

The Book of Beginnings – Studies in Genesis

LESSON XXVIII : GENESIS 5:1–6:8 – THE BOOK OF THE HISTORY OF ADAM – PART 2

“This chapter serves at least three ends in the scheme of Genesis. First, it bears witness to man’s value to God, by naming individuals and stages in this early human phase: each is known and remembered. Secondly, it shows how the line of Seth the ‘appointed’ (4:25) led on to Noah the deliverer. Thirdly, it both demonstrates the reign of death, by its insistent refrain (5b, 8b, etc.), and conspicuously breaks the rhythm to tell of Enoch, the standing pledge of death’s defeat.” [Kidner, 79f]

“Genesis begins the process of identifying the seed that will rule the earth (Gen 1:26-28). Book 2 traces that lineage from Adam to Noah, even as the matching ten-generation genealogy of Book 5 traces it from Shem to Abraham. Book 2 concludes with the progressive and rapid hardening of sin and the inability of the godly seed of the woman on its own to reverse it. Sin, like the Serpent, is too strong for them. Clearly, both God’s judgment and deliverance are needed.” [Waltke, 109]

Rubric of Section:

‘¹ This is the book of the genealogy of Adam.’ (Gen 5:1a NKJV)

Rabbi Cassuto’s translation:

v. 1 – This is the book of the history of Adam.

book — Hebrew, *sēpher*, a loan word from the Akkadian language; originally denoted a missive sent from one place to another and subsequently came to mean something that is inscribed, irregardless of the external form it takes (e.g., a tablet can be a *sēpher*). The word covers anything from a short legal document (e.g., Deut 24:1, a ‘certificate’ of divorce) to a written document of some length (Num 21:14, the ‘book’ of the Wars of the LORD; Deut 31:24, 26, the ‘book’ of the Law written by Moses; Josh 10:13; 2 Sam 1:18, the ‘book’ of Jashar). *It always refers to an independent written document and suggests Moses actually had a written source from which he was quoting, not just oral tradition. This is the first time the word is used in the Old Testament.*

THIS SAME PHRASE IS USED IN MATTHEW’S GOSPEL — The *tôl’dôth* formula of 5:1 differs from all others in and outside Genesis by this descriptive word *sēpher*. The phrase in the LXX is Βίβλος γενέσεως (*biblos geneseōs*) and is also only used once in the New Testament, Matt 1:1, ‘*the book of the generation of Jesus Christ.*’ “*Thus the first book tells of the origins of the first Adam; the second book speaks of the origins of the last Adam, who is ‘the Lord from heaven’* (1 Cor 15:47).” [Morris, 152]

the history [Cassuto], the genealogy [NKJV], the generations [ESV] — this is our word *tôl’dôth* which we saw in lesson 2 is used to introduce a new section. See lesson 2 for more details.

of Adam — the word *’ādām* is used as a proper noun signifying the first man, Adam. *This is the history of those who came forth from Adam as the line is traced to Noah. After the Flood all peoples will claim their descent from one of Noah’s three sons.* Note there are some who call this the *Sethite Genealogy*; this would be incorrect. This chapter is *the children of the first man through the line of Seth*; the superscription, *This is the book of the history of Adam*, is proof of it. [Cassuto, 1:251]

First Paragraph – Adam:

‘¹ In the day that God created man, He made him in the likeness of God. ² He created them male and female, and blessed them and called them Mankind in the day they were created. ³ And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. ⁴ After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years; and he died.’ (Gen 5:1b-5 NKJV)

Rabbi Cassuto’s translation:

**v. 1 – In the day that God created / man,
in the likeness of God / He made him.**

**v. 2 – Male and female He created them, / and He blessed them,
and called their name Man, / in the day when they were created.**

**v. 3 – And Adam lived / thirty and a hundred years,
and he begot [one] in his own likeness, after his image, / and called his name Seth.**

**v. 4 – And the days of Adam were, / after he begot Seth,
eight hundred years; / and he begot [other] sons and daughters.**

**v. 5 – Thus all the days / that Adam lived
were nine hundred years / and thirty years;
and he died.**

v. 1 – In the day that God created man, in the likeness of God He made him. — The text reverts to the creation of man in the opening sentences of the first paragraph, thus forming a cohesive link between creation and Noah. Each paragraph in this section states the father who begot each of the antediluvian patriarchs, so here in regard to the first man, who had neither father or mother, we are told that he was created by the Lord Almighty Himself. “Following the title (v. 1a) the prologue backtracks to 1:26-28 by echoing the motifs of mankind created in the divine image and the blessing of procreation (vv. 1b-2). An inclusio brackets the introduction: ‘When God created man’ (v. 1b) and ‘when they were created’ (v. 2b). Sandwiched between are four comments on human creation: (1) God created mankind in his image; (2) God made mankind ‘male and female’; (3) God blessed them; and (4) he named them ‘man’ (’ādām).” [Mathews, 1:305f]

In the day God created ’ādām ,

In the likeness of God He made him.

Male and female He created them.

And He blessed them.

And named them ’ādām

in the day they were created. (Gen 5:1, 2)

God — Hebrew, ’elōhîm , used here in conformity with the exclusive use of ’elōhîm in the Creation story.

man — used collectively as in 1:26, 27; referring to man as mankind, both male and female.

in the likeness of God He made him. — It is stated later (v. 3) that ‘he begot in his own likeness after his image,’ thus transmitting the image of God to the posterity; see below. NET:

'When God created humankind, – NET notes: The Hebrew text has 'ādām

he made them – NET notes: Heb., 'him.' The Hebrew text uses the third masculine singular pronominal suffix on the accusative sign. The pronoun agrees grammatically with its antecedent 'ādām . However, the next verse makes it clear that 'ādām is collective here and refers to 'humankind,' so it is preferable to translate the pronoun with the English plural.

in the likeness of God.'

v. 2 – Male and female He created them, and He blessed them, — As in 1:28, the blessing here refers to procreation.

and called their name Man, — *Nowhere in chaps. 1-3 does God give mankind a name, but since the other patriarchs mentioned below receive their names from their parents, it is appropriate to state here who named Adam. Naming, of course, reflects authority and mastery.* “The words ‘and called their name Adam’ (AV, RV), or ‘Man’ (RSV), emphasize the fact that though the male, as head, bore the name of the race, **it takes the two sexes together to express what God means by ‘human’** (cf. 1 Cor 11:11).” [Kidner, 80] An interesting Jewish perspective: “The Talmud comments that a man without a wife is not a man, for it is said, ‘He created them male and female ... and called their name Man;’ i.e., only when a man is united with his wife can he be called Man.” [Scherman, *The Chumash*, 25]

in the day when they were created. — The close of the introductory beginning corresponds to its opening.

v. 3 – And Adam lived thirty and a hundred years, and he begot [one] in his own likeness, after his image, — Two truths are being presented in this verse.

- The first thing we see here is that **each and every person is still made in the image of God, passed down through procreation.** This is easily proven by the Lord’s comments after the flood: “Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man.” (Gen 9:6) “After underscoring that God created 'ādām , male and female, in his likeness, repeating Gen 1:26-28, the narrator states that Adam ‘had a son in his own likeness, in his own image’ (5:3), not simply that ‘he became the father of,’ as in the rest of the narrative. **This unique variation reveals humanity participating in the creative act of God by the seminal transference of the image of God to each successive generation.**” [Waltke, 110] “**This verse makes the point that the image and likeness of God which was given to Adam at creation was inherited by his sons. It was not obliterated by the fall.**” [Wenham, 1:127] To this the Jews agree: “The verse mentions this to indicate that God gave Adam, who himself was created in God’s likeness, the capacity to reproduce offspring who were also in this noble likeness.” [Scherman, *The Chumash*, 25]
- But lest we be unbalanced, it must be remembered that **this divine image is scarred by the fall and man’s disobedience.** “As Adam was created in the image of God, so did he beget ‘in his own likeness, after his image;’ that is to say, **he transmitted the image of God in which he was created, not in the purity in which it came direct from God, but in the form given to it by his own self-determination, modified and corrupted by sin.**” [Keil, 1:124] “**In saying that [Adam] begat a son after his own image, he refers in part to the first origin of our nature: at the same time its corruption and pollution is to be noticed,**

which having been contracted by Adam through the fall, has flowed down to all his posterity.” [Calvin,1:228]

begat — “The son’s birth, and that of subsequent children, is described repeatedly with Heb. *vayyôledh*, the Hiphil of *vāladh* (*vayyôledh* appears 23 times in this chapter, and only 17 times more in the OT, 8 of which are in ch. 11).” [Hamilton, 1:255]

and called his name Seth. — On the name of Seth, see lesson 26.

v. 4 – And the days of Adam were, after he begot Seth, eight hundred years; and he begot [other] sons and daughters. – v. 5 – Thus all the days that Adam lived were nine hundred years and thirty years; — The plain sense is from what has been stated, it follows that all of Adam’s days came to 930 years. “The summary statement about Adam differs from the later ones in two minor ways. First, it adds the phrase ‘*which he live,*’ also used of Abraham in 25:7. Second, it puts the hundreds (900) before the tens (30), whereas the other summaries have the reverse order.” [Wenham, 1:127]

and he died. — “*The ominous ‘and then he died’ proves the veracity of God’s warning (2:17) and the outworking of his punishment imposed for sinful rebellion (3:17-19). This single word in the Hebrew text (vayyāmōth) at the close of each patriarch’s career becomes a resounding testimony to the inevitable human end. It is literally the last word of each refrain.*” [Mathews, 1:311]

THE IMPUTATION OF ADAM’S SIN — As Paul expounds in Rom 5, death abounded even before the law. “Paul shows that all people are condemned by Adam’s disobedience since all those who antedated Moses’ law suffered the consequences of a lawbreaker, though without the law because all were sinners ‘*in Adam.*’ *Christ is Adam’s antitype and antidote, for what Adam bequeathed, the one man Christ surmounted and surpassed (Rom 5:18-21).*” [Mathews, 1:311f]

ANTEDILUVIAN AGING — “The fact that life spans diminish radically after the Flood may be the Bible’s way of saying that history is regressing rather than advancing.... The descending scale for life spans in the OT is roughly 1000-800 (Adam to Lamech); 600-200 (Noah to Abraham); 200-100 (Abraham to Joseph / Moses); 70 years (Ps. 90:10).” [Hamilton, 1:256] “Strikingly, apart from the patriarchs of Genesis, in the Old Testament only Job (140), Moses (120), Joshua (110), and Jehoiada (130) lived longer than a century of years. Isaiah also points to long life as a feature of blessing in the eschatological age (Isa 65:20).” [Mathews, 1:311]

Second Paragraph – Seth:

‘⁶ Seth lived one hundred and five years, and begot Enosh. ⁷ After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸ So all the days of Seth were nine hundred and twelve years; and he died.’ (Gen 5:6-8 NKJV)

Rabbi Cassuto’s translation:

v. 6 – And Seth lived / five years and a hundred years, and begot Enosh.

v. 7 – And Seth lived / after he begot Enosh seven years / and eight hundred years, and begot sons and daughters.

v. 8 – Thus all the days of Seth were / twelve years / and nine hundred years; and he died.

“After the first paragraph, which is marked by an exalted and almost poetic diction, the text continues in a simple style; but this, too, has dignity and grace, despite the multiplicity of numbers.” [Cassuto, 1:278] “Of the first half of Adam’s noted descendants – Seth, Enosh, Kenan, Mehalalel, and Jared – little is known. Their names as a sequence occur once more in the genealogy of Jesus (Luke 3:37-38). They are presented in Genesis as part of the ongoing chain of human existence. Their obscurity does not dismiss their significance for the progress of the human family. Without them and without each one in the long train of ‘*unknowns*,’ humanity as community would not be complete.” [Mathews, 1:312]

Third Paragraph – Enosh:

‘⁹ Enosh lived ninety years, and begot Cainan. ¹⁰ After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹ So all the days of Enosh were nine hundred and five years; and he died.’ (Gen 5:9-11 NKJV)

Rabbi Cassuto’s translation:

***v. 9 – And Enosh lived / ninety years,
and begot Kenan.***

***v. 10 – And Enosh lived / after he begot Kenan
fifteen years / and eight hundred years,
and begot sons and daughters.***

***v. 11 – Thus all the days of Enosh were / five years / and nine hundred years;
and he died.***

On the name of Enosh, see lesson 26.

Fourth Paragraph – Kenan:

‘¹² Cainan lived seventy years, and begot Mahalalel. ¹³ After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴ So all the days of Cainan were nine hundred and ten years; and he died.’ (Gen 5:12-14 NKJV)

Rabbi Cassuto’s translation:

***v. 12 – And Kenan lived / seventy years,
and begot Mahalalel.***

***v. 13 – And Kenan lived / after he begot Mahalalel
forty years / and eight hundred years,
and begot sons and daughters.***

***v. 14 – Thus all the days of Kenan were / ten years / and nine hundred years;
and he died.***

Commentators and translations differ in the spelling of this man’s name. Hebrew, *qênān*, *Kenan* (Rabbi Cassuto; Hamilton; Mathews); *Cainan* (AV; NKJV; Morris; Gill); *Qenan* (Wenham). The name is mentioned only here, usually interpreted as a variant form of Cain (not to be confused with Ham’s son Canaan in 10:6).

Fifth Paragraph – Mahalalel:

‘¹⁵ Mahalalel lived sixty-five years, and begot Jared. ¹⁶ After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years; and he died.’ (Gen 5:15-17 NKJV)

Rabbi Cassuto's translation:

v. 15 – *And Mahalalel lived / five years and sixty years, and begot Jared.*

v. 16 – *And Mahalalel lived / after he begot Jared thirty years / and eight hundred years, and begot sons and daughters.*

v. 17 – *Thus all the days of Mahalalel were / five and ninety years / and eight hundred years; and he died.*

Hebrew, *mahalal*^e 'l ; a distinctly Hebrew name meaning 'Praise of God, Praising God, One who praised God;' also found in Neh 11:4. It is formed from two words: the verbal root *hālal* ('praise'), probably in the participial form (with *mem* prefix) and the generic divine name 'ēl ('El / God'), meaning 'praise of God / El' or '(One who is) Praising God / El.'

Sixth Paragraph – Jared:

'¹⁸ Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹ After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰ So all the days of Jared were nine hundred and sixty-two years; and he died.' (Gen 5:18-20 NKJV)

Rabbi Cassuto's translation:

v. 18 – *And Jared lived / two and sixty years / and a hundred years, and begot Enoch.*

v. 19 – *And Jared lived / after he begot Enoch eight hundred years / and begot sons and daughters.*

v. 20 – *Thus all the days of Jared were / two and sixty years / and nine hundred years; and he died.*

Hebrew, *yāredh* ; possibly from Akkadian word meaning 'a slave' or from the Hebrew meaning 'to go down, descend.' Another Yared is mentioned in 1 Chron 4:18. It has no true resemblance to Irad in 4:18. Since in the Hebrew his name means 'descent,' the Jewish legend is that in his days the angels descended to the earth (Gen 6:2); cf. Jub v:15; En 6:6; 106:13. [Skinner, 1:131]

Seventh Paragraph – Enoch:

'²¹ Enoch lived sixty-five years, and begot Methuselah. ²² After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³ So all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch walked with God; and he was not, for God took him.' (Gen 5:21-24 NKJV)

Rabbi Cassuto's translation:

v. 21 – *And Enoch lived / five and sixty years, and begot Methuselah.*

v. 22 – *And Enoch walked with God / after he begot Methuselah three hundred years, / and begot sons and daughters.*

v. 23 – *Thus all the days of Enoch were / five and sixty years / and three hundred years.*

v. 24 – *And Enoch walked with God, / and he was not; For God took him.*

Enoch — Hebrew, *chanôkh* ; on his name, see lesson 25. In biblical genealogies the seventh member is often specially favored and Enoch, the seventh from Adam, conforms to this pattern.

Unlike the other antediluvians who ‘live’ and ‘die,’ Enoch ‘walked with God and was not, because God took him.’ “[Enoch] is the head of the seventh generation from Adam; hence his importance as well as his right to enjoy a unique status. ‘The rabbinic sages already drew attention to this, when they declared: “All sevenths are favoured ... of the generations, the seventh is favoured: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch – And Enoch walked with God”’ (*Pisqta deRab Kabana*, ed. Buber, pp. 154b-155a; *Wayyiqra Rabbi*, 29:9, and parallel passages).” [Cassuto, 1:282]

MENTIONED IN HEB 11 — *Enoch is one of three pre-Abrahamic saints cited by Heb. 11 as exemplars of faith.* The text of Heb. 11:5 is closer to the LXX than it is to the MT: ‘By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.’ The three obvious differences between the LXX and the MT are that (1) instead of ‘walked with God’ the LXX states ‘And Enoch was well-pleasing to God,’ thus interpreting the text rather than strictly translating it (the verb for ‘please’ is used in the NT only in Hebrews – see 11:5, 6; 12:28; 13:16). Then (2) the LXX’s ‘and he was not found’ replaces MT’s ambiguous ‘and he was not.’ Then (3) the LXX also augments Gen 5:24 with ‘so that he should not see death.’ The addition of this phrase highlights the exaltation of Enoch into heaven, an understanding that was prominent in intertestamental Judaism (1 Enoch 12:3; 15:1; 2 Enoch 22:8; 71:14; Jub. 4:23; 10:17; 10:24-27; Josephus *Antiquities of the Jews* 1.3.4 [85]). [Hamilton, 1:260f; Mathews, 1:313]

v. 21 – And Enoch lived five and sixty years, and begot Methuselah. — ‘And he lived’ rather than ‘and he walked,’ etc., because the childhood years of Enoch are included in the period mentioned.

after he begot Methuselah — “The Hebrew allows, but hardly calls for, the view that Enoch’s piety began with the birth of Methuselah: rather, ‘walked with God’ is the counterpart of ‘lived (on)’ in 19, 26, etc. This, to him, was life.” [Kidner, 81]

v. 22 – And Enoch walked with God — While we would have expected the refrain ‘Enoch lived’ we read ‘Enoch walked with God.’ *That this feature of Enoch’s life was prominent is evidenced by its recurrence in v. 24; it is his ‘walk with God’ that explains why Enoch did not die.* ‘Walked with God’ is a metaphor to indicate that Enoch’s lifestyle was characterized by his devotion to God. It reminds us of man’s initial experience with God in his innocence (3:8) and is also used of Noah, ‘Noah was wholly righteous in his generations; Noah walked with God’ (6:9). Abraham was exhorted by the Lord to so walk before Him, ‘I am Almighty God; walk before Me and be blameless’ (17:1), and later used to describe Abraham’s life (24:40) as well as Isaac’s (48:15). The priests were expected to walk with God (Mal 2:6) and Micah 6:8 describes this as God’s basic requirement for all persons. In later Israel this nuance of divine Presence describes God’s covenantal intimacy with Israel where he ‘walks’ in the camp (e.g., Lev 26:12; Deut 23:14[15]). For the Psalmist to ‘walk before God’ means life and prosperity (Pss 56:13[14]; 116:9).

MORE THAN LEGALISTIC PIETY — Those knowledgeable in the Hebrew says the stem is a Hithpa'el, meaning (among other things) a repetitive or deliberate manner; i.e., it was a habit and a manner of life. *Thus the point is that Enoch was in constant communion with the Creator. The metaphor is more than a blameless life of piety, it denotes the most confidential intercourse, the closest communion with the personal God, a walking by the side of God as it were.* [Keil, 1:125] *“The simplicity of the repeated ‘walked with God,’ suddenly breaking the formula that had begun to close round Enoch like the rest, portrays the intimacy that is the essence of Old*

Testament piety. This, rather than the harsh moralism popularly associated with the Old Testament, is Enoch's common ground with Noah (of whom alone this particular phrase recurs, 6:9), with Abraham the friend of God, Moses who spoke with Him 'face to face,' and such men as Jacob, Job and Jeremiah who wrestled with Him." [Kidner, 80f] *"Clearly, then, the phrase suggests a special intimacy with God and a life of piety.* This is not to say the other antediluvians mentioned in this chapter were godless: they all represent the chosen line of Seth and include Enosh and Noah as well. The double repetition of the phrase *'walked with God'* indicates Enoch was outstanding in this pious family." [Wenham, 1:127]

PRACTICAL – WALKING WITH GOD — "Enoch walked with God because he was His friend and liked His company, because he was going in the same direction as God, and had no desire for anything but what lay in God's path. We walk with God when He is in all our thoughts; not because we consciously think of Him at all times, but because He is naturally suggested to us by all we think of; as when any person or plan or idea has become important to us, no matter what we think of, our thought is always found recurring to this favorite object, so with the godly man everything has a connection with God and must be ruled by that connection. When some change in his circumstances is thought of, he has first of all to determine how the proposed change will affect his connection with God – will his conscience be equally clear, will he be able to live on the same friendly terms with God and so forth. When he falls into sin he cannot rest till he has resumed his place at God's side and walks again with Him. This is the general nature of walking with God; it is a persistent endeavour to hold all our life open to God's inspection and in conformity to His will; a readiness to give up what we find does cause any misunderstanding between us and God; a felling of loneliness if we have not some satisfaction in our efforts at holding fellowship with God, a cold and desolate feeling when we are conscious of doing something that displeases Him. This walking with God necessarily tells on the whole life and character. As you instinctively avoid subjects which you know will jar upon the feelings of your friend, as you naturally endeavour to suit yourself to your company, so when the consciousness of God's presence begins to have some weight with you, you are found instinctively endeavouring to please Him, repressing the thoughts you know He disapproves, and endeavouring to educate such dispositions as reflect His own nature. It is easy then to understand how we may practically walk with God – it is to open to Him all our purposes and hopes, to seek His judgment on our scheme of life and idea of happiness – it is to be on thoroughly friendly terms with God." [Ross, 175; quoting Marcus Dods, *Book of Genesis*, pp. 51-53]

after he begot Methuselah three hundred years, and begot sons and daughters. – v. 23 – Thus all the days of Enoch were five and sixty years and three hundred years. – v. 24 – And Enoch walked with God, — This is one indication that long life per se is not the most sacred and honorable blessing that can come from God. "The repetition of *'Enoch walked with God'* may have been designed to dispel any idea that the patriarch's shorter life was a punishment for sin.... *Certainly the length of a person's life is of negligible value compared to the quality of his relationship with God.*" [Mathews, 1:315]

and he was not; — His disappearance is simply but obscurely expressed: *'he was not'* or *'he did not exist'* (*'ênennû*), meaning Enoch disappeared from the earthly scene. The NET Full Notes Edition Bible states the Hebrew construction has the negative participle *'en*, *'there is not, there was not,'* with a pronominal suffix, *'he was not.'* [Thomas Nelson Publishers, AKA Harper Collins; copyright 1996, 2019] *Instead of saying that Enoch died, the text says he no longer was present.* Sometimes the phrase is a poetic euphemism for death, e.g.:

'Remove Your gaze from me, that I may regain strength, before I go away and am no more.'
(Ps 39:13)

'As for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it, and it is gone' (Ps 103:15, 16a)

'The wicked are overthrown and are no more' (Prov 12:7)

'For now I will lie down in the dust, and You will seek me diligently, but I will no longer be.' (Job 7:21)

'and the tent of the wicked will be no more.' (Job 8:22 ESV)

"But here it stands in contrast to the usual phrase 'then he died,' which shows that Enoch did not experience a normal death. This is confirmed by the final remark, 'because God took him,' a phrase used of Elijah's translation to heaven in a chariot of fire (2 Kgs 2:1, 5, 9, 10)."

[Wenham, 1:128]

For God took him. — *The text simply states that God took Enoch, thus describing a sudden and mysterious disappearance.* This expression differs radically from *'to take the life of someone,'* referring to an untimely death (cf. Jonah 4:3) or *'to take from'* (*lqch min*), referring to depriving someone of life (cf. Ezek 24:16). *The text implies that God overruled death for this man who walked with him. Of all recorded Old Testament saints, only Enoch and Elijah are represented as not experiencing physical death (2 Kings 2:1-12; Heb 11:5). "The finality of death caused by sin, and so powerfully demonstrated in the genealogy of Genesis, is in fact not so final. Man was not born to die; he was born to live, and that life comes by walking with God.... Walking with God is the key to the chains of the curse."* [T. J. Cole, *Enoch, A Man Who Walked with God; Bibliotheca Sacra* 148, 1991, 294] *Enoch's transport yet says more for the broader salvific plan of God. It is signal confirmation of God's merciful designs to fulfill his promises of life and blessing. Such favor upon Seth's lineage indicates that he will be the elected vehicle (i.e., Abraham)."* [Mathews, 1:314]

'took,' — *"'Took' (lāqach) is a common Hebrew term having a variety of meanings, the simplest being 'to take, fetch.' It may refer to death, where one's life is 'taken' (1 Kgs 19:10, 14) or the opposite, where one's life is 'snatched' from death (Ps 49:15[16]). Yet in some contexts 'taking' indicates a reception into the presence of God."* [Mathews, 1:314]

WHAT IS DEATH? — *"One of the principal purposes of God's action with regard to Enoch was a demonstration to the antediluvians that life continues beyond this world – an eternal glory with God for the righteous seed! 'In writing of Enoch's life Moses' aim was to communicate hope. Death is not the final answer; for Enoch God overruled death.'"* [Currid, 1:166] Lange describes the very ancient, early view of death; *not as a cessation of being but rather a relocation of being. "Death was not to them, as it has come to be regarded in our thinking, a single terminating event, but a state, a state of being, very strange indeed, but still real and actual.* They did not separate it into death (the act of dying) and something after death. All earliest language is grounded on the idea of such after state as *a going on, or linked identity*; but they did not distinguish between it and its incipency.... It is very important to bear in mind, that to the early view there could be no distinctions such as we now make. It was all death, whatever it might include, as opposed to acting, moving being; and when very early there arose the thought of a dwelling in the earth (as an underworld), of a Sheol or cavity, of a Hades or the Unseen – all arising from the act of burying or putting out of sight – this was not a state succeeding death, but

the very world of the dead, the ‘*House of Olam*’ (Eccles 12:5), the ‘*House of Eternity*,’ ***not as a figure for non-existence, but as real continuous being, though in striking contrast with the busy, knowing (sense-knowing), remembering, loving, hating, upper life ‘beneath the sun’*** (Eccles 9:5, 6).” [Lange, 1:274]

THE BOOKS OF ENOCH — There are three apocryphal books ascribed to Enoch, the first of which (**1 Enoch**, AKA **The Ethiopic Book of Enoch**) is of particular importance amongst fourth to first century BC Jews and was known to the early believers. It is quoted in Jude 14, ‘*Enoch, the seventh from Adam*’ (1 Enoch 1:9) concerning the final judgment of God on the ungodly. ***Of special interest is Enoch’s prophecy of the second coming of Christ written thousands of years before the first coming of Christ!*** The book of **2 Enoch** (AKA **The Slavonic Book of Enoch** or **The Secrets of Enoch**) and portrays the ascent of Enoch through the cosmos. The third book (**3 Enoch**, AKA **The Book of Palaces** or **The Book of Rabbi Ishmael the High Priest**) is supposedly written in the 2nd century AD by the Rabbi Ishmael concerning Enoch. ***None of these books are accepted as canonical by either the majority of Jews or Christians.*** “The extraordinary developments of the Enoch-legend in later Judaism could never have grown out of this passage alone; everything goes to show that the record has a mythological basis, which must have continued to be a living tradition in Jewish circles in the time of the Apocalyptic writers.” [Skinner, 1:132]

Eighth Paragraph – Methuselah:

‘²⁵ Methuselah lived one hundred and eighty-seven years, and begot Lamech. ²⁶ After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years; and he died.’ (Gen 5:25-27 NKJV)

Rabbi Cassuto’s translation:

v. 25 – And Methuselah lived / seven and eighty years / and a hundred years, and begot Lamech.

v. 26 – And Methuselah lived / after he begot Lamech two and eighty years / and seven hundred years, and begot sons and daughters.

v. 27 – Thus all the days of Methuselah were / nine and sixty years / and nine hundred years; and he died.

Methuselah — Hebrew, m^ethûshelach̄ ; a composite name: m^ethû + shelach̄ ; the first part possibly from Akkadian signifying ‘man;’ the meaning of *shelach̄* is in doubt; it could be a name of a deity or underworld god, the name of a place, or a common noun denoting ‘weapons, javelin, dart, spear’ or something else. The last part of his name, *shelach̄* , also occurs by itself as the name of a man (‘*Salah*,’ [NKJV], ‘*Shelah*’ [ESV] 10:24; 11:12-15; ‘*Shelah*,’ [NKJV, ESV] 1 Chron 1:18, 24). ***Methuselah lived longer than any other founding father of the world but no special attention is drawn to his length of life and exceeds Jared’s by only seven years (20, 27).*** Henry Morris and John Gill both suggest his name could mean ‘*when he dies, it shall be sent; when he dies, judgment; when he dies there shall be an emission*’ or sending forth of waters upon the earth and thus being a prophecy of the Flood, his death being the year of the Flood.

Ninth Paragraph – Lamech:

‘²⁸ Lamech lived one hundred and eighty-two years, and had a son. ²⁹ And he called his name Noah, saying, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed.” ³⁰ After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹ So all the days of Lamech were seven hundred and seventy-seven years; and he died.’ (Gen 5:28-31 NKJV)

Rabbi Cassuto’s translation:

v. 28 – And Lamech lived / two and eighty years / and a hundred years, and begot a son.

v. 29 – And he called his name Noah, / saying, ‘This one shall bring us comfort from our labour / and from the toil of our hands, arising from the ground, / which the Lord has cursed.’

v. 30 – And Lamech lived / after he begot Noah five and ninety years / and five hundred years, and begot sons and daughters.

v. 31 – Thus all the days of Lamech were / seven and seventy years / and seven hundred years; and he died.

v. 28 – And Lamech lived two and eighty years and a hundred years, and begot a son. — on his name, see lesson 25. Lamech is the only member of the genealogy to explain the meaning of his son’s name. *“This paragraph records the birth of the man who completed the line of antediluvian patriarchs, and became the father of post-diluvian humanity; hence the Torah speaks of him at length, and resumes the exalted, almost poetic, diction that it used in the first paragraph.”* [Cassuto, 1:287f]

v. 29 – And he called his name Noah, saying, ‘This one shall bring us comfort from our labour — As far back as Rabbinic times it was observed that ‘the explanation does not correspond to the name nor the name to the explanation.’ [Cassuto, 1:288] Noah’s name in the Hebrew is *nōach* and etymologically comes from the root *nûach* meaning ‘to rest.’ So why does Lamech comment that he gave his son this name because he shall bring us ‘comfort’ (Hebrew, *nācham*)?

- The LXX ‘solved the problem’ by *emending the text with the secondary reading ‘he will give us rest.’* While old, we have found the LXX often plays loose with the original Hebrew and should not be depended upon for more than the translators’ opinion.
- Rabbi Cassuto suggests *he had two names, one meaning ‘rest’ and the other ‘comfort.’* “Both traditions are recorded in the late Haggada [the foundational Jewish text that sets forth the order of the Passover Seder]. It is stated, ‘And Methusaleh called his name Noah, saying, “the earth rested and ceased from acting corruptedly in his days;” but his father Lamech called him Menahem, saying, “This one will bring us comfort,”’ etc.” [Cassuto, 1:288f] But there is no Scriptural support of this explanation.
- Most I am using in my studies offer this explanation (or something similar). *“The ambiguity is best explained as a complex play on the sounds n and ch found both in the name ‘Noah’ and the words ‘rest’ and ‘comfort.’* ‘Noah’ (*nōach*) sounds similar to the verb *nācham* in ‘he will comfort us’ (*yēnāchamēnû*), serving as a play on his name, not a true etymology. Also the name ‘Noah’ itself suggests the subtle meaning ‘rest’ (*nûach*) that lies behind the name. This verse anticipates the recurring plays on the name ‘Noah’ in the

following flood narrative, where *nûach* and *nācham* often arise. **Moreover, the terms ‘rest’ and ‘comfort’ are not that distant in meaning; Ezek 5:13 has them in parallel: ‘Thus My anger will be spent, and I will satisfy [from *nûach*] My wrath on them, and I shall be appeased [from *nācham*]’ (NASB). For Lamech the name ‘Noah’ suggests ‘rest / relief’ and ‘comfort’ at the same time; ‘Noah’ itself stands for ‘rest,’ and thus Lamech appends ‘comfort.’**” [Mathews, 1:317; see also Wenham, 1:128f] The ‘recurring plays on the name Noah’ may be found here in 5:29, *y^enachāmēnû* ; 6:6, *vayyinnāchem* , Yahweh ‘grieved;’ 6:7, *nicham^etî* , ‘I am grieved;’ 6:8, *chēn*, Noah found ‘favor;’ 8:4, *vatānach* , the ark ‘came to rest;’ 8:9, *mānôach* , no ‘resting place;’ 8:21, *rêch hanîchōach* , Yahweh smelled the ‘pleasing aroma’ (‘soothing aroma’).

and from the toil of our hands, arising from the ground, which the Lord has cursed.’ — That is, ‘from our work which is being done with the toil of our hands.’ There is an allusion here to what had been said to Adam: ‘cursed is the ground because of you; in TOIL you shall eat of it all the days of your life.’ (Gen 3:17). The question thus arises, how exactly did Noah bring ‘comfort?’

- Kenneth Mathews (among others) believes **the comfort speaks of the ultimate comfort through the godly line which ultimately led to the birth of our Lord Jesus.** “Thus Lamech tied the widespread wickedness of human society to man’s first act of disobedience in the garden. Yet the naming of Noah is preeminently optimistic. Lamech looks ahead to a future victory (as 3:15) and prays that Noah will be instrumental in achieving it. His sweeping expression ‘he [Noah] will comfort us’ refers in a general sense to the Sethite ancestral line.” [Mathews, 1:317f] Perhaps more immediately (but far beyond what Lamech could imagine) the relief and comfort brought about through his son Noah was accomplished by the Flood. “But his hope was not realized, at least not in the way that he desired. A change did indeed take place in the lifetime of Noah. By the judgment of the flood the corrupt race was exterminated, and in Noah, who was preserved because of his blameless walk with God, the restoration of the human race was secured.” [Keil, 1:126f]
- The Jews attribute Noah’s comfort from the curse on the ground (3:17) being **in the invention of various farming utensils to help in tilling the land.** “This was said (prophetically) in reference to the invention of farming tools, which was attributed to Noah. Until his time, in consequence of the curse decreed upon Adam (3:18), the earth produced thorns and thistles when one planted wheat. In Noah’s days this ceased.” [Scherman, *The Chumash*, 25] John Gill also mentions this explanation: “Noah eased them in a good measure of their toil and trouble, by inventing instruments of ploughing, as Jarchi [Solomon Ben Isaac, a famous Rabbi] suggests, which they had not before. but threw up the ground with their hands, and by the use of spades, or such-like things, which was very laborious; but now, by the use of the plough and bests to draw it, their lives were made much more easy and comfortable.” [Gill, 1:44; see also Lange, 1:269]
- The explanation offered by several of the commentators is **the comfort Noah brought was in viticulture.** “Perhaps the ‘relief’ that is found here, if any, is the renewed gift of the vine (9:20) and the introduction of viticulture, indicating a lifting of God’s curse on the ground.” [Hamilton, 1:259] “The forward reference cannot be to the Flood (which certainly brought no comfort to the generation for whom Lamech spoke), but to Noah’s discovery of vine-culture, 9:20ff.” [Skinner, 1:133]

which the LORD has cursed.’ — Note the use of the divine Tetragrammaton.

v. 30 – And Lamech lived after he begot Noah five and ninety years and five hundred years, and begot sons and daughters. – v. 31 – Thus all the days of Lamech were seven and seventy years and seven hundred years; and he died.

Tenth Paragraph – Noah:

‘³² And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.’ (Gen 5:32 NKJV)

Rabbi Cassuto’s translation:

v. 32 – And Noah was / five hundred years old; and Noah begot / Shem, Ham and Japeth.

A DEPARTURE FROM THE PREVIOUS BIOGRAPHICAL PATTERNS — “Whereas the genealogy to this juncture has presented the same information for each patriarch (except Adam and Enoch) in its stereotypical way, the presentation of Noah departs considerably. Verse 32 reads ‘Noah was’ rather than the standard ‘Noah lived.’ The formulaic ‘lived’ occurs, however, in 9:28, where the genealogy is resumed after the flood. Also the standard conclusion ‘and then he died’ is likewise delayed until 9:29. Genesis 6:9-9:29, then, is a narrative elaboration about Noah, sandwiched between the genealogical linkage of Adam (5:1-32) and the postdiluvian world of Noah’s sons (10:1-32). By embedding the narrative in this way, the genealogical stratagem of the account is given priority. The author’s theological concerns are the initiation and momentum of the promissory blessings. This the author achieve by establishing the genealogical relationship between Adam and Abraham (1:26-28 with 5:1-32; 11:10-26).” [Mathews, 1:319]

THREE OF NOAH’S SONS ARE NAMED — Instead of only one son being named (through which the genealogical link may be followed), the three sons of Noah are named: ‘Shem, Ham, and Japhet.’ These three accompany him into the ark along with their wives, survive the Flood (6:10; 7:13; 9:18) and founded the three great divisions of mankind (10:1-32). Note they are not named in birth order: Japheth was the first-born (10:21), Shem the middle son (11:10) and Ham the youngest (9:24). “The linear feature of the genealogy, which has been followed rigorously up to this point, is abandoned for the inclusive listing of Noah’s three offspring (cf. Terah’s three sons, 11:26). This prepares for the segmented genealogy of chap. 10, the ‘account of Shem, Ham, and Japheth, Noah’s sons’ (10:1), which tracks the postdiluvian families who emanate from him.” [Mathews, 1:319]

SHEM — The etymology of ‘Shem’ is uncertain; in Hebrew it means ‘name’ (shēm), perhaps reflecting Noah’s aspirations for his son to attain a reputation. If so, it was realized in a way that Noah could not have imagined. Shem’s lineage dominates the postdiluvian interests of our author, since he is the ancestor of the ‘Hebrews’ by his son ‘Eber’ (10:21) and the forefather of Abraham (10:21-31; 11:10-26). He is also his father’s favored son (9:26-27).

HAM — “Ham, on the other hand, becomes the disgraced son in his father’s household (9:26). He is the youngest of the trio (9:24) and the ancestor of many of Israel’s traditional enemies (10:6-20). The etymology derivation of ‘Ham’ is uncertain, but some attribute it to the native term for Egypt, ‘Keme,’ which meant ‘the black land’ in reference to the soil of Egypt. ‘Ham’ is synonymous with Egypt in select psalms (78:51; 105:23, 27; 106:22).” [Mathews, 1:319f] Others believe Ham’s name may come from a Hebrew word meaning ‘hot’ and it may be that Ham’s name

looks forward to his improper behavior toward his father (9:20-27), which is a type of the heated sexual conduct of his Canaanite descendants. For the root *hm* of sexual passion, cf. Isa 57:5.

[Wenham, 1:129] It should be noted however that Ham's offense may not have been sensual but rather a serious family indiscretion; this will be discussed in future studies, D. V.

JAPETH — “‘*Japeth*’ has been related etymologically to Egyptian ‘*Keftie*’ (= Crete) or the name of the Greek Titan, ‘*Iapetos*,’ father of Atlas. In the biblical account, however, the name ‘*Japheth*’ is related to ‘*extend*’ (ypt), at least as the source of a sound play, where Noah prays that God will ‘*enlarge*’ his territory under the auspices of Shem (9:27).” [Mathews, 1:320]