

**A TRANSLATION SAMPLE FROM THE...
THE TRANSPARENT ENGLISH BIBLE**

SIDRA BERESHIT (“At the first . . .”)

GENESIS 1:1-6:8

HAFTARAH: ISAIAH 42:5-43:10

CHAPTER 1:1 At *the first*¹ of ELOHIM² creating the skies and the land—**2** and the land was³ desolation and emptiness; and darkness *was over the face*^p of *the deep*, and the spirit⁴ of ELOHIM was hovering⁵ over the face^p 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.⁶ **5** And ELOHIM called to the light “day,”⁷ and to the darkness he called “night.” And it was evening and it was morning—day one.⁸

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 made⁹ 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 place,¹⁰ 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.

¹ 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.

² 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.

³ Or “became.”

⁴ Heb *ruach*, lit “wind,” see Gen 7:1.

⁵ 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).

⁶ I.e., separated the light from the darkness.

⁷ DSS “daytime.”

⁸ 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.

⁹ Or “did.”

¹⁰ DSS “one gathering,” producing alliteration with the verb “gathered.”

11 And ELOHIM said, “Let the land sprout *the* sprout, a plant seeding seed, a fruit tree making¹ 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^c, a plant seeding seed according to its type, and a tree making² 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 be³ for signs, and for appointed times,⁴ and for days and years,⁵ **15** and they will be for lights in the expanse of the skies, to make light^c upon the land.” And it was thus. **16** And ELOHIM made⁶ 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^c 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^{s,7} and let *the* flyer fly upon the land, upon the face^p of the expanse of the skies.” **21** And ELOHIM created the large *water*-beasts,⁸ and every living^d 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 flyer⁹ be 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^c according to its type: animal, and moving thing, and living thing of land according to its type.” And it was thus. **25** And ELOHIM made¹⁰ 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 make¹¹ *soil*-man¹² in

¹ Or “doing.”

² Or “doing.”

³ 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.

⁴ Heb *mo’adim*, “appointed times,” whether astronomical, divine, or human.

⁵ DSS “for years.”

⁶ Or “did.”

⁷ 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.

⁸ 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

⁹ DSS “the flying thing will be abundant.”

¹⁰ Or “did.”

¹¹ Or “do.”

¹² Heb *’adam*, from *’adamah*, “soil,” or “red soil.”

our image, according to our likeness, and let them govern in¹ the fish of the sea, and with the flyer of the skies, and in the animals^s, and in all the land,² 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^p every plant seeding seed that *is* upon the face^p of all the land, and every tree^d, in which *there is* fruit of a tree, seeding seed; to you^p 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-breath³—every green plant *is* for an eatable *thing*.” And it was thus. **31** And ELOHIM saw all that he had made,⁴ 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 company⁵ were finished. **2** And ELOHIM finished on the seventh day his work that he did, and he ceased⁶ on the seventh day⁷ 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.

4 *These are the bringings-forth of the skies and the land*⁸ in their being created. In *the* day of the making⁹ of YHVH¹⁰ 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^c on the land, and there *was* no *soil*-man to service the soil; **6** and a flow¹¹ would go up from the land, and it made drink^c all the face^p of the soil—**7** and YHVH ELOHIM shaped the *soil*-man—dust from the soil,¹² and he blew into his two nostrils breath¹³ of life^p; and the *soil*-man became a living life-breather.¹⁴ **8** And

¹ I.e., in regard to, here and v. 28.

² Syriac “over all the animals of the land.”

³ Heb *nephesh chayyah*, used of humans in Gen 2:7.

⁴ Or “done.”

⁵ Or “army,” Heb *tzava*, refers to a gathering or mustering.

⁶ Heb *shavat*, or “rested,” in the sense of halting.

⁷ LXX, Syriac, and SP read “sixth day” here.

⁸ 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**.

⁹ Lit “doing.”

¹⁰ 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.

¹¹ Or “mist,” meaning uncertain, used only here and Job 36:27.

¹² Heb *'adamah*, from which the term “*soil*-man” (*'adam*) is derived.

¹³ Heb *nishamah*, cf. Gen 7:15,22 where a different term is used.

¹⁴ 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.

YHVH ELOHIM planted a garden in Eden,¹ at the east; and there he placed the *soil*-man whom he shaped. **9** And YHVH ELOHIM made sprout^c from the soil every tree desired for sight and good for an eatable *thing*, and the tree of life^p 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^c the garden, and from there it is separated and it becomes four heads. **11** The name of the one *is* Pishon;² it goes around all the land of the Havilah, where there *is* gold^d, **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;³ it goes around all the land of Cush.⁴ **14** And the name of the third river *is* Hiddekel;⁵ it *is* the one walking east of Assyria. And the fourth river—it *is* Euphrates.⁶ **15** And YHVH ELOHIM took the *soil*-man and made him rest^c 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!⁷ **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!”⁸ **18** And YHVH ELOHIM said, “Not good—the *soil*-man being by himself, I will make⁹ for him a help, as his *one* before.”¹⁰ **19** And YHVH ELOHIM shaped from the soil every living thing of the field, and every flyer of the skies, and he made come^c 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*-Man¹¹ he did not find a help, as his *one* before.¹² **21** And YHVH ELOHIM made a deep sleep fall^c 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^c 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,”¹³ because from a man¹⁴ this one was taken.” **24** Therefore a man¹⁵ will leave his father and his mother, and join¹⁶ with his woman,

¹ Name of a place or region, meaning “pleasure” or “bliss.”

² Possibly from verb *push*, “to leap,” “spread about.”

³ Meaning, “to gush forth.”

⁴ Uncertain, perhaps the lands of the southern Nile.

⁵ Meaning uncertain; LXX reads Tigris.

⁶ Heb *Pherat*, “fruitfulness.”

⁷ Double use of the verb indicates emphasis.

⁸ Double use of the verb indicates emphasis.

⁹ Or “do.”

¹⁰ I.e., one facing him, before or opposite him, as his corresponding counterpart.

¹¹ Heb *'adam*, “*soil*-man,” without the article, probably the proper name, “Adam.”

¹² See note on v. 18.

¹³ Heb *'ishah*.

¹⁴ Heb *'ish*.

¹⁵ Heb *'ish*.

¹⁶ I.e., to stick to, as in soldering.

and they become one flesh. **25** And the *two* of them were nude,¹—the *soil*-man and his woman—and they were not ashamed. **CHAPTER 3:1** And the Nachash² was shrewd³—from⁴ every living thing of the field that YHVH ELOHIM made.⁵ And he said toward the woman, “Did ELOHIM indeed say, ‘You^p may not eat from any tree of the garden’?” **2** And the woman said toward the Nachash, “From the fruit of the trees^s 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^p will not eat from it, and you will not touch it, lest you die.’” **4** And the Nachash said toward the woman, “Dying—you^p will not *surely* die!⁶ **5** For ELOHIM knows that in *the* day you^p eat from it that your eyes will be opened and you^p will be as ELOHIM knowing^p 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^c, and she took from its fruit and she ate; and she gave also to her man⁷ 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^s of a fig tree and they made⁸ for themselves loin-cloths. **8** And they heard the voice⁹ of YHVH ELOHIM walking about¹⁰ in the garden in the wind¹¹ of the day, and the *soil*-man made himself hidden^c—and his woman—from the face^p of YHVH ELOHIM in the middle of the trees^s 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 voice¹² 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^p. **15** And hostility I will set between you and between the woman, and between your seed and between her seed;¹³ *he* will strike¹⁴ you— *on the* head, and *you* will strike him— *on the*

¹ Heb ‘*arumim*, word play with “shrewd” in the following verse.

² 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.

³ Heb ‘*arum*, see previous verse; “nude” comes from the same root, meaning “smooth” or “slick.”

⁴ I.e., more shrewd in contrast with (“away from”) any other.

⁵ Or “did.”

⁶ Double use of the verb indicates emphasis.

⁷ Heb ‘*ish*.

⁸ Or “did for themselves.”

⁹ I.e., sound; in Hebrew “voice” is used as a metaphor for all kinds of sounds.

¹⁰ This form of the verb carries an iterative meaning, thus “to walk back and forth.”

¹¹ I.e., breeze.

¹² I.e., sound, in Hebrew “voice” is used as a metaphor for all kinds of sounds.

¹³ Or “offspring,” Heb *zera* ‘ normally refers to male “seed,” but can refer to female reproduction as well (Gen 16:10; Lev 12:2).

¹⁴ Or “bruise.”

heel.” **16** Toward the woman he said, “Making abundant^c—I will *surely* make abundant^c!¹—your distress² and your pregnancy; in distress you will bring forth sons, and toward your man³ *will be* your craving, and *he* will rule with you.”⁴ **17** And to *Soi*Man⁵ he said, “Because you hearkened to⁶ 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 distress⁷ you will eat it all the days of your life^p; **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 *soi*man called the name of his woman Eve,⁸ for *she* was mother of all living. **21** And YHVH ELOHIM made⁹ for *Soi*Man¹⁰ and his woman, robes of skin, and he dressed them.

22 And YHVH ELOHIM said, “Look!—the *soi*man has become like one from us,¹¹ to know good and bad; and now, lest he send forth his hand and take also from the tree of life^p, and eat, and live for an age . . . !”¹²—**23** And YHVH ELOHIM sent¹³ him from the garden of Eden, to service the soil from which he was taken. **24** And he drove out¹⁴ the *soi*man, and he made dwell^c 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^p. **CHAPTER 4:1** And the *soi*man knew Eve his woman, and she became pregnant and she brought forth Cain,¹⁵ and she said, I have acquired a man¹⁶ by YHVH.¹⁷ **2** And she added¹⁸ to bring forth his brother—Abel.¹⁹ And Abel was one pasturing flock and Cain was one servicing soil. **3** And it was, from an end of days,²⁰ that Cain made come^c from the fruit of the soil a present for YHVH. **4** And Abel, *he* also

¹ Double use of the verb indicates emphasis.

² Or “sorrow,” same word as v. 17b.

³ Heb *’ish*.

⁴ I.e., with regard to.

⁵ Heb *’adam*, “*soi*Man,” without the article, probably the proper name, “Adam.”

⁶ Lit “heard to.”

⁷ Or “sorrow,” “hardship,” same word as v. 16.

⁸ Heb *chavah*, meaning “living.”

⁹ Or “did.”

¹⁰ Heb *’adam*, “*soi*Man,” without the article, probably the proper name, “Adam.”

¹¹ Or “from him,” pronoun can mean “us” or “him” here.

¹² 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.

¹³ Intensive form of the verb (Piel)

¹⁴ Intensive form of the verb (Piel).

¹⁵ Meaning, “acquired.”

¹⁶ Heb *’ish*.

¹⁷ Or “a man—YHVH.”

¹⁸ I.e., continued

¹⁹ Meaning, “breath” or “emptiness.”

²⁰ I.e., after an unspecified period.

made come^c, from the firstborn^p of his flock, and from their fat ones.¹ 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 burning² to Cain, exceedingly, and his face^p fell. **6** And YHVH said toward Cain, “Why is there burning to you, and why is your face^p fallen? **7** Is there not, if you do good, a lifting,³ and if you do not do good, at the opening⁴ *is* error⁵—a crouching^m *one*—and toward you is his⁶ desire, and you will rule with⁷ him.”⁸ **8** And Cain said toward Abel his brother. . . .⁹ 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^p of your brother cries out^p toward me from the soil. **11** And now, cursed *are* you, from the soil that opened its mouth to take the blood^p of your brother from your hand. **12** When you service the soil it will not add¹⁰—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 crookedness¹¹ from¹² being lifted. **14** Look!—you have driven me out¹³ today,¹⁴ from upon the face^p of the soil, and from your face^p 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 to him,¹⁵ “Therefore, anyone who kills Cain, double-sevens¹⁶ will be avenged” And YHVH placed for Cain¹⁷ a sign, so as not striking him, every one finding him. **16** And Cain went out from the face^p of YHVH, and he sat in the land of Nod,¹⁸ 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

¹ Or “fat portions.”

² I.e., hot anger.

³ See verse 13, where the same verb is used.

⁴ I.e., door or entrance to a tent or building.

⁵ 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.

⁶ Or “its.”

⁷ I.e., with regard to.

⁸ Or “it.”

⁹ 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.”

¹⁰ I.e., continue on.

¹¹ 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.

¹² I.e., larger than can be lifted up.

¹³ Intensive form of the verb (Piel).

¹⁴ Lit “the day.”

¹⁵ Syriac and LXX add “Not so . . .”

¹⁶ I.e., sevenfold, or seven times seven.

¹⁷ Or “put a mark for Cain.”

¹⁸ Or “wandering.”

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 *intent* 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, hammerer¹ of every cutting tool of bronze and iron.² 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 man³ I have killed for my wounding, and a boy for my bruising. **24** For double-sevens avenged *is* Cain, and Lamech seventy and seven. **25** And *Soi*Man⁴ knew his woman still, and she brought forth a son, and she called his name Seth:⁵ “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.⁶ Then *was* a beginning⁷ of calling in the name YHVH.

CHAPTER 5:1 This *is* the account⁸ of the bringings-forth of *Soi*Man.⁹ In the day of the creating of ELOHIM *Soi*Man, in the likeness of ELOHIM he made¹⁰ 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^s, and he brought forth^{c11} 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^c Seth, were eight hundred years^s—and he brought forth^c sons and daughters. **5** And all the days of *Soi*Man, that he lived, were nine hundred years^s and thirty years^s; and he died. **6** And Seth lived five years^s and a hundred years^s, and he brought forth^c Enosh. **7** And Seth lived, after his bringing forth^c Enosh, seven years and eight hundred years^s—and he brought forth^c sons and daughters. **8** And all the days of Seth were two *and* ten years^s and nine hundred years^s; and he died. **9** And Enosh lived ninety years^s, and he brought forth^c Kenan. **10** And Enosh lived, after his bringing forth^c Kenan, five *and* ten years^s and eight hundred years^s—and he brought forth^c sons and daughters. **11** And all the days of Enosh

¹ I.e., a forger or sharpener.

² Or “instructor of every cutter (craftsman) of bronze and iron.”

³ Heb *'ish*.

⁴ Heb *'adam*, “*soi*man,” without the article, probably the proper name, “Adam.”

⁵ Meaning, “placed,” in the sense of appointed.

⁶ Meaning, “frail one” or “mortal.”

⁷ 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).

⁸ I.e., written record, from the verb *saper*, “to count, recount.”

⁹ Perhaps the proper name “Adam.”

¹⁰ Or “did.”

¹¹ 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.

were five years and nine hundred years^s; and he died. **12** And Kenan lived seventy years^s and he brought forth^c Mahalalel. **13** And Kenan lived, after his bringing forth^c Mahalalel, forty years^s and eight hundred years^s—and he brought forth^c sons and daughters. **14** And all the days of Kenan were ten years and nine hundred years^s; and he died. **15** And Mahalalel lived five years and sixty years^s, and he brought forth^c Jared. **16** And Mahalalel lived, after his bringing forth^c Jared, thirty years^s and eight hundred years^s—and he brought forth^c sons and daughters. **17** And all the days of Mahalalel were five and ninety years^s and eight hundred years^s; and he died. **18** And Jared lived two and sixty years^s and a hundred years^s, and he brought forth^c Enoch. **19** And Jared lived, after his bringing forth^c Enoch, eight hundred years^s—and he brought forth^c sons and daughters. **20** And all the days of Jared were two and sixty years^s, and nine hundred years^s; and he died.

21 And Enoch lived five and sixty years^s and brought forth^c Methuselah. **22** And Enoch walked about¹ with the ELOHIM, after his bringing forth^c Methuselah, three hundred years^s—and he brought forth^c sons and daughters. **23** And all the days of Enoch were five and sixty years^s, and three hundred years^s. **24** And Enoch walked about with the ELOHIM, and he *was* not, for ELOHIM took him.

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

28 And Lamech lived two and eighty years^s, and a hundred years^s, and he brought forth^c a son, **29** and he called his name Noah,² 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^c Noah, five and ninety years^s, and five hundred years^s—and he brought forth^c sons and daughters. **31** And all the days of Lamech were seven and seventy years^s, and seven hundred years^s; and he died. **32** And Noah was a son of five hundred years^s and Noah brought forth^c Shem, Ham, and Japheth.

CHAPTER 6: 1 And it was that the *soil*-man began to be abundant upon the face^p 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 spirit³ will not contend⁴ with the *soil*-man for an age,⁵ in that he also *is* flesh⁶—and his days are a hundred and twenty years^s.”

¹ This form of the verb carries an iterative meaning, thus “to walk back and forth.” It is used here and in v. 24.

² Probably a play on the verb *nacham* here, “to console” or “to comfort.”

³ Heb *ruach*, lit “wind.”

⁴ In the sense of judge, or perhaps “abide.” Syriac and LXX read “abide.”

⁵ I.e., continually; Heb idiom referring to an undetermined time into the future or in the past.

⁶ Or perhaps, “in their going astray,” meaning uncertain.

4 The Nephilim¹ 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^m—these *were* the mighty ones that *were* from an age,² men³ of the name.⁴

5 And YHVH⁵ 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 sorry⁶ that he had made⁷ the *soil*-man on the land, and it made distress^c toward his heart. **7** And YHVH said, “I will wipe out the *soil*-man that I have created from upon the face^p of the soil—from *soil*-man, to animal, to moving thing, and to flyer of the skies; for I am sorry that I made⁸ them.” **8** And *Noah* found favor in the eyes of YHVH.

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¹ 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.

² I.e., long ago.

³ Heb *'ish* in the plural.

⁴ Or “renown.”

⁵ LXX reads “Lord God.”

⁶ Hebrew verb implies sadness.

⁷ Or “done.”

⁸ Or “did.”