

Genesis 05 - Genealogy of Adam to Noah

I. Prologue: Primeval history (Gen 1:1–11:9)

- (3) The terrible progress of sin (Gen 4:1–11:9)
 - (A) Two lines of human descent (Gen 4:1–5:32)
 - (c) The godly line of Seth (Gen 4:25–5:32)
 - (ii) Genealogy of Adam through Noah (5:1-32)

Genesis 5

- (ii) Genealogy of Adam through Noah (5:1-32)

1 This is **thebook** of the **generations** of Adam. On the day when God created man, **He made him in the likeness of God.**

1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

1 This is the historical record of Adam's generations.

When God created mankind,

he made them in his own likeness.

1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

- This *toledoth* reveals what became of Adam

- "...the book" - only here is "book" [sēper] used to introduce a *toledoth*; every other time it's mentioned, it says "these are *the records of the generations...*"

— This again shows that these *toledoth* sections were individually written, and Moses was the primary compiler. It also shows that there was a formal written language for communication at this time in history.

— "This is the book of the generations" is only used one time in Genesis; the only other time it appears is in Matt 1:1 ("The book of the generation of Jesus Christ"), a logical connection since the Messiah is the Last Adam.

- "...generations" - *toledoth*; this is the third *toledoth* in Genesis

— A *toledoth* is a historical record of events and/or genealogies

— "...He made him in the likeness of God" - since man was created in the image of God in the previous *toledoth* (2:4–4:26), this one is concerned about the passing down of this image through the succeeding generations

Toledoths in Genesis

1. Introduction to the Generations (1:1–2:3)
2. Generations of the heaven and earth (2:4–4:26)
- 3. Generations of Adam (5:1–6:8)**
4. Generations of Noah (6:9–9:29)
5. Generations of the sons of Noah (10:1–11:9)
6. Generations of Shem (11:10–26)
7. Generations of Terah (11:27–25:11)
8. Generations of Ishmael (25:12–18)
9. Generations of Isaac (25:19–35:29)
10. Generations of Esau (36:1–37:1)
11. Generations of Jacob (37:2–50:26)

2 He created them male and female, and He **blessed them** and named them "mankind" **on the day when they were created.**

2 He created them male and female, and He blessed them and named them **Man** in the day when they were created.

2 Creating them male and female, he blessed them and called them humans when he created them.

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

- "...blessed them" - the Edenic Covenant

- "...Man" [NASB95] - *adam*, man, mankind, humanity; in v1 "man" [*adam*] is used as a personal name to refer to Adam. In v2 it's being used in a general sense, referring to all humanity as a whole (men and women).

- "...in the day when they were created" - Day 6 (Cf. 1:24-31)

Six-Fold Pattern for Adam's Toledoth

1. Name & meaning
2. Age at birth of seed-son (first born)
3. Additional years lived
4. "he begat other sons & daughters"
5. Total years lived
6. "and he died" (equals #2 + #3)

The Significance of Six-Fold Pattern (Gen 5)

1. Name & meaning - names indicate historicity (1 Chr 21:1-4; Luke 3:36-38; Heb 11:4-7)

- In genealogies much later in the Bible, we see the exact same names as listed here in Gen 5 (Cf. 1 Chr 1:1-4; Luke 3:36-38; Heb 11:4-7)
- Proper names promote the idea that these genealogies are important, and that these were actual human beings, not some fable or myth
- Some of these same names are in the line that leads directly to Jesus Christ. So if you start de-historicizing this chapter, or deeming it unimportant, you are playing with one of the strongest pieces of evidence that proves Jesus was the Messiah.

2. Age at birth of seed-son (first born) - age of patriarch at birth of seed-son demonstrate no genealogical gaps

- The genealogies in Gen 5 & 11 are unique in that they both give the age of the father when he fathered the seed (first born) son
- The reason for this is to show an unbroken genealogical line and prove that there were not vast geologic eras between each of these descendants. The importance of this is to demonstrate the age of the earth, which is rather young compared to the theory of evolution, measured in thousands of years rather than millions or billions of years.

James Barr said: *"Probably, so far as I know, there is no professor of Hebrew or Old Testament at any world class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers the ideas that: (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience. (b) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story (c) Noah's flood was understood to be worldwide and extinguished human and animal life except for those in the ark. Or, to put it negatively, the apologetic arguments which suppose the 'days' of creation to be long eras of time, the figures of years not to be chronological, and the flood to be a merely local Mesopotamian flood, are not taken seriously by any such professors, as far as I know."*

James Barr is not a conservative theologian; he was fairly liberal in his theistic views, not big on the inerrancy or authority of Scripture. However, he says here that Scripture, when rightly interpreted, dates the earth to thousands of years old rather than millions or billions of years old.

- In 4:25, Adam named Seth
- In 4:26, Seth named Enosh
- In 5:29, Noah named Lamech

Because of these simple sentences, it's impossible to find large geologic time periods between these genealogies. Because Adam named Seth, you can't have a huge amount of

time between Adam and Seth.

If Seth named Enosh, you can't have a bunch of missing generations between Seth and Enosh.

Jude 14: *It was also about these people that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord has come with many thousands of His holy ones,*

- Jude confirms that Enoch was seven generations removed from Adam, which is a direct and unbroken line: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch
- So according to Jude, Jesus' half-brother, there are no missing generations between Adam and Enoch

What about missing names in Matt 1:1-17?

- People point to Matthew's genealogy, which does omit some names (compare Matt 1:8-9 to 1 Chr 3:10-12), and argue that if Matthew omitted some names, there could also be some omitted names in the Gen 5 genealogies
- The two genealogies are vastly different:
 - Matthew's genealogy is summing up a vast portion of history, from Adam to Christ
 - Gen 5 is a summary of a very short time, less than 10 generations
- In Matt 1:17, he summarizes three groups of 14 generations. His purpose is to summarize to his audience (Jewish believers) the genealogies, and use them as evidence that the same Jesus in whom they had believed in was indeed the long-awaited Jewish Messiah.
- Matthew used *gematria* of David's name, a common practice in Jewish writings, to reiterate to his Jewish audience that Jesus was the son of David and was the heir of the Davidic Throne

TABLE OF ALPHABETIC NOTATION
OF NUMERALS

	Hebrew	Greek		Hebrew	Greek
1	א	α	50	ג	γ
2	ב	β	60	ד	δ
3	ג	γ	70	ה	ε
4	ד	δ	80	ו	π
5	ה	ε	90	ז	φ
6	ו	ζ	100	ח	ρ
7	ז	η	200	ט	σ
8	ח	θ	300	ש	τ
9	ט	ι	400	ׁ	υ
10	ׁ	κ	500	ׁ	φ
20	ׁ	χ	600	ׁ	χ
30	ׁ	λ	700	ׁ	ψ
40	ׁ	μ	800	ׁ	ω

Geoffrey Bromiley, ed., *The International Bible Standard Encyclopedia*, 3:556.

23

David

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 \text{dalet} \\
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Jesus Genealogy According to Matthew

1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah	18. Asa	32. Eliakim
5. Perez	19. Jehosaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon	24. Hezekiah.	38. Matthan
11. Boaz	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David	28. Jeconiah	

3. Additional years lived - begetting of other sons and daughters explains the population explosion (Gen 4:14,17; 6:1)

*"If it is further assumed that, on the average, these children grew to maturity, married, and began to have children of their own by the time their parents were eighty years old, and that the parents lived through an average of five such 'generations,' or 400 years, then it can easily be calculated that the earth had acquired within its first 800 years (presumably approximately the lifetime of Cain, as a minimum) a population of at least 120,000. It is possible that the figure was much more than this, since people lived to greater ages than assumed and probably had more children than assumed." [Dr. Henry M. Morris, *The Genesis Record*, 143].*

Gen 6:1: Now it came about, **when men began to multiply on the face of the land**, and daughters were born to them,

"The ancient quibble about 'Cain's wife' is thus seen to be quite trivial. Long before Cain died, there was a large population in the earth. By the time of the Deluge (Flood), 1656 years after Creation by the Ussher chronology, even using the above conservative assumptions, the world population would have been at least seven billion people." [Morris, *The Genesis Record*, 144]

4. "he begat other sons & daughters" - long patriarchal ages at time of death indicate ante-diluvian conditions
 - Long life spans during this time period give us clues to what the ecology and atmosphere may have been like during that time
 - Many conservative theologians (not all) believe in the "Canopy Theory"
 - Implied in Gen 1:6-7; Ps 148:4
 - Explains...
 - Long life spans of these generations (5:5,27)
 - Strange beasts (1:24-25; Job 40-41)
 - Where the flood waters came from (2:5-6)
 - Why post-Flood life spans were dramatically shorter (11:24-25)

Of the long lifespans, Dr. Henry M. Morris says:

"...the upper waters would provide a sort of protective canopy ('a tent to dwell in') for earth's inhabitants, and the space between would provide an atmospheric reservoir to maintain the breath of life...The 'waters above the firmament' thus probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high-temperature region now known as the ionosphere, and extending far into space. They could not have been the clouds of water...there was no 'rain upon the earth' in those days (Gen 2:5), no any 'bow in the cloud' (Gen 9:13), both of which must have been present if these upper waters represented merely the regime of clouds which functions in the present hydrologic economy.

The concept of an antediluvian water canopy over the earth has appeared in many writings, both ancient and modern....Furthermore, a vapor canopy could be more easily maintained aloft and would serve much more effectively as a marvelous sustainer of vigorous life conditions on the earth....Since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth's surface, it would serve as a global greenhouse, maintaining an essentially uniformly pleasant warm temperature all over the world....The combination of warm temperature and adequate moisture everywhere would be conducive later to extensive stands of lush vegetation all over the world, with no barren deserts or ice caps.

*A vapor canopy would also be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies from outer space. These are known to be the source of both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus the canopy would contribute effectively to human and animal health and longevity....Later, when needed, these upper waters would provide the reservoir from which God would send the great Flood, to save the godly remnant from the hopelessly corrupt population of that day..." [Morris, *The Genesis Record*, 58-61]*

5. "and he died" (equals #2 + #3) - repetition of "and he died" shows the reality of the curse (Gen 2:17; 3:19)
 - Although they lived long lives, each of these patriarchs eventually died (except Enoch, who was "translated" by God)
 - The repetition of "and he died" by the Holy Spirit in this passage confirms the implementation of the consequence for original sin, outlined by God in 2:16-17 (Cf. Rom 5:12)
 - This is in direct contrast to what the serpent said would happen (that Eve would not die, 3:4)
 - Keep in mind that this genealogy is of the Sethite line (the godly line), not the Cainite (godless) line. But death still reigns.
6. Monotony allows easy memorization and immediately draws attention to deviations
 - When God establishes a pattern in Scripture, then breaks the pattern, it's much more obvious. The anomaly sticks out like a sore thumb and invites our attention to investigate why.
 - In this genealogy, the Holy Spirit breaks the pattern with Enoch, Methuselah, and Lamech

3 When **Adam** had lived 130 years, he fathered a son in his own likeness, according to his image, and named him Seth.

3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.

3 After Adam had lived 130 years, he fathered a son just like him, that is, according to his own likeness, and named him Seth.

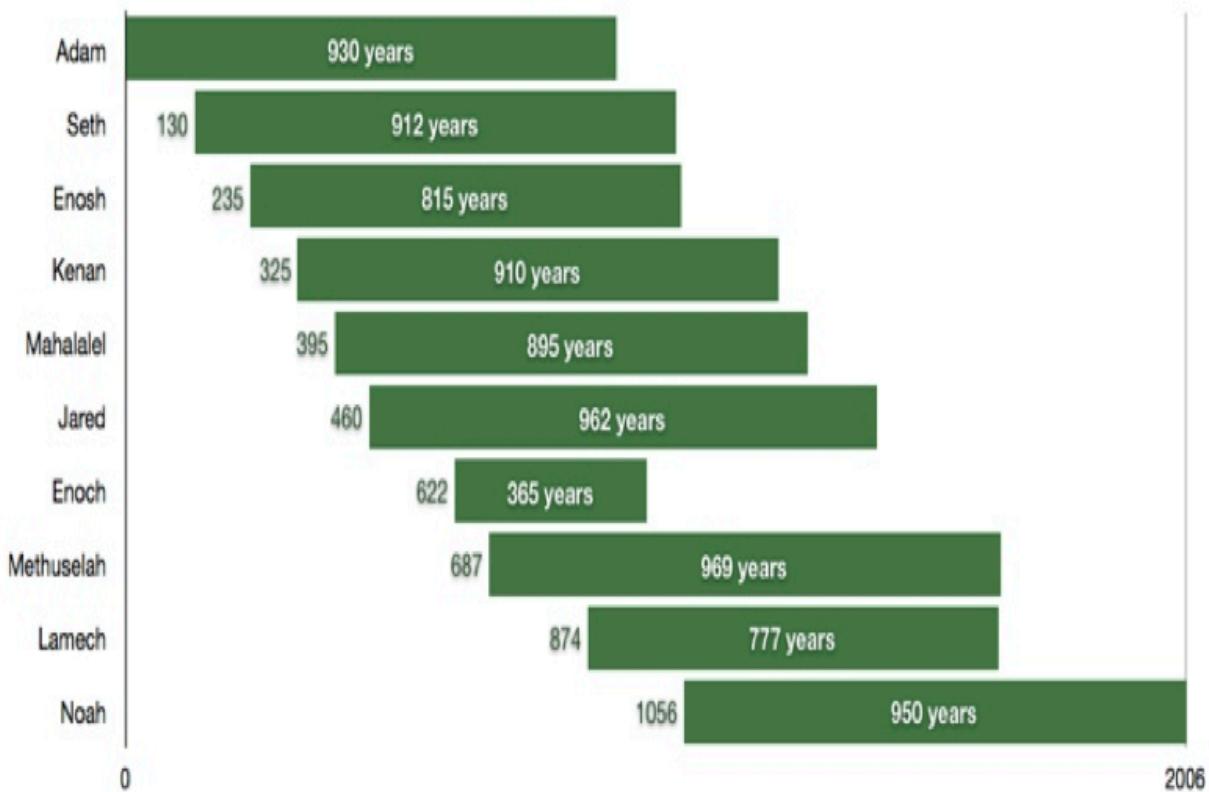
3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

— "...Adam" - *adomah*, "man"

— Adam was 130 years old when he fathered the "seed-son"

- "...in his own likeness" - in v1 we learn that Adam was created in God's image, however Adam's offspring (Seth) was created in the image of Adam
 - While he still had the image of God, he also had the image of Adam in that he inherited Adam's fallen nature, so it is a fallen image
 - Because God created Adam in His image, but Seth in Adam's image, does that mean that Seth is not an image-bearer of God? No, because 1:26; 9:6 reiterate that all mankind was created in the image of God.
 - So why does it say in this verse that Seth was created in Adam's image rather than God's image? Because Seth had something that Adam didn't have: a biological father.
 - Adam is a image-bearer of God; Seth is also an image-bearer of God, but since he had a biological father (Adam), Seth also bears Adam's likeness.
 - Seth didn't just inherit his biology from Adam, he also inherited Adam's sin nature (Cf. Rom 5:12; 1 Cor 15:21-22)

Genealogy From Adam to Noah



This is what is called a "closed genealogy"; many would like it to be "open" so they can plug in additional time (or eras), but Jude 14 won't let them. Jude 14 says that Enoch was the seventh from Adam.

The genealogies in Gen 5 don't just give you the length of life, but also give you the age when their firstborn came. This is a level of specificity that you don't find in other genealogies in Scripture.

Notice that Methuselah died just after his son Lamech, which is when the flood began. So there is no overlap from any of Adam's descendants with Noah, after Methuselah's death.

4 Then the days of Adam after he fathered Seth were eight hundred years, and he fathered *other* sons and daughters.

4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters.

4 Adam lived another 800 years, fathering other sons and daughters after he had fathered Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

- Adam lived another 800 years after Seth was born, and had other sons and daughters during that time period. This solves the common question as to the origin of Cain's wife.

5 So all the days that Adam lived were 930 years, **and he died.**

5 So all the days that Adam lived were nine hundred and thirty years, and he died.

5 Adam lived a total of 930 years, and then died.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

- "...and he died" - a result of his sin and the Adamic Covenant

6 Now **Seth** lived 105 years, and fathered Enosh.

6 Seth lived one hundred and five years, and became the father of Enosh.

6 When Seth had lived 105 years, he fathered Enosh.

6 And Seth lived an hundred and five years, and begat Enos:

- "Seth" - "substitute"; based on this name, it is apparent that God meant Seth to be a "substitute" for Abel, since Cain murdered him

7 Then Seth lived 807 years after he fathered Enosh, and he fathered *other* sons and daughters.

7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had *other* sons and daughters.

7 After he fathered Enosh, Seth lived 807 years, fathering other sons and daughters.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

- Only the "seed-sons" are named in this chapter, but in each case, the text points out that each had other sons and daughters, causing the earth to become populated

- 8 So all the days of Seth were 912 years, and he died.
- 8 So all the days of Seth were nine hundred and twelve years, and he died.
- 8 Seth lived a total of 912 years, and then died.
- 8 And all the days of Seth were nine hundred and twelve years: and he died.

9 Now **Enosh** lived ninety years, and fathered Kenan.

9 Enosh lived ninety years, and became the father of Kenan.

9 When Enosh had lived 90 years, he fathered Kenan.

9 And Enos lived ninety years, and begat Cainan:

- "...Enosh" - means "mortal," "frail," or "miserable." It is from the root *anash*, to be incurable; used of a wound, grief, woe, sickness, or wickedness.

10 Then Enosh lived 815 years after he fathered Kenan, and he fathered *other* sons and daughters.

10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had *other* sons and daughters.

10 After he fathered Kenan, Enosh lived 815 years, fathering other sons and daughters.

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

11 So all the days of Enosh were 905 years, and he died.

11 So all the days of Enosh were nine hundred and five years, and he died.

11 Enosh lived a total of 905 years, and then died.

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

12 Now **Kenan** lived seventy years, and fathered Mahalalel.

12 Kenan lived seventy years, and became the father of Mahalalel.

12 When Kenan had lived 70 years, he fathered Mahalalel.

12 And Cainan lived seventy years, and begat Mahalaleel:

- "...Kenan" - can mean "sorrow," "dirge" or "elegy"

— The precise denotation is somewhat elusive; some study aids unfortunately presume that Kenan is synonymous with "Cainan"

— Balaam, looking down from the heights of Moab, uses a pun upon the name of the Kenites when he prophesies their destruction (Num 24:21,23)

13 Then Kenan lived 840 years after he fathered Mahalalel, and he fathered *other* sons and daughters.

13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had *other* sons and daughters.

13 After he fathered Mahalalel, Kenan lived 840 years, fathering other sons and daughters.

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

14 So all the days of Kenan were 910 years, and he died.

14 So all the days of Kenan were nine hundred and ten years, and he died.

14 Kenan lived a total of 910 years, and then died.

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

15 Now **Mahalalel** lived sixty-five years, and fathered Jared.

15 Mahalalel lived sixty-five years, and became the father of Jared.

15 When Mahalalel had lived 65 years, he fathered Jared.

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

— "...Mahalaleel" - *mahalal*, which means "blessed" or "praise"

— El, the name for God = "The Blessed God"

16 Then Mahalalel lived 830 years after he fathered Jared, and he fathered *other* sons and daughters.

16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had *other* sons and daughters.

16 After he fathered Jared, Mahalalel lived 830 years, fathering other sons and daughters.

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

17 So all the days of Mahalalel were 895 years, and he died.

17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

17 Mahalalel lived a total of 895 years, and then died.

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

18 Now **Jared** lived 162 years, and fathered Enoch.

18 Jared lived one hundred and sixty-two years, and became the father of Enoch.

18 When Jared had lived 162 years, he fathered Enoch.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

- "...Jared" - or, *Yared*, from the verb *yaradh*, meaning "shall come down"
- Some authorities suggest that this might be an allusion to the "Sons of God" who "came down" to corrupt the daughters of men, resulting in the Nephilim of Gen 6

19 Then Jared lived eight hundred years after he fathered Enoch, and he fathered *other* sons and daughters.

19 Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters.

19 After he fathered Enoch, Jared lived 800 years, fathering other sons and daughters.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 So all the days of Jared were 962 years, and he died.

20 So all the days of Jared were nine hundred and sixty-two years, and he died.

20 Jared lived a total of 962 years, and then died.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 Now **Enoch** lived sixty-five years, and fathered **Methuselah**.

21 Enoch lived sixty-five years, and became the father of Methuselah.

21 When Enoch had lived 65 years, he fathered Methuselah.

21 And Enoch lived sixty and five years, and begat Methuselah:

- "Enoch" - "consecration" or "dedication"

- Enoch uttered the first prophecy by a prophet (Jude 14-15)

- "...Methuselah" - Hebrew scholars will tell you that the name Methuselah means "when he dies it will come" (Cf. notes on v25)

- They link the beginning of the flood to the death of Methuselah, which if true, shows the grace of God in that Methuselah lived 969 years

Enoch's Prophecy

Jude 14-15:

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

From this prophecy...

- We know the Lord's coming is sure

- We know who will accompany the Lord
- We know the purpose of His coming
- We know the result of the Lord's coming

22 Then Enoch walked with God three hundred years after he fathered Methuselah, and he fathered *other* sons and daughters.

22 Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters.

22 After he fathered Methuselah, Enoch communed with God for 300 years and fathered other sons and daughters.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

- This may indicate that Enoch only began walking with God after the birth of his seed-son

23 So all the days of Enoch were 365 years.

23 So all the days of Enoch were three hundred and sixty-five years.

23 Enoch lived a total of 365 years,

23 And all the days of Enoch were three hundred sixty and five years:

- Enoch had the shortest lifespan of all the seed-sons listed

— In contrast, his son Methuselah was the longest living person on earth

- Being the 7th from Adam, Enoch was a contemporary with Lamech of Cain's line

— The contrast is that while Lamech was not in conformity with God, Enoch was

24 Enoch **walked** with God; **and he was not, for God took him.**

24 Enoch walked with God; and he was not, for God took him.

24 communing with God—and then he was there no longer, because God had taken him.

24 And Enoch walked with God: and he was not; for God took him.

- "...walked" - *hithaleich*, the same word used of God walking around the Garden of Eden; it emphasizes fellowship and communion, the service of a loyal servant

- "...and he was not" - a contrast with "and he died" in the descriptions of the rest of this genealogy

- "...for God took him" - God exempted Enoch from the curse of the Fall (death) (Cf. Heb 11:5). God removed righteous Enoch before the judgment of the Flood came upon the earth.

— The single Hebrew word means "disappeared," "raptured" or "translated" (Heb 11:5).

Enoch was translated (raptured?) midway between Adam and Abraham; Elijah was translated midway between Abraham and Christ.

— The "rapture" (translation) of Enoch prior to the death of his mortal body is a "type" of the future Rapture of the church, but here are some differences:

1. Enoch did not receive his resurrection/immortal body upon entering heaven (because Jesus is the firstfruits of the resurrection). Those taken in the Rapture will receive resurrection bodies on the way up. We'll get our airlift and facelift all at the same time.
2. This passage leads one to believe that Enoch was raptured/translated because he walked with God. It was selective. But that's not how it works in the Church Age. According to 1 Cor 15:50-51, "all" believers, both dead and alive, walking with God at the time or not, will be taken to heaven and receive resurrection bodies.

Heb 11:5: By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for before he was taken up, he was attested to have been pleasing to God.

Exemption from Death (1 Cor 15:54-56)

- Enoch (Gen 5)
- Elijah (2 Kings 2)
- Christ (Acts 1:11; Rev 12:5)
- Philip (Acts 8:39)
- Paul (2 Cor 12:2,4)
- John (Rev 4:1-2)
- Two Witnesses (Rev 11)

Notes:

- There is an Enoch in the ungodly line of Cain, and an Enoch in the godly line of Seth.
- Notice that the ungodly line of Cain stops after seven generations (Cf. Ex 20:5-6). There were additional generations after the seventh generation, but they are not recorded. However the godly line of Seth, the genealogies continue to be recorded because that line leads to the Messiah.

LINEAGE OF ADAM

UNGODLY LINE	GODLY LINE
CAIN	SETH
ENOCH	ENOSH
IRAD	KENAN
MEHUJAEEL	MAHALALEL
METHUSHAEL	JARED
LAMECH	ENOCH
JUBA, TUBAL-CAIN	METHUSELAH
	LAMECH
	NOAH
	SHEM, HAM, JAPHETH

25 Now Methuselah lived 187 years, and fathered Lamech.

25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.

25 When Methuselah had lived 187 years, he fathered Lamech.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

– "...Methuselah" – *muth*, a root that means "death"; *shalach*, which means "to bring" or "to send forth" = "His death shall bring"

– *shalach*, "to send forth" was a prophecy of the Flood (see note below)

– His name was given to him prophetically by Enoch. It was a prophecy of the Flood, and according to the chronology in Genesis, the Flood came in the year Methuselah died.

– The fact that God prophesied the Flood 969 years before it happened demonstrates. He prophesied about the Flood through the longest living man in human history.

– This reveals a character of God: He is long-suffering. God doesn't bring judgment against sin immediately. He gives everybody ample grace and opportunity to receive His grace before His judgment comes (Cf. 1 Peter 3:20; 2 Peter 3:8-9).

26 Then Methuselah lived 782 years after he fathered Lamech, and he fathered *other* sons and daughters.

26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had *other* sons and daughters.

26 After he fathered Lamech, Methuselah lived 782 years, fathering other sons and daughters.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 So all the days of Methuselah were 969 years, and he died.

27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

27 Methuselah lived a total of 969 years, and then died.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

Shalach: "To Send Forth"

The Flood of Noah did not come as a surprise. It had been preached on for four generations. But something strange happened when Enoch was 65, from which time "he walked with God." Enoch was given a prophecy that as long as his son was alive, the judgment of the flood would be withheld; but as soon as he died, the flood would be sent forth.

Enoch named his son to reflect this prophecy. The name Methuselah comes from two roots: *muth*, a root that means "death"; and from *shalach*, which means "to bring" or "to send forth." Thus, the name Methuselah signifies, "his death shall bring."

And, indeed, in the year that Methuselah died, the flood came. Methuselah was 187 when he had Lamech, and lived 782 years more. Lamech had Noah when he was 182. The Flood came in Noah's 600th year. $187 + 182 + 600 = 969$, Methuselah's age when he died.

It is interesting that Methuselah's life was, in effect, a symbol of God's mercy in forestalling the coming judgment of the flood. It is therefore fitting that his lifetime is the oldest in the Bible, symbolizing the extreme extensiveness of God's mercy 2 Peter 3:8-9).

28 Now Lamech lived 182 years, and fathered a son.

28 Lamech lived one hundred and eighty-two years, and became the father of a son.

28 When Lamech had lived 182 years, he fathered a son,

28 And Lamech lived an hundred eighty and two years, and begat a son:

— "...Lamech" - a root still evident today in our own English word, "lament" or "lamentation" = "despairing"

— This name is also linked to the Lamech in Cain's line who inadvertently killed his son Tubal-Cain in a hunting incident (Gen 4:19-25)

— Enoch and Lamech are the only two names that are in both Seth's line and Cain's line

29 And he named him **Noah**, saying, "**Thisone** will give us comfort from our work and from the hard labor of our hands *caused* by the ground which the LORD has cursed."

29 Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands *arising* from the ground which the LORD has cursed."

29 whom he named Noah, because he said, "May this one comfort us from our work, from pain that is caused by our manual labor, and from the ground that the LORD has cursed."

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.

- "...Noah" - derived from *nacham*, "to bring relief" or "comfort"

- "...This one" - Lamech mistakenly believed that Noah was the fulfillment of the coming Messiah. He thought Noah was the one who would reverse the curse.

— Where did Lamech get the idea that there would be a Messiah born as a man, who would reverse the curse? The truths of 3:15 were obviously passed down through oral tradition.

— All of these antediluvian patriarchs had a knowledge of Gen 3:15. It was spoken by God to Eve, then passed down through the generations. All of them in some form or substance believed that a Messiah would come and reverse what went wrong with the Fall (Cf. 4:1).

— When Cain was born, Eve thought he was the Messiah (Cf. 4:1); Lamech made the same miscalculation. This is another truth to show that 3:15 was messianic...even Satan understood it in a messianic sense.

Genealogy of Genesis 5

Adam	Man (is)
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow; (but)
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	The Despairing
Noah	Comfort, Rest

The implications of this discovery of the meaning of these proper names are more widespread than is evident at first glance. It demonstrates that in the earliest chapters of the Book of Genesis, God had already laid out His plan of redemption for the predicament

of mankind. It is a love story, written in blood on a wooden cross which was erected in Judea almost 2,000 years ago.

God's Messianic Purposes in Genesis

- Proto-evangelium from Adam & Eve (3:15)
- Seth (4:25)
- **Noah (5:29)**
- Shem (9:26)
- Abraham (12:3)
- Isaac (21:12)
- Jacob (25:23)
- Judah (49:10)

30 Then Lamech lived 595 years after he fathered Noah, and he fathered **othersons and daughters**.

30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had *other* sons and daughters.

30 After he fathered Noah, Lamech lived 595 years, fathering other sons and daughters.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

- "...other sons and daughters" - these are Noah's siblings, all of whom died in the Flood

31 So all the days of Lamech were 777 years, and he died.

31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.

31 Lamech lived a total of 777 years, and then died.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 Now after Noah was five hundred years old, Noah fathered **Shem, Ham, and Japheth**.

32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

32 After Noah had lived 500 years, he fathered Shem, Ham, and Japheth.

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

- Noah fathered three sons by the time he was 500 years old (doesn't mean these three were triplets)

- "...Shem" - "name"; the Seed son (Cf. 9:26; Luke 3:36)

- "...Ham" - "hot"; the father of the Canaanites

- "...Japheth" - "beauty"; father of the European nations and eventually North America



Geographical Distribution Of The Sons Of Noah

Father	Yr. of Father's Birth*	Father's Age at Birth of Seed-Son**	Yrs. Lived After Birth of Seed-Son	Father's Total Age	Yr. of Father's Death
Adam	1	130 <i>LXX</i> **: 230	800 <i>LXX</i> : 700	930	930
Seth	130	105 <i>LXX</i> : 205	807 <i>LXX</i> : 707	912	1042
Enosh	235	90 <i>LXX</i> : 190	815 <i>LXX</i> : "715	905	1140
Kenan	325	70 <i>LXX</i> : 170	840 <i>LXX</i> : 740	910	1235
Mahalalel	395	65 <i>LXX</i> : 165	830 <i>LXX</i> : 730	895	1290
Jared	460	162 <i>Sam.</i> *** 62	800 <i>Sam.</i> 785	962 <i>Sam.</i> 847	1422
Enoch	622	65 <i>LXX</i> : 165	300 <i>LXX</i> : 200	365	987
Methuselah	687	187 <i>LXX</i> : 167 <i>Sam.</i> 67	782 <i>LXX</i> : 802 <i>Sam.</i> 653	969 <i>Sam.</i> 720	1656
Lamech	874	182 <i>LXX</i> : 188 <i>Sam.</i> 53	595 <i>LXX</i> : 565 <i>Sam.</i> 600	777 <i>LXX</i> : 753 <i>Sam.</i> 653	1651
Noah	1056	(500)	450	950	2006
• The Flood	1656	600			

* Counted from creation.

** *LXX* indicates the data according to the *Septuagint*.

*** *Sam.* = *Samaritan Text*

12 Observations from the Gen 5 Genealogies

1. The table shows the 10 names from Adam to Noah with the various figures presented. The dates given are not based on BC or AD, but upon AH, meaning *ano homini* or "the year of man." Because there is sometimes a variation between the Hebrew Masoretic Text and the Septuagint Text (LXX), which is the Greek translation of an older Hebrew document, this chart also gives the variations of the LXX. Beside the Septuagint, another document known as the Samaritan Text or the Samaritan Torah, also gives age variations that differ from the Masoretic Text; and these are also noted on the chart. The Samaritan Text document is still owned by the Samaritan community.
2. All 10 names are Hebrew names and only make sense in Hebrew, although Jewish history has not yet begun. Moreover, all these people and their names existed prior to the Tower of Babel in Gen 11, again indicating that the first language was the Hebrew language.
3. There are no gaps in the genealogy. Some try to put gaps into the genealogy in order to accommodate the scientific long age of man, but the wording does not allow for that. If the text only said "begat," then that would be permissible since the word "begat" does not always require direct father/son relationship. It could mean grandfather, great grandfather, or ancestors and so on. Nevertheless, the wording in this section does not allow for that interpretation. The text does not say simply "begat." It gives the years before and after the birth of the seed-son. So this type of language simply does not allow gaps to occur.
4. The years here are normal years. They are not months, as some people have tried to make them, again, only to accommodate the assumption that no one could have ever lived as long as the Bible shows them living. If months were indicated rather than years, some of these people would have given birth to children while they were themselves children.
5. From Adam to the Flood was 1,656 years, according to the Masoretic Text. The Septuagint version gives 2,242 years, and the Samaritan Text gives 1,307 years. Fruchtenbaum largely follows the Masoretic Text.
6. Not one of the seed-sons died in the Flood. Each one died before the Flood, with one dying in the year of the Flood.
7. Adam lived until the 56th year of Lamech, the father of Noah. This means the tradition as told from Adam to his descendants was only once removed from Lamech and only twice removed from Noah.
8. The phrase and he died that appears constantly throughout the passage, with the exception of Enoch, shows the principle of Rom 5:12a and 5:14: as through one man sin entered into the world, and death through sin...nevertheless, death reigned from Adam. This is God's answer to Satan's lie of Gen 3:4: You shall not surely die.

9. Later biblical writers in both testaments accepted these names as historical: 1 Chr 1:1-4; Luke 3:36-38.

Summary the whole account:

1. God preserved the seed-line and recorded the birth of each seed-son; He was not concerned with the non-seed line.
2. The command to be fruitful and multiply was being carried out in every case; besides the seed-son, each figure had other children: He begat sons and daughters.
3. The curse is fully in effect; all must die unless God intervenes in a special way as He did with Enoch; for everyone except Enoch, the text declares and he died, with sin being the cause of death.

This account correlates with NT quotations and applications, of which there are three:

1. There is a correlation between Gen 5 and Matt 1:1-17. Both sections begin with: "This is the book of the generation of...." In fact, the Septuagint version of 5:1 and the Greek statement of Matt 5:1 is the same: *biblos geneseos*. Furthermore, the genealogy of Noah is followed by the story of Noah, and the genealogy of Jesus is followed by the story of Jesus.
2. A second correlation is Gen 5 with Luke 3:38. The Matthew genealogy only goes as far back as Abraham, but the genealogy of Jesus in Luke includes the line from Adam to Noah.
3. A third correlation is 5:21-24 and Heb 11:5-6. The writer of Hebrews understood the Genesis text to mean that Enoch did not die: so that he should not see death. He understood the phrase and he was not to mean and he was not found; the reason the writer of Hebrews gave is because God translated him.