2. And the woman said to the serpent, “*We are allowed* to eat of the fruit of the other trees of the garden;<sup>2</sup> 3. but of the fruit of the tree in the middle of the garden the Lord said, ‘You shall not eat of it and you shall not touch it, lest you die.’” 4. *At that moment* the serpent spoke slander<sup>3</sup> against his creator, and said to the woman, “You shall not die. *But every craftsman hates his fellow craftsman.*<sup>4</sup> 5. For *it is manifest before the Lord* that on the day on which you eat of it<sup>5</sup> you shall be like the great angels,<sup>6</sup> who are able to

### Notes, Chapter 2 (Cont.)

<sup>47</sup>Cf. Pesh., Sam., LXX, Vulg., Matt 19:5.

<sup>48</sup>Onq.: “naked.” Heb. *rwm* can mean both “naked” and “shrewd.” See the play on this word in Gen 2:25 and 3:1 (HT). Ps.-J., who often introduces indelicate themes into the text he is translating (see above, Introduction, p. 7), avoids saying that Adam and Eve were naked and says instead that they were wise.

<sup>49</sup>Midrashic texts frequently use the words of Ps 49:13 (“Man does not abide in his honor [*byqr*]”) to prove that Adam was deprived of his glory when he was expelled from Eden; cf. *Gen. R.* 12,6; *ARNA* 1. b. *Sanh.* 38b (242); see also *Gen. R.* 18,6. Cook maintains that Ps.-J.’s version of our present verse was intended to prove that the sin of Adam and Eve was one of disobedience, not of sexual intercourse; cf. J. Cook, 1983, 54–55.

### Notes, Chapter 3

<sup>1</sup>The corresponding Heb. phrase, *hkm lhr*, is applied to the serpent in *PRE* 13 (92; Luria 31b). Onq.: “cunning.”

<sup>2</sup>Lit.: “We are allowed to eat of the rest of the fruit of the trees of the garden.”

<sup>3</sup>Ps.-J. uses the Latifism *dltwr* (read: *dltwr*), “information, accusation.” In the corresponding passage in *Gen. R.* 19,4 (Theodor-Albeck 172; see next note) the same Latinism (in the form *dyltwryh*) is used.

<sup>4</sup>Comp. *Gen. R.* 19,4 (Theodor-Albeck 172-173): “He (the serpent) began speaking slander (*dyltwryh*) of his Creator, saying, ‘Of this tree did he eat and then create the world; hence He orders you, ye shall not eat thereof, so that you may not create other worlds, for every person hates his fellow craftsmen (*br wmnwtyh*).’” See also *Gen. R.* 20, 1-2; *Tanh.*, *Bereshith* 8 (22); *PRE* 13 (94). Ps.-J.’s addition to our present verse merely summarizes the *Gen. R.* text just quoted. The term for “his fellow craftsman” used by Ps.-J. is exactly the same as that used in *Gen. R.* See also what we said in the preceding note about *dltwr*.

<sup>5</sup>The translation of the phrase “your eyes will be opened” is omitted in Lond. and *ed. pr.*

<sup>6</sup>Lit.: “like great angels.” Onq.: “like (the) great ones.” Ps.-J. combines the reading of Onq. with “angels,” which we find in Nf and CTg B. All the Targums of our present verse avoid suggesting that Eve could become like God.

distinguish<sup>7</sup> good from evil." 6. And the woman saw *Sammael the angel of death*<sup>8</sup> and she was afraid.<sup>9</sup> She knew that the tree was good to eat, that it was a cure for the light of the eyes,<sup>10</sup> and that the tree was desirable as a source of wisdom.<sup>11</sup> And she took of its fruit and ate; and she also gave to her husband (who was) with her, and he ate. 7. Then the eyes of both of them were *enlightened* and they knew that they were naked *because they were stripped of the clothing of fingernails*<sup>12</sup> in which they had been created, and they saw their shame; and they sewed fig leaves for themselves, and they made girdles<sup>13</sup> for themselves. 8. They heard the voice of the *Memra* of the Lord God strolling in the garden at the *decline*<sup>14</sup> of the day; and Adam and his wife hid themselves from before the Lord God in the midst of the trees in the garden. 9. The Lord God called to Adam and said to him,<sup>15</sup> "Is not the whole world which I created manifest before me, the darkness as well as the light?"<sup>16</sup> How<sup>17</sup> then do you imagine in your heart that you can hide yourself from before me? Do I not see the place where you are hiding? And where<sup>18</sup> are the commandments

## Notes, Chapter 3

<sup>7</sup>Lit.: "who are wise to know." Onq.: "who are wise."

<sup>8</sup>The angel Sammael is mentioned twice (in our present verse and in 4:1) in Ps.-J. See also the Targum Tosefta to Gen 38:25 (CTg FF), where Sammael is said to have concealed the three witnesses from Tamar. Many roles have been given to this hostile and destructive being. See Ginzberg, *Legends* 7 (Index), 414-415; Bowker, 1969, 125-126; A Caquot, "Bref Commentaire du 'Martyre d'Isaïe,'" *Semitica* 23 (1973) 72.

<sup>9</sup>This addition seems to recall a tradition which is also recorded in *PRE* 13 (95) and which states that when Eve touched the tree, she saw the angel of death and said, "Woe is me! I shall now die. . . ." See also *ARNB*, 1 (34). In 3 *Baruch* (Greek) 4,8 and 9,7 Sammael features in the story of Adam and Eve. Note that in our present verse Ps.-J. translates Heb. *wtr*, "so when (the woman) saw," three times, twice with a meaning derived from *r'h*, "see" ("saw, knew"), and once as if the Heb. word were derived from *yr*, "fear" ("she was afraid"). See Shinan, 1979, 2, 272-273; idem, 1983C, 192-193.

<sup>10</sup>Onq.: "a cure for the eyes." The idea that the tree had curative powers may be inspired by Ezek 47:12 (cf. Rev 22:2). Besides, since the effect of eating the fruit was that "the eyes of both of them were opened" (Gen 3:7) one could conclude, as do Onq. and Ps.-J., that the tree had a curative effect.

<sup>11</sup>Lit.: "desirable to become wise *therewith*"; = Onq.

<sup>12</sup>Jastrow (525-526) proposes that we read *šwpr*, "beauty, grace" rather than *twpr*, "fingernail." In v. 21 *ed. pr.* reads *šwpryhwn* rather than *twpryhwn* of Lond. Le Déaut (1978, *Genèse*, 91) reads *vêtement de splendeur* in our present verse. However, since Ps.-J. has "fingernail" in both v. 7 (Lond. and *ed. pr.*) and v. 21 (Lond.), and since *PRE* 14 (98; Luria 33b) says that the first man was dressed in "a skin of nail" (*wr šl špwrn*), and that the nail skin was stripped of him when he sinned, I prefer to translate the text as it stands. See also *Gen. R.* 20, 12 (Theodor-Albeck, 196), which says that Adam's garments were "as smooth as a fingernail (*hlqym kšyppwrn*). Bowker (1969, 121) reads "clothing of onyx" (see Levy, 1, 316).

<sup>13</sup>Ps.-J. differs from all the other Targums of this verse in that it translates Heb. *hgrt*, "aprons," by *qmwryn*.

<sup>14</sup>= Onq. "At the decline of the day" probably reflects the true meaning of the underlying Heb. phrase; see Speiser, 1964, 24.

<sup>15</sup>Nf, P, V, N, L (cf. also Nfmg), and Ps.-J. have all added essentially the same material at this point. These Targums avoid a direct translation of the phrase "Where are you?" which might give the impression that God's knowledge was limited. Onq. translates the biblical question literally. Rabbinic literature had different ways of resolving the problem raised by God's question; see, e.g., *Gen. R.* 19,9; *b. Sanh.* 38b (244).

<sup>16</sup>According to Brayer (1964, 209), there is no known source for the reference to darkness and light in the Targums (Nf, P, V, N, L, Ps.-J.) of this verse. Shinan (1979, 1, 224-225) suggests that the *meturgemanim* may have been influenced by Ps 139 (see vv. 5, 7, 15, and esp. v. 11), which was sometimes associated with Adam; cf., e.g., *Midrash Psalms* 139 (2, 342-347).

<sup>17</sup>The Targums (Nfmg, P, V, N, L, Ps.-J.) translate Heb. *'ykh* (*'ayyekah*), "where are you?" as if it were *'eykah*, "how?"

<sup>18</sup>Having already translated *'ykh* as "how?" (see preceding note), the Targums now translate that word literally, but they modify the biblical question. "The commandments" to which Ps.-J. Nfmg and P refer are probably the Noachide commandments (cf. *b. Sanh.* 59a-b [402-404]). Nf, V, N and L mention "the commandment," that is, the commandment not to eat of the forbidden tree (cf. Díez Macho, *Neophyti* 1, III, 1971, 32\*).

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den and I was afraid  
gave me,<sup>19</sup> and I hid  
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not to eat?" 12. And  
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## Notes, Chapter 3

<sup>19</sup>Lit.: "because I let the comma  
version): ". . . I was afraid on acc  
and *Gen. R.* 19,6, where "naked"

<sup>20</sup>Ps.-J. alone adds "for shame."  
same word occurs in Ps.-J. (and in  
in an addition that is special to t

<sup>21</sup>= *ed. pr.*; Lond.: "his wife."

<sup>22</sup>Reading *'šyyny* with *ed. pr.*; L  
we have translated as "lured me,"  
182) translates the Heb. word in q  
guiled me (or: led me astray) (*ht'ny*  
*Gen. R.* ("incited me"), while Ps.-J.  
With Ps.-J.'s first translation ("lur  
<sup>23</sup>*PRE* 14 (99): "He brought the t  
Josephus, *Ant.* 1 § 49-50.

<sup>24</sup>*Gen. R.* 20,5: "ministering ange  
says that God had created the serpe  
this tradition in Exod 7:9.

<sup>25</sup>*PRE* 14 (99): ". . . (God) decreed

<sup>26</sup>*PRE* 14 (99): ". . . and the gall of  
also put poison beneath his tongue

<sup>27</sup>The idea of "keeping" (Nf, Ps.-J.)  
verse because the *meturgemanim* t  
"gasp, pant," which they took to refe  
ing the verb *šwp* with the same ver  
*meturgemanim* (Nf, P, V, N, L, Ps.-J.)  
bruise." The Targums (Nf, P, V, N, L)  
"strike" (Aramaic: *mhy*) in *yšwp(k)*,  
32\*, n. 1; Shinan 1979, 2, 211-212;  
namely, that Israel's prosperity deper  
and nn. 58 and 60 to that verse.

ael the angel of death<sup>8</sup>  
 that it was a cure for  
 force of wisdom.<sup>11</sup> And  
 and (who was) with her,  
 ed and they knew that  
 fingernails<sup>12</sup> in which  
 ved fig leaves for them-  
 heard the voice of the  
 line<sup>14</sup> of the day; and  
 od in the midst of the  
 id to him,<sup>15</sup> "Is not the  
 s as well as the light?<sup>16</sup>  
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that I commanded you?" 10. He said, "I heard the voice of your Memra in the garden and I was afraid, for I was naked, because I neglected the commandment you gave me,<sup>19</sup> and I hid myself for shame."<sup>20</sup> 11. He said, "Who told you that you were naked? Perhaps you have eaten of the fruit of the tree from which I commanded you not to eat?" 12. And Adam said, "The woman you put beside me, she gave me of the fruit of the tree, and I ate." 13. The Lord God said to the woman,<sup>21</sup> "What is this you have done?" And the woman said, "The serpent lured<sup>22</sup> me with his cleverness and led me astray in his wickedness, and I ate." 14. Then the Lord God brought the three of them to judgment,<sup>23</sup> and he said to the serpent, "Because you have done this, cursed are you above all cattle, and above all beasts of the field. Upon your belly you shall go about, and your feet shall be cut off,<sup>24</sup> and you will cast off your skin once every seven years,<sup>25</sup> and the poison of death will be in your mouth,<sup>26</sup> and you shall eat dust all the days of your life. 15. And I will put enmity between you and the woman, between the offspring of your children and the offspring of her children. And when the children of the woman keep the commandments of the Law, they will take aim and strike you on your head. But when they forsake the commandments of the Law you will take aim and wound them on their heels.<sup>27</sup> For them, however, there will be a remedy; but for you there will be no remedy; and they are to

### Notes, Chapter 3

<sup>19</sup>Lit.: "because I let the commandment you gave me pass from me." Compare PRE 14 (Luria 33a; not in Friedlander's version): "... I was afraid on account of my deeds, for I was naked of my commandments." See also *b. Shabb.* 14a (57) and *Gen. R.* 19,6, where "naked" is taken to mean naked of good deeds or of precepts.

<sup>20</sup>Ps.-J. alone adds "for shame." The word used, *kyswp*, belongs to Eastern Aramaic; cf. Cook, 1986, 254-255. The same word occurs in Ps.-J. (and in Ps.-J. alone) Num 16:4. Ps.-J. twice uses a verbal form of the same root in Num 12:14 in an addition that is special to this Targum.

<sup>21</sup>= *ed. pr.*; Lond.: "his wife."

<sup>22</sup>Reading *šyyny* with *ed. pr.*; Lond.: *tyyny*. Ps.-J. translates Heb. *hšy'ny*, "beguiled me," twice, first as *šyyny*, which we have translated as "lured me," and then as *tyyny*, (Onq.: *tyyny*), "led me astray." *Gen. R.* 19,12 (Theodor-Albeck, 182) translates the Heb. word in question three times: "He incited me (*gyrny*), he incriminated me (*hyybny*), and he beguiled me (or: led me astray) (*ht'ny*)." Ps.-J.'s first rendering ("lured") seems to correspond to the first interpretation in *Gen. R.* ("incited me"), while Ps.-J.'s second rendering ("led me astray") agrees with the third interpretation in *Gen. R.* With Ps.-J.'s first translation ("lured") compare PRE 14 (99): "the serpent enticed my mind to sin. . ."

<sup>23</sup>PRE 14 (99): "He brought the three of them and passed sentence of judgment upon them. . . ." See also *Gen. R.* 20,2; Josephus, *Ant.* 1 § 49-50.

<sup>24</sup>*Gen. R.* 20,5: "ministering angels descended and cut off his hands and feet"; (further on in the same passage *Gen. R.* says that God had created the serpent to walk upright like a man); see PRE 14 (99); Josephus, *Ant.* 1 § 50. Ps.-J. refers to this tradition in Exod 7:9.

<sup>25</sup>PRE 14 (99): "... (God) decreed that it (the serpent) should cast its skin and suffer pain once in seven years. . . ."

<sup>26</sup>PRE 14 (99): "... and the gall of asps, and death is in its (the serpent's) mouth. . . ." Josephus, *Ant.* 1 § 50: "He (God) also put poison beneath his tongue. . . ." See Job 20:16.

<sup>27</sup>The idea of "keeping" (Nf, Ps.-J.) or "toiling in" (Nfmg, P, V, N, L) the Law seems to have been introduced into this verse because the *meturgemanim* took the verb *šwp* in *yšwpk r's*, "he shall bruise your head," to be derived from *šp*, "gasp, pant," which they took to refer to the striving and the effort required in the observance of the Torah. By then linking the verb *šwp* with the same verb *šp* in the sense of "pant after, long for," and thus "strive to reach a goal," the *meturgemanim* (Nf, P, V, N, L, Ps.-J.; cf. Nfmg) derive the idea of "take aim" from *yšwp(k)* and *tšwp(nw)*, "he/you shall bruise." The Targums (Nf, P, V, N, L, Ps.-J.; cf. Nfmg) translate *šwp* in those latter words a second time, taking it to mean "strike" (Aramaic: *mhy*) in *yšwp(k)*, and "wound" or "bite" (Aramaic: *nkt*) in *tšwp(nw)*. See Diez Macho, *Neophyti 1*, III, 32\*, n. 1; Shinan 1979, 2, 211-212; Pérez Fernández 1981, 40-45. The underlying theory in the Targums of this verse, namely, that Israel's prosperity depends on her observance of the Law, is commonplace in the Targums; see below, v. 24, and nn. 58 and 60 to that verse.

make peace in the end, in the days of the King Messiah.”<sup>28</sup> 16. To the woman <he said>,<sup>29</sup> “I will greatly multiply your affliction in the blood of virginity<sup>30</sup> and (in) your pregnancies; in pain you shall bear children, yet your desire shall be for your husband; he shall rule over you both for righteousness and for sin.”<sup>31</sup> 17. And to Adam he said, “Because you listened to the word<sup>32</sup> of your wife, and ate of the fruit of the tree concerning which I commanded you saying, ‘You shall not eat of it,’ cursed be the earth because it did not show you your guilt;<sup>33</sup> by toil you shall eat of it all the days of your life. 18. Thorns and thistles it shall sprout and produce<sup>34</sup> because of you; and you shall eat the plants that are upon the surface of the field.” Adam answered and said, “I beseech by the mercy before you, O Lord,<sup>35</sup> Let me not be reckoned<sup>36</sup> before you as cattle, that I should eat the grass of the surface of the field.<sup>37</sup> I will arise and labor with the labor of my hands, and I will eat of the food<sup>38</sup> of the earth; and thus let there be a distinction before you between the children of men and the offspring of cattle.” 19. “By the labor of your hand<sup>39</sup> you shall eat food until you return to the dust from which you were created, because dust you are, and

### Notes, Chapter 3

<sup>28</sup>The word *špywr*, which also occurs (with spelling variations) in Nf, P, V, N, L, and which we translate as “peace” (see Jastrow, 1615; Levy 2, 506) was derived from Heb. *šwp* (see preceding note), with which it has at least an external similarity. The Heb. *‘qb*, “heel,” is taken in the metaphorical sense of “end (of time),” and translated *b’yqb*, “in the end,” which is then explained to mean “in the days of the King Messiah.” Pérez Fernández, however, (see preceding note), 43 (cf. also pp. 45, 47), prefers to translate the last part of this verse as “y ellos curarán el talón en los días del Rey Mesías,” “but they shall cure the heel in the days of the King Messiah.” There are no rabbinic parallels for the idea that there will eventually be peace between the serpent and human beings (cf. S. H. Levey, 1974, 2–3. *Gen. R.* 20,5 states that in the Messianic age all will be healed except the serpent.

<sup>29</sup>Omitted in Lond and *ed. pr.*

<sup>30</sup>Cf. *b. Erub.* 100b (697); *ARNA* 1. *PRE* 14 (100) includes the afflictions arising from menstruation and the tokens of virginity among nine curses imposed on the first woman.

<sup>31</sup>Lit.: “whether to be innocent or to sin.” We know of no direct source for this addition. But see *b. Berak.* 17a (102–103): “Whereby do women earn merit? By making their children go to their synagogue . . . and their husbands to the Beth Hamidrash. . . .”

<sup>32</sup>Lit.: “accepted the word.”

<sup>33</sup>*PRE* 14 (101). This tradition in our present verse contradicts Ps.-J. Gen 5:29, where it is said that the earth was cursed “because of the sins of the children of men.” As A. Geiger (1928, 456) pointed out, other ancient versions (LXX, Syriac, Theodotion) try to explain why the earth should be cursed.

<sup>34</sup>Onq.: “sprout”; Ps.-J. combines the reading of Onq. with that of the Pal. Tgs.

<sup>35</sup>This prayer formula (see also Nf, P, V, N, L) occurs frequently (sometimes with slight variations) in the Targums; see, e.g., Gen 15:2 (Nf, V, N, L, CTg H); 18:3, (Ps.-J., cf. Nf), 27,31 (Ps.-J.); 24:42 (Nf); 38:25 (Nf, P, V, N, L, Ps.-J., CTg E). This particular formula does not occur in Jewish liturgical prayers (see Shinan, 1974, 2, 334).

<sup>36</sup>*nthšb*. The preformative *nun* which is characteristic of the first person plural is sometimes used for the first person singular in the Pal. Tgs. and in Ps.-J.; cf. Le Déaut, 1978, *Genèse*, 95, n. 13; Cook, 1986, 180.

<sup>37</sup>*Gen. R.* 20,10; *b. Pesah.* 118a (607); *ARNA* 1. See also Philo, *Legum Allegoriae* 3, § 251. The Targums (Nf, P, V, N, L, Ps.-J.) develop this tradition at greater length. The tradition resolves the apparent contradiction between v. 18 (“you shall eat the plants of the field”) and v. 19 (“you shall eat bread”). According to the *haggadah*, the latter command was given as a result of Adam’s urgent prayer which is recorded in the Targums of v. 18; cf. Schmerler, 1932, 37.

<sup>38</sup>Lit.: “I will eat food of the food.”

<sup>39</sup>Lit.: “the palm of your hand.” Ps.-J., and Ps.-J. alone, takes the biblical phrase “the sweat of your face” (RSV) to mean “the labor of your hand.”

to dust you will  
count and a reck  
Adam named his  
And the Lord G  
skin which the se  
of their (garment  
them. 22. And th  
Adam was alone

### Notes, Chapter 3

<sup>40</sup>According to *Gen. R.* resurrection of the dead is 25:34 (Nf, Nfmg, P, V, N, 11:26 (Ps.-J.); Deut 28:1: 21–59.

<sup>41</sup>“The day of (great) jubilee” (see *Gen. R.* 4:7 (Nf, P, V, N, L, CTg day”); 20:7 (Nf, Nfmg, CTg J.); Deut 5:11 (Nf, Ps.-J.); the use of similar phrases

<sup>42</sup>Lit.: “all the children Onq. and Ps.-J. specify th

<sup>43</sup>= Onq. Cf. *PRE* 20 (14) rather than skin (*wr*), as th ing “garments of skin,” Ps the skin. . . .” See further,

<sup>44</sup>See above, v. 14 and

<sup>45</sup>= Onq.

<sup>46</sup>= Lond.; *ed. pr.*: “the

<sup>47</sup>See above, v. 7.

<sup>48</sup>Cf. *Gen. R.* 21,5; *Mekil*

before him.” This addition seem to indicate a plurality alone in the heavens,” whi 130) claims that when add claim of Christian writers

<sup>49</sup>Or: “unique on the earth

mean “alone” (or “unique”

*Gen. R.* 98, 13; 99, 11; *Tan*

*Mekilta* to Exod 14:15 [1, 2

(1981, 138), we may take it

he was free to choose between

honor to Abraham and Isaac

*Num* 23:24; 29:36; Deut 2

<sup>50</sup>Since the Heb. *mmnw* c

latter sense and take “from

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mysterious translation of O

to be an abbreviated version

132–134.

to dust you will return; but from the dust you are destined to arise<sup>40</sup> to render an account and a reckoning of all you have done, on the day of great judgment.”<sup>41</sup> 20. Adam named his wife Eve, because she was the mother of all human beings.<sup>42</sup> 21. And the Lord God made garments of glory<sup>43</sup> for Adam and for his wife from the skin which the serpent had cast off<sup>44</sup> (to be worn) on the skin of their flesh,<sup>45</sup> instead of their (garments of) fingernails<sup>46</sup> of which they had been stripped,<sup>47</sup> and he clothed them. 22. And the Lord God said to the angels who minister before him,<sup>48</sup> “Behold, Adam was alone on the earth as I am alone in the heavens on high.”<sup>49</sup> From him<sup>50</sup>

### Notes, Chapter 3

<sup>40</sup>According to *Gen. R.* 20,10, the phrase “and to dust you shall return” hints at resurrection. We find references to the resurrection of the dead in such Targumic texts as our present verse 3:19 (Nf, P, Ps.-J.); *Gen.* 19:26 (Nf, Nfmg, P, V, N, L); 25:34 (Nf, Nfmg, P, V, N, L; cf. Ps.-J.); *Deut.* 32:39 (Nf, V, N); cf. also *Gen.* 25:32 (Ps.-J.); 30:22 (Nf, Nfmg, P, V, N); *Num.* 11:26 (Ps.-J.); *Deut.* 28:12 (Ps.-J.); 33:6 (Nf, P, V, N, L, Ps.-J., CTg DD, Onq.). See further Rodríguez Carmona, 1978, 21–59.

<sup>41</sup>“The day of (great) judgment” is mentioned frequently in the Targums. Besides our present text (Ps.-J.) see, e.g., *Gen.* 4:7 (Nf, P, V, N, L, CTg B, Ps.-J., Onq.); 9:6 (Ps.-J.); 39:10 (Ps.-J.); *Exod.* 15:12 (Ps.-J., Nf: “the judgment of the great day”); 20:7 (Nf, Nfmg, CTg F, Ps.-J.); 34:7 (Nf, V, N, Ps.-J.); *Num.* 14:18 (Nf, V, N); 15:31 (Ps.-J.); 31:50 (Nf, P, V, N, Ps.-J.); *Deut.* 5:11 (Nf, Ps.-J.); 32:34 (Nf, P, V, N, L, Onq.); also Targumic Tosefta to *Gen.* 2:3 (cf. R. Kasher, 1976–77, 17). On the use of similar phrases in the New Testament, see McNamara, 1972, 135–136; Rodríguez Carmona, 1978, 17, 20.

<sup>42</sup>Lit.: “all the children of man”; = Onq. Nf and P retain the play on the words *hwh* (“Eve”), and *hy* (“living thing”). Onq. and Ps.-J. specify that Eve is the mother of all humans, not of all living things.

<sup>43</sup>= Onq. Cf. *PRE* 20 (144; Luria 46a): “coats of glory.” *Gen. R.* 20,12 says the garments of Eve were made of light (*wr*) rather than skin (*wr*), as the biblical text says. Garments made of light would, of course, be garments of glory. In translating “garments of skin,” Ps.-J. first follows this tradition, but then goes on to interpret the biblical phrase literally, “from the skin. . . .” See further, Komlosh, 1973, 170–171; Bowker, 1969, 129–130.

<sup>44</sup>See above, v. 14 and n. 25.

<sup>45</sup>= Onq.

<sup>46</sup>= Lond.; *ed. pr.*: “their beauty.” See above, v. 7, and n. 12.

<sup>47</sup>See above, v. 7.

<sup>48</sup>Cf. *Gen. R.* 21,5; *Mekilta* to *Exod.* 14:29 (1, 248); *PRE* 12 (85). Ps.-J. alone adds the words “to the angels who minister before him.” This addition was made to resolve the problem raised by the biblical phrase “like one of us,” which might seem to indicate a plurality of gods (see above, n. 42 to 1:26). The addition does not fit very well with the phrase “as I am alone in the heavens,” which occurs later in the verse. See further M. Pérez Fernández, 1984, 457–475. Bowker (1969, 130) claims that when adding the words “to the angels who minister before him,” Ps.-J. also intended to counteract the claim of Christian writers that this verse supports the doctrine of the Trinity.

<sup>49</sup>Or: “unique on the earth . . . unique in the heavens. . . .” The Targums (Nf, P, V, N, L, Ps.-J.) took Heb. *hd*, “one,” to mean “alone” (or “unique”), and they made a comparison between God, who is alone (or, unique) in heaven (cf., e.g., *Gen. R.* 98, 13; 99, 4; *Tanh.*, *Shemoth* 18 [174]; *Song R.* 1, 9.2), and Adam, who was alone (or, unique) in the world (cf. *Mekilta* to *Exod.* 14:15 [1, 216]; *PRE* 12 [85]; *m. Sanh.* 4, 5). If we do read “unique” rather than “alone,” as does Hayward (1981, 138), we may take it to mean that Adam was unique in that God revealed to him the ways of life and death, so that he was free to choose between them; cf. *Gen. R.* 21, 5. The Targums apply the term *yhyd*, “singular, unique,” as a title of honor to Abraham and Isaac (*Gen.* 22:10 Nf, P, V, N, L, Ps.-J.) to Abraham (Tg. *Isa.* 51:2; *Ezek.* 33:24); and to Israel (Ps.-J. *Num.* 23:24; 29:36; *Deut.* 26:18). See further Lentzen-Deis, 1970, 228–240; Pérez Fernández, 1984, 463–467.

<sup>50</sup>Since the Heb. *mmnw* can mean “(one) of us” or “from him,” the Targums (Nf, P, V, N, L, Ps.-J.) understand it in this latter sense and take “from him” to refer to Adam. Of those who are to arise from Adam, Ps.-J. mentions only “those who know how to distinguish between good and evil” (compare Nf, P, V, N, L), referring, apparently, to the Jews. The rather mysterious translation of Onq. (“Adam has become the only one in the world knowing good and evil by himself”) seems to be an abbreviated version of the tradition recorded in the Pal. Tgs. and Ps.-J.; see Vermes, 1963B, 164–165; = 1975, 132–134.



there will arise those who will know how to distinguish between good and evil. If he had kept the commandments (which) I commanded him he would have lived and endured like the tree of life<sup>51</sup> forever. But now, since he has not observed what I commanded him, let us decree against him, and let us banish him from the Garden of Eden, before he puts forth his hand and takes (also) of the fruit of the tree of life. For behold, if he eats of it, he will live and endure forever."<sup>52</sup> 23. And the Lord God drove him out of the Garden of Eden, and he went and settled on Mount Moriah<sup>53</sup> to till the soil from which he had been created.<sup>54</sup> 24. And he drove Adam out of (the place) where, from the beginning,<sup>55</sup> he had caused the Glory of his Shekinah to dwell between the two cherubim.<sup>56</sup> Before he had yet created the world, he created the Law.<sup>57</sup> He established the garden of Eden for the righteous, that they might eat and take delight in the fruit of the tree, for having during their lives cherished the instruction of the Law in this world and fulfilled the precepts. For the wicked he established Gehenna, which is like a sharp two-edged sword.<sup>58</sup> Within it he established sparks of fire and burning coals<sup>59</sup> with which to judge the wicked, who during their lives re-

### Notes, Chapter 3

<sup>51</sup>Cf. Tg. Isa 65:22. In the *Psalms of Solomon* 14 the pious ones of God are called "the trees of life."

<sup>52</sup>Lit.: "and endure until the ages." Ps.-J. alone adds "and endure," and Ps.-J. alone has 'd l'myn, while the other Targums (Nf, P, V, N, L, Onq.) have l'im.

<sup>53</sup>PRE 20 (143); *Midrash Psalms* 92,6 (2,113).

<sup>54</sup>See above 2:7, 15 and n. 15 on 2:7.

<sup>55</sup>Heb. *mqdm*, "at the East" (RSV), can also mean "from the beginning" (see above, n. 20 to 2:8). Nf, V, N and L use both translations in our present verse. Ps.-J. and P use only "from the beginning."

<sup>56</sup>The reference to the Shekinah was occasioned by the use of the verb *škn* (*wyškn*), "he placed" (RSV). Ps.-J.'s view that the Shekinah dwelt between the cherubim may be inspired by such texts as 1 Sam 4:4; 2 Sam 6:2; 2 Kings 19:15; Isa 37:16. The terms "Glory (of the Lord)" and "Shekinah" are used to refer to God's presence or to divine manifestations. The combination of these terms which we have in our present verse is frequent in the Pal. Tgs. and in Ps.-J. Onq. uses the terms "Shekinah" and "Glory," but it does not combine them, except in Num 14:14. See Goldberg, 1963 and 1969.

<sup>57</sup>See above n. 4 to 2:2. The Law was identified with Wisdom, which was created at the beginning of time (cf. Prov 8:22-31). According to Nf and P, V, N, L, the law was created two thousand years before the creation of the world; cf., e.g., *Gen. R.* 8, 2; *Lev. R.* 19, 1, while Ps.-J. says only that it was created before the world; cf., e.g., *Gen. R.* 1,8; *PRE* 3 (10-11). Gehenna is mentioned in the present verse because the "flaming sword" of the biblical text was taken to refer to Gehenna, where the wicked are punished; cf. *Gen. R.* 21, 9; *Tanḥ. B., Bereshith* 25 (1, 18).

<sup>58</sup>The belief that the righteous would be rewarded for their good deeds and that the wicked would be punished for their sins was, of course, commonplace in Jewish literature; see Urbach, 1975, 1, 436-444; M. Melinek, "The Doctrine of Reward and Punishment in Biblical and Early Rabbinic Writings," in *Essays Presented to Chief Rabbi Israel Brodie on the Occasion of His Seventieth Birthday*, ed. H.J. Zimpels, J. Rabbinowitz and L. Finestein (London: Soncino, 1967) 275-290. This same belief is frequently expressed in the Targums; see, besides our present verse, Gen 3:24 (Nf, P, V, N, L, Ps.-J.); 4:8 (Nf, P, V, N, Ps.-J.; Targum Toseftas CTg I, FF, X); 15:1 (Nf, Nfmg, P, V, N, L, CTg H, Ps.-J.); 17 (Nf, Nfmg 1 and 2, P, V, N, L, Ps.-J.); 38:25(26) (Nf, P, V, N, L, CTg D, E, Ps.-J.; Targum Toseftas CTg X, FF); 39:10 (Nf, P, CTg E, Ps.-J.); 49:1 (Nf, P, V, N, Ps.-J., Targum Tosefta CTg T-S); 49:22 (Nfmg, P); Lev 26:43 (P, V, N, Ps.-J.; cf. Onq.); Num 12:16 (Nf, P, V, N, L, Ps.-J.); 23:23 (Nf, P, V, N, L); 24:23 (Nf, P, V, N); Deut 7:10 (Nf, Nfmg, P, V, N, Ps.-J.). See also Tg. Jon. Judg 5:2,4; 1 Sam 2:8.

<sup>59</sup>Lit.: "coals of fire." The fire of Gehenna is mentioned, e.g., in 4 Macc 12:12; in the Pseudepigrapha (*Testament of Zebulun* 10, 3; 2 [Syriac] *Baruch* 85, 13) in rabbinic literature (e.g., *b. Pesah.* 54a [265]; *B. Mez.* 85a [489]; *Gen. R.* 26,6) and in the N.T. (cf., e.g., Matt 5:22; 18:8-9; 25:41); See further Strack and Billerbeck, 1961, IV, 2, 1075-1078. Besides our present verse, Gen 3:24 (Nf, P, V, N, L, Ps.-J.), we find reference to the fire of Gehenna, or to burning in Gehenna or in the world to come, in such texts as Gen 15:17 (Nf, Nfmg 1 and 2, P, V, N, L, Ps.-J.); 27:33 (Ps.-J.); 38:25(26) (Nf, P, V, N, L, CTg D, E, Ps.-J.; Targum Toseftas CTg X, FF); Deut 32:35 (Nf, P, V, N, L, CTg DD).

belled against  
than the fruit of  
to be kept so th  
world to come.

1. Adam knew  
Lord.<sup>2</sup> 2. Then  
was a keeper of  
time,<sup>5</sup> on the fo  
seed of flax,<sup>7</sup> a

### Notes, Chapter 3

<sup>60</sup>The Targums frequ  
Targum a los Profetas  
Marcos et al., (Madrid:  
tioned several times in  
Exod 15:12 (Nf, P, V, N  
7:10 (Nf, Nfmg, P, V,  
Volume Göttingen, 19

### Notes, Chapter 4

<sup>1</sup>yd' = Onq.; Nf; hkn

<sup>2</sup>This verse could also  
verse: "Adam knew Ev  
a man, the angel of the  
fact that Gen 5:3 says th  
was drawn that he was  
did not resemble him.  
Eve and/or infused he  
came to her riding on t  
(92) tells us that Samm  
identifies Sammael as  
136; Schäfer, 1975, 11

<sup>3</sup>This is a reference to  
stand how these two c  
*Sanh.* 38b (242); *PRE*  
these well-known trac

<sup>4</sup>In Gen 4:2 Cain is c  
descriptions in both

<sup>5</sup>Lit.: "at the end o

<sup>6</sup>*Gen. R.* 22,4; *PRE*  
8:4, 5, 13, 14, 22; 14

<sup>7</sup>*Tanḥ., Bereshith* 9

<sup>8</sup>qdm = Nfmg, Onq  
quently replace "to" (   
in our present verse;

belled against the instruction of the Law. The Law is better for him who toils in it than the fruit of the tree of life, (that Law) which the Memra of the Lord established to be kept so that people might endure and walk in the paths of the way of life in the world to come.<sup>60</sup>

## CHAPTER 4

1. Adam knew<sup>1</sup> his wife Eve who had conceived from Sammael, the angel of the Lord.<sup>2</sup> 2. Then, from Adam her husband she bore his twin sister<sup>3</sup> and Abel. Abel was a keeper of sheep, and Cain was a man tilling the earth.<sup>4</sup> 3. After a certain time,<sup>5</sup> on the fourteenth of Nisan,<sup>6</sup> Cain brought of the produce of the land, of the seed of flax,<sup>7</sup> as an offering of first fruits before<sup>8</sup> the Lord. 4. Abel, on his part,

### Notes, Chapter 3 (Cont.)

<sup>60</sup>The Targums frequently stress the importance of observing the Law; cf. J. Ribera i Florit, "Elementos comunes del Targum a los Profetas y del Targum Palestinense," in *Simposio Bíblico Español* (Salamanca, 1982), ed. N. Fernández Marcos *et al.*, (Madrid: Universidad Complutense, 1984) 477-493, especially pp. 487-491. "The world to come" is mentioned several times in the Targums; cf., e.g., Gen 15:1 (Nf, Nfmg, P, V, N, L, Ps.-J.); 39:10 (Nf, P, Ps.-J.); 49:22 (Nfmg); Exod 15:12 (Nf, P, V, N, Tg. Tosefta CTg FF, W; Ps.-J.); Num 23:23 (Nf, P, V, N); 31:50 (Nf, Nfmg, P, V, N, Ps.-J.); Deut 7:10 (Nf, Nfmg, P, V, N, Ps.-J.). See further R. P. Gordon, "The Targumists as Eschatologists," *VTSupp* 29 (Congress Volume Göttingen, 1977) 113-130.

### Notes, Chapter 4

<sup>1</sup>*yd'* = Onq.; Nf: *hkm*.

<sup>2</sup>This verse could also be translated as follows: "Adam knew that his wife Eve. . . ." *Ed. pr.* has a different version of this verse: "Adam knew Eve his wife, who desired the angel, and she conceived and bore Cain. And she said, 'I have acquired a man, the angel of the Lord.'" The belief that Cain was the child of Sammael (see above, n. 8 to 3:6) was derived from the fact that Gen 5:3 says that Seth was in the likeness and image of Adam. Since this is not said of Cain in 4:1, the conclusion was drawn that he was not Adam's son. Ps.-J. states explicitly in 5:3 that Eve bore Cain, who was not from Adam and who did not resemble him. *b. Shabb.* 146a (738), *Yebam.* 103b (711), *Abod. Zar.* 22b (114) say that the serpent copulated with Eve and/or infused her with lust, but they do not say that he fathered Cain. *PRE* 21 (150) says that he (i.e., Sammael) came to her riding on the serpent, and she conceived. We conclude that the "he" in question was Sammael, since *PRE* 13 (92) tells us that Sammael mounted the serpent and rode upon it. In effect, then, Ps.-J. is the earliest text that explicitly identifies Sammael as the father of Cain (cf. Cashdan, 1967, 33). See further Ginzberg, *Legends* 1, 105; Bowker, 1969, 136; Schäfer, 1975, 100-101; Shinan 1979, 2, 273-274; idem, 1983A, 148; idem, 1983C, 193.

<sup>3</sup>This is a reference to the traditions which explain that (twin) sisters were born to Cain and Abel. We can thus understand how these two could marry. Cf., e.g., Josephus, *Ant.* § 52; *Jubilees* 4,1 and 8; *Gen. R.* 22,3; *j. Yebam.* 11,11d; *b. Sanh.* 38b (242); *PRE* 21 (152). See further Bowker, 1969, 137. Ps.-J. in our present verse simply makes an allusion to these well-known traditions; (see above, Introduction, p. 6).

<sup>4</sup>In Gen 4:2 Cain is described as "a tiller of the soil," and in 9:20 Noah is called "a man of the soil." Ps.-J. combines both descriptions in both verses. See Klein, 1982A, 136\*.

<sup>5</sup>Lit.: "at the end of the days," which is a literal translation of HT.

<sup>6</sup>*Gen. R.* 22,4; *PRE* 21 (153). Ps.-J. often specifies times that are vague in the biblical text; cf., e.g., Gen 4:3, 25; 7:11; 8:4, 5, 13, 14, 22; 14:13; 17:26; 25:24; 33:17; see Petermann, 1829, 55.

<sup>7</sup>*Tanh.*, *Bereshith* 9 (22); *PRE* 21 (153).

<sup>8</sup>*qdm* = Nfmg, Onq.; Nf: "to the name of"; HT: "to." When HT speaks of making an offering "to" God, the Tgs. frequently replace "to" (*l-*) by *qdm* ("before"). The Pal. Tgs. sometimes use "to the name of" instead of "before," as does Nf in our present verse; cf. also, e.g., Nf Num 15:8, 19, 21.

brought of the firstlings of the flock and of their fat parts. *It was pleasing*<sup>9</sup> *before the Lord, and he turned a friendly face towards Abel and his offering, 5. but to Cain and his offering he did not turn a friendly face.*<sup>10</sup> This grieved Cain very much,<sup>11</sup> and *the expression*<sup>12</sup> *of his face was downcast.* 6. The Lord said to Cain, "Why are you angry, and why is *the expression of your face downcast?* 7. If you perform *your deeds well your guilt*<sup>13</sup> *will be forgiven*<sup>14</sup> *you.* But if you do not perform *your deeds well in this world your sin will be retained for the day of great judgment.*<sup>15</sup> Sin crouches at the gates of your heart, *but in your hand I have placed power over the evil inclination.*<sup>16</sup> Its desire will be towards you, but you will have dominion over it, *whether to be innocent or to sin.*" 8. Cain said to his brother Abel, "Come, let us both go outside."<sup>17</sup> When the two of them had gone outside Cain spoke up<sup>18</sup> and said to Abel, "I see that the world was created with mercy,<sup>19</sup> but it is

## Notes, Chapter 4

<sup>9</sup>Lit.: "There was favor." Ps.-J. gives a double translation of the biblical phrase "had regard for." The first translation, lit. "there was favor before," agrees with Onq., which is similar to Nf and CTg B. The second translation, (*sbr pyn*), may be taken as a nominal construction and rendered "acceptance," or it may be seen as a verbal form (see v. 5) and translated as "and he (God) turned a friendly face;" cf. Levy, 1, 52; 2, 139.

<sup>10</sup>In our present verse Ps.-J. translates "had no regard" only once (see preceding note). It differs from Onq., Nf, and CTg B, which translate that phrase as they did the corresponding formula in v. 4.

<sup>11</sup>= Onq. Lit.: "It lay very heavily on Cain."

<sup>12</sup>*yqwnyn* = Gr. *eikôn*, "likeness." The idiom *yqwnyn d'(n)pyn*, which is used by Ps.-J. here and in v. 6, occurs in this same Targum, and in Ps.-J. alone, in Exod 34:29, 30, 35.

<sup>13</sup>By attributing guilt to Cain, the Targum explains why his gift was not accepted by God. The LXX suggests that Cain did not divide the sacrifice correctly. According to *Gen. R.* 22,5, Cain offered inferior produce to the Lord. Philo (*The Sacrifices of Abel and Cain*, XIII, § 52) says Cain was doubly guilty in that he did not make his offering immediately and in that he did not offer the first-fruits.

<sup>14</sup>In translating Heb. *s't*, "you will be accepted" (RSV), the Targums understand the verb *ns'* as if it were used in the idiom *ns' wn*, "take away one's guilt"; cf., e.g., Exod 34:7; Lev 10:17; Num 14:18. Ps.-J. and Onq. have only "forgive." Compare Pal. Tgs.

<sup>15</sup>See above, n. 41 to 3:19 (Ps.-J.).

<sup>16</sup>The Targums paraphrase the words "its desire is for you, but you must master it." The Pal. Tgs. and Ps.-J. take "desire" to refer to the evil inclination, and they state that Cain has the power to master it; cf. *Gen. R.* 22,6; *ARN A* 16; *b. Sukk.* 52b (249). Ps.-J. adds a literal translation of the phrase in question. The phrase "whether to be innocent or to sin," which is added in Ps.-J. and in the Pal. Tgs., has been used by Nf and Ps.-J. in *Gen* 3:16.

<sup>17</sup>HT does not tell us what Cain said to Abel. The Targums, Pesh., LXX, and Vulg. put words on Cain's lips. The Pal. Tgs. and Ps.-J. record a discussion which took place between the two brothers in the field. Another version of the discussion is found in the Targum Tosefta of *Gen* 4:8 from Cod. Ox. 2305 which has been printed many times; cf., e.g., M. Ginsburger, *Das Fragmententargum* (Berlin: Calvary, 1899) 72; Sperber, 1959, 354. The Targumic addition gives us to understand that Cain concluded that the God who rejected his gift was unjust, and it explains that Cain killed his brother because of a difference of opinion on theological matters. No source that is earlier than the Targums records this dispute at length, although a dispute is mentioned in Philo (*Quod deterius potiori insidiari soleat* 1,1); *Gen. R.* 22,7; *Tanh., Bereshith* 9 (22-23). Many scholars think that the dispute may reflect the controversy between the Sadducees and the Pharisees concerning the world to come (Vermes, 1963A, 103; Isenberg, 1970, 433-444). A. Y. Brayer (1971, 583-585) rejects Isenberg's view and says that the Targumic addition may be very late, even as late as the eighth or ninth century. Others think that it contains an anti-Epicurean polemic (H. A. Fischel, *Rabbinic Literature and Greco-Roman Philosophy*, *Studia Post Biblica* 21 [Leiden: Brill, 1973] 35-50), while J. M. Bassler ("Cain and Abel in the Palestinian Targums. A Brief Note on an Old Controversy," *JSIJ* 17 [1986] 56-64) believes that the different versions of the Pal. Tgs. reflect different polemical situations.

<sup>18</sup>Lit.: "answered."

<sup>19</sup>Cf., e.g., *Gen. R.* 8,4; 12,15.

not governed a  
Therefore your  
from me with  
mercy, it is gov  
in judgment. B  
than yours my  
"There is no ju  
good reward for  
said to Cain, "  
the gift of good  
Concerning the  
up against Abe  
The Lord said t  
I, perhaps, my  
voice of the blo  
clay,<sup>24</sup> cries ou  
him, cursed are  
brother's blood  
yield the streng  
earth." 13. Cain

## Notes, Chapter 4

<sup>20</sup>Cf. *m. Abot* 3,16.

<sup>21</sup>Cf. *Gen. R.* 26,6;

<sup>22</sup>*m. Berak* 9,5. The  
441-443). The Targum  
verse; 3:24 (Ps.-J.) and

<sup>23</sup>*Gen. R.* 22, 8; *PRE*  
words correspond exa  
parently taking it ove

<sup>24</sup>Ps.-J. differs from  
blood of the descendar  
which we find in the P  
terpretation is well kr  
Díez-Macho, *Neophyt*  
pates v. 11 to a certain  
also the interpolated l

<sup>25</sup>*wk'n* = Onq.; Nf, C  
*k'n* to translate *n'* (cf.,  
4:11; 19:9; 22:12; 26:2  
ly, and then possibly  
particulars *k'n y 'ryen*  
164-165.

<sup>26</sup>Ps.-J. and Onq. tra  
to refer to the congreg

<sup>27</sup>= Onq.; Nf, CTg

<sup>28</sup>Onq.: "my sin," o

<sup>29</sup>Ps.-J. has a doubl

<sup>30</sup>Onq.: "to be forgi

not governed according to the fruit of good deeds, and there is partiality in judgment. Therefore your offering was accepted with favor, but my offering was not accepted from me with favor." Abel answered and said to Cain, "The world was created with mercy, it is governed according to the fruit of good deeds,<sup>20</sup> and there is no partiality in judgment. Because the fruit of my deeds was better than yours and more prompt than yours my offering was accepted with favor." Cain answered and said to Abel, "There is no judgment, there is no judge, there is no other world, there is no gift of good reward for the righteous, and no punishment for the wicked." Abel answered and said to Cain, "There is judgment, there is a judge,<sup>21</sup> there is another world,<sup>22</sup> there is the gift of good reward for the righteous, and there is punishment for the wicked." Concerning these matters they were quarreling in the open country. And Cain rose up against Abel his brother and drove a stone into his forehead<sup>23</sup> and killed him. 9. The Lord said to Cain, "Where is your brother Abel?" He said, "I do not know. Am I, perhaps, my brother's keeper?" 10. Then he said, "What have you done? The voice of the blood of the murder of your brother which has been swallowed up by the clay,<sup>24</sup> cries out before me from the earth. 11. And now,<sup>25</sup> because you have killed him, cursed are you<sup>26</sup> from the earth which has opened its mouth to receive your brother's blood from your hand. 12. When you till the earth it shall not continue to yield the strength of its fruit to you. You shall be a wanderer and an exile<sup>27</sup> on earth." 13. Cain said before the Lord, "My rebellion<sup>28</sup> is much too great<sup>29</sup> to bear,<sup>30</sup>

#### Notes, Chapter 4

<sup>20</sup>Cf. *m. Abot* 3,16.

<sup>21</sup>Cf. *Gen. R.* 26,6; *Lev. R.* 28,1.

<sup>22</sup>*m. Berak.* 9,5. The Sadducees denied the resurrection and the doctrine of reward and punishment (cf. Isenberg, 1970, 441-443). The Targums often give expression to belief in both these doctrines; see above 3:19 (Ps.-J.) and n. 40 to that verse; 3:24 (Ps.-J.) and nn. 58 and 60 to that verse.

<sup>23</sup>*Gen. R.* 22, 8; *PRE* 21 (154). Ps.-J. is the only Targum to add the phrase "and drove a stone into his forehead." Ps.-J.'s words correspond exactly to those of *PRE* in the text just referred to. Ps.-J. uses the Hebraism *mysh* for "forehead," apparently taking it over directly from *PRE* (cf. Cook, 1986, 242).

<sup>24</sup>Ps.-J. differs from all the Targums in its rendering of the phrase "your brother's blood." Onq. reads: "The voice of the blood of the descendants who would have come forth from your brother," which is essentially the same as the paraphrase which we find in the Pal. Tgs. They take the plur. *dmy*, "bloods," of HT to refer to Abel's descendants. This midrashic interpretation is well known; cf. *m. Sanh.* 4, 5; *Gen. R.* 22, 9 (189); *ARN A* 31. Ps.-J. ignores this interpretation; cf. Diez-Macho, *Neophyti 1*, I, 1968, 105\*. With Ps.-J.'s phrase "which has been swallowed up by the clay," which anticipates v. 11 to a certain extent, compare Pseudo-Philo, *LAB XVI*, 2: "... *et festinans terra deglutivit sanguinem eius*." See also the interpolated *haggadah* in *m. Sanh.* 4, 5: "his blood was cast over the trees and the stones."

<sup>25</sup>*wk'n* = Onq.; Nf, CTg B: *wk'dwn*. Onq. uses *k'n* to translate the exhortative particle *n'*, or 'th, "now." Nf usually uses *k'n* to translate *n'* (cf., e.g., *Gen* 12:11, 13; 13:8, 9, 14; 15:5; 26:2 [twice]; 18:4) and *kdw(n)* to translate 'th (cf., e.g., *Gen* 4:11; 19:9; 22:12; 26:22 [Nf: *k'n*; Nfmg: *kdwn*]; 26:29). Ps.-J. translates both *n'* and 'th by *kdwn*, but it uses *k'n* only rarely, and then possibly under the influence of Onq. Cf. J. Ribera i Florit, "Evolución morfológica y semántica de las partículas *k'n* y 'ry en los diversos estadios del arameo," *Aula Orientalis* 1 (1983) 227-233; Tal, 1975, 51; Cook, 1986, 164-165.

<sup>26</sup>Ps.-J. and Onq. translate "cursed are you" directly, while the Pal. Tgs. wish to avoid this phrase, which might be taken to refer to the congregation (cf. Shinan, 1979, 1, 198).

<sup>27</sup>= Onq.; Nf, CTg B: "an exile and a wanderer."

<sup>28</sup>Onq.: "my sin," or "my guilt" (*hwby*). Ps.-J. alone has "my rebellion."

<sup>29</sup>Ps.-J. has a double translation, of "great," reading lit. "great mighty." Onq.: "too great."

<sup>30</sup>Onq.: "to be forgiven."

but you are able<sup>31</sup> to forgive it.<sup>32</sup> 14. Behold, you have driven me out this day from the face of the earth. Is it possible (for me) to hide from you?<sup>33</sup> And if I am a wanderer and an exile<sup>34</sup> upon the earth any righteous person<sup>35</sup> who finds me will kill me." 15. And the Lord said to him, "Behold therefore,<sup>36</sup> whoever kills Cain, revenge shall be taken on him for seven generations."<sup>37</sup> Then the Lord traced on Cain's face a letter of the great and glorious Name,<sup>38</sup> so that anyone who would find him, upon seeing it on him, would not kill him. 16. Cain went out from the presence of the Lord and settled in the land of the wandering of his exile which had been made on his account from the beginning in the Garden of Eden.<sup>39</sup> 17. Cain knew his wife, and she conceived and bore Enoch. He built a city, and named the city after the name of his son Enoch. 18. To Enoch was born Irad,<sup>40</sup> and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. 19. Lamech took two wives; the name of the one was Adah, and the name of the other was Zillah. 20. Adah bore Jabal; he was chief<sup>41</sup> of all who dwell in tents and of cattle-owners.<sup>42</sup> 21. His brother's name was Jubal; he was chief of all who are appointed<sup>43</sup> to play the harp and the flute. 22. As for Zillah, she bore Tubal-Cain, the chief of all craftsmen who are skilled in the working of bronze and iron. And the

## Notes, Chapter 4

<sup>31</sup>Lit.: "(there is) ability before you."

<sup>32</sup>See *Gen. R.* 22, 11; *b. Sanh.* 101b (687-688). The words "to bear" and "to forgive" in this verse represent a play on the Heb. *ns'*, "to bear;" see above n. 14 to v. 7. The rabbis regarded Cain's words in *Gen* 4:13 as an expression of repentance (cf., e.g., *Lev. R.* 10, 5; *PRE* 21 [155-156]). This tradition was known to Josephus (*Ant.* 1 § 58). See below, v. 24. See Ginzberg, *Legends*, 1, 111; 5, 140, n. 24.

<sup>33</sup>None of the Targums accepts the idea that one can hide from God. Onq., Nf, and CTg B have Cain proclaim that it is impossible to hide from God, thus making a statement that contradicts the biblical verse; cf. Klein, 1976, 517-518.

<sup>34</sup>= Onq.; Nf, CTg B: "an exile and a wanderer." See above n. 27 to v. 12.

<sup>35</sup>Cf. *PRE* 21 (156).

<sup>36</sup>Heb. *lkn*, "therefore," is awkward. Pesh., LXX, and Vulg. read "not so." Onq. follows HT, and Ps.-J. adds "behold."

<sup>37</sup>= Onq.

<sup>38</sup>Cf. *PRE* 21 (156). The rabbis gave several different answers to the question: "What sign did God place on Cain?" Cf. *Gen. R.* 22, 12. Ps.-J. (and *PRE*) took Heb. *'wt*, "sign," to mean "letter" (*'t*), and gave us an interpretation that is not known in the Targums or in rabbinic sources that are earlier than *PRE* and Ps.-J.; cf. Shinan, 1976, 148-150. Unlike the other Targums, Ps.-J. frequently mentions the Divine Name, often attributing magical powers to it. See above, Introduction, p. 7.

<sup>39</sup>Onq.: "and dwelt in the land of exile and wandering which had been made on his account east of the Garden of Eden." In translating "Nod," the Targums were influenced by their translations of the idiom *n' wnd*, "a fugitive and a wanderer," in vv. 12 and 14. The addition ("which had been made . . . beginning") in Ps.-J. and Onq. shows that these Targums took *qdm*, "east of," to mean "from the beginning." See above, n. 55 to 3:24. On Onq.'s version of our present verse, see Bowker, 1967, 54-56. None of the sources which list things that were created on the eve of the first Sabbath (see above, n. 4 to *Gen* 2:2) mentions the land of Cain's wandering.

<sup>40</sup>HT uses the unusual construction of a passive verb followed by the sign of the accusative, *'t*. Although the Targums sometimes avoid this construction, they (Nf, Ps.-J., Onq.) translate HT directly in our present verse, using a passive verb followed by *yt*. Ps.-J. sometimes retains this construction (cf. *Gen* 4:18; 17:5; 21:5; 27:42; 46:20; *Exod* 10:8; *Num* 11:22; 26:60), but that Targum often modifies the syntax in order to avoid the awkward Heb. construction (cf., e.g., *Gen* 17:25; 21:8; 29:27; 40:20). See further Klein, 1981, 176-177; idem, 1982, 100-103.

<sup>41</sup>= Onq.; HT: "father."

<sup>42</sup>*mry* = Onq.; HT: "cattle." The Targums clarify the text, as do Pesh., LXX, and Vulg.

<sup>43</sup>Onq.

sister of Tubal-Cain. Lamech said to his wife, "Listen to my word: whoever kills me, they shall have I wounded for seven generations." 24. Lamech bore a son and called his name Enosh, (judgment) showing again at the end of the world he bore a son and called his name Enosh instead of another son, and he called his name Enosh, and he began to go astray, and he was the first of the Memra of the

## Notes, Chapter 4

<sup>44</sup>Lit.: "mistress." The Pal. Targum is "pleasant"; cf. *Gen. R.* 23, 3.

<sup>45</sup>*mymry* = Onq. The Targum is "mystery" (Ps.-J.); 41:40 (Onq., Ps.-J., C).

<sup>46</sup>Lit.: "so that they should be." Onq. follows HT, and Ps.-J. adds "behold."

<sup>47</sup>The Targums give us to understand the biblical verse. (See also above, v. 24, where Lamech bore a son and called his name Enosh, and he began to go astray, and he was the first of the Memra of the

verse with v. 24, where Lamech bore a son and called his name Enosh, and he began to go astray, and he was the first of the Memra of the

seventy-seven times. The implication is that Lamech bore a son and called his name Enosh, and he began to go astray, and he was the first of the Memra of the

4. See further Klein, 1976, 518-519.

<sup>48</sup>On Cain's repentance see above, n. 33.

<sup>49</sup>*b. Erub.* 18b (127) explains that Cain repented from his wife for 130 years; see above, n. 33.

<sup>50</sup>= Onq.

<sup>51</sup>The Targums lose the assonance of the Hebrew text. Ps.-J. and Onq. use the verb *yh* "to be" instead of *yt* "to be" (Ps.-J. and *ed. pr.*, influence of the Hebrew text).

<sup>52</sup>Lond. and *ed. pr.*, influence of the Hebrew text.

<sup>53</sup>Lit.: "in whose days."

<sup>54</sup>All the Targums, including Onq., give the same interpretation of v. 26b. The Pal. Targum is "as if it were derived from *hll*, 'prophets,' making idols and calling them by the name of the Lord, as saw as a contradiction between 26b and 26a (Phénomène spontané de l'herméneutique biblique, 24). It is, however, more probably a corruption of the temporaries of Enosh as a wicked man." See Klein, *Calif.: Scholars Press, 1984*] 112-113. See also *Gen* 4:26b, see S. Sandmel, "Gen

sister of Tubal-Cain was Naamah; *she was a composer*<sup>44</sup> of dirges and songs. 23. Lamech said to his wives Adah and Zillah: "Hearken to my voice, wives of Lamech; listen to my word:<sup>45</sup> I have *not* killed a man so that I should be killed for him: neither have I wounded a young man so that my offspring should be exterminated<sup>46</sup> because of him."<sup>47</sup> 24. If for Cain who sinned and repented<sup>48</sup> (judgment) was suspended for seven generations, it is surely right that for Lamech, his grandson, who did not sin, (judgment) should be suspended for seventy seven." 25. Adam knew his wife again at the end of a hundred and thirty years after Abel had been killed,<sup>49</sup> and she bore a son and called his name Seth, for she said,<sup>50</sup> "The Lord has given<sup>51</sup> me another son instead of Abel, for Cain killed him." 26. And to Seth also a son was born, and he called<sup>52</sup> his name Enosh. That was the generation in which<sup>53</sup> they began to go astray, making idols for themselves and calling their idols by the name of the Memra of the Lord.<sup>54</sup>

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<sup>44</sup>Lit.: "mistress." The Pal. Tgs. and Ps.-J. associate Naamah with songs, because they derive her name from *n'm*, "be pleasant"; cf. *Gen. R.* 23, 3.

<sup>45</sup>*mymry* = Onq. The Targums sometimes use *memra* in conjunction with a subject other than God; cf., e.g., *Gen* 9:17 (Ps.-J.); 41:40 (Onq., Ps.-J., CTg C); 45:21 (Onq., Ps.-J., Nfmg); *Exod* 38:21 (Onq., Ps.-J., Nfmg).

<sup>46</sup>Lit.: "so that they should exterminate (or destroy) my seed."

<sup>47</sup>The Targums give us to understand that Lamech was not guilty of murder and violence. In this they contradict the biblical verse. (See also above, v. 14 and n. 33 to that verse). The Targums make this change in order to harmonize this verse with v. 24, where Lamech argues that if Cain was avenged seven times, then he, Lamech, should be avenged seventy-seven times. The implication of v. 24 is that Lamech's offense was much less serious than Cain's; cf. *Gen. R.* 23, 4. See further Klein, 1976, 518-519.

<sup>48</sup>On Cain's repentance see above, v. 13 and n. 32.

<sup>49</sup>*b. Erub.* 18b (127) explains that when Adam saw that through him death was ordained as a punishment, he separated from his wife for 130 years; see also *Gen. R.* 20:11; 23, 4.

<sup>50</sup>= Onq.

<sup>51</sup>The Targums lose the assonance which we find in HT between the name Seth and the verb *st*, "appointed" (RSV). Ps.-J. and Onq. use the verb *yhb*, while Nf and Nfmg have *šwy*, lit. "placed."

<sup>52</sup>Lond. and *ed. pr.*, influenced by the preceding verse, read "she called."

<sup>53</sup>Lit.: "in whose days."

<sup>54</sup>All the Targums, including Onq. ("the sons of men were lax in praying in the name of the Lord") offer a midrashic interpretation of v. 26b. The Pal. Tgs. and Ps.-J. first translate Heb. *hwyl*, "(men) began," literally. They then understand it as if it were derived from *hll*, "profane," and take this to mean that the generation of Enosh profaned the name of God by making idols and calling them by God's name. It is sometimes said that the Targumists intended to eliminate what they saw as a contradiction between 26b and *Exod* 3:15 and 6:3 (cf. Bowker, 1967, 59; idem, 1969, 140-141; R. Le Déaut, "Un Phénomène spontané de l'herméneutique juive ancienne: le 'targumisme'," *Biblica* 52 (1971) 517; Díez Macho, 1972, 24). It is, however, more probable that the Targumists, following rabbinic tradition, simply wished to portray the contemporaries of Enosh as a wicked generation (Shinan, 1979, 2, 208-210; S. D. Fraade, *Enosh and His Generation* [Chico, Calif.: Scholars Press, 1984] 112-119, 200-201). On different translations and interpretations (ancient and modern) of *Gen* 4:26b, see S. Sandmel, "Genesis 4:26b," *HUCA* 32 (1961) 19-29.

## CHAPTER 5

1. This is the record of the genealogical *line*<sup>1</sup> of Adam. On the day that *the Lord* created Adam, in the likeness<sup>2</sup> of *the Lord* he made him. 2. Male and female he created them. He blessed them *in the name of his Memra*, and called their name Adam on the day they were created. 3. When Adam had lived a hundred and thirty years, he begot *Seth*, who *resembled* his image and likeness. *For before that, Eve had borne Cain, who was not from him and who did not resemble him.*<sup>3</sup> *Abel was killed by Cain, and Cain was banished, and his descendants are not recorded in the book of the genealogy of Adam.*<sup>4</sup> *But afterwards he begot one who resembled him and he called his name Seth.* 4. The days of Adam after he had begotten Seth were eight hundred<sup>5</sup> . . . 7. . . and seven years, and he begot sons and daughters. 8. All the days of Seth were nine hundred and twelve years; and he died. 9. Enosh lived ninety years and begot Kenan. 10. After he had begotten Kenan, Enosh lived eight hundred and fifteen years, and he begot sons and daughters. 11. All the days of Enosh were nine hundred and five years; and he died. 12. Kenan lived seventy years and begot Mahalalel. 13. After he had begotten Mahalalel, Kenan lived eight hundred and forty years, and he begot sons and daughters. 14. All the days of Kenan were nine hundred and ten years; and he died. 15. Mahalalel lived sixty-five years and begot Jared. 16. After he had begotten Jared, Mahalalel lived eight hundred and thirty years, and he begot sons and daughters. 17. All the days of Mahalalel were eight hundred and ninety-five years; and he died. 18. Jared lived a hundred and sixty-two years, and he begot Enoch. 19. After he had begotten Enoch, Jared lived eight hundred years, and he begot sons and daughters. 20. All the days of Jared were nine hundred and sixty-two years; and he died. 21. Enoch lived sixty-five years, and he begot Methuselah. 22. Enoch *worshiped in truth before the Lord*<sup>6</sup> after he had begotten Methuselah three hundred years, and he begot sons and daughters. 23. All the days of Enoch *with the inhabitants of the earth*<sup>7</sup> were three hundred and sixty-five years. 24. Enoch *worshiped in truth before the Lord*, and be-

## Notes, Chapter 5

<sup>1</sup>Onq.: "the genealogy."

<sup>2</sup>See above, n. 44 to 1:26.

<sup>3</sup>See above, n. 2 to 4:1. Cf. also *b. Erub.* 18b (127); *PRE* 22 (158).

<sup>4</sup>Cf. *PRE* 22 (158-159): "From Cain arose and were descended all the generations of the wicked, who rebel and sin. . . ."

<sup>5</sup>The end of v. 4, vv. 5-6, and the first part of v. 7 are omitted in both Lond. and *ed. pr.* The copyist jumped from the number eight hundred in v. 4 to the same number in v. 7.

<sup>6</sup>HT: "walked (*hlk*; Hithp.) with God." In texts where the verb "walk" is used of humans in relation to God, Nf (see also P, V, N, L Gen 5:24) translates as here: "served (*or*: "worshiped," *plh*) in truth before"; thus Nf Gen 5:22, 24; 6:9; 17:1; 24:40. In Gen 48:15, however, the verb "walked" is retained: "your fathers walked before me in truth." Onq. translates in Gen 5:22, 24; 6:9 as "walked in the fear of the Lord." When referring to the patriarchs, Onq. renders as: "worshiped before" (Gen 17:1; 24:40; 48:15). Ps.-J. is inconsistent translating like Nf in Gen 5:22, 24 but translating like Onq. in 6:9; 17:1; 24:40 and 48:15.

<sup>7</sup>This addition is made in Ps.-J. in the light of the following verse, where the phrase "with the inhabitants of the earth" also occurs.

hold he was not with ti  
ascended to the firm  
Metatron, the Great  
years, and he begot La  
seven hundred and eig  
days of Methuselah  
Lamech lived a hundre  
him Noah, saying, "Ou  
of the children of men,  
succeed,"<sup>11</sup> and from t  
Lamech lived five hunc  
31. All the days of La  
died. 32. Noah was fi  
Japheth.

1. When the children  
beautiful<sup>1</sup> daughters were

## Notes, Chapter 5 (Cont.)

<sup>1</sup>HT: "(God) took him." The verb  
Heb. *gw*, "expire, perish," in Gen 6  
now lives as Metatron, this Targum  
existence; cf. the LXX version of G  
traditions about Enoch, cf. Ginzber  
"La Fortuna di Enoc nel giudaismo  
Tg.); K. Luke, "The Patriarchal E  
Lit.: "by a word (*or*: command

<sup>10</sup>The identification of Enoch wi  
"The Historical Setting of the Book  
tions, see J. T. Milik, *The Books of*  
On Metatron, see further S. Lieber  
Gruenwald, *Apocalyptic and Merka*  
<sup>11</sup>After the sin of Adam neither t  
Noah, however, the soil became pro  
25, 2.

## Notes, Chapter 6

<sup>1</sup>By adding "beautiful," Ps.-J. an  
<sup>2</sup>= Onq.; Rabbinic tradition consi  
but see *LAB* 3,1. The most ancient  
5,1). This latter view is retained in N  
Shamhazai and Azael are mentione  
probably reacting against esoteric gr  
God" were angels. On the ancient tra  
with ample bibliography; Bowker, 1