
THE
HOLY BIBLE

CONTAINING THE
OLD AND NEW TESTAMENTS

TRANSLATED OUT OF THE ORIGINAL TONGUES

Being the version set forth A.D. 1611
compared with the most ancient authorities and revised
A.D. 1881–1885

Edited by the American Revision Committee
A.D. 1901

Newly typeset in \LaTeX
A.D. 2020–2021

Standard Edition

NOTE: This edition has been produced in conformity with the standard 1901 text of the American Standard Version published by Thomas Nelson & Sons. No changes have been made to the text and pains have been taken to ensure that typographical errors are avoided. However, because the ASV text is now in the public domain, this is an “unauthorized” edition, not certified by the previous endorsement made by the American Committee of Revision.

If any unintentional mistakes are found, please note the reference and email jay.nelsetuen@gmail.com so that I may remedy the situation.

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EDITOR'S PREFACE

This edition of what is commonly called the American Standard Version (ASV) is intended to provide readers with a cleanly typeset version of a sadly neglected yet venerable translation. The ASV has long been considered the gold standard of English Bible translation, used in seminaries and Bible schools for decades as the authoritative literal version. No translation since has come as close to capturing the precise wording of the original. It is the basis for several modern versions, including the Revised Standard Version (from which came the New Revised Standard Version and the English Standard Version) and the New American Standard Bible.

The immediate predecessor to the ASV, the English Revised Version (RV), was a revision of the Authorized Version carried out by a group of scholars from both England and America who, inspired by recent manuscript discoveries and advancements in textual critical studies, sought to correct some of the most obvious errors in the AV, along with other light revisions as necessary. In the work of revising the text, where the American and English committees disagreed, the English scholars were given precedence (though the Americans were allowed to attach an appendix to the final publication listing some of their textual preferences). The RV was therefore not a new translation, but a revision of an old one. In the history of English Bible translation, this is not uncommon, as the AV itself was a revision of the earlier Bishop's Bible.

Completed in 1885, the RV was largely relegated to scholarly use upon its publication. It did not receive much wide circulation among lay Christians. Its accuracy and faithfulness to the text of the Scriptures, described by some as "wooden literalism," has earned it some detractors, the most famous of whom was the Baptist preacher Charles Spurgeon, who called the RV New Testament "strong in Greek, but weak in English," instead preferring the venerable Authorized Version, at that time the only English translation in common use by English-speaking people. With such ringing endorsements, one can only wonder why it never replaced the AV.

While the English revision committee dissolved soon after the publication of the RV, the American committee remained active. They were contractually obligated not to alter or republish the RV until fourteen years had elapsed, after which they were free to edit the text and incorporate their own textual decisions where they had once been relegated to a hastily compiled appendix. This new version, completed in 1901, became known as the American Standard Version. It likewise never achieved much success in the mainstream of Christianity, relegated to seminary libraries and the like. In the scholarly world, however, it was highly regarded as the most literal translation available.

This edition presents the full text of the ASV, complete with original prefaces and marginal notes. The cross-references and running headers are omitted. My primary source has been the digitized text used by BibleGateway.com, with constant reference to an edition copyrighted 1929 and published by

the Watchtower Bible and Tract Society, and a PDF scan of a Nelson Longprimer edition. I have also benefitted greatly from the work of Michael D. Marlowe at www.bible-researcher.com.

May the Scriptures enlighten and inform your Christian walk as you encounter God in his Word.

JAY NELSESTUEN

PREFACE TO THE STANDARD AMERICAN EDITION

A few statements need to be made respecting the origin of this edition of the Revised Version of the English Bible.

In the course of the joint labors of the English and American Revisers it was agreed that, respecting all points of ultimate difference, the English Companies, who had had the initiative in the work of revision, should have the decisive vote. But as an offset to this, it was proposed on the British side that the American preferences should be published as an Appendix in every copy of the Revised Bible during a term of fourteen years. The American Committee on their part pledged themselves to give, for the same limited period, no sanction to the publication of any other editions of the Revised Version than those issued by the University Presses of England.

There still remained the possibility that the British Revisers, or the University Presses, might eventually adopt in the English editions many, or the most, of the American preferences, in case these should receive the approval of scholars and the general public. But soon after the close of their work in 1885 the English Revision Companies disbanded; and there has been no indication of an intention on the part of the Presses to amalgamate the readings of the Appendix, either wholly or in part, with the text of the English editions.

The American Revision Committee, after the publication of the Revised Version in 1885, resolved to continue their organization, and have regarded it as a possibility that an American recension of the English Revision might eventually be called for. Accordingly they have been engaged more or less diligently, ever since 1885, and especially in the last four years, in making ready for such a publication. The judgment of scholars, both in Great Britain and in the United States, has so far approved the American preferences that it now seems to be expedient to issue an edition of the Revised Version with those preferences embodied in the text.

If the preparation of this new edition had consisted merely in the mechanical work of transferring the readings of the Appendix to the text, it would have been a comparatively easy task. But the work was in point of fact a much more elaborate one. The Appendix was itself in need of revision; for it had been prepared under circumstances which rendered fulness and accuracy almost impossible. This work could of course not be taken in hand until the revision was concluded; and since it required a careful consideration of discussions and decisions extending over a period of many years, there was need of many months' time, if the Appendix was to be satisfactorily constructed, especially as it was thought desirable to reduce the number of recorded differences and this required the drawing of a sharp line between the more and the less important. Manifestly such a task would be one of no little

difficulty at the best. But when the time came for it to be done, the University Presses deemed that the impatient demand of the British public for the speedy publication of the Revision must be respected; and they insisted on a prompt transmission of the Appendix. Prepared under such pressure and in such haste, it was obviously inevitable that it should be marked by grave imperfections; and the correction of its errors and the supplementing of its defects has been a work of much time and labor.

When the Appendix was originally prepared, an effort was made to pave the way for an eventual acceptance of the American preferences on the part of the English Presses, by reducing the number of the points of difference to the lowest limit, and thus leaving out much the larger part of the emendations which the Revisers had previously by a two-thirds vote pronounced to be in their opinion of decided importance. In now issuing an American edition, the American Revisers, being entirely untrammelled by any connection with the British Revisers and Presses, have felt themselves to be free to go beyond the task of incorporating the Appendix in the text, and are no longer restrained from introducing into the text a large number of those suppressed emendations.

The remainder of this Preface has especial reference to the Old Testament. Nothing needs to be said about the various particular proposals which are found in the Appendix of the English Revised Version. But some remarks may be made concerning the General Classes of changes therein specified, and also concerning those emendations in this edition which are additional to those prescribed in the Appendix.

I. The change first recommended in the Appendix—that which substitutes “Jehovah” for “LORD” and “GOD”—is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. This Memorial Name, explained in Ex. iii. 14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people;—not merely the abstractly “Eternal One” of many French translations, but the ever living Helper of those who are in trouble. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim.

The uniform substitution of “Sheol” for “the grave,” “the pit,” and “hell,” in places where these terms have been retained by the English Revision, has little need of justification. The English Revisers use “Sheol” twenty-nine times out of the sixty-four in which it occurs in the original. No good reason has been given for such a discrimination. If the new term can be fitly used at all, it is clear that it ought to be used uniformly.

The use of “who” and “that” for “which,” when relating to persons, should commend itself to all as required by grammatical accuracy. The same remark applies to the substitution of “are” for “be” in indicative clauses, the omission of “for” before infinitives, and the change of “an” to “a” before “h” aspirated. The latter change was made in the English Revision of the New Testament, but not in that of the Old. Likewise we have uniformly adopted the modern spelling in place of antiquated forms. No one would advocate the resumption of the exact orthography of the edition of 1611. The mere fact that in a few cases an older form has happened to be retained constitutes no reason for its perpetual retention.

II. Inasmuch as the present edition differs from the English Revision not simply in presenting in

the text the American preferences as given in the Appendix, a few remarks may be made with regard to the additional variations which will be found to exist.

1. As has already been intimated, this edition embodies a very considerable number of renderings originally adopted by the American Old Testament Company at their second revision (and so by a two-thirds majority), but waived when the Appendix was prepared. These represent the deliberate preference of the American Company; but, for reasons already assigned, they were not included in the Appendix.

2. Partly coinciding with the foregoing is a number of alterations which consist in a return to the readings of the Authorized Version. While in some cases the older readings, though inaccurate, seem to have been retained in the English Revision through an excessive conservatism, in others they have been abandoned needlessly, and sometimes to the injury of the sense and the sound. In such cases fidelity to the general principle that has governed us has required us to give the preference to the rendering of the Common Version. Among the many instances of these restorations we may note: Ex. xx. 4, 13; Lev. xix. 22; Ps. xlviii. 1; civ. 26; cxiv. 4; cxvi. 11; Prov. xiii. 15; Am. vi. 5.

3. Sometimes we have found occasion to recede from proposals originally made, when a more careful and mature consideration required us to do so. Besides individual cases, like S. of S. vi. 4, 10; Ezek. v. 13, may be mentioned the fact that the requirement of the Appendix, that "be ashamed" should everywhere be changed to "be put to shame," has been found to need qualification. While the change seems desirable in a majority of the instances, it is by no means so in all. We have therefore retained "ashamed" in a large number of passages; in some, however, we have preferred "confounded" as better suiting the connection.

4. Very many of the instances in which we have gone beyond the literal requirements of the Appendix are alterations demanded by consistency. Changes were originally proposed in certain passages only, though the reason for the changes equally requires them to be made in numerous others. Thus at Ps. xxxiii. 5, and in twenty-four other places, "justice" was to be put for "judgment." But it is manifest that in a multitude of other passages there is equal need of the same alteration. We have accordingly undertaken to introduce it wherever the Hebrew word plainly has this abstract sense. For the same reason we have substituted "ordinance" for "judgment" in the numerous passages, like Lev. xviii. 4, where the word denotes, not a judicial sentence, threatened or inflicted, but a law of action. This rendering of the Hebrew word is found in the Authorized Version in some instances, and has been introduced by the Revised Version in a few more; but, since the English word "judgment" in common use never denotes a statute or command, it is manifestly desirable that "ordinance" should be used wherever the Hebrew word has this meaning.

Similarly, the English Revision in a few cases, and the Old Testament Appendix in a few more, put "despoil" for "spoil." But the same reason which holds for those few is equally good for the numerous others in which this word occurs. The word "spoil" in the Authorized Version represents a great number of Hebrew words, some of which denote "lay waste," "ruin," or "destroy," rather than "despoil"; and as "spoil" has nearly lost in popular use its original meaning, and is liable to occasion misconception, we have replaced it by "despoil," "plunder," "ravage," and other terms, each as best adapted to the connection.

In like manner we have carried out another alteration which was made to a limited extent by the English Revisers—the distinction between the words "stranger" ("strange"), "foreigner" ("foreign"), and "sojourner." These renderings correspond fairly well to three distinct Hebrew words; there is no good reason why the correspondence should not be made uniform throughout. Likewise we have

carried out consistently the substitution of “false,” “falsehood,” and other terms, for “vain,” “vanity,” where the meaning of the original requires it. Here too a beginning was made by us in the Appendix. Many other examples might be adduced.

Here may be mentioned also that changes made for the sake of euphemism have been considerably increased. It has not been possible in every case to find an appropriate substitute for terms which in modern times have become offensive; but when it has been possible, we have deemed it wise to make the change. Some of the words, as, for example, “bowels,” are tolerable when used in their literal sense, but offensive when employed in a psychological sense. Thus, no other word would be appropriate in 2 Sam. xx. 10; but in Jer. iv. 19 or Lam. i. 20 to retain that term would be both unpleasant and incorrect. The conception of the writer is not really reproduced by a literal translation. The Hebrews were accustomed to attribute psychical action or emotion to various physical organs, whereas in English such a trope is limited almost entirely to “heart” and “brain.” There is nowhere any occasion for using the latter of these in the Bible; consequently it is almost unavoidable that “heart” should often be used as the translation of different Hebrew words. All scholars know that the Hebrew word commonly rendered “heart” is used very largely to denote not so much the seat of the emotions, as the seat of thought. It is rendered in the Authorized Version more than twenty times by “mind,” and might well be so rendered much oftener.

The word “reins” is one of those which in the Old Testament is used in a psychological relation. This word was retained by the English Revisers, and was also left without mention by the American Revisers when they prepared their Appendix. But if the synonymous word “kidneys” had been used in these passages, there would be an earnest and unanimous protest. In favor of the continued use of “reins,” therefore, one can only urge the poor reason that most readers attach to it no meaning whatever. We have consequently regarded it as only a consistent carrying out of our general principle when we have uniformly substituted “heart” for it, whenever it is used in a psychological sense.

In this connection it may be remarked that, while the English Revisers, yielding to the urgent representations of the Americans, voted to substitute “its” for “his” or “her” when relating to impersonal objects not personified, the substitution was so imperfectly made that we have had occasion to supplement the work in some two hundred cases.

Furthermore, the general intention of the American Revisers to eliminate obsolete, obscure, and misleading terms, has been more fully carried out by replacing some expressions which were left unmentioned in the Appendix; e.g., “bolloed” (Ex. ix. 31), “in good liking” (Job xxxix. 4).

5. Closely connected with the foregoing are certain additional alterations which have seemed to be required by regard for pure English idiom.

We are not insensible to the justly lauded beauty and vigor of the style of the Authorized Version, nor do we forget that it has been no part of our task to modernize the diction of the Bible. But we are also aware that the rhetorical force and the antique flavor which we desire to retain do not consist in sporadic instances of uncouth, unidiomatic, or obscure phraseology. While we may freely admit that the English of the Scriptures can, as a whole, hardly be improved, yet it would be extravagant to hold that it cannot be bettered in any of its details. What was once good usage is often such no longer; and we can see no sound reason for retaining such expressions as “smell thereto” (Ex. xxx. 38), “forth of” (instead of “forth from”), “inquire at” (1 K. xxii. 5), “a fool’s vexation is heavier than them both” (Prov. xxvii. 3), or “when... he be jealous over his wife” (Num. v. 30). These are only a few of the many instances of phraseology which there is the best reason for amending.

A change of a more general kind is the introduction of a greater degree of consistency and propriety

in the use of the auxiliaries “will” and “shall.” The latter is certainly used to excess in the Authorized Version, especially when connected with verbs denoting an action of the Divine Being; and the two are also often very inconsistently used, as may be observed in such a striking case as Ps. cxxi. 3, 4.

Again, the attempt to translate literally from the original has not infrequently led to Hebraisms which had better be avoided. Many of these have indeed become, as it were, naturalized in our language, and need not be disturbed. But others must be called bad and outlandish. Thus, in Ezek. xx. 17, we read, “mine eye spared them from destroying them,” which is a very literal translation of the Hebrew, but very poor English. Scarcely more tolerable is the expression, “that they may be to do the service” (Num. viii. 11), which also comes from over-literalness. To the same class belongs the phrase “by the hand of,” as used after such expressions as “Jehovah spake” (or, “commanded”), e.g., in Num. xxvii. 23. This is indeed the literal rendering; but the Hebrew really means simply “through” or “by means of,” and is in the majority of these instances in the Authorized Version rendered “by,” but sometimes “by the hand of.” Manifestly the simpler form is every way preferable; and the change, if any is made, should be in this direction, whereas in the English Revision “by” is, in nine cases out of forty-two, changed to “by the hand of.” Similarly, “in the land,” in Deut. v. 16 and in several other places, has been changed in the English Revision to “upon the land”; but as “land” is here equivalent to “country,” “in the land” is clearly the most appropriate. In both these groups of cases we have everywhere adopted the idiomatic English, rather than the slavishly literal, rendering.

6. In introducing certain translations different from those of the English Revised Version, and also not directly or implicitly required by the Appendix, we have been governed by the conviction that, in cases where accuracy and perspicuity clearly required an emendation, we were fully warranted in resorting to it. We have been careful, in making these alterations, to consult the best authorities, and especially the recent carefully revised versions of the German, French, Dutch, Danish, Swedish, and Norwegian Bibles. Few certainly will object to such alterations as are found in Dent. xxxii. 14; Judg. v. 20; Is. xxx. 32; xxxv. 8; Hos. xi. 2; Mic. i. 6. We have also not hesitated to insert “the” before “Jordan” and other names of rivers. Likewise, as the English Revisers had with good reason removed the fabulous “unicorn” from the Old Testament, we have removed the equally fabulous “dragon,” as also the “arrowsnake” of the English Revision (Is. xxxiv. 15)—an animal unknown to zoology, the term having obviously been adopted through a too literal translation of the German word “Pfeilschlange.”

7. Another particular in which we have to some extent deviated from the requirements of the Appendix relates to our treatment of the references in the margin to the readings of ancient versions. On account of the extreme difficulty of correcting the Hebrew text by means of those versions, we originally decided that it would be better to make no reference to them at all. The case is radically different from that of the New Testament, where the variant readings are mostly found in Greek Mss. of the New Testament itself. The authorities referred to in the Old Testament are translations from the Hebrew; and though the date of these translations is more ancient than any extant Ms. of the Hebrew Bible, yet there is no means of verifying with certainty the text of these translations; and one can never get beyond plausible conjecture in attempting to correct the Hebrew text by means of these versions. It is one thing to admit that the Hebrew text is probably corrupt here and there; quite another, to be sure how to rectify it. In the English Revision there are frequent references in the margin to the ancient versions. The most of these seem to us at the best of trivial importance, and have been dropped. A few represent only a different vocalization of the Hebrew. A certain number, however, have to do with variations of some importance and such as may, with considerable probability, be conjectured to represent the original Hebrew. We have therefore retained a little more

than one-sixth of the references given in the English Revision, but have been careful to designate which of the ancient versions contain a specified reading, instead of making the vague, and often inaccurate, statement that “some” or “many” ancient versions present the reading in question.

8. For the sake of facilitating the use of the Old Testament we have provided it with marginal references to parallel and illustrative passages, and with topical headings. In preparing the references we have been assisted by able scholars not connected with the Old Testament Company. The aim has been to illustrate and elucidate the meaning by referring to other passages which, either in word or in thought, bear a resemblance to the one under consideration. Previous lists have been consulted, but they have been carefully sifted, and the effort has been made to omit everything that is irrelevant or misleading. In preparing the headings we have intended, by means of brief but descriptive terms, to enable the reader to see at a glance what the general contents of each page are. Everything that might seem to savor of a questionable exegesis has been carefully avoided.¹

9. Considerable attention has been paid to the paragraph divisions and to the punctuation. While the English Revisers did well to abandon the older way of making a paragraph of each verse they often went to the opposite extreme of making the paragraphs excessively long, leaving in some cases whole pages without a break, as, for example, at Gen. xxiv. and Num. xxii.-xxiv. We have revised the paragraph divisions throughout, making them generally shorter, and sometimes altering the place of the division.

In the matter of punctuation, we have aimed to remove many inconsistencies found in previous editions, and also, while retaining the general system adopted by our predecessors, to make the book conform somewhat more nearly to modern usage. One result is a considerable reduction of the number of colons, which are often replaced by semicolons, occasionally by periods or commas. In some cases a change of punctuation has modified the sense; as, e.g., in Gen ii. 5; xiv. 24; Ezek. xxix. 9, 10. We have also made much more frequent use of the hyphen than has been made in previous editions. In many instances we have recurred to the punctuation of the Authorized Version, especially where the English Revisers have departed from it out of an undue regard to the pausal accents of the Massoretic text; as e.g., in Lev. vi. 7; Zech. xi. 16.

Further particulars respecting the points of difference between this edition and the English Revision of 1881-1885 may be learned from the Appendix found at the close of this Testament.

Earnestly hoping that our work may contribute to the better understanding of the Old Testament, we commend it to the considerate judgment of all students of the Sacred Scriptures.

¹E.N. The topical headings have been discarded in this present edition. The marginal references have been retained.

THE OLD TESTAMENT

THE FIRST BOOK OF MOSES, COMMONLY CALLED GENESIS

1 In the beginning God created the heavens and the earth. 2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God ¹moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, Let there be a ²firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth put forth grass, herbs yielding seed, *and* fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. 12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof,

¹Or, *was brooding upon* ²Heb. *expanse*

after their kind: and God saw that it was good. 13 And there was evening and there was morning, a third day.

14 And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: 15 and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. 16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. 17 And God set them in the firmament of heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And there was evening and there was morning, a fourth day.

20 And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth ³in the open firmament of heaven. 21 And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. 23 And there was evening and there was morning, a fifth day.

24 And God said, Let the earth bring forth living creatures after their kind, cattle, and creep-

³Heb. *on the face of the expanse of the heavens*

ing things, and beasts of the earth after their kind: and it was so. 25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that ¹moveth upon the earth. 29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: 30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is ²life, *I have given* every green herb for food: and it was so. 31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2 And the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. 5

¹Or, *creepeth* ²Heb. *a living soul*

And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; 6 but there went up a mist from the earth, and watered the whole face of the ground. 7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. 11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; 12 and the gold of that land is good: there is bdellium and the ³onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. 14 And the name of the third river is ⁴Hiddekel: that is it which goeth ⁵in front of Assyria. And the fourth river is the Euphrates. 15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And Jehovah God said, It is not good that the man should be alone; I will make him a help ⁶meet for him. 19 And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. 20 And the man

³Or, *beryl* ⁴That is, *Tigris* ⁵Or, *toward the east of*
⁶Or, *answering to*

gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for ¹man there was not found a help meet for him. 21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: 22 and the rib, which Jehovah God had taken from the man, ²made he a woman, and brought her unto the man. 23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called ³Woman, because she was taken out of ⁴Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

3 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of ⁵any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as ⁶God, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was ⁷to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves ⁸aprons. 8 And they heard the ⁹voice of Jehovah God walking in the garden in the ¹⁰cool of the day: and the man and his wife hid themselves

¹Or, Adam ²Heb. *builded he into* ³Heb. *Isshah*
⁴Heb. *Ish* ⁵Or, *all the trees* ⁶Or, *gods* ⁷Or, *desirable to look upon* ⁸Or, *girdles* ⁹Or, *sound* ¹⁰Heb. *wind*

from the presence of Jehovah God amongst the trees of the garden.

9 And Jehovah God called unto the man, and said unto him, Where art thou? 10 And he said, I heard thy ⁹voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou ¹¹above all cattle, and ¹¹above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall ¹²bruise thy head, and thou shalt ¹²bruise his heel. 16 Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in ¹³toil shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And the man called his wife's name ¹⁴Eve; because she was the mother of all living. 21 And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

22 And Jehovah God said, Behold, the man

¹¹Or, *from among* ¹²Or, *lie in wait for* ¹³Or, *sorrow*
¹⁴Heb. *Havvah*, that is, *Living or Life*

is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever— 23 therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

4 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have ¹gotten a man with *the help of* Jehovah. 2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: 5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it. 8 And Cain ²told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; 12 when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou

¹Heb. *kanah*, to get ²Heb. *said unto*

be in the earth. 13 And Cain said unto Jehovah, ³My punishment is greater ⁴than I can bear. 14 Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me. 15 And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

16 And Cain went out from the presence of Jehovah, and dwelt in the land of ⁵Nod, ⁶on the east of Eden. 17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methushael; and Methushael begat Lamech. 19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. 22 And Zillah, she also bare Tubal-cain, ⁷the forger of every cutting instrument of ⁸brass and iron: and the sister of Tubal-cain was Naamah. 23 And Lamech said unto his wives:

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto
my speech:

For ⁹I have slain a man ¹⁰for wounding me,
And a young man for bruising me:
24 If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she

³Or, *Mine iniquity* ⁴Or, *than can be forgiven* ⁵That is, *Wandering* ⁶Or, *in front of* ⁷Or, *an instructor of every artificer* ⁸Or, *copper* (and so elsewhere) ⁹Or, *I will slay*
¹⁰Or, *to my wounding, And a young man to my hurt*

bare a son, and called his name ¹Seth: For, *said she*, God ²hath appointed me another seed instead of Abel; for Cain slew him. 26 And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ² male and female created he them, and blessed them, and called their name ³Adam, in the day when they were created. ³ And Adam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth: ⁴ and the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. ⁵ And all the days that Adam lived were nine hundred and thirty years: and he died.

⁶ And Seth lived a hundred and five years, and begat Enosh: ⁷ and Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters: ⁸ and all the days of Seth were nine hundred and twelve years: and he died.

⁹ And Enosh lived ninety years, and begat Kenan. ¹⁰ and Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters: ¹¹ and all the days of Enosh were nine hundred and five years: and he died.

¹² And Kenan lived seventy years, and begat Mahalalel: ¹³ and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters: ¹⁴ and all the days of Kenan were nine hundred and ten years: and he died.

¹⁵ And Mahalalel lived sixty and five years, and begat Jared: ¹⁶ and Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ and all the days of Mahalalel were eight hundred ninety and five years: and he died.

¹Heb. *Sheth* ²Heb. *shath* ³Or, *Man*

¹⁸ And Jared lived a hundred sixty and two years, and begat Enoch: ¹⁹ and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ and all the days of Jared were nine hundred sixty and two years: and he died.

²¹ And Enoch lived sixty and five years, and begat Methuselah: ²² and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ and all the days of Enoch were three hundred sixty and five years: ²⁴ and Enoch walked with God: and he was not; for God took him.

²⁵ And Methuselah lived a hundred eighty and seven years, and begat Lamech: ²⁶ and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷ and all the days of Methuselah were nine hundred sixty and nine years: and he died.

²⁸ And Lamech lived a hundred eighty and two years, and begat a son: ²⁹ and he called his name Noah, saying, This same shall ⁴comfort us ⁵in our work and ⁵in the toil of our hands, *which cometh* because of the ground which Jehovah hath cursed. ³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.

³² And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, ² that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. ³ And Jehovah said, My Spirit shall not ⁶strive with man for ever, ⁷for that he also is flesh: ⁸yet shall his days be a hundred and twenty years.

⁴Heb. *nahem*, to comfort ⁵Heb. *from* ⁶Or, *rule in*; Acc. to Sept., Vulg., and Syr., *abide in* ⁷Or, *in their going astray they are flesh* ⁸Or, *therefore*

4 The ¹Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will ²destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. 8 But Noah found favor in the eyes of Jehovah.

9 These are the generations of Noah. Noah was a righteous man, and ³perfect in his generations: Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 And the earth was corrupt before God, and the earth was filled with violence. 12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14 Make thee an ark of gopher wood; ⁴rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A ⁵light shalt thou make to the ark, and to a cubit shalt thou finish it ⁶upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die.

¹Or, *giants*; see Num. 13.33 ²Heb. *blot out* ³Or, *blameless* ⁴Heb. *nests* ⁵Or, *roof* ⁶Or, *from above*

18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

7 And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: 3 of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I ⁷destroy from off the face of the ground. 5 And Noah did according unto all that Jehovah commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, 9 there went in two and two unto Noah into the ark, male and female, as God commanded Noah. 10 And it came to pass after the seven days, that the waters of the flood were upon the earth. 11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the

⁷Heb. *blot out*

month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every ¹sort. 15 And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in. 17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. 18 And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every ²creeping thing that creepeth upon the earth, and every man: 22 all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. 23 ³And every living thing was ⁴destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were ⁴destroyed from the earth: and Noah only was left, and they that were with him in the ark. 24 And the waters prevailed upon the earth a hundred and fifty days.

8 And God remembered Noah, and all the beasts, and all the cattle that were with him

¹Heb. *wing* ²Or, *swarming thing that swarmeth* ³Or, *And he destroyed every living thing* ⁴Heb. *blotted out*

in the ark: and God made a wind to pass over the earth, and the waters assuaged; 2 the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. 8 And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 9 but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11 and the dove came in to him at eventide; and, lo, in her mouth ⁵an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more.

13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. 14 And in the second month, on the seven and twentieth day of the month, was the earth dry. 15 And God spake unto Noah, saying, 16 Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

⁵Or, *a fresh olive-leaf*

17 Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

20 And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. 21 And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's ¹sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; with all wherewith the ground ²teemeth, and all the fishes of the sea, into your hand are they delivered. 3 Every moving thing that liveth shall be food for you; as the green herb have I given you all. 4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. 5 And surely your blood, *the blood* of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

¹Or, *sake; for the* ²Or, *creepeth*

8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 ³I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15 and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19 These three were the sons of Noah: and of these was the whole earth overspread.

20 And Noah began to be a husbandman, and planted a vineyard: 21 and he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their

³Or, *I have set*

faces were backward, and they saw not their father's nakedness. 24 And Noah awoke from his wine, and knew what his ¹youngest son had done unto him. 25 And he said,

Cursed be Canaan;
A servant of servants shall he be
unto his brethren.

26 And he said,

Blessed be Jehovah, the God of Shem;
And let Canaan be ²his servant.

27 God enlarge Japheth,
And ³let him dwell in the tents of
Shem;
And let Canaan be ²his servant.

28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

10 Now these are the generations of the sons of Noah, *namely*, of Shem, Ham, and Japheth: and unto them were sons born 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. 5 Of these were the ⁴isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

6 And the sons of Ham: Cush, and Mizraim, 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 begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land

¹Or, younger ²Or, their ³Or, he shall ⁴Or, coast-lands

⁵he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, 12 and Resen between Nineveh and Calah (the same is the great city). 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 and Pathrusim, and Casluhim (whence went forth the ⁶Philistines), and Caphtorim.

15 And Canaan begat Sidon his first-born, 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 afterward were the families of the Canaanite spread abroad. 19 And the border of the Canaanite was from Sidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha. 20 These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21 And unto Shem, the father of all the children of Eber, ⁷the elder brother of Japheth, to him also were children born. 22 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram. 23 And the sons of Aram: Uz, and Hul, and Gether, and Mash. 24 And Arpachshad begat Shelah; and Shelah begat Eber. 25 And unto Eber were born two sons: the name of the one was ⁸Peleg; for in his days was the earth divided; and his brother's name was Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 and Hadoram, and Uzal, and Diklah, 28 and ⁹Obal, and Abimael, and Sheba, 29 and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. 30 And their dwelling was from Mesha, as thou goest toward Sephar, the ¹⁰mountain of the east. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and of

⁵Or, went forth Asshur ⁶Heb. Pelishtim ⁷Or, the brother of Japheth the elder ⁸That is, Division ⁹In 1 Chr. 1. 22, Ebal ¹⁰Or, hill-country

these were the nations divided in the earth after the flood.

11 And the whole earth was of one ¹language and of one ²speech. ² And it came to pass, as they journeyed ³east, that they found a plain in the land of Shinar; and they dwelt there. ³ And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and ⁴slime had they for mortar. ⁴ And they said, Come, let us build us a city, and a tower, whose top *may reach* unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. ⁵ And Jehovah came down to see the city and the tower, which the children of men builded. ⁶ And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. ⁷ Come, let us go down, and there confound their language, that they may not understand one another's speech. ⁸ So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. ⁹ Therefore was the name of it called Babel; because Jehovah did there ⁵confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.

¹⁰ These are the generations of Shem. Shem was a hundred years old, and begat Arpachshad two years after the flood: ¹¹ and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

¹² And Arpachshad lived five and thirty years, and begat Shelah: ¹³ and Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

¹⁴ And Shelah lived thirty years, and begat Eber: ¹⁵ and Shelah lived after he begat Eber

¹Heb. *lip* ²Heb. *words* ³Or, *in the east* ⁴That is, *bitumen* ⁵Heb. *balal*, to confound

four hundred and three years, and begat sons and daughters.

¹⁶ And Eber lived four and thirty years, and begat Peleg: ¹⁷ and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

¹⁸ And Peleg lived thirty years, and begat Reu: ¹⁹ and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

²⁰ And Reu lived two and thirty years, and begat Serug: ²¹ and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

²² And Serug lived thirty years, and begat Nahor: ²³ and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

²⁴ And Nahor lived nine and twenty years, and begat Terah: ²⁵ and Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

²⁶ And Terah lived seventy years, and begat Abram, Nahor, and Haran.

²⁷ Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹ And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰ And Sarai was barren; she had no child. ³¹ And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. ³² And the days of Terah were two hundred and five years: and Terah died in Haran.

12 Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred,

and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Shechem, unto the ¹oak of Moreh. And the Canaanite was then in the land. 7 And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. 8 And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. 9 And Abram journeyed, going on still toward the ²South.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12 and it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 And the princes of Pharaoh

¹Or, *terebinth* ²Heb. *Negeb*, the southern tract of Judah

saw her, and praised her to Pharaoh: and the woman was taken into Pharaoh's house. 16 And he dealt well with Abram for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. 17 And Jehovah plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19 why saidst thou, She is my sister, so that I took her to be my wife? now therefore behold thy wife, take her, and go thy way. 20 And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai, 4 unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah. 5 And Lot also, who went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou take* the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the ³Plain of the Jordan, that it was well watered

³Or, *Circle*

every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. 11 So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. 13 Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

14 And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: 15 for all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. 18 And Abram moved his tent, and came and dwelt by the ¹oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah.

14 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of ²Goiim, 2 that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (the same is Zoar). 3 All these ³joined together in the vale of Siddim (the same is the Salt Sea). 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in ⁴Shaveh-kiriathaim, 6 and the Horites in their mount Seir, unto El-paran, which is by the wilderness. 7 And they returned,

¹Or, terebinths ²Or, nations ³Or, joined themselves together against ⁴Or, the plain of Kiriathaim

and came to En-mishpat (the same is Kadesh), and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; 9 against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. 10 Now the vale of Siddim was full of ⁵slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the ⁶oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15 And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the ⁷left hand of Damascus. 16 And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's Vale). 18 And Melchizedek king of Salem brought forth bread and wine: and he was priest of ⁸God Most High. 19 And he blessed him, and said, Blessed be Abram of ⁸God Most High, ⁹possessor of

⁵That is, bitumen pits ⁶Or, terebinths ⁷Or, north ⁸Heb. El Elyon ⁹Or, maker

heaven and earth: 20 and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all. 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, ¹God Most High, ²possessor of heaven and earth, 23 that I will not take a thread nor a shoe-latchet nor ought that is thine, lest thou shouldest say, I have made Abram rich: 24 ³save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion.

15 After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, ⁴and thy exceeding great reward. 2 And Abram said, O Lord Jehovah, what wilt thou give me, seeing I ⁵go childless, and he that shall be possessor of my house is Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in Jehovah; and he reckoned it to him for righteousness. 7 And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, O Lord Jehovah, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon. 10 And he took him all these, and divided them in the

¹Heb. *El Elyon* ²Or, *maker* ³Or, let there be *nothing for me; only that &c* ⁴Or, *thy reward shall be exceeding great* ⁵Or, *go hence*

midst, and laid each half over against the other: but the birds divided he not. 11 And the birds of prey came down upon the carcasses, and Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces. 18 In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 the Kenite, and the Kenizzite, and the Kadmonite, 20 and the Hittite, and the Perizzite, and the Rephaim, 21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

16 Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall ⁶obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai

⁶Heb. *be builded by her*

said unto Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee. 6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her that which is good in thine eyes. And Sarai dealt hardly with her, and she fled from her face.

7 And the angel of Jehovah found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou? And she said, I am fleeing from the face of my mistress Sarai. 9 And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of Jehovah said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. 11 And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name ¹Ishmael, because Jehovah hath heard thy affliction. 12 And he shall be *as* a wild ass among men; his hand *shall be* against every man, and every man's hand against him; and he shall dwell ²over against all his brethren. 13 And she called the name of Jehovah that spake unto her, ³Thou art ⁴a God that seeth: for she said, Have I even here looked after him that seeth me? 14 Wherefore the well was called ⁵Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called the name of his son, whom Hagar bare, Ishmael. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

17 And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am ⁶God Almighty; walk before me, and be thou perfect. 2 And I will

¹That is, *God heareth* ²Or, *to the east of* ³Or, *Thou God seest me* ⁴Heb. *El roi*, that is, *God of seeing* ⁵That is, *The well of the living one who seeth me* ⁶Heb. *El Shaddai*

make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. 5 Neither shall thy name any more be called ⁷Abram, but thy name shall be ⁸Abraham; for the father of a multitude of nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised. 11 And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner that is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ⁹Sarah shall her name be. 16 And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be *a mother*

⁷That is, *exalted father* ⁸That is, *father of a multitude*
⁹That is, *Princess*

of nations; kings of peoples shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, Oh that Ishmael might live before thee! 19 And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name ¹Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. 20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, those born in the house, and those bought with money of a foreigner, were circumcised with him.

18 And Jehovah appeared unto him by the ²oaks of Mamre, as he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, 3 and said, ³My lord, if now I have found favor in thy sight, pass not away, I pray thee, from

¹From the Heb. word meaning *to laugh* ²Or, *terebinths*
³Or, *O Lord*

thy servant: 4 let now a little water be fetched, and wash your feet, and rest yourselves under the tree: 5 and I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: ⁴forasmuch as ye are come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee when the season ⁵cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. 11 Now Abraham and Sarah were old, *and* well stricken in age; it had ceased to be with Sarah after the manner of women. 12 And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? 14 Is anything too ⁶hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And Jehovah said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, to the end that he may command

⁴Or, *for therefore* ⁵Heb. *liveth, or reviveth* ⁶Or, *wonderful*

his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him. 20 And Jehovah said, ¹Because the cry of Sodom and Gomorrah is great, and ¹because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah. 23 And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? 24 Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? 26 And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: 28 peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. 30 And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall

be found there. And he said, I will not destroy it for the ten's sake. 33 And Jehovah went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.

¹Or, *Verily*