

GENESES

BOTH SIDES AND A CENTERPIECE



INTRODUCING HIS BOOK
IN THIS BOOK. . .

CHAPTER THREE

GENESES

STRAIGHT BETWIXT TWO

Larry M. Jaynes

Part One

Introduction

The Voyage Begins — Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries

Chapter Three

GENESES

STRAIGHT BETWIXT TWO



FIRST EDITION

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Why this eBooklet is free:

We are so glad that you chose to download this eBooklet as our gift to you. Jesus taught us in Acts 20:35, “It is more blessed to give than to receive,” and we aspire to follow our Lord’s teaching. The Apostle Paul also understood this concept, “What is my reward then {for preaching and giving the gospel away freely}? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge” (I Corinthians 9:18). Paul came to realize that to serve the Word *without charge* was both a blessing to those who received the Word and to himself personally because he understood that God Himself is the reward, “*I am thy shield, and thy exceeding great reward*” (Genesis 15:1, and see Hebrews 11:6). When you have God in your life as your *exceeding great reward*, then being *with God* you will have everything you need to begin enjoying the more than abundant life. Our prayer for you is that you come to know experientially that “with God all things are possible” (Mark 10:27).

Enjoy, and God Bless You!

GENESES

Scripture Notes:

Number one:

The verses quoted in this book are either from the King James Version of the Bible, or the Amplified Bible — Expanded Edition. When explicatory additions are used by the author in any of the Scripture verses they are enclosed in {braces}. Any other (parentheses) and/or [brackets] found in the Scriptures in this book have already been inserted by the Bible translators.

Example:

John 3:16 (The Amplified Bible):*

For God so greatly loved and dearly praised the world {the people in the world} that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him {God's Son, who is Jesus Christ} shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Number two:

All Hebrew and Greek words quoted in this book are transliterated into English, and will be typed in *italics*.

Example:

The verb “loved” in John 3:16 (above) is the Greek word *agapaō* and indicates God's love applied.

Number three:

In the Bible the words *son of God* and *sons of God* is an all-inclusive biblical language and includes men and women, boys and girls, young and old.

Example:

Romans 8:14 (The Amplified Bible):*

For all who are led by the Spirit of God are sons of God.

Introduction:

The Voyage Begins — Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries



Forward:

In the passage of Genesis 1:1 we read that “In the beginning God created the heaven and the earth,” and according to Isaiah 45:18, He “created it not in vain.” It is also clear from Deuteronomy 32:4 that all of “his work *is* perfect” meaning everything He created was created in perfection. However, by the time of the passage of Genesis 1:2 we read that “the earth was without form, and void; and darkness *was* upon the face of the deep.” Right up front in Genesis we learn that something changed the entire creation from perfection in the light of creativity into something of imperfection in the void of darkness.

In Genesis somewhere between verses 1 and 2 something of a cataclysmic nature and events occurred because that perfect work we read about in Genesis 1:1 became *without form, and void!* There are untold ages between those two verses, and untold eons of unaccounted time between verses 2 and 3 where the passages of Scripture reveal to us echoes of devastation and extinctions in and of the original creation and its life followed by a reconstruction project of the newer heavens and earth and its new life, which commenced beginning at the first of Genesis with verse 3 – thus we have our title **Geneses** – the plural of Genesis!

From the first Apostle we further learn that “the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished” (II Peter 3:5-6). In the following study you will find the why, when, where, and how of the mostly unrealized destruction of the first heavens and earth. From the pen of Peter we find out that there was indeed a past world; it was the first creation of Genesis 1:1, and Peter also tells us what it was that finally destroyed both the heavens and the earth — water, the former heavens and earth *was overflowed with water, {and it} perished!* The passages relating to the distinction of *the world that then was* actually is

accentuated throughout the entire Bible. Many writers of the Holy Texts fill in details of these events, commencing with Moses in Genesis chapter one – thus we have our title **Geneses** – the plural of Genesis!

Peter further advances the narrative in verse 7, “the heavens and the earth, which are now, by the same word are kept in store” meaning that there had to have been a first set of heavens and earth and that we live on the second earth and above we view the amphitheater of the second heavens. These were reconstructed rather than recreated as this study will clarify for you. We are informed that *the world that then was overflowed with water* where in early Genesis 1:6-10 the Creator displaces to the outer firmament the bulk of water that destroyed the first heavens and earth, and reestablishes this present earth (for His man), the very same *heavens and the earth, which are now* – thus we have our title **Geneses** – the plural of Genesis!

Only through knowing these eternal truths of the two heavens and earths will we have the correct time and place for all of our paleontological and geological evidence to fit perfectly into both the sciences and the Scriptures. We can well conclude that all the fossils and remains from the antediluvian ages that are unearthed belonged to *the world that then was*, and as a result, we may remove all the friction caused by modern theories regarding the first and second heavens and earth leading to the misconception that there is only one continuous world – thus we have our title **Geneses** – the plural of Genesis!

The Apostle advances his readers in II Peter chapter 3 beyond *the world that then was* and further beyond *the heavens and the earth, which are now* by informing us in verse 12 that we are to “look for new heavens and a new earth,” bringing his readers’ view to the expected future with a third set of *new heavens and a new earth* – thus we have our title **Geneses** – the plural of Genesis!

Straight Betwixt Two

This work presents a journey that takes the reader through and then way beyond two leading concepts, one is the theory of evolution and the other is the belief of creation. True, these subjects are vastly separate; however, between them is a perfectly balanced platform for enlightenment where science and the Bible actually mesh together in the support of both physical and spiritual evidence.

In brief, this manuscript airs a refreshing approach into the origin of all species, recaptures lost periods of time, and returns many missing links to their proper foundation giving researchers in such fields of theology, evolutionary biology, paleontology, geology, etcetera, a fresh premise on which to forge ahead to understand the origins of all life's creations which will be revealed throughout the chapters in this text.

Normally seen is either a half full or half empty glass and rarely considered is that there could be something else betwixt the two which is the perfect amount, and that is where this book will uniquely come into its own to fill in the full story of creation and the Creator's universe and world-making process.

There is a vast reservoir of untapped information usually not approached because if scientific theory strays too close to religion there is scorn for being unscientific and if the religious stray too close to evolution it seems unbiblical. These concepts leave both parties barred from discovering the missing links of a full-on panoramic view of life and creation.

There are no known theories that can be applied to prove this manuscript to be incorrect, although all true science may be applied to prove this research to be totally spot-on, and there are no known dogmas of religion that can be applied to prove this research to be incorrect, although the Bible itself may be applied to prove this research to be completely true. Within these pages that reader will treasure a schematic that promotes a realistic view into creation's purposeful design.

The subject within is controversial and to compensate it is tenderly written with respectful attendance that caters to each reader, knowing full well that most will approach this subject from one of the two opposing sides. The manuscript originates from neither side, affording the author freedom to delve into untouched areas and to retrieve hidden gems, and when viewed in the light of day makes sense, feels right, and fits comfortably with sensible reason.

Chapter Three

Both Sides and a Centerpiece

Introducing His Book in this book. . .

You may have deep and often well-founded conviction and stand on principles stemming from what you believe, and you may consider that those foundations in your life that you have accepted will not and cannot change, and I am not asking you to change; no one could or would change to what they deem to be a lesser belief system. I only would ask that you consider what you are reading here and compare that information with what you already know. If you accept this new line of thought, then fine; if not, then so be it, but I do ask that you try to hold your judgment until you at least read the whole of my Introduction. What I have to offer in these pages does not preach to the choir and is not launched from a podium, but rather airs out a new approach that passes betwixt two concepts.

Suggested reading: I invite you to read from the Book of Genesis chapters one through four at least once between every chapter in my Introduction, and if you have the time you could read up through chapter ten. This will help you discover many of the diamonds of truth that will begin to surface and add to your understanding of this Introduction. In Appendix One, you will find the first ten chapters of Genesis from the King James Version. (I have added this Appendix to the end of this chapter.)

Jesus said, “If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (John 8:31–32). But how often have we inadvertently changed this verse to read “The truth shall set you free?” Most everyone imagines that the truth on any given subject could set them free. However, to be made free (not *set free*) takes work and plenty of patience, also this freedom comes only with continuing in the words that Jesus Christ endorsed and stood upon; he is the golden thread that connects all of God’s words together because Jesus is the Word (John 1:14, Revelation 19:13).

We are going to go into the actual Word of God more and more as we progress, and introduce His Book through this book. I ask that you allow the Word itself to filter into your heart past any facades you may have built and allow the Book itself to uplift you: “Thy word *is* a lamp unto my feet, and a light unto my path”

(Psalms 119:105). Three remarkable things can happen: One, you might become a disciple of the living Christ (and know that living Christ in your heart as your personal Savior); Two, you might be made free by the living Word (and experience that living Word actually working in your life); and Three, you might be further introduced into the depths of truth and come to personally know your heavenly Father's love for you (and sense that love blessing your life).

With a rethink, we shall travel along this exquisite line of thought that will bring understanding and enlightenment. Rest assured that there is plenty of time and space for scientific theories and assumptions to fit into the grand scheme of truth, as well; there is plenty of time and space to fill in the truth of creation from what the Creator's Word actually reveals.

With further examination of the two main camps of the creationist and the evolutionist it is relatively easy to sense the vibes of dislike between them; even verbal contempt is often shed at times for their counterparts.

Consider the following. . .

Both sides feel their reason is worthy.

Both sides feel insulted by the other's verbiage.

Both sides feel the righteous battle as their inherent right.

Both sides feel the encroaching of the other's misleading doctrines.

Both sides feel constrained to be exasperated by the arrogance of their opposition.

Both sides are furthering their cause.

Both sides are enlightened in their fields.

Both sides are vying for the popular vote.

Both sides are working with intensified devotion.

Both sides are building the walls of separation between them.

Both sides believe they possess the truth.

Both sides believe the other is myth-based.

Both sides believe they are wearing the white hats.

Both sides believe the followers of the other way are being deceived.

Both sides believe the other is basically working off the wrong principles.

Fancy and fate is juxtaposed to faith and fervor; while both sides are energizing the debate that professes the other is misleading and false.

Concepts of good and evil are constantly pulling on each side. But which side is the good? The answer would be completely contingent upon which side one sets up camp as they passionately are relentlessly circling the wagons, heightening the rhetoric, and fortifying the embattlements. The people corralled in between notice the lunacy of it, not so much the argument because they often cannot even see the disagreement any longer through the thickening fog of confusion, and it is apparent that the fury that each side displays would make it so that in order to turn to one would cause turning away from the other with equal contempt.

Both sides ask their loaded questions to the other, almost always knowing full well what they think the answer is in advance or believing that the question cannot be answered; and even if an answer is provided they most often asked, not for the answer, but for the fight. Though it is not a disgrace not to know something, I am grateful to know the little I do about Him Who not only has all the answers, but all the questions; though for the most part no one is looking and so “*there is no searching of his understanding*” (Isaiah 40:28). There is also no searching of the opposing sides’ reasons for their beliefs that ordinarily would give one pause to think out logically. Habitually, the only real searching for understanding is on the one side that one has chosen.

All too often evolutionists cannot answer the creationist’s questions to any satisfaction and the creationists cannot answer the evolutionist’s questions to any satisfaction, and because neither side has the pat answers that will satisfy the other, the discourse must, by its very nature, continue on and on, as opposites do seem to attract as well as repel with undulating, polar differences. The loss of reason for the sole purpose of argument’s sake is like Jude 1:13 states, “Raging waves of the sea, foaming out their own shame.” If we could put all the questions, doubts, and concerns from both parties on a balancing scale on the lever of life they would weigh the same and teeter out completely level. One does not need to be the resistance or the effort on the lever of life, but to have a footing on the fulcrum of truth itself.

Personally for me, the closer I come to understand details from the Scriptures (not from religion or its doctrines), the more the augments that come from either side become diversionary white noise. My only concern is: do I believe what God’s Word has to say about me and my origin and destiny? Am I really “wonderfully made” (Psalms 139:14), is my redemption “through his blood” (Ephesians 1:7), and is my future life to “ever be with the Lord” (I Thessalonians 4:17)? These must

be secured in my mind, believed on in my heart, become my centerpiece, and if I come to know nothing else, at least if I can secure these then, honestly I'm content in my own skin and in His hope for me personally.

My next concern and quest is — do I know and believe Him? I want to understand “the knowledge of **him** {emphasis supplied in this paragraph},” so that I may gain “the hope of **his** calling,” partake of “the glory of **his** inheritance,” and learn all I can about “the exceeding greatness of **his** power” (Ephesians 1:17–19). This leads above the balancing scales and points us in a vertical direction to **Him**, in Whom we will have to do, and in Whom I desire *His* delight in me! “Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth **me**, that **I am the LORD** which exercise lovingkindness, judgment {justice}, and righteousness, in the earth: for in these *things I delight, saith the LORD*” (Jeremiah 9:23–24). The question of questions for me is, do I give *glory* to **Him** or to myself? “He that speaketh of himself seeketh his own glory: but he that seeketh **his** {God's} glory that sent **him** {Jesus}, the same is true, and no unrighteousness is in him” (John 7:18), “That ye might walk worthy of the **Lord** unto all pleasing, being fruitful in every good work, and increasing in **the knowledge of God**” (Colossians 1:10).

Secular people so often attempt to get religious people to defend the Bible with its semantics and religious concepts that many secular people could actually care less about anything other than to elevate their purpose in maintaining that religion is only for the less educated or the loser, and in their final analyses they believe that religious beliefs are destined to fail and they will have none of it for themselves excluding the fact that they often feel the need for a little religion at weddings, in christenings, when looking for lost keys, and for funeral services. Still, if “this night thy soul shall be required of thee” (Luke 12:20) how will one fair in His presence? This is the concern that a person will need to really be concerned with, rather than if someone else believes you, but if you, personally, have believed Him, “*There is a generation that are pure {only} in their own eyes*” (Proverbs 30:12). “The meek will he guide in judgment {with vindication}: and the meek will he teach his way” (Psalms 25:9).

Religious people so often attempt to get evolutionist people to defend evolution with its scientific concepts and semantics that many creationists could care less about anything other than to elevate their purpose in maintaining that seculars are bumbling or educated fools, and in their final analyses they believe that worldly

beliefs are destined to fail and they will have none of it for themselves excluding that they often feel the need for a little intellect when applying for a higher paying job or a loan or to carry on an intelligent conversation at the water cooler. Still, if “this night thy soul shall be required of thee” (Luke 12:20) how will one fair in His presence? This is the concern that a person will need to really be concerned with, rather than if someone else believes you, but if you, personally, have believed Him. “Woe unto *them that are* wise in their own eyes, and prudent in their own sight” (Isaiah 5:21)! “Thou shalt guide me with thy counsel, and afterward receive me *to glory*” (Psalms 73:24).

My aim is to go in another direction altogether and I invite you to reason out what you will as we set our compass on a path that leads to higher ground. Knowing the truth makes one a winner, fighting over who is correct always carries the elements of an inharmonious discourse and only captures one in the morass of confusion. Why argue what is almost always the unwinnable debate, if God is real then we will see, if He is a fable then they will not see. End of story!

We have the right to hold onto our beliefs because free will is a gift God has given to every person. When I make a point of comparison with what others circulate as facts or truths, my intent is not to insult you; however, I must identify opposing concepts or I could not show the biblical alternatives. My presentation is never offered in a meanspirited format as personal beliefs are sensitive and affect the emotional part of our lives. This book is motivated on my personal love for God and presenting Him to you through His Word is my only inspiration. My intent is always to introduce more light and a logical train of thinking to help enlighten you. If a concept is faulty, whether it be secular or religious, then biblical truth will expose it, and as the truth of God’s Word surfaces in these pages, then we will have the opportunity to allow previously considered concepts to effortlessly pass on down to the wayside on our way up to His side if only we choose to believe God’s Word as He reveals it.

Through this presentation we will remove ourselves as best as we can from the disagreements that spring up from the previously mentioned two sides and rethink our way back into the centerpiece of the truth. I believe it is possible to do so with a biblical perspective. The research before you is not from the left or the right, but is specifically scriptural and spiritual as well. It is not the middle ground that I seek for me or for you, but the high ground of truth.

My personal desire is to exhibit the true beauty in the Genesis picture as the centerpiece of all creative truth, which Book has been called *the seed pot of life*, and I would also add that *Genesis contains the origins, showpieces, and murals for the creation of everything, animate and inanimate*. Without knowing the depths of Genesis we could not completely believe in or trust that God “created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein” (Revelation 10:6). Every word, every phrase, every sentence, and every paragraph in the first of Genesis are to me like rooms filled with delightful truths and we are going to have a good look around them during our visit. We will be going into places that I believe have never been viewed in literally hundreds of years, and we will be viewing things that have never come to mind since the original truths have been lost to the early first century generation of believers; as Peter wrote, they have been forgotten “since the fathers fell asleep” (II Peter 3:4).

I believe that there has never been a detailed study like this one before you; my subject has been hidden in plain sight, in individual word meanings, in separate word phrases, in precise sentence placements, in unrealized concepts, and in life structures of divine design, and is revealed only by way of a man or a women’s acknowledging the energizing of the spirit of God within. When and if we become aware of His responsibility to ignite the human heart with His love, hope, and understanding, then our journey towards Him commences.

You see, when the mind turns from all that distracts to Him who reveals truths and secrets, then a veil lifts, a burden subsides, and that which was the concealed, His pearls of wisdom, are revealed as His promises become realized through His gifts: a “new heart also will I give you, and a new spirit will I put within you” (Ezekiel 36:26). David desired this *new heart* and that *new spirit* and prayed as we can, “Create in me a clean heart, O God; and renew a right spirit within me” (Psalms 51:10). Then He can activate this *clean heart* and begin impregnating and renewing one’s *right spirit* with His truths. This is the meaning of “Did not our heart burn within us, while he {Jesus} talked with us by the way, and while he opened to us the scriptures” (Luke 24:32). It is the opening of the Scriptures that causes the new *heart* and *spirit* to burn with joyful and enthusiastic excitement.

Chapter Two of Geneses is titled:

Betwixt Two Odysseys

Navigating into the Light. . .

Chapter Four of Geneses is titled:

A Backward Journey in Time

Finding the Missing Link Betwixt Two. . .

Note to the reader:

GENESES is a book in the making; rarely does the reading public have the chance to look at a manuscript before it is completed and officially published. The complete book is projected to be a series of three books. We offer an exciting new way of publishing wherein we can offer one chapter at a time until the whole work is completed and released.

Every time there is a new chapter it will be immediately uploaded for you. The Appendixes will be offered separately as they are completed and uploaded.

Reference Table:

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Appendix One

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Chapter 1

IN the beginning God created the heaven and the earth.

2: And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved 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 the evening and the morning were the first day.

6: And God said, Let there be a firmament 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 the evening and the morning were the second day.

9: And God said, Let the waters under the heaven 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 bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12: And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13: And the evening and the morning were the third day.

14: And God said, Let there be lights in the firmament of the 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 the heaven to give light upon the earth: and it was so.

16: And God made 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 the 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 the evening and the morning were the fourth day.

20: And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21: And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his 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 fowl multiply in the earth.

23: And the evening and the morning were the fifth day.

24: And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25: And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27: So 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 fowl of the air, and over every living thing that moveth upon the earth.

29: And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30: And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31: And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Chapter 2

THUS the heavens and the earth were finished, and all the host of them.

2: And on the seventh day God ended 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 sanctified it: because that in it he had rested from all his work which God created and made.

4: These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5: And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD 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 the LORD 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 the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9: And out of the ground made the LORD 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 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 into four heads.

11: The name of the first *is* Pison: 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 onyx stone.

13: And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14: And the name of the third river is Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15: And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16: And the LORD 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 the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19: And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20: And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21: And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23: And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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.

Chapter 3

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2: And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

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 gods, knowing good and evil.

6: And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and 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 aprons.

8: And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9: And the LORD God called unto Adam, and said unto him, Where *art* thou?

10: And he said, I heard thy voice 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 the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14: And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above 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; it shall bruise thy head, and thou shalt bruise his heel.

16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow 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 sorrow 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 Adam called his wife's name Eve; because she was the mother of all living.

21: Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22: And the LORD God said, Behold, the man 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 the LORD 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 Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Chapter 4

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2: And she again 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 the LORD.

4: And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD 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 the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7: If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8: And Cain talked with 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 the LORD 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 *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12: When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13: And Cain said unto the LORD, My punishment *is* greater than I can bear.

14: Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15: And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16: And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on 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 Methusael: and Methusael 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 *of such as have* cattle.

21: And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22: And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass 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 I have slain a man to my wounding, and a young man to my hurt.

24: If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25: And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26: And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Chapter 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 Adam, in the day when they were created.

3: And Adam lived an 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 had begotten 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 an hundred and five years, and begat Enos:

7: And Seth lived after he begat Enos 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 Enos lived ninety years, and begat Cainan:

10: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11: And all the days of Enos were nine hundred and five years: and he died.

12: And Cainan lived seventy years, and begat Mahalaleel:

13: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14: And all the days of Cainan were nine hundred and ten years: and he died.

15: And Mahalaleel lived sixty and five years, and begat Jared:

16: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17: And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18: And Jared lived an hundred sixty and two years, and he 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 an 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 an hundred eighty and two years, and begat a son:
29: And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD 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.

Chapter 6

AND it came to pass, when men began to multiply on the face of the earth, 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 which they chose.
3: And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
4: There were giants 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 *became* mighty men which *were* of old, men of renown.
5: And GOD 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 the LORD that he had made man on the earth, and it grieved him at his heart.

7: And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8: But Noah found grace in the eyes of the LORD.

9: These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

10: And Noah begat three sons, Shem, Ham, and Japheth.

11: The earth also was corrupt before God, and the earth was filled with violence.

12: And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his 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; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15: And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16: A window shalt thou make to the ark, and in a cubit shalt thou finish it above; 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, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18: But with thee will I establish my covenant; 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 fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his 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 thou shalt 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.

Chapter 7

AND the LORD 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 by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3: Of fowls also of the air by sevens, the male and the 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 substance that I have made will I destroy from off the face of the earth.

5: And Noah did according unto all that the LORD 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 fowls, and of every thing that creepeth upon the earth,

9: There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10: And it came to pass after 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, the seventeenth day of the month, 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 his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

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 had commanded him: and the LORD 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 lift up above the earth.

18: And the waters prevailed, and were 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 hills, 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 of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22: All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23: And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24: And the waters prevailed upon the earth an hundred and fifty days.

Chapter 8

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

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 the hundred and fifty days the waters were abated.

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, which went forth to and fro, until the waters were dried up from off the earth.

8: Also 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 into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled 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 in the evening; and, lo, in her mouth *was* an olive leaf pluckt 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; which returned not again unto him any more.

13: And it came to pass in the six hundredth 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 dry.

14: And in the second month, on the seven and twentieth day of the month, was the earth dried.

15: And God spake unto Noah, saying,

16: Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17: Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of 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 fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20: And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21: And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing 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.

Chapter 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 fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3: Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4: But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5: And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; 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.

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, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to 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 a 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: I 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 of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19: These *are* the three sons of Noah: and of them was the whole earth overspread.

20: And Noah began *to be* an husbandman, and he 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 faces *were* backward, and they saw not their father's nakedness.

24: And Noah awoke from his wine, and knew what his younger 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* the LORD God of Shem; and Canaan shall be his servant.

27: God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his 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.

Chapter 10

NOW these *are* the generations of the sons of Noah, 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: By these were the isles of the Gentiles 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 Phut, and Canaan.

7: And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: 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 the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

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 went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12: And Resen between Nineveh and Calah: the same *is* a great city.

13: And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14: And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15: And Canaan begat Sidon his firstborn, and Heth,

16: And the Jebusite, and the Amorite, and the Girgashite,

17: And the Hivite, and the Arkite, and the Sinite,
18: And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19: And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20: These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.
21: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
22: The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23: And the children of Aram; Uz, and Hul, and Gether, and Mash.
24: And Arphaxad begat Salah; and Salah begat Eber.
25: And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.
26: And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,
27: And Hadoram, and Uzal, and Diklah,
28: And Obal, and Abimael, and Sheba,
29: And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
30: And their dwelling was from Mesha, as thou goest unto Sephar a mount 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 by these were the nations divided in the earth after the flood.