

# GENESIS

## (BERE'SHEET)<sup>1</sup>

**CHAPTER 1:1** At *the* first<sup>2</sup> of ELOHIM<sup>3</sup> creating the skies and the land—**2** and the land was<sup>4</sup> desolation and emptiness; and darkness *was* over *the* face<sup>p</sup> of *the* deep, and the spirit<sup>5</sup> of ELOHIM was hovering<sup>6</sup> over the face<sup>p</sup> of the waters—**3** and ELOHIM said, “Let there be light”; and it was light. **4** And ELOHIM saw the light, that *it was* good; and ELOHIM separated between the light and between the darkness.<sup>7</sup> **5** And ELOHIM called to the light “day,”<sup>8</sup> and to the darkness he called “night.” And it was evening and it was morning—day one.<sup>9</sup>

**6** And ELOHIM said, “Let there be an expanse in the middle of the waters, and let there be a separating between waters to waters.” **7** And ELOHIM made<sup>10</sup> the expanse, and he separated between the waters that *were* from under the expanse, and between the waters that *were* from upon the expanse. And it was thus. **8** And ELOHIM called to the expanse “skies.” And it was evening and it was morning, a second day.

**9** And ELOHIM said, “Let the waters under the skies be gathered toward one

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<sup>1</sup> The books of the Hebrew Bible are named from their opening words: here *Bere'sheet*, meaning “At *the* first of . . .”

<sup>2</sup> Lit “At *the* head of,” Heb *Bere'sheet* in this grammatical construction is a temporal phrase meaning, “When at first . . .,” see Jer 26:1 where the same form occurs. It presents the “state of things” when the creative activity begins.

<sup>3</sup> ELOHIM is a plural noun, but often functions as a collective singular, taking a singular verb. It is related to the Hebrew terms: *'eloah* and *'el*, meaning God, god, power, or mighty one, and can refer to judges and leaders, heavenly beings, the gods of the nations, or the one God of Israel.

<sup>4</sup> Or “became.”

<sup>5</sup> Heb *ruach*, lit “wind,” see Gen 7:1.

<sup>6</sup> I.e., “fluttering,” or “shaking,” see Deut 32:11; Jer 23:9, the only two other places this verb is used, always in an intensive form (Piel).

<sup>7</sup> I.e., separated the light from the darkness.

<sup>8</sup> DSS “daytime.”

<sup>9</sup> These paragraph breaks, as well as the smaller “white space” divisions (see Gen 3:16-17), are taken from the Hebrew text and are reproduced precisely throughout this translation, as explained in the Introduction.

<sup>10</sup> Or “did.”

place,<sup>11</sup> and let the dry *land* be seen.” And it was thus. **10** And ELOHIM called to the dry *land* “land,” and to the collection of the waters he called “seas.” And ELOHIM saw that *it was* good. **11** And ELOHIM said, “Let the land sprout<sup>c</sup> *the* sprout, a plant seeding seed, a fruit tree making<sup>12</sup> fruit, according to its type, its seed, within it, upon the land.” And it was thus. **12** And the land made *the* sprout go out<sup>c</sup>, a plant seeding seed according to its type, and a tree making<sup>13</sup> fruit, its seed, within it, according to its type. And ELOHIM saw that *it was* good. **13** And it was evening and it was morning, a third day.

**14** And ELOHIM said, “Let there be lights in the expanse of the skies, to separate between the day and between the night; and they will be<sup>14</sup> for signs, and for appointed times,<sup>15</sup> and for days and years,<sup>16</sup> **15** and they will be for lights in the expanse of the skies, to make light<sup>c</sup> upon the land.” And it was thus. **16** And ELOHIM made<sup>17</sup> the two large lights—the large light for rule of the day, and the small light for rule of the night—and the stars. **17** And ELOHIM gave them in the expanse of the skies, to make light<sup>c</sup> upon the land, **18** and to rule in the day and in the night, and to separate between the light and between the darkness. And ELOHIM saw that *it was* good. **19** And it was evening and it was morning, a fourth day.

**20** And ELOHIM said, “Let the waters swarm a swarm of living life-breathers<sup>s</sup>,<sup>18</sup> and let *the* flyer fly upon the land, upon the face<sup>p</sup> of the expanse of the skies.” **21** And ELOHIM created the large *water*-beasts,<sup>19</sup> and every living<sup>d</sup> life-breather that moves about, *with* which the waters swarm, according to their type, and every winged flyer, according to its type. And ELOHIM saw that *it was* good. **22** And ELOHIM blessed them saying, “Bear fruit and be abundant and fill the waters in the seas, and let the flyer<sup>20</sup> be

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<sup>11</sup> DSS “one gathering,” producing alliteration with the verb “gathered.”

<sup>12</sup> Or “doing.”

<sup>13</sup> Or “doing.”

<sup>14</sup> DSS “and they were”; this reading seems to support the possibility of the direct quotation ending after “. . . between the night,” as some translators have suggested.

<sup>15</sup> Heb *mo ‘adim*, “appointed times,” whether astronomical, divine, or human.

<sup>16</sup> DSS “for years.”

<sup>17</sup> Or “did.”

<sup>18</sup> Heb *nephesh chayyah*, refers to breathing life of all types; the same term is used in 1:24 for land animals and in 2:7 for humans.

<sup>19</sup> Heb *tanin*, refers to any fierce monster-like creature, usually in the sea or rivers. See Gen 1:21; Exo 7:9; Psa 91:13; Isa 27:1; Ezk 29:3

<sup>20</sup> DSS “the flying thing will be abundant.”

abundant in the land.” **23** And it was evening and it was morning, a fifth day.

**24** And ELOHIM said, “Let the land make a living life-breather go out<sup>c</sup> according to its type: animal, and moving thing, and living thing of land according to its type.” And it was thus. **25** And ELOHIM made<sup>21</sup> the living thing of the land, according to its type, and the animal according to its type, and every moving thing of the soil according to its type. And ELOHIM saw that *it was* good. **26** And ELOHIM said, “Let us make<sup>22</sup> *soil*-man<sup>23</sup> in our image, according to our likeness, and let them govern in<sup>24</sup> the fish of the sea, and with the flyer of the skies, and in the animals<sup>s</sup>, and in all the land,<sup>25</sup> and in every moving thing that moves about upon the land.” **27** And ELOHIM created the *soil*-man in his image: in the image of ELOHIM he created him, a male and a female he created them. **28** And ELOHIM blessed them and ELOHIM said to them, “Bear fruit and be abundant and fill the land; and subdue, and govern in the fish of the sea, and in the flyer of the skies, and in every living thing that moves about upon the land.” **29** And ELOHIM said, “Look!—I have given to you<sup>p</sup> every plant seeding seed that *is* upon the face<sup>p</sup> of all the land, and every tree<sup>d</sup>, in which *there is* fruit of a tree, seeding seed; to you<sup>p</sup> it will be for an eatable *thing*. **30** And to every living thing of the land, and to every flyer of the skies, and to every moving about thing on the land, that in it *is* living life-breath<sup>26</sup>—every green plant *is* for an eatable *thing*.” And it was thus. **31** And ELOHIM saw all that he had made,<sup>27</sup> and look!—*it was* exceedingly good. And it was evening and it was morning, the sixth day.

**CHAPTER 2:1** And the skies and the land and all their company<sup>28</sup> were finished. **2** And ELOHIM finished on the seventh day his work that he did, and he ceased<sup>29</sup> on the seventh day<sup>30</sup> from all his work that he did. **3** And ELOHIM blessed the seventh day, and he set it apart, because on it he ceased from all his work that ELOHIM created to do.

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<sup>21</sup> Or “did.”

<sup>22</sup> Or “do.”

<sup>23</sup> Heb *'adam*, from *'adamah*, “soil,” or “red soil.”

<sup>24</sup> I.e., in regard to, here and v. 28.

<sup>25</sup> Syriac “over all the animals of the land.”

<sup>26</sup> Heb *nephesh chayyah*, used of humans in Gen 2:7.

<sup>27</sup> Or “done.”

<sup>28</sup> Or “army,” Heb *tzava'*, refers to a gathering or mustering.

<sup>29</sup> Heb *shavat*, or “rested,” in the sense of halting.

<sup>30</sup> LXX, Syriac, and SP read “sixth day” here.

**4** These *are* the bringings-forth of the skies and the land<sup>31</sup> in their being created. In *the* day of the making<sup>32</sup> of YHVH<sup>33</sup> ELOHIM, land and skies, **5** and no shrub of the field was before *that* on the land, and no plant of the field had before *that* sprouted—for YHVH ELOHIM had not made rain<sup>c</sup> on the land, and there *was* no soil-man to service the soil; **6** and a flow<sup>34</sup> would go up from the land, and it made drink<sup>c</sup> all the face<sup>p</sup> of the soil—**7** and YHVH ELOHIM shaped the soil-man—dust from the soil,<sup>35</sup> and he blew into his two nostrils breath<sup>36</sup> of life<sup>p</sup>; and the soil-man became a living life-breather.<sup>37</sup> **8** And YHVH ELOHIM planted a garden in Eden,<sup>38</sup> at the east; and there he placed the soil-man whom he shaped. **9** And YHVH ELOHIM made sprout<sup>c</sup> from the soil every tree desired for sight and good for an eatable *thing*, and the tree of life<sup>p</sup> in the middle of the garden, and the tree of the knowledge of good and bad. **10** And a river goes out from Eden to make drink<sup>c</sup> the garden, and from there it is separated and it becomes four heads. **11** The name of the one *is* Pishon;<sup>39</sup> it goes around all the land of the Havilah, where there *is* gold<sup>d</sup>, **12** and the gold of that land *is* good; there *are* bdellium and the onyx stone. **13** And the name of the second river *is* Gihon;<sup>40</sup> it goes around all the land of Cush.<sup>41</sup> **14** And the name of the third river *is* Hiddekel;<sup>42</sup> it *is* the one walking east of Assyria. And the fourth river—it *is* Euphrates.<sup>43</sup> **15** And YHVH ELOHIM took the soil-man and made him rest<sup>c</sup> in the garden of Eden, to service it and to guard it. **16** And YHVH ELOHIM *laid* charge upon the soil-man, saying, “From every tree of the garden, eating—you will *surely* eat!<sup>44</sup>

<sup>31</sup> Genesis has ten divisions, each beginning with the phrase “These *are* the bringings-forth of . . .” and these are indicated in this translation by **bold type**.

<sup>32</sup> Lit “doing.”

<sup>33</sup> Name of the God of Israel יהוה (Tetragrammaton), traditionally Yahweh, or Yehovah; translated LORD in most English versions but here left as four letters without vowels.

<sup>34</sup> Or “mist,” meaning uncertain, used only here and Job 36:27.

<sup>35</sup> Heb *'adamah*, from which the term “soil-man” (*'adam*) is derived.

<sup>36</sup> Heb *nishamah*, cf. Gen 7:15,22 where a different term is used.

<sup>37</sup> Heb *nephesh chayyah*, same term as in 1:20,21,24, refers to breathing life of all type, whether animal or human. The standard English translation of “soul” is accordingly misleading.

<sup>38</sup> Name of a place or region, meaning “pleasure” or “bliss.”

<sup>39</sup> Possibly from verb *push*, “to leap,” “spread about.”

<sup>40</sup> Meaning, “to gush forth.”

<sup>41</sup> Uncertain, perhaps the lands of the southern Nile.

<sup>42</sup> Meaning uncertain; LXX reads Tigris.

<sup>43</sup> Heb *Pherat*, “fruitfulness.”

<sup>44</sup> Double use of the verb indicates emphasis.

**17** And from the tree of the knowledge of good and bad, you will not eat from it; for on *the* day you eat from it, dying—you will *surely* die!”<sup>45</sup> **18** And YHVH ELOHIM said, “Not good—the *soil*-man being by himself, I will make<sup>46</sup> for him a help, as his *one* before.”<sup>47</sup> **19** And YHVH ELOHIM shaped from the soil every living thing of the field, and every flyer of the skies, and he made come<sup>c</sup> toward the *soil*-man to see what he would call to it; and whatever the *soil*-man would call to it—*each* living life-breather—that *was* its name. **20** And the *soil*-man called names to every animal, and to the flyer of the skies, and to every living thing of the field; and to *Soil*-Man<sup>48</sup> he did not find a help, as his *one* before.<sup>49</sup> **21** And YHVH ELOHIM made a deep sleep fall<sup>c</sup> upon the *soil*-man, and he slept; and he took one from his sides, and he closed flesh under it. **22** And YHVH ELOHIM built the side that he took from the *soil*-man into a woman, and he made her come<sup>c</sup> toward the *soil*-man. **23** And the *soil*-man said, “This one this time—bone of my bones, and flesh of my flesh! To this one will be called “woman,”<sup>50</sup> because from a man<sup>51</sup> this one was taken.” **24** Therefore a man<sup>52</sup> will leave his father and his mother, and join<sup>53</sup> with his woman, and they become one flesh. **25** And the *two* of them were nude,<sup>54</sup>—the *soil*-man and his woman—and they were not ashamed. **CHAPTER 3:1** And the Nachash<sup>55</sup> was shrewd<sup>56</sup>—from<sup>57</sup> every living thing of the field that YHVH ELOHIM made.<sup>58</sup> And he said toward the woman, “Did ELOHIM indeed say, ‘You<sup>p</sup> may not eat from any tree of the garden?’” **2** And the woman said toward the Nachash, “From the fruit of the trees<sup>s</sup> of the garden we may eat; **3** and from the fruit of the tree that is in the middle of the garden, ELOHIM said, ‘You<sup>p</sup> will not eat from it, and you will not touch it,

<sup>45</sup> Double use of the verb indicates emphasis.

<sup>46</sup> Or “do.”

<sup>47</sup> I.e., one facing him, before or opposite him, as his corresponding counterpart.

<sup>48</sup> Heb *'adam*, “*soil*-man,” without the article, probably the proper name, “Adam.”

<sup>49</sup> See note on v. 18.

<sup>50</sup> Heb *'ishah*.

<sup>51</sup> Heb *'ish*.

<sup>52</sup> Heb *'ish*.

<sup>53</sup> I.e., to stick to, as in soldering.

<sup>54</sup> Heb *'arumim*, word play with “shrewd” in the following verse.

<sup>55</sup> Heb *nachash*, usually a snake, but it can also refer to a sea creature (Amos 9:3; Isa 27:1), the root meaning “shine” (like brass) or “hiss” as in enchantment.

<sup>56</sup> Heb *'arum*, see previous verse; “nude” comes from the same root, meaning “smooth” or “slick.”

<sup>57</sup> I.e., more shrewd in contrast with (“away from”) any other.

<sup>58</sup> Or “did.”

lest you die.” **4** And the Nachash said toward the woman, “Dying—you<sup>p</sup> will not *surely* die!<sup>59</sup> **5** For ELOHIM knows that in *the* day you<sup>p</sup> eat from it that your eyes will be opened and you<sup>p</sup> will be as ELOHIM knowing<sup>p</sup> good and bad.” **6** And the woman saw that the tree *was* good for an eatable *thing*, and that it *was* a longing to the eyes, and the tree *was* desirable for causing insight<sup>c</sup>, and she took from its fruit and she ate; and she gave also to her man<sup>60</sup> with her, and he ate. **7** And the eyes of the two of them were opened, and they knew that they *were* nude; and they sewed leaves<sup>s</sup> of a fig tree and they made<sup>61</sup> for themselves loin-cloths. **8** And they heard the voice<sup>62</sup> of YHVH ELOHIM walking about<sup>63</sup> in the garden in the wind<sup>64</sup> of the day, and the *soil*-man made himself hidden<sup>c</sup>—and his woman—from the face<sup>p</sup> of YHVH ELOHIM in the middle of the trees<sup>s</sup> of the garden. **9** And YHVH ELOHIM called toward the *soil*-man, and he said to him, “Where *are* you?” **10** And he said, “Your voice<sup>65</sup> I heard in the garden, and I feared, for I *was* nude; and I was hidden.” **11** And he said, “Who told to you that you *were* nude? From the tree that I charged you ‘so as not to eat from it,’ have you eaten?” **12** And the *soil*-man said, “The woman, that—you gave her *to be* with me—*she* gave to me from the tree, and I ate.” **13** And YHVH ELOHIM said to the woman, “What *is* this you have done?” And the woman said, “The Nachash, he deceived me, and I ate.” **14** And YHVH ELOHIM said toward the Nachash, “Because you have done this, cursed *are* you above every animal, and above every living thing of the field; upon your belly you will walk, and dust you will eat, all the days of your life<sup>p</sup>. **15** And hostility I will set between you and between the woman, and between your seed and between her seed;<sup>66</sup> *he* will strike<sup>67</sup> you—*on the* head, and *you* will strike him—*on the* heel.” **16** Toward the woman he said, “Making abundant<sup>c</sup>—I will *surely* make abundant<sup>c</sup>!<sup>68</sup>—your distress<sup>69</sup> and your pregnancy; in distress you

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<sup>59</sup> Double use of the verb indicates emphasis.

<sup>60</sup> Heb *'ish*.

<sup>61</sup> Or “did for themselves.”

<sup>62</sup> I.e., sound; in Hebrew “voice” is used as a metaphor for all kinds of sounds.

<sup>63</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.”

<sup>64</sup> I.e., breeze.

<sup>65</sup> I.e., sound, in Hebrew “voice” is used as a metaphor for all kinds of sounds.

<sup>66</sup> Or “offspring,” Heb *zera* ‘ normally refers to male “seed,” but can refer to female reproduction as well (Gen 16:10; Lev 12:2).

<sup>67</sup> Or “bruise.”

<sup>68</sup> Double use of the verb indicates emphasis.

<sup>69</sup> Or “sorrow,” same word as v. 17b.

will bring forth sons, and toward your man<sup>70</sup> *will be* your craving, and **he** will rule in you.”<sup>71</sup> **17** And to *soil*Man<sup>72</sup> he said, “Because you hearkened to<sup>73</sup> the voice of your woman, and you ate from the tree that I charged you saying, ‘You will not eat from it,’ cursed *is* the soil on account of you. In distress<sup>74</sup> you will eat it all the days of your life<sup>p</sup>; **18** and thorn and thistle it will sprout for you, and you will eat the plant of the field. **19** In the sweat of your two nostrils you will eat bread, until you return toward the soil, for from it you were taken; for dust you *are*, and toward dust you will return.” **20** And the *soil*-man called the name of his woman Eve,<sup>75</sup> for **she** was mother of all living. **21** And YHVH ELOHIM made<sup>76</sup> for *soil*Man<sup>77</sup> and his woman, robes of skin, and he dressed them.

**22** And YHVH ELOHIM said, “Look!—the *soil*-man has become like one from us,<sup>78</sup> to know good and bad; and now, lest he send forth his hand and take also from the tree of life<sup>p</sup>, and eat, and live for an age . . . !”<sup>79</sup>—**23** And YHVH ELOHIM sent<sup>80</sup> him from the garden of Eden, to service the soil from which he was taken. **24** And he drove out<sup>81</sup> the *soil*-man, and he made dwell<sup>c</sup> at the east of the garden of Eden, the cherubim, and the flame of the sword that was revolving, to guard the way of the tree of life<sup>p</sup>. **CHAPTER 4:1** And the *soil*-man knew Eve his woman, and she became pregnant and she brought forth Cain,<sup>82</sup> and she said, I have acquired a man<sup>83</sup> by YHVH.<sup>84</sup> **2** And she added<sup>85</sup> to bring forth his brother—Abel.<sup>86</sup> And Abel was one pasturing flock and Cain was one servicing soil.

<sup>70</sup> Heb *'ish*.

<sup>71</sup> I.e., with regard to; cf. Gen 4:7, same expression used.

<sup>72</sup> Heb *'adam*, “*soil*Man,” without the article, probably the proper name, “Adam.”

<sup>73</sup> Lit “heard to.”

<sup>74</sup> Or “sorrow,” “hardship,” same word as v. 16.

<sup>75</sup> Heb *chavah*, meaning “living.”

<sup>76</sup> Or “did.”

<sup>77</sup> Heb *'adam*, “*soil*Man,” without the article, probably the proper name, “Adam.”

<sup>78</sup> Or “from him,” pronoun can mean “us” or “him” here.

<sup>79</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past. The sentence is incomplete and breaks off without finishing the thought.

<sup>80</sup> Intensive form of the verb (Piel)

<sup>81</sup> Intensive form of the verb (Piel).

<sup>82</sup> Meaning, “acquired.”

<sup>83</sup> Heb *'ish*.

<sup>84</sup> Or “a man—YHVH.”

<sup>85</sup> I.e., continued

<sup>86</sup> Meaning, “breath” or “emptiness.”

**3** And it was, from an end of days,<sup>87</sup> that Cain made come<sup>c</sup> from the fruit of the soil a present for YHVH. **4** And Abel, *he* also made come<sup>c</sup>, from the firstborn<sup>p</sup> of his flock, and from their fat ones.<sup>88</sup> And YHVH had regard toward Abel and toward his present, **5** And toward Cain and toward his present he did not have regard. And there was burning<sup>89</sup> to Cain, exceedingly, and his face<sup>p</sup> fell. **6** And YHVH said toward Cain, “Why is there burning to you, and why is your face<sup>p</sup> fallen? **7** Is there not, if you do good, a lifting,<sup>90</sup> and if you do not do good, at the opening<sup>91</sup> *is* error<sup>92</sup>—a crouching<sup>m</sup> *one*—and toward you is his<sup>93</sup> desire, and you will rule in<sup>94</sup> him.”<sup>95</sup> **8** And Cain said toward Abel his brother. . . .<sup>96</sup> And it was, in their being in the field, that Cain rose toward Abel his brother and he killed him. **9** And YHVH said toward Cain, “Where *is* Abel your brother?” And he said, “I do not know; *am* I the one guarding my brother?” **10** And he said, “What have you done? The voice of the blood<sup>p</sup> of your brother cries out<sup>p</sup> toward me from the soil. **11** And now, cursed *are* you, from the soil that opened its mouth to take the blood<sup>p</sup> of your brother from your hand. **12** When you service the soil it will not add<sup>97</sup>—giving its might to you—one moving to-and-fro, and one fluttering, you will be on the land.” **13** And Cain said toward YHVH, “Large *is* my crookedness<sup>98</sup> from<sup>99</sup> being lifted. **14** Look!—you have driven me out<sup>100</sup> today,<sup>101</sup> from upon the face<sup>p</sup> of the soil, and from your face<sup>p</sup> I will be hidden, and I will be one moving to-and-fro, and one fluttering in the land, and it will be—everyone finding me will kill me.” **15** And YHVH said

<sup>87</sup> I.e., after an unspecified period.

<sup>88</sup> Or “fat portions.”

<sup>89</sup> I.e., hot anger.

<sup>90</sup> See verse 13, where the same verb is used.

<sup>91</sup> I.e., door or entrance to a tent or building.

<sup>92</sup> Or “an error *offering*,” the noun (*chata’t*) can refer to either the failure itself, or a sacrificial offering or expiation thereof. The overall meaning here is unclear, as the gender of the two nouns (“error” and “crouching one”) is not in agreement.

<sup>93</sup> Or “its.”

<sup>94</sup> I.e., with regard to; cf. Gen 3:16, same expression used.

<sup>95</sup> Or “it.”

<sup>96</sup> Something appears to be missing here, though MT and the DSS leave this phrase hanging, and there is no gap in the manuscripts, but SP, Syriac, and LXX read “Let us go out to the field.”

<sup>97</sup> I.e., continue on.

<sup>98</sup> Heb ‘*avon* can refer to the deed, or to its “guilt,” in the sense of deserving punishment. The verb means to twist, bend, or turn.

<sup>99</sup> I.e., larger than can be lifted up.

<sup>100</sup> Intensive form of the verb (Piel).

<sup>101</sup> Lit “the day.”



to him,<sup>102</sup> “Therefore, anyone who kills Cain, double-sevens<sup>103</sup> will be avenged” And YHVH placed for Cain<sup>104</sup> a sign, so as not striking<sup>c</sup> him, every one finding him. **16** And Cain went out from the face<sup>p</sup> of YHVH, and he sat in the land of Nod,<sup>105</sup> east of Eden. **17** And Cain knew his woman, and she became pregnant, and she brought forth Enoch; and he was a builder of a city, and he called the name of the city like the name of his son Enoch. **18** And to Enoch was brought forth Irad; and Irad brought forth Mehujael, and Mehujael brought forth Methushael, and Methushael brought forth Lamech. **19** And Lamech took to himself two women: the name of the one *was* Adah, and the name of the second *was* Zillah. **20** And Adah brought forth Jabal; **he** was father of *the one* sitting *in* tent and *with* acquired *livestock*, **21** And the name of his brother *was* Jubal; **he** was father of every handler of harp and pipe. **22** And Zillah, **she** also brought forth Tubal-Cain, hammerer<sup>106</sup> of every cutting tool of bronze and iron.<sup>107</sup> And the sister of Tubal-Cain *was* Naamah. **23** And Lamech said to his women, “Adah and Zillah, hear my voice, women of Lamech, give ear to my saying, because a man<sup>108</sup> I have killed for my wound, and one brought-forth<sup>m109</sup> for my stripe. **24** For double-sevens avenged *is* Cain, and Lamech seventy and seven. **25** And *Soi*Man<sup>110</sup> knew his woman still, and she brought forth a son, and she called his name Seth:<sup>111</sup> “for ELOHIM has set for me another seed instead of Abel, for Cain killed him.” **26** And to Seth, **to him** also, was brought forth a son, and he called his name Enosh.<sup>112</sup> Then *was* a beginning<sup>113</sup> of calling in the name YHVH.

## CHAPTER 5:1 This *is* the account<sup>114</sup> of the bringings-forth of *Soi*Man.<sup>115</sup>

<sup>102</sup> Syriac and LXX add “Not so . . .”

<sup>103</sup> I.e., sevenfold, or seven times seven.

<sup>104</sup> Or “put a mark for Cain.”

<sup>105</sup> Or “wandering.”

<sup>106</sup> I.e., a forger or sharpener.

<sup>107</sup> Or “instructor of every cutter (craftsman) of bronze and iron.”

<sup>108</sup> Heb *'ish*.

<sup>109</sup> I.e., a young man.

<sup>110</sup> Heb *'adam*, “*soi*man,” without the article, probably the proper name, “Adam.”

<sup>111</sup> Meaning, “placed,” in the sense of appointed.

<sup>112</sup> Meaning, “frail one” or “mortal.”

<sup>113</sup> Lit “a beginning was made” or “a profaning.” The verb *chalal* has two verbal roots of varied meaning, either “to profane” or to “pierce” and thus destroy. Here it appears to be the root “to profane,” but can mean in this grammatical form (Hophal) “to begin.” (Cf. Ezk 39:7).

<sup>114</sup> I.e., written record, from the verb *saper*, “to count, recount.”

<sup>115</sup> Perhaps the proper name “Adam.”

In the day of the creating of ELOHIM *Soi*Man, in the likeness of ELOHIM he made<sup>116</sup> him. **2** Male and female he created them, and he blessed them, and he called their name *Soi*Man, in the day they were created. **3** And *Soi*Man lived thirty and a hundred years<sup>s</sup>, and he brought forth<sup>c117</sup> in his own likeness, according to his image; and he called his name Seth. **4** And the days of *Soi*Man, after his bringing forth<sup>c</sup> Seth, were eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **5** And all the days of *Soi*Man, that he lived, were nine hundred years<sup>s</sup> and thirty years<sup>s</sup>; and he died. **6** And Seth lived five years<sup>s</sup> and a hundred years<sup>s</sup>, and he brought forth<sup>c</sup> Enosh. **7** And Seth lived, after his bringing forth<sup>c</sup> Enosh, seven years and eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **8** And all the days of Seth were two *and* ten years<sup>s</sup> and nine hundred years<sup>s</sup>; and he died. **9** And Enosh lived ninety years<sup>s</sup>, and he brought forth<sup>c</sup> Kenan. **10** And Enosh lived, after his bringing forth<sup>c</sup> Kenan, five *and* ten years<sup>s</sup> and eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **11** And all the days of Enosh were five years and nine hundred years<sup>s</sup>; and he died. **12** And Kenan lived seventy years<sup>s</sup> and he brought forth<sup>c</sup> Mahalalel. **13** And Kenan lived, after his bringing forth<sup>c</sup> Mahalalel, forty years<sup>s</sup> and eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **14** And all the days of Kenan were ten years and nine hundred years<sup>s</sup>; and he died. **15** And Mahalalel lived five years and sixty years<sup>s</sup>, and he brought forth<sup>c</sup> Jared. **16** And Mahalalel lived, after his bringing forth<sup>c</sup> Jared, thirty years<sup>s</sup> and eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **17** And all the days of Mahalalel were five and ninety years<sup>s</sup> and eight hundred years<sup>s</sup>; and he died. **18** And Jared lived two and sixty years<sup>s</sup> and a hundred years<sup>s</sup>, and he brought forth<sup>c</sup> Enoch. **19** And Jared lived, after his bringing forth<sup>c</sup> Enoch, eight hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **20** And all the days of Jared were two and sixty years<sup>s</sup>, and nine hundred years<sup>s</sup>; and he died.

**21** And Enoch lived five and sixty years<sup>s</sup> and brought forth<sup>c</sup> Methuselah. **22** And Enoch walked about<sup>118</sup> with the ELOHIM, after his bringing forth<sup>c</sup> Methuselah, three hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and

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<sup>116</sup> Or “did.”

<sup>117</sup> The verbs in this section are all causative in the active voice. Lit “cause bringing forth,” the sense of which is difficult to bring out in English. Contrast this with Gen 4:25 where the woman “brings forth” a son, but the verb is not in this causative form.

<sup>118</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.” It is used here and in v. 24.

daughters. **23** And all the days of Enoch were five and sixty years<sup>s</sup>, and three hundred years<sup>s</sup>. **24** And Enoch walked about with the ELOHIM, and he *was* not, for ELOHIM took him.

**25** And Methuselah lived seven and eighty years<sup>s</sup>, and a hundred years<sup>s</sup>, and he brought forth<sup>c</sup> Lamech. **26** And Methuselah lived, after his bringing forth<sup>c</sup> Lamech, two and eighty years<sup>s</sup>, and seven hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **27** And all the days of Methuselah were nine and sixty years<sup>s</sup>, and nine hundred years<sup>s</sup>; and he died.

**28** And Lamech lived two and eighty years<sup>s</sup>, and a hundred years<sup>s</sup>, and he brought forth<sup>c</sup> a son, **29** and he called his name Noah,<sup>119</sup> saying, “This one will console us from our doing, and from the distress of our hands from the soil that YHVH has cursed.” **30** And Lamech lived, after his bringing forth<sup>c</sup> Noah, five and ninety years<sup>s</sup>, and five hundred years<sup>s</sup>—and he brought forth<sup>c</sup> sons and daughters. **31** And all the days of Lamech were seven and seventy years<sup>s</sup>, and seven hundred years<sup>s</sup>; and he died. **32** And Noah was a son of five hundred years<sup>s</sup> and Noah brought forth<sup>c</sup> Shem, Ham, and Japheth.

**CHAPTER 6: 1** And it was that the *soil*-man began to be abundant upon the face<sup>p</sup> of the soil, and daughters were brought forth to them. **2** And the sons of the ELOHIM saw the daughters of the *soil*-man—that they *were* good; and they took to themselves women from all that they chose. **3** And YHVH said, “My spirit<sup>120</sup> will not contend<sup>121</sup> with the *soil*-man for an age,<sup>122</sup> in that he also *is* flesh<sup>123</sup>—and his days are a hundred and twenty years<sup>s</sup>. **4** The Nephilim<sup>124</sup> were in the land in those days, and also, afterwards, when the sons of the ELOHIM came toward the daughters of the *soil*-man, and they brought forth for them<sup>m</sup>—these *were* the mighty ones that *were* from an age,<sup>125</sup> men<sup>126</sup> of the name.<sup>127</sup>

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<sup>119</sup> Probably a play on the verb *nacham* here, “to console” or “to comfort.”

<sup>120</sup> Heb *ruach*, lit “wind.”

<sup>121</sup> In the sense of judge, or perhaps “abide.” Syriac and LXX read “abide.”

<sup>122</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>123</sup> Or perhaps, “in their going astray,” meaning uncertain.

<sup>124</sup> Meaning uncertain, as the root verb is unclear; perhaps “fallen ones,” “miscarried ones,” “distinguished ones,” “wonderful ones,” or “mighty ones,” used only here and Num 13:33.

<sup>125</sup> I.e., long ago.

<sup>126</sup> Heb *'ish* in the plural.

<sup>127</sup> Or “renown.”

**5** And YHVH<sup>128</sup> saw that the bad of the *soil*-man *was* abundant in the land, and every shaping of the thoughts of his heart was only bad all the day. **6** And YHVH was sorry<sup>129</sup> that he had made<sup>130</sup> the *soil*-man on the land, and it made distress<sup>c</sup> toward his heart. **7** And YHVH said, “I will wipe out the *soil*-man that I have created from upon the face<sup>p</sup> of the soil—from *soil*-man, to animal, to moving thing, and to flyer of the skies; for I am sorry that I made<sup>131</sup> them.” **8** And *Noah* found favor in the eyes of YHVH.

**9** **These are the bringings-forth of Noah.** Noah *was* a just man—he was whole<sup>132</sup> in his *life-cycles*<sup>133</sup>—with the ELOHIM Noah walked about.<sup>134</sup> **10** And Noah brought forth<sup>c135</sup> three sons, Shem, Ham, and Japeth. **11** And the land was ruined<sup>136</sup> before the face<sup>p</sup> of the ELOHIM, and the land was filled with violence. **12** And ELOHIM saw the land, and look!—it was ruined, because all flesh had brought to ruin its<sup>137</sup> way upon the land. **13** And ELOHIM said to Noah, “An end of all flesh has come before my face<sup>p</sup>,<sup>138</sup> for full of violence is the land from before their face<sup>p</sup>;<sup>139</sup> Look!—I am bringing them to ruin, with the land.” **14** Make for yourself a vessel<sup>140</sup> of trees of gopher;<sup>141</sup>—nests<sup>142</sup> you will make with the vessel, and you will cover it from house<sup>143</sup> and from outside with a covering.<sup>144</sup> **15** And this *is the way* that you will make it: three hundred cubits<sup>s</sup> *is the* length of the vessel, fifty cubits<sup>s</sup> its width, and thirty cubits<sup>s</sup> its height. **16** A light<sup>145</sup> you will make for the

<sup>128</sup> LXX reads “Lord God.”

<sup>129</sup> Hebrew verb implies sadness.

<sup>130</sup> Or “done.”

<sup>131</sup> Or “did.”

<sup>132</sup> Or “complete,” in the sense of sound and without flaws.

<sup>133</sup> Or “generations,” a cycle from birth to death.

<sup>134</sup> This form of the verb carries an iterative meaning, thus “to walk back and forth.”

<sup>135</sup> Lit “cause bringing forth.” This verb is in a form carrying a causative meaning in the active voice that is difficult to bring out in this case.

<sup>136</sup> Heb *shachat*, “spoiled,” “corrupted.”

<sup>137</sup> Or “his.”

<sup>138</sup> Hebrew idiom, meaning “I have determined to end all flesh.”

<sup>139</sup> I.e., because of their presence.

<sup>140</sup> Heb *tevah*, unlike the Latin word *arca*, does not refer to a chest or box. It is most likely a reed-like boat (Exo 2:3).

<sup>141</sup> The Hebrew word is transliterated here, as the species is unknown.

<sup>142</sup> Heb *kinim* can mean “rooms” or “nests,” but also “reeds.”

<sup>143</sup> I.e., “inside.”

<sup>144</sup> Or “pitch.”

<sup>145</sup> Or “roof,” Heb *tzohar*, meaning uncertain, perhaps a window or opening for light (see Gen 8:6), the verbal root means “to shine,” or “gleam.” The word is commonly used for “noon,”

vessel, and toward a cubit finish it, up-ward, and the opening of the vessel you will place in its side; under-part, second, and third<sup>146</sup> you will do it. **17** And *I*—look, *it's* me!—am making come<sup>c</sup> the flood of waters upon the land to ruin all flesh, in which *is* a spirit<sup>147</sup> of life<sup>p</sup> from under the skies; all that *is* on the land will expire. **18** And I have made rise<sup>c</sup> my pact with you<sup>s</sup>, and you will come toward the vessel—*you*, and your sons, and your woman, and the women of your sons, with you. **19** And from every living thing of all flesh, two of all, you<sup>s</sup> will make come<sup>c</sup> toward the vessel, to make them live<sup>c</sup> with you, a male and a female they will be. **20** From the flyer, according to its type, and from the animal according to its type, and from every moving thing of the soil, according to its type—two from all will come toward you<sup>s</sup>, to make them live<sup>c</sup>. **21** And *you*<sup>s</sup> will take for yourself of every eatable *thing* that is eaten, and you will gather toward yourself, and it will be to you and to them for an eatable *thing*.” **22** And Noah did according to all that ELOHIM charged him—thus he did. **CHAPTER 7:1** And YHVH said to Noah, “Come *you*, and all of your house, toward the vessel, for you I have seen—a just one, before my face<sup>p</sup> in this *life-cycle*.<sup>148</sup> **2** From all of the clean animals<sup>s</sup>, you will take for yourself seven *by* seven,<sup>149</sup> a man and his woman,<sup>150</sup> and from the animal that *is* not clean, it *will be* two, a man and his woman; **3** also from the flyer of the skies, seven *by* seven, a male and a female, to let live seed upon the face<sup>p</sup> of all the land. **4** because for still seven days I am sending rain upon the land forty days<sup>s</sup> and forty nights<sup>s</sup>; and I will wipe out all the substance that I have made<sup>151</sup> from upon the face<sup>p</sup> of the soil.” **5** And Noah did according to all that YHVH charged him. **6** And Noah *was* a son of six hundred years<sup>s</sup>, and the flood was waters upon the land. **7** And Noah came—and his sons, and his woman, and the women of his sons, with him—toward the vessel, from the face<sup>p</sup> of the waters of the flood. **8** From the clean animal, and from the animal that *is* not clean, and from the flyer, and everything that moves about upon the soil, **9** two *by* two, they came toward Noah, toward the vessel, male and female, as ELOHIM charged Noah. **10** And it was, for seven days, and the waters of the flood were upon the land. **11** In the year of six hundred years<sup>s</sup> of the life of Noah,

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referring to the “top” or midday, or perhaps the “light” of the sun.

<sup>146</sup> I.e., levels.

<sup>147</sup> Heb *ruach*, lit “wind.”

<sup>148</sup> Or “generation,” a cycle from birth to death.

<sup>149</sup> I.e., seven pair.

<sup>150</sup> This is the same phrase used in Gen 2:23-24 for humans, but different from v. 3, “a male and a female.”

<sup>151</sup> Or “done.”

in the second new *moon*, on the seven *and* ten day *belonging* to the new *moon*, on this day, were split open all *the* springs of *the* abundant deep, and the slots of the skies were opened. **12** And the rain was upon the land forty days<sup>s</sup> and forty nights<sup>s</sup>. **13** In the bone of this day<sup>152</sup> Noah came—and Shem, and Ham and Japheth, the sons of Noah, and the woman of Noah, and the three women of his sons with them—toward the vessel, **14** they and every living thing<sup>d</sup> according to its type, and every animal<sup>d</sup> according to its type, and every moving thing<sup>d</sup> that moves about upon the land according to its type, and every flyer<sup>d</sup> according to its type—every bird—every winged one. **15** And they came toward Noah, toward the vessel, two *by* two from all flesh<sup>d</sup>, in which *is* a spirit<sup>153</sup> of life<sup>p</sup>. **16** And those coming, male and female from all flesh, came, as ELOHIM charged him, and YHVH shut *it* after him. **17** And the flood was forty days<sup>s</sup> upon the land, and the waters were abundant, and lifted the vessel, and it rose from upon<sup>154</sup> the land. **18** The waters were strong and were abundant, exceedingly, upon the land, and the vessel walked upon the face<sup>p</sup> of the waters. **19** And the waters were strong, exceedingly, exceedingly, upon the land, and all the high mountains were covered that *were* under all the skies; **20** five *and* ten cubits<sup>s</sup> up-ward, the waters were strong, and the mountains were covered. **21** And all flesh expired, the ones<sup>s</sup> moving about upon the land, among the flyer, and among the animal, and among the living thing, and among every swarming<sup>d</sup> thing that swarms upon the land, and every *soil*-man<sup>d</sup>; **22** everything in whose two nostrils *was* breath of a spirit<sup>155</sup> of life<sup>p</sup>—from all that *was* in the dry ground—died. **23** And he wiped out all the substance that *was* upon the face<sup>p</sup> of the soil, from *soil*-man, unto animal, unto moving thing, and unto flyer of the skies; they were wiped out from the land. And only Noah was left, and that which *was* with him in the vessel. **24** And the waters grew strong upon the land fifty and a hundred days<sup>s</sup>. **CHAPTER 8:1** And ELOHIM remembered Noah, and every living thing<sup>d</sup>, and every animal<sup>d</sup> that *was* with him in the vessel. And ELOHIM made a wind<sup>156</sup> pass over<sup>c</sup>, upon the land, and the waters subsided; **2** and *the* springs of *the* deep and the slots of the skies were closed, the rain from the skies was held back, **3** and the waters returned from upon

<sup>152</sup> I.e., “in the selfsame day,” meaning in the very substance of the day.

<sup>153</sup> Heb *ruach*, lit “wind,” cf. v. 22. This is a different Hebrew expression from that used in Gen 2:7.

<sup>154</sup> I.e., above.

<sup>155</sup> Heb *ruach*, lit “wind,” see v. 15. LXX omits “of a spirit.”

<sup>156</sup> Same word translated “spirit,” in 7:15, 22, cf. Gen 1:4.

the land, walking<sup>157</sup> and returning. And the waters were lacking<sup>158</sup> from the end of fifty and one hundred days<sup>s</sup>; **4** and the vessel rested on the seven *and* ten new *moon*, on the seven *and* ten day *belonging* to the new *moon*, upon the mountains of Ararat. **5** And the waters were walking and lacking until the tenth new *moon*—in the tenth—on *day* one *belonging* to the new *moon*, the heads of the mountains were seen. **6** And it was, from the end of<sup>159</sup> forty days<sup>s</sup>, Noah opened the window of the vessel that he had made,<sup>160</sup> **7** and he sent<sup>161</sup> the raven, and it went out, going out and returning, until the drying of the waters from upon the land. **8** And he sent the dove from with him, to see if the waters were lightened from upon the face<sup>p</sup> of the soil; **9** and the dove did not find a resting place for the sole<sup>162</sup> of its foot, and it returned toward him, toward the vessel, for the waters *were* upon the face<sup>p</sup> of all the land. And he sent forth his hand and took it, and made it come<sup>c</sup> toward him, toward the vessel. **10** And he waited anxiously<sup>163</sup> still another seven days, and he added,<sup>164</sup> sending the dove from the vessel; **11** and the dove came toward him at evening, and look!—a leaf of an olive tree torn off in its mouth; and Noah knew that the waters were lightened from upon the land. **12** And he waited anxiously still another seven days, and he sent the dove; and it did not add<sup>165</sup> returning toward him still. **13** And it was, in the one and six hundredth year—in the first—on *day* one *belonging* to the new *moon*, the waters were dried up<sup>166</sup> from upon the land; and Noah turned aside the covering<sup>167</sup> of the vessel, and he saw, and look!—dried up<sup>p</sup> was the face<sup>p</sup> of the ground. **14** And in the second new *moon*, on the seventh and twentieth day *belonging* to the new *moon*, the land was dry. **15** And ELOHIM spoke toward Noah saying, **16** “Go out<sup>s</sup> from the vessel, *you*, and your woman, and your sons, and the women of your sons, with you. **17** Every living thing<sup>d</sup> that *is* with you from all flesh—among the flyer, and among the animal, and among the moving thing that moves about on the land—have go out<sup>c</sup> with you; and they will swarm in the land, and bear fruit and be abundant upon the land.”

<sup>157</sup> I.e., moving, here and v. 5.

<sup>158</sup> I.e., they were diminishing, here and v. 5.

<sup>159</sup> I.e., after.

<sup>160</sup> Or “done.”

<sup>161</sup> The verbs for “sending” here and in vv. 8,10, and 12 are intensive (Piel).

<sup>162</sup> Lit “curve.”

<sup>163</sup> Lit “to writhe” or “twist” here and v. 12.

<sup>164</sup> I.e., continued on with the effort.

<sup>165</sup> I.e., it did not continue returning.

<sup>166</sup> Lit “made desolate” in the sense here of removed.

<sup>167</sup> This expression implies a skin covering (Exo 40:19).

**18** And Noah went out, and his sons, and his woman, and the women of his sons with him. **19** Every living thing<sup>d</sup>, every moving thing<sup>d</sup>, and every flyer<sup>d</sup>—everything that moves about upon the land, according to their families, went out from the vessel. **20** And Noah built a slaughter-place to YHVH, and he took from every clean animal<sup>d</sup>, and from every clean flyer<sup>d</sup>; and he made go up<sup>c</sup> going up-*things*<sup>168</sup> on the slaughter-place. **21** And YHVH smelled the soothing smell, and YHVH said toward his heart, “I will not add<sup>169</sup> to treat lightly still the soil on account of the *soil*-man, for the shaping of the heart of the *soil*-man *is* bad from his youth; and I will not add still to strike every living thing as I have done. **22** Still all the days of the land, seed and cutting,<sup>170</sup> and cold and heat, and summer and winter,<sup>171</sup> and day and night, will not cease.” **CHAPTER 9:1** And ELOHIM blessed Noah and his sons, and he said to them, “Bear fruit and be abundant and fill the land. **2** The fear of you<sup>p</sup> and the terror of you<sup>p</sup> will be upon every living thing of the land, and upon every flyer of the skies; with everything with which the soil moves about,<sup>172</sup> and with every fish of the sea—into your<sup>p</sup> hand they are given. **3** Every moving thing that *is* living, to you<sup>p</sup> it will be for an eatable *thing*, as *the* green plant I gave you<sup>p</sup>—*now* all. **4** Only flesh with its life-breath<sup>173</sup>—its blood—you will not eat. **5** And only your<sup>p</sup> blood—of your<sup>p</sup> life-breaths—I will seek out; from *the* hand of every living thing I will seek it out, and from the hand of the *soil*-man—from the hand of a man, his brother<sup>174</sup>—I will seek out the life-breath of the *soil*-man. **6** The one who pours out the blood of the *soil*-man, by the *soil*-man will his blood be poured out: for in the image of ELOHIM he made<sup>175</sup> the *soil*-man. **7** And *you*<sup>p</sup>, bear fruit, and be abundant, and swarm in the land, and be abundant in it.” **8** And ELOHIM spoke toward Noah and toward his sons with him, saying, **9** “And *I*—look, *it’s* me!—am making rise<sup>c</sup> my pact with you<sup>p</sup>, and with your<sup>p</sup> seed after you<sup>p</sup>, **10** and with every living<sup>d</sup> life-breather that *is* with you<sup>p</sup>, among the flyer, among the animals<sup>s</sup>, and among every living thing of the land with you<sup>p</sup>—from all going out of the vessel—to every

<sup>168</sup> I.e., burnt offerings, whose smoke goes up.

<sup>169</sup> I.e., continue

<sup>170</sup> I.e., harvest time.

<sup>171</sup> Or “autumn,” harvest time.

<sup>172</sup> I.e., teems, as the ground is so filled with living creatures.

<sup>173</sup> Heb *nephesh*, refers to life associated with breathing creatures.

<sup>174</sup> Hebrew idiom meaning “each one for the blood of another.”

<sup>175</sup> Or “did.”



living thing of the land.<sup>176</sup> **11** And I have made rise<sup>c</sup> my pact with you, and all flesh will not be cut off still by the waters of the flood, and there will not be again a flood to ruin the land.” **12** And ELOHIM said, “This is the sign of the pact that I am giving between me and between you<sup>p</sup>, and between every living life-breather that *is* with you<sup>p</sup>, for *life-cycles*<sup>177</sup> age-lasting.<sup>178</sup> **13** My bow I have given in the cloud, and it will be for a sign—a pact between me and between the land. **14** And it will be, in my making a clouding<sup>c</sup> of a cloud upon the land, that the bow will be seen in the cloud, **15** and I will remember my pact that is between me and between you<sup>p</sup> and between every living life-breather among all flesh; and the waters will not become still a flood to ruin all flesh. **16** And the bow will be in the cloud, and I will see it—to remember the pact—age-lasting<sup>179</sup>—between ELOHIM and between every living life-breather among all flesh that *is* upon the land.” **17** And ELOHIM said toward Noah, “This *is* the sign of the pact that I have made rise<sup>c</sup> between me and between all flesh that *is* upon the land.”

**18** And the sons of Noah who went out from the vessel were Shem, and Ham, and Japheth; and Ham, *he was* the father of Canaan. **19** These three *are* the sons of Noah, and from these all the land scattered. **20** And Noah began to be a man of the soil, and he planted a vineyard; **21** and he drank from the wine, and he was drunk, and he was uncovered in the midst of his tent. **22** And Ham, father of Canaan, saw the nakedness of his father, and he told to his two brothers outside. **23** And Shem took<sup>s</sup>—and Japheth—the outer-garment, and they placed *it* upon the shoulder of the two of them—and they walked backward and they covered the nakedness of their father; and their faces *were* backward, and the nakedness of their father they did not see. **24** And Noah woke up from his wine and he knew what he did to him, his son the small one,<sup>180</sup> **25** and he said, “Cursed *is* Canaan; a servant of servants he will be to his brothers.” **26** And he said, “Blessed be YHVH, the ELOHIM of Shem;<sup>181</sup> and Canaan will be a servant to him. **27** ELOHIM will spread out Japheth,<sup>182</sup> and he will dwell in the tents of Shem, and Canaan will be a servant to him.” **28** And Noah lived after the flood three hundred years<sup>s</sup> and

<sup>176</sup> LXX omits this last phrase.

<sup>177</sup> Or “generations,” a cycle from birth to death.

<sup>178</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>179</sup> I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

<sup>180</sup> I.e., the younger one.

<sup>181</sup> Or “blessed by YHVH my ELOHIM *be* Shem.”

<sup>182</sup> Meaning, “open” or “spread out.”

fifty years<sup>s</sup>. **29** And all the days of Noah were nine hundred years<sup>s</sup> and fifty years<sup>s</sup>, and he died.

**CHAPTER 10:1** And these *are* the bringings-forth of the sons of Noah: Shem, Ham, and Japheth; and to them were brought forth sons after the flood. **2** The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. **3** And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. **4** And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.<sup>183</sup> **5** From these were separated the coastlands of the nations in their lands, a man according to his tongue, according to their families, in their nations. **6** And the sons of Ham: Cush, and Egypt, and Put, and Canaan. **7** And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah: Sheba and Dedan. **8** And Cush brought forth Nimrod; he began to be a mighty one on the land.<sup>184</sup> **9** *He* was a mighty one of hunting before the face<sup>p</sup> of YHVH; therefore it is said, “Like Nimrod—a mighty hunter before the face<sup>p</sup> of YHVH.” **10** And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. **11** From that land went out<sup>185</sup> Ashur, and he built Nineveh, and Rehoboth-Ir, and Calah, **12** and Resen between Nineveh and between Calah—it *is* the large city. **13** And Egypt brought forth Ludim, and Anamim, and Lehabim, and Naphtuhim, **14** and Pathrusim, and Casluhim; from there Philistines went out, and Caphtorim. **15** And Canaan brought forth Sidon his firstborn, and Heth, **16** and the Jebusite, and the Amorite, and the Girgashite, **17** and the Hivite, and the Arkite, and the Sinite, **18** and the Arvadite, and the Zemarite, and the Hamathite. And after were scattered the families of the Canaanite. **19** And the border of the Canaanite is from Sidon, coming Gerar-ward unto Gaza; coming Sodom-ward; and Gomorrah, and Admah, and Zeboim, unto Lasha. **20** These *are* the sons of Ham, according to their families, according to their tongues, in their lands, in their nations. **21** And to Shem were brought forth, also he *was* father of all the sons of Eber, brother of Japheth, the large one.<sup>186</sup> **22** The sons of Shem *were* Elam, and Asshur, and Arpachshad, and Lud, and Aram. **23** And the sons of Aram *were* Uz, and Hul, and Gether, and Mash.<sup>187</sup>

<sup>183</sup> Or “Rodanim,” the Hebrew letter is uncertain.

<sup>184</sup> Or “he was the first to be a mighty one on the land.”

<sup>185</sup> Or “he [Nimrod] went out *to* Assyria (Asshur).”

<sup>186</sup> Grammar unclear, thus it is uncertain whether Japheth is called here “the older one,” or Shem, as “the older brother of Japheth.”

<sup>187</sup> LXX reads “Meshech” (see 1 Chron 1:17).

**24** And Arpachshad<sup>188</sup> brought forth Shelah; and Shelah brought forth Eber. **25** And to Eber were brought forth two sons: the name of the one *was* Peleg—for in his days the land was divided,<sup>189</sup> and the name of his brother *was* Joktan. **26** And Joktan brought forth Almodad, and Sheleph, and Hazarmaveth, and Jerah, **27** and Hadoram, and Uzal, and Diklah, **28** and Obal, and Abimael, and Sheba, **29** and Ophir, and Havilah, and Jobab; all these *were* sons of Joktan. **30** And their sitting was from Mesha, coming<sup>m</sup> Sephar-ward—the mountain of the east. **31** These *were* the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations. **32** These *were* the families of the sons of Noah, according to their *life-cycles*,<sup>190</sup> in their nations, and from these were separated the nations of the land after the flood.

**CHAPTER 11:1** And all the land was one lip,<sup>191</sup> and single<sup>p192</sup> *spoken-things*. **2** And it was, in their pulling up *stakes* from the east,<sup>193</sup> and they found a valley-plain<sup>194</sup> in the land of Shinar, and they sat there. **3** And they said, a man toward his fellow, “Give *note!* Let us whiten bricks,<sup>195</sup> and let us burn *them* to a burning.” And there was to them the brick for stone, and smear<sup>196</sup> there was to them for smearing. **4** And they said, “Give *note!* We will build for ourselves a city, and a tower, and its head *will be* in the skies, and we will make<sup>197</sup> for ourselves a name, lest we be scattered upon the face<sup>p</sup> of all the land.” **5** And YHVH went down to see the city, and the tower, that the sons of the *soil*-man had built. **6** And YHVH said, “Look!—one people, and one lip<sup>198</sup> *is* to all of them! And this they begin to do; and now nothing is restrained from them of all that they have planned to do. **7** Give *note!* Let us go down and let us mingle there their lip, that a man will not hear the lip of his fellow.” **8** And YHVH scattered them from there upon the face<sup>p</sup> of all the land, and they ceased to build the city. **9** Therefore he called its name Babel,

<sup>188</sup> LXX reads “Arpachshad brought forth Cainan, and Cainan brought forth Shelah.”

<sup>189</sup> Heb *palag*, thus a play on the name.

<sup>190</sup> Or “generations,” a cycle from birth to death.

<sup>191</sup> I.e., language.

<sup>192</sup> Number “one,” used in the plural, meaning a few, i.e., the same set of words.

<sup>193</sup> Or “eastward.”

<sup>194</sup> Valley or cleft, but with flat area between the two sides.

<sup>195</sup> Play on words; lit “whiten, whitened things,” as bricks are heated to a white hot temperature.

<sup>196</sup> Heb root *chamar* refers to any slimy substance, whether mortar, clay, or tar.

<sup>197</sup> Or “do.”

<sup>198</sup> I.e., language.

for there YHVH mingled<sup>199</sup> the lip of all the land; and from there YHVH scattered them upon the face<sup>p</sup> of all the land.

**10** These *are* the bringings-forth of Shem. Shem *was* a son of a hundred years<sup>s</sup>, and he brought forth<sup>c200</sup> Arpachshad two years after the flood. **11** And Shem lived, after his bringing forth<sup>c</sup> Arpachshad, five hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **12** And Arpachshad lived five and thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Shelah; **13** and Arpachshad lived, after his bringing forth<sup>c</sup> Shelah, three years<sup>s</sup> and four hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **14** And Shelah lived thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Eber; **15** and Shelah lived, after his bringing forth<sup>c</sup> Eber, three years<sup>s</sup> and four hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **16** And Eber lived four and thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Peleg; **17** and Eber lived, after his bringing forth<sup>c</sup> Peleg, thirty years<sup>s</sup> and four hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **18** And Peleg lived thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Reu; **19** and Peleg lived, after his bringing forth<sup>c</sup> Reu, nine years<sup>s</sup> and two hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **20** And Reu lived two and thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Serug; **21** and Reu lived, after his bringing forth<sup>c</sup> Serug, seven years<sup>s</sup> and two hundred years, and he brought forth<sup>c</sup> sons and daughters. **22** And Serug lived thirty years<sup>s</sup>, and he brought forth<sup>c</sup> Nahor; **23** and Serug lived, after his bringing forth<sup>c</sup> Nahor, two hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **24** And Nahor lived nine and twenty years<sup>s</sup> and he brought forth<sup>c</sup> Terah; **25** And Nahor lived, after his bringing forth<sup>c</sup> Terah, nine *and* ten years<sup>s</sup>, and a hundred years<sup>s</sup>, and he brought forth<sup>c</sup> sons and daughters. **26** And Terah lived seventy years<sup>s</sup>, and he brought forth<sup>c</sup> Abram, Nahor, and Haran. **27** And these are the bringings-forth of Terah. Terah brought forth<sup>c</sup> Abram, Nahor, and Haran; and Haran brought forth<sup>c</sup> Lot. **28** And Haran died upon the face<sup>p</sup> of<sup>201</sup> Terah his father, in the land of *those* brought forth of his,<sup>202</sup> in Ur of the Chaldeans. **29** And Abram took—and Nahor—for themselves women; the name of the woman of Abram *was* Sarai, and the name of the woman of Nahor *was* Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. **30** And Sarai was

<sup>199</sup> Heb *balal*, play of words on the name.

<sup>200</sup> The verbs in this section are all causative in the active voice. Lit “cause bringing forth,” the sense of which is difficult to bring out in English. Contrast this with Gen 4:25 where the woman “brings forth” a son, but the verb is not in this causative form.

<sup>201</sup> I.e., in the presence of.

<sup>202</sup> I.e., the land of his kindred.

barren; there *was* not to her a child. **31** And Terah took Abram his son, and Lot, son of Haran, son of his son, and Sarai, his daughter-in-law, woman of Abram, his son, and they went out with them from Ur of the Chaldeans to walk land of Canaan-ward; and they came unto Haran and they sat there. **32** And the days of Terah were five years and two hundred years<sup>s</sup>, and Terah died in Haran. **CHAPTER 12:1** And YHVH said toward Abram, “Walk for yourself, from your land, and from *those* brought forth of yours,<sup>203</sup> and from the house of your father, toward the land that I will make you see<sup>c</sup>. **2** And I will make<sup>204</sup> you for a large nation, and I will bless you, and I will make your name large—and you be a blessing!<sup>205</sup> **3** And I will bless those blessing you, and the one treating you lightly<sup>206</sup> I will curse, and blessed<sup>207</sup> in you will be all the families of the soil.” **4** And Abram walked, as<sup>208</sup> YHVH spoke toward him, and Lot walked with him, and Abram *was* a son of five years and seventy years<sup>s</sup>, in his going out from Haran. **5** And Abram took Sarai his woman, and Lot, son of his brother, and all their gathered *property* that they gathered, and the life-breathers<sup>s209</sup> that they made<sup>210</sup> in Haran; and they went out to walk land of Canaan-ward, and they came land of Canaan-ward. **6** And Abram passed over through the land, unto the place of Shechem, unto the oak of Moreh. And the Canaanite *was* then in the land. **7** And YHVH was seen toward Abram and he said, “To your seed I will give this land.” And he built there a slaughter-place to YHVH, the one who was seen toward him. **8** And he moved on from there toward the mountain at the east of Beth-EL, and he stretched out his tent—Beth-EL at the west,<sup>211</sup> and Ai<sup>d</sup> on the east. And he built there a slaughter-place to YHVH, and called in the name of YHVH. **9** And Abram pulled up *stakes*, walking, and pulling up *stakes* Negev-ward.

**10** And there was a hunger in the land. And Abram went down Egypt-ward, to sojourn there, for weighty *was* the hunger in the land. **11** And it was, as he came near<sup>c</sup> to come Egypt-ward, that he said toward Sarai his woman, “Look!, please!—I know that a woman beautiful of sight you *are*, **12** and it

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<sup>203</sup> I.e., your kindred.

<sup>204</sup> Or “do.”

<sup>205</sup> Verb is imperative.

<sup>206</sup> I.e., treating with disregard or disdain.

<sup>207</sup> Or “blessing themselves,” the reflexive meaning is possible here and is explicit in Gen 22:18.

<sup>208</sup> I.e., according to that.

<sup>209</sup> Any breathing life whether humans or animals.

<sup>210</sup> Or “did,” i.e., obtained.

<sup>211</sup> Lit “from sea,” i.e., the Mediterranean.

will be that the Egyptians will see you, and they will say, ‘His woman *is* this one’; and they will kill me, and you they will let live. **13** Say, please!—my sister you *are*, so that it will be good to me on account of you, and my life-breath may live for your sake.” **14** And it was, as Abram came Egypt-ward, that the Egyptians saw the woman, that she *was* exceedingly beautiful.

**15** And the chiefs of Pharaoh saw her, and they praised her toward Pharaoh, and the woman was taken *into* the house of Pharaoh. **16** And to Abram he did good on account of her, and there was to him flock and herd, and donkeys, and servants, and *house-servants*<sup>f</sup>, and female donkeys, and camels.

**17** And YHVH touched Pharaoh *with* large touches<sup>212</sup>—and his house—because of the matter<sup>213</sup> of Sarai, woman of Abram. **18** And Pharaoh called to Abram and he said, “What *is* this you have done to me? Why did you not tell to me that your woman she *is*? **19** Why did you say ‘My sister she *is*,’ and I took her to me for a woman? And now, look!—your woman—take *her* and walk!” **20** And Pharaoh charged men concerning him, and they sent<sup>214</sup> him—and his woman, and all that *was* to him.

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<sup>212</sup> The word can imply “striking,” see Gen 32:36 and Exo 11:1, but its basic meaning is to touch or make contact.

<sup>213</sup> Lit “thing.”

<sup>214</sup> Intensive form of the verb (Piel).