

woman in time. Consequently, the first woman has been cast by later interpreters as an afterthought: second and therefore secondary in value, not essential to God's plan. She has also been held solely or at least primarily responsible for human suffering.

However, a close reading of Genesis 1–3 indicates that such (mis)readings overlook the context and nuances of the depiction of woman. Suffice it to say here that the first woman is depicted as a discerning, responsible person who

despite transgression (Genesis 3) maintains a creative partnership with both God and the first man. She is rightly recognized by her man as a source of life (3:20).

Other named women make cameo appearances: Ada, Zillah, and Naamah (4:19–23). The parashah concludes with a mysterious account about the illegitimate seizing of women, a prelude to the flood story that will follow (see at 6:1–8).

—Tamara Cohn Eskenazi

Outline

I. THE FIRST CREATION STORY

Creation of World, Time, and Life (1:1–2:3)

II. THE SECOND CREATION STORY

From the "Human" to "Woman and Man" (2:4–25)

A. The first human (vv. 4–7)

B. Humankind's first home: the Garden of Eden (vv. 8–17)

C. The creation of human partnership (vv. 18–25)

III. TEMPTATION, TRANSGRESSION, AND TRANSFORMATION

In the Garden of Eden (3:1–24)

A. Temptation and transgression (vv. 1–6)

B. The transformation (vv. 7–21)

C. The expulsion (vv. 22–24)

IV. LIFE OUTSIDE THE GARDEN (4:1–6:8)

A. Eve and Adam reunite: childbirth and naming (4:1–2)

B. The first sin: Cain and Abel (4:3–24)

C. Eve and Adam reunite: childbirth and naming (4:25–26)

D. The recapitulation of human origins, and their genealogy to Noah (5:1–32)

E. The marriage between heavenly beings and earthly women (6:1–4)

F. Conclusion: God's regret (6:5–8)