# GENESIS 5

**Genesis 5:1–32**                                      **The Genealogy from Adam to Noah**

These studies are designed for believers in Jesus Christ only.  If you have exercised faith in Christ, then you are in the right place.  If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life!  For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him.  The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18).  "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God.  This restores you to fellowship with God (1John 1:8–10).  If there are people around, you would name these sins silently.  If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis (**HTML**) (**PDF**) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis (**HTML**) (**PDF**) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well.  However, much of this material was thrown together without careful editing.  Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.  At some point in the future, I need to go back and edit this material and consider other source material as well.  Links to the word-by-word, verse-by-verse studies of **Genesis** (**HTML**) (**PDF**).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**.  They are set apart from the rest of the study so that you can easily skip over them.[1]  However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

This should be the most extensive examination of Gen. 5 available, where you will be able to see every word of the original text.

**Outline of Chapter 5:**

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[1] This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it.  Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

**Charts, Graphics and Short Doctrines:**

| **Chapter Outline** | | **Charts, Graphics and Short Doctrines** |
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| **Doctrines Covered** | **Doctrines Alluded To** | | |
|---|---|---|---|
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| Psalms Appropriately Exegeted with this Chapter | | | |
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (**HTML**) (**PDF**) (**WPD**).

| Definition of Terms | |
|---|---|
| **Rebound (Restoration to fellowship with God)** | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** (**HTML**) (**PDF**) (**WPD**). |

Some of these definitions are taken from
**http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml**
**http://rickhughesministries.org/content/Biblical-Terms.pdf**
**http://www.gbible.org/index.php?proc=d4d**
**http://www.wordoftruthministries.org/termsanddefs.htm**
**http://www.realtime.net/~wdoud/topics.html**
**http://www.theopedia.com/**

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# An Introduction to Genesis 5

**I**ntroduction: Gen. 5:1–2 sounds like the beginning of a new section, perhaps by a new author. We do not know when the oral tradition stopped and when these things began to be written down. There is no reason to think that man was not capable of writing until centuries later. Man has been a genius from the first man and has always been able to write likely from the time that this was needed, although we are not told specifically when.

There is no reason why we ought to assume that there was a need for writing at the very beginning—man was very verbal, but he was also probably very smart. It is likely that nearly every man remember everything that was said to him over the period of his life, and that he could recall whatever it was that he needed to recall. So, if Enosh and Kenan entered into some kind of an agreement, this contract did not need to be written down and notarized, because both men were there, and they both understood the terms of the contract, and each man heard and recalled what the terms of the contract were.

Gen. 5 is the first lengthy genealogy, and a chapter that most people skip over mentally if they read the Bible through in a one-year (or, whatever) program.  The words of this chapter barely touch your brain, even if you try to read it, and they are gone 2 seconds after your eyes move on to the next verse.  The logical question is, *why Gen. 5?*

### Why Did God the Holy Spirit Record Genesis 5, a Genealogy?

1.  Gen. 5 is a genealogy which follows Adam all the way to Noah.  This is a very specific genealogy which cannot be *swept under the carpet,* theologically speaking.  Nearly every man lives to be 900+ years old, and they are fathering children at age 100+.  There are simply too many things which do not jive with today's world in it.
2.  First of all, we need an unbroken line from Adam and Eve to Jesus the Messiah, and this is the first line which takes us to Noah.  There must never be, at any time, a doubt that Jesus Christ was fully human.
3.  This gives us a pre-deluvian time frame, which would suggest that the world was filled with people at the time of the flood.  When Noah steps into the ark, there are not a few hundred thousands people, or a few million; there were probably a billion people alive at this time.  This chapter carefully gives us a timeline and a way to estimate the population of pre-deluvian man.
4.  Finally, the gospel message is hidden in this first genealogy; a testament to the power and intelligence of God the Holy Spirit, the Divine Author of Gen. 5.

**Chapter Outline**                                            **Charts, Graphics and Short Doctrines**

So far, we have seen two genealogies—Adam and Eve and their family has been mentioned; and then the Cainian line was followed for a few generations.  It is reasonable to suppose that someone from that era, like Seth, for instance, or Enoch, of this chapter, recorded, in some way, the first 4 chapters of Genesis.  It is my belief that men in that era had great memories, and memorizing the first 4 chapters of Genesis would have been nothing to them.

However, this chapter is very different from the previous genealogies.  The genealogies of Gen. 4 could have been (mentally) recorded by a contemporary, looking forward.  However, Gen. 5 had to be (mentally) recorded by Noah or Shem.  Families in the United States, in the 1700's and 1800's typically had 10 or 12 children in a family, with 1 or 2 or 3 of them dying young.  These were by men and women with a lifespan of maybe 50 or 60.  The people of Gen. 5 lived for 900+ years.  They were fertile probably from age 20 or so on up to age 500 at least.  Therefore, their families must have been enormous.  Having 50 children does not strike me as being something our of the ordinary, although there is certainly nothing recorded to indicate that.  But, the point I am trying to make is, there is a particular line followed in this chapter, from Adam to Noah; if you follow the male line all the way back, then there is only one progression, one set of forefathers, and they are recorded here.  Therefore, this chapter is likely recorded by Noah or Shem.  Shem knew his father Noah.  He knew his father's father Lamech.  He knew the father of his father's father, who is Methuselah, and so on and so forth.  Seth both knew these men personally and he knew the line by heart (along with the numbers), which is not terrifically difficult, particularly for men of that era.

In this chapter, we are going to follow the line of salvation from Adam to Noah, and you might be expecting that this would be the most boring thing to study ever—almost one entire chapter of a genealogy.  Admittedly, there are going to be almost 20 verses which are very repetitive, but with different numbers and different people's names.  However, you're going to be surprised as to what we'll find hidden in this chapter.

There are two things to catch the attention of the reader in this chapter of Genesis: the translation of Enoch (Gen. 5:24) and the meaning of Noah's name (Gen. 5:29).  The latter item makes us stop and think—should we have been looking at all of these names and what they mean?

Sometime after Noah, man's lifespan and, logically, his mental capabilities also degenerated.  There was probably a time when man knew, at the very least, the Scriptures of God.  However, somewhere between Abraham (circa 2100 B.C.) and Moses (circa 1440 B.C.), I suspect, God's Word began to be written down (God tells Moses to write down the laws which He gives him in Ex. 34:27).

V. 25 carries with it an explanation as to why Seth was so important to Adam and Eve (Adam again knew his wife and she gave birth to a son.  She called his name Seth, for [she said] "Elohim has appointed to me another offspring in place of Abel, for Cain killed him.").

Many believe that Moses collected this source material and edited it and recorded all of it under the ministry of God the Holy Spirit, meaning what Moses wrote down was definitely inspired.  We do not have to imagine Moses as sitting down as a secretary under God the Holy Spirit and writing down word for word as the Holy Spirit dictated.  There is no indication of that.  In Exodus, when God delivers the law, that is a matter of strict dictation.  The fact that Moses used source material or recorded and edited from source material does not make the writings less inspired.  What Moses does in Deuteronomy is a dramatic change from the previous 3 books.  He gives a sermon (actually several) tying everything together for the Jews under his command, preparing them to go into the Land of Promise without him, and, at some point, both he and his people recognize that he is actually speaking the Word of God, even though it is not being dictated to him.

Dr. Luke, in his introduction to his gospel, indicates that this account was a result of compiling information from several sources.  His source material may or may not have been inspired, but the resultant gospel is inspired.  That is, as we have studied, God the Holy Spirit recorded through Dr. Luke and through Moses exactly what He wanted to communicate to man, i.e., God's complete and connected thought to mankind in such a way that Dr. Luke's and Moses' personalities, vocabularies, experiences, trains of thought and literary styles remained intact, so that the very words of their writings were simultaneously the words of God and the words of man.  On the other hand, this does not mean that the Law may be separated into four basic authors who wrote centuries after the exodus, each identified by the frequency of the use of the different names of God.  That is liberal tripe which has been overlaid on the Scripture, taking into account several pre-existing prejudices of the creators of this theory.  However, just because their concept is not Biblical, this does not mean that we must retreat to the other end of the spectrum and claim that Moses  was the original author of all the portions of *Genesis*.  He was a brilliant man whose authorship is , in Scripture, continually attributed to the latter four books of the law, but never to *Genesis*; although tradition places him as the author of Genesis.  Therefore, he is likely the editor but not necessarily the original author of *Genesis*.  In this chapter and in subsequent chapters, we will follow the line of Adam for at least one millennium and perhaps even two.

We have left Cain's generations with Lamech at this point and have picked up with Adam's *progeny*. .  The human and legal line of Christ will proceed from Adam through Seth and through Noah into the post deluvian civilization.  Why did we stop with Lamech's family?  This could have been all of the information which was available to the author of that portion of the source material to Genesis and it may have been the last of the completely human posterity of Cain.  But more of that in chapter 6.

It is possible to see the final couple verses of Gen. 4 as somewhat of a prologue to Gen. 5.  They do seem to hang together as a whole.  Sometimes, when examining verses word-by-word, we often lose the full impact of the overall passage sometimes.  It is hard to see the forest through the trees.  However, examine this as a prologue, a title and text:

[Prologue ] And Adam had sexual relations with his wife again and she gave birth to a son, and he [Adam] named him Seth, for [she said] "God has decreed for me another son [seed] in place of Abel; for Cain murdered him." And to Seth —to him also—was born a son; and he called his name Enosh.  Then he began [or, was compelled to begin] to call upon the name of the Lord.
### This is the Book [or the Record] or the Generations of Adam:
In the day when God created man, He made him in the likeness of God.  He created them male and female, and He blessed them and named them *Man* in the day when they were created.  When Adam had lived 130 years, he became the father of one in his own likeness, according to his image, and he named him Seth.  Then the days

of Adam after he became the father of Seth were 800 years, and he had sons and daughters.  So all the days that Adam lived were 930 years, and he died.  And Seth lived 807 years after he became the father of Enosh, and he had sons and daughters.  [Gen. 4:25–5:4]

It is often said that the Hebrew manner of writing back then was to take an incident and later embellish upon that incident by quoting a line or so from it.  This is definitely a possibility.  However, the other explanation is that when additional material was added on to God's word, the manner in which it was done was to often quote a previous verse or two to tie the writings together and then to title this section or to indicate that this is the beginning of a new section.

A problem one would think of at this point is writing material.  We have been taught from early on that man began with crude pictographs scrawled on a cave wall and a written language evolved form that.  It is certainly possible that some languages developed that way; however, recall that man in the antediluvian civilization was much more intelligent than we are and had likely developed a written language and writing materials and some sort of medium to write upon.  Furthermore, this writing medium was not necessarily chunks of clay with indentations but something perhaps more sophisticated, but more perishable.  This was likely carried upon the ark and added to as time went one.  At some point in time, someone must have realized the significance of the writings and the fragility of the medium and copied it onto something which might lst longer.  All of this, needless to say, is pure conjecture, just as Mosaic authorship of the book of *Genesis* is pure conjecture.  However, it is a reasonable theory

This passage begins what sounds like a different author.  This merely means that Moses possibly had several manuscripts to work from and chose to copy that which God the Holy Spirit led him to copy (it is my opinion that the books of Genesis and Job were actually in complete form before the time of Moses).  *Book* is the Hebrew word çêpher (סֵפֶר) [pronounced *SAY-fur*], which means, *letter, missive, book, document, writing, scroll, tablet, register*.  Strong's #5612  BDB #706*.  Generations*, if you will recall, is the word later translated *genesis* in the Greek Septuagint.  Man was quite interested in genealogy and sought to preserve it as best as he could.  There are many people who today do the same thing with their own family line.  The primary difference here is, Noah or Seth knew personally nearly every person named in Noah's genealogy (as we will see when we look at the ages of these men and when who sired when).

It is in this way that God the Holy Spirit preserves for us the line of the humanity of Jesus Christ.  Here, *man*, in the singular, is said to be in the shadow-image or in the likeness of God, as it is written in Gen. 1:27.  Paul quotes this in I Cor. 11:7 when dealing with the *headware* of the man and the woman and the authority of the man.  The woman is never said to be created in God's image although the Bible uses the words *created* and *built* when it comes to the creation of the woman.  *Adam* and *man* are the same word in vv. 1–5.  Certainly, Moses, or whoever wrote the last copy of these verses became concerned over the time period named.  Even the Bible says that man's life span, under normal circumstances, is approximately 70 years (Psalm 90:10).  Here is where an author, concerned that no one would believe this, would have downplayed the ages, or eliminated them.  However, the ages of man as he began were all close to the millennial mark.  We do not know at what age man matured, married and had children.  The youngest age named for siring a child was that of Enoch, at age 65 (v. 23).  The oldest named is 500 years (v. 30).  The child is not the first or the last born necessarily.  Adam had other sons and daughters; otherwise, Cain would have been hard pressed to find a wife, as would Seth.  Prior to Seth, there were certainly born to Adam and Eve at least two sons and a daughter (and likely far more).  God the Holy Spirit records here only the line of Noah, through which will come the line of our Lord.

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## Introduction to the Genealogy of Adam

<span style="color:purple">**Chapter Outline**</span>                                                    <span style="color:purple">**Charts, Graphics and Short Doctrines**</span>

Slavishly literal: Moderately literal:

**This [is] a scroll of generations of Adam in the day created Elohim Adam; in a likeness of Elohim, He made him;...**

Genesis 5:1

**This [is] the scroll [or, *record*] of the generations of Adam in the day when Elohim created Adam: in the shadow image of Elohim, He made him;...**

**This is the record of the history of Adam when God created him (when God made Adam in the likeness of God).**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[2]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

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[2] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel.  On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from **http://targum.info/targumic-texts/pentateuchal-targumim/** and first published in 1862.

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|---|---|
| Targum of Onkelos | This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the Lord He made him. |
| Latin Vulgate | This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God. |
| Masoretic Text (Hebrew) | This [is] a scroll of generations of Adam in the day created Elohim Adam; in a likeness of Elohim, He made him;... |
| Peshitta (Syriac) | THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God created he him. |
| Septuagint (Greek) | This is the genealogy of men in the day in which God made Adam; in the image of God He made him. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

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|---|---|
| Common English Bible | **Adam's Descendants**<br>This is the record of Adam's descendants. On the day God created humanity, he made them to resemble God... |
| Contemporary English V. | God created men and women to be like himself. He gave them his blessing and called them human beings. This is a list of the descendants of Adam, the first man:...  The CEV combined both the first and second verse here. |
| Easy English | This is the account about Adam and his family. On the day when God created Adam, he made Adam like God. |
| Easy-to-Read Version | This is the book about the family of Adam [This name means "man" or "people." It is like the word meaning "earth" or "red clay."].  God made people a copy of himself....  God made people … himself   Literally, "He made him in the image of God." See Gen_1:27; 5:3 |
| Good News Bible (TEV) | This is the list of the descendants of Adam. (When God created human beings, he made them like himself. |
| *The Message* | This is the family tree of the human race: When God created the human race, he made it godlike, with a nature akin to God. |
| New Berkeley Version | This is the roll of Adam's genealogy: When God created man, He made him in God's likeness;... |
| New Century Version | **Adam's Family History**<br>This is the family history of Adam. When God created human beings, he made them in his own likeness. |
| New Life Bible | **The Families From Adam To Noah**<br>This is the book of the children of Adam and of their children's children. When God made man, He made him in the likeness of God. |
| New Living Translation | **The Descendants of Adam**<br>This is the written account of the descendants of Adam. When God created human beings,[a] he made them to be like himself. |

**Partially literal and partially paraphrased translations:**

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|---|---|
| American English Bible | This was the scroll of the early [days] of man, when God made Adam, forming him in [His] image. |

| | |
|---|---|
| Ancient Roots Translinear | This accounts the progeny of Adam. In the day God created Adam (humans), he made him in the likeness of God,... |
| Christian Community Bible | **The descendants of Adam** |
| | This is the account of Adam's descendants. When God created Adam he made him in the likeness of God;... |
| *God's Word™* | This is the written account of Adam and his descendants. When God created humans, he made them in the likeness of God. |
| New American Bible | *Generations: Adam to Noah.* [5:1-32] The second of the five Priestly formulas in Part I ("This is the record of the descendants."; see 2:4a; 6:9; 10:1; 11:10) introduces the second of the three linear genealogies in Gn 1-11 (4:17-24 and 11:10-26). In each, a list of individuals (six in 4:17-24, ten in 5:1-32, or nine in 11:10-26) ends in three people who initiate action. Linear genealogies (father to son) in ancient societies had a communicative function, grounding the authority or claim of the last-named individual in the first-named. Here, the genealogy has a literary function as well, advancing the story by showing the expansion of the human race after Adam, as well as the transmission to his descendant Noah of the divine image given to Adam. Correcting the impression one might get from the genealogy in 4:17-24, this genealogy traces the line through Seth rather than through Cain. Most of the names in the series are the same as the names in Cain's line in 4:17-19 (Enosh, Enoch, Lamech) or spelled with variant spellings (Mahalalel, Jared, Methuselah). The genealogy itself and its placement before the flood shows the influence of ancient Mesopotamian literature, which contains lists of cities and kings before and after the flood. Before the flood, the ages of the kings ranged from 18,600 to 36,000 years, but after it were reduced to between 140 and 1,200 years. The biblical numbers are much smaller. There are some differences in the numbers in the Hebrew and Greek manuscripts. |
| | This is the record of the descendants of Adam. When God created human beings, he made them in the likeness of God;... Gn 1:27; Wis 2:23; Sir 17:1; Jas 3:9. |
| NIRV | **The Family Line of Adam** |
| | Here is the written story of Adam's family line. |
| | When God created man, he made him in his own likeness. |
| New Jerusalem Bible | This is the roll of Adam's descendants: On the day that God created Adam he made him in the likeness of God. |
| New Simplified Bible | This is the written genealogy of Adam. When God created man, he made him in the likeness of God. |
| Revised English Bible | This is the list of Adam's descendants.  On the day when God created human beings he made them in his own likeness. |

**Mostly literal renderings (with some occasional paraphrasing):**

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|---|---|
| Bible in Basic English | This is the book of the generations of Adam. In the day when God made man, he made him in the image of God;... |
| Ferar-Fenton Bible | 𝔗𝔥𝔢 𝔊𝔢𝔫𝔢𝔞𝔩𝔬𝔤𝔶 𝔬𝔣 𝔐𝔞𝔫𝔨𝔦𝔫𝔡, 𝔴𝔥𝔬 𝔴𝔢𝔯𝔢 𝔠𝔯𝔢𝔞𝔱𝔢𝔡 𝔞𝔰 𝔕𝔢𝔭𝔯𝔢𝔰𝔢𝔫𝔱𝔞𝔱𝔦𝔳𝔢𝔰 𝔬𝔣 𝔊𝔬𝔡 |
| | This is the Birth-Book of men.  From the time that God created men, making them to represent God;... |
| HCSB | These are the family records of the descendants of Adam. On the day that God created man, He made him in the likeness of God;... |
| NET Bible® | ***From Adam to Noah*** |
| | This is the record [Heb  "book" or "roll." Cf. NIV "written account"; NRSV "list."] of the family line [Heb  "generations." See the note on the phrase "this is the account of" in Gen_2:4] of Adam. |
| | When God created humankind [The Hebrew text has אָדָם ('adam)], he made them [Heb "him." The Hebrew text uses the third masculine singular pronominal suffix on the accusative sign. The pronoun agrees grammatically with its antecedent אָדָם |

('adam). However, the next verse makes it clear that מָדָא is collective here and refers to "humankind," so it is preferable to translate the pronoun with the English plural.] in the likeness of God. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

| | |
|---|---|
| NIV – UK | **From Adam to Noah** |
| | This is the written account of Adam's family line. |
| | When God created mankind, he made them in the likeness of God. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | This is the book (the written record, the history) of the generations of the offspring of Adam. When God created man, He made him in the likeness of God. |
| Concordant Literal Version | This is the scroll of the genealogical annals of Adam: In the day the Elohim created Adam, in the likeness of the Elohim He made him. |
| Syndein/Thieme | This . . . {is} the book of the generations of the Adam/man {'adam} {Hebrew style of re-grouping}. In the day that the Elohim/Godhead created out of nothing {bara'} man {'adam - referring to the soul}, in the likeness/essence of 'Elohim'/God {self-consciousness, emotion, volition} He constructed {`asah} {him}. {Note: Before we continue, certain things need to be understood. So this section was written. When subject changes, there is a short summary in the Hebrew style of writing.}. |
| World English Bible | This is the book of the generations of Adam. In the day that God created man, he made him in God's likeness. |
| Young's Updated LT | This is an account of the births of Adam: In the day of God"s preparing man, in the likeness of God He has made him. |

**The gist of this verse:**

### Genesis 5:1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| zeh (זֶה) [pronounced *zeh*] | *here, this, this one; thus; possibly another* | masculine singular demonstrative adjective | Strong's #2088, 2090 (& 2063) BDB #260 |
| çêpher (סֵפֶר) [pronounced *SAY-fur*] | *letter, missive, book, document, writing, scroll, tablet, register* | masculine singular construct | Strong's #5612 BDB #706 |
| tôwlᵉdôth (תּוֹדְלוֹת) [pronounced *tohlᵉ-DOTH*] | *generations, results, proceedings, genealogies, history, course of history; origin; families; races* | feminine plural construct | Strong's #8435 BDB #410 |
| ʾâdâm (אָדָם) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |

ʾÂdâm (אָדָם) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city.  Strong's #121  BDB #9.

**Translation:** This [is] the scroll [or, *record*] of the generations of Adam...  It appears that this is a second section of Genesis.  I believe that this is a different writer, not because of the different style or material, but simply because of this beginning.  We are going to examine the generations or the genealogy of Adam.  However, these are not the only people to be born from Adam.  This is a particular line which leads us in a particular direction.  There are many genealogies in the Old Testament, but there is only one set which takes us from Adam to the last person in the Old Testament who is the father of Mary, the mother of the humanity of Jesus Christ.

This genealogy will be picked up by both Matthew and Luke, but with the slight difference that Matthew will begin with Abraham (who is at the end of the next genealogy) and Luke will go all the way to this genealogy.  Matthew will follow out the legal line of Jesus Christ (the line which leads to Joseph, His legal father) (Matt. 1:1–16(.  Luke will follow out the line of man, which begins here at Adam and runs all the way to Mary (Luke 3:23–38).

### Genesis 5:1b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity | No Strong's # BDB #88 |
| yôwm (יוֹם) [pronounced *yohm*] | *day; time; today* (with a definite article) | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Together, these are literally translated *in the day;* however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

When followed by an infinitive, this can be rendered *in the day in which, in the day when, in the day that; when*.

The construct phrase is literally *in days of;* and this phrase is properly rendered *in the days of, during the time of, at the time of*.  The concept here refers to a *particular* time.

## Genesis 5:1b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| bârâ' (אָרָב) [pronounced *baw-RAWH*] | *to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion* | Qal infinitive construct | Strong's #1254 BDB #135 |
| ʾĔlôhîym (םיהלא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim* | masculine plural noun | Strong's #430 BDB #43 |
| ʾâdâm (םָדָא) [pronounced *aw-DAWM*] | *a man, a human being, mankind; transliterated Adam* | masculine singular noun | Strong's #120 & #121 BDB #9 |

ʾÂdâm (םָדָא) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.

**Translation:** ...in the day when Elohim created Adam:... This means that we are going back all the way to Adam in this genealogy. This genealogy is going to take us from Adam to Noah and Noah's three sons.

God gave life to Adam; God first built Adam from the chemicals of the ground and then God breathed life into Adam; the latter part of Adam's creation is in view here. There was no life; there was no soul; and then, there was life and there was a soul.

## Genesis 5:1c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| bᵉ (ב) [pronounced *bᵉh*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity | No Strong's # BDB #88 |
| dᵉmûwth (תומְד) [pronounced *dehm-OOTH*] | *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]* | feminine singular construct | Strong's #1823 BDB #198 |
| ʾĔlôhîym (םיהלא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim* | masculine plural noun | Strong's #430 BDB #43 |
| ʾâsâh (הָשָע) [pronounced *ğaw-SAWH*] | *to do, to make, to construct, to fashion, to form, to prepare, to manufacture* | 3rd person masculine singular, Qal perfect with the 3rd person masculine singular suffix | Strong's #6213 BDB #793 |

**Translation:** ...in the shadow image of Elohim, He made him;... Here the verb means *to do, to make, to construct, to prepare, to fashion, to manufacture*. God constructed man; God fashioned man; God took the chemicals of the earth and manufactured man. However, here, we are speaking of a shadow image, so God took Adam's life and manufactured it into a shadow image of God. God is sovereignty; man has self-determination (volition). God is omniscient, man has mentality. God is able to communicate to His creatures; man has vocabulary.

This is the second time that we have a phrase similar to This is the book of the generations of... (the first was in Gen. 2:4—it read *these are the generations of*). That was the account of the creation of the heavens and the earth; this lists those descended from Adam.

Men have long supposed that Genesis was handed down verbally until man reached a point at which he could write it down. I am fine with that, *and* we have come to that point. At the end of the previous chapter, we read it was begun to call upon the name of Jehovah. In this chapter, we began with *this [is]* followed by the Hebrew word for *book, missive, document, legal document,* or *scroll*. The noun found here refers to something which is *written down*. I believe that these two things are tied together. We may look upon Gen. 4:26 as being in a different chapter from Gen. 5:1, but there were no chapters or verses in the original writings. We go directly from *then it was begun to call upon the name of Jehovah* to *this is the book of the generations of Adam*... As soon as man was able to record human history, God no longer came to man regularly in what appears to be a daily fellowship and teaching.

The environment of the earth and its population is much different than we have been led to believe. Man was more intelligent, they lived longer, and we know that he had developed tools, musical instruments, houses and cities early on. I would submit to you that mankind, at this point in time, was very technologically advanced, and that the concept of turning their language into the written word was not some giant leap.

Gen 5:1 This *is* the book of the generations of Adam: In the day that God created man. He made him in the likeness of God.

One could make the argument that these are the first words of the Bible, so to speak. What came before was later added, or, what came before was in a separate accent, passed on verbally. In any case, someone recognized that it would be a good idea to write these things down. What will follow will be the 10 generations of Adam to Noah. We do not know if Enosh began to write this down or Adam; and that each generation added a few verses; or if Noah wrote down this entire genealogy, seeing that the end of man, apart from him and his family, was near. In any case, bear in mind that, for a period of time, almost all of these men in this chapter were alive at the same time on this earth.

We find a similar introductory statement (*These are the generations of*...) in Gen. 2:4  5:1  6:9  10:1, 32  11:10, 27  25:12, 19  36:1, 9  37:2. Pastor Robbie Dean calls these the *toledoth's,* because the Hebrew word here is: tôwlᵉdôth (תּוֹדְלוֹת) [pronounced *tohlᵉ-DOHTH*], which means *generations, results, proceedings, genealogies, course of history*. Most of the time that we find this statement, what follows is a genealogy. It may be a long or a short genealogy. The use of this word also appear to be a marker throughout the book of Genesis, and it may even point to a new author each time, or a new source.

I believe that it will be worth our while to look ahead, gather up each time that we find the words, *these are the generations of,* and to see what follows:

## "These are the generations of..."

| Scripture | Immediate Context | What Follows |
|---|---|---|
| Gen 2:4 These are the generations [results, proceedings, genealogies, course of history] of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. | The environment into which Adam was brought; Adam's first day, including the building of the woman. | The fall of man, Cain and Abel, the genealogy of Cain, the birth of Seth. |

Because there is no time in the Hebrew tense system, one could reasonably argue that Gen. 2:4 looked backward to what God had created and restored in the previous 1½ chapters.

| Scripture | Immediate Context | What Follows |
|---|---|---|
| Gen 5:1 This is the book of the generations [results, proceedings, genealogies, course of history] of Adam. When God created man, he made him in the likeness of God. | The line of Adam through Seth down to Noah. This is a long genealogy (10 generations) in which lifespans are given. | The demonic corruption of man. |

This is the only time that we have the words *the book of*. I submit to you that, at this point, information began to be written down.

| Scripture | Immediate Context | What Follows |
|---|---|---|
| Gen 6:9 These are the generations [results, proceedings, genealogies, course of history] of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. | Noah and his immediate family living in world where mankind had been corrupted. | The flood and Noah's family after the flood. |
| Gen 10:1 These are the generations [results, proceedings, genealogies, course of history] of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood. | The sons and grandsons of Japheth, Ham and Shem (who are the sons of Noah). This chapter gives us the early nations of the earth. | The Tower of Babel. |

This is one of the few times a family list is concluded with a similar phrase. Gen 10:32 These are the families of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood. However, this conclusion also gives credence to the hypothesis that Gen. 2:4 also looked backward.

| Scripture | Immediate Context | What Follows |
|---|---|---|
| Gen 11:10 These are the generations [results, proceedings, genealogies, course of history] of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. | The line of Shem down to Abraham. This is a long genealogy where lifespans are given. | The next genealogy. |
| Gen 11:27 Now these are the generations [results, proceedings, genealogies, course of history] of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. | Terah, his sons (which include Abram) and Abram's wife Sarai. | The lives of Abram (Abraham) and Isaac, down to the death of Abraham, including God's promise to Abram, the conflict between Sarai and Hagar, Abram's nephew Lot, the destruction of Sodom and Gomorrah, the birth of Isaac, the offering of Isaac, the death of Sarah (Sarai), Isaac's wife, and Abraham's death. |

## "These are the generations of..."

| Scripture | Immediate Context | What Follows |
|---|---|---|
| Although the two genealogies above seem to belong together, the second one leads into the great narrative of Abraham's life, which is fairly extensive. | | |
| Gen 25:12 These are the generations [results, proceedings, genealogies, course of history] of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. | The sons of Ishmael. This is a line which ends. | Nothing. |
| Gen 25:19 These are the generations [results, proceedings, genealogies, course of history] of Isaac, Abraham's son: Abraham fathered Isaac | Isaac and his wife with twin sons to be born (Esau and Jacob). | Some of Isaac's life; and much of Jacob's life, including the treachery of his own sons. |
| Gen 36:1 These are the generations [results, proceedings, genealogies, course of history] of Esau (that is, Edom). | Esau's wives and sons. This is a line which ends. | Nothing. |
| Gen 36:9 These are the generations [results, proceedings, genealogies, course of history] of Esau the father of the Edomites in the hill country of Seir. | Several generations of Esau are chronicled. This is a long genealogy. This is a line which ends. | Nothing. |
| The two genealogies above appear to fit together, and neither of them actually leads into any sort of a narrative. This is a literary way of indicating that these lines led nowhere; that is, these are lines of the unsaved (quite obviously the line of Esau continued, as we find the Edomites for thousands of years). | | |
| Gen 37:2 These are the generations [results, proceedings, genealogies, course of history] of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father. | Joseph and the favoritism of his father and the jealousy of his brothers. The immediate context lists no specific family lines, and only Reuben and Judah are mentioned by name as Joseph's brothers. The overall focus of the final 14 chapters of Genesis is Joseph on the one hand, and Jacob and Joseph's brothers on the other. | We follow two parallel narratives: (1) Joseph being sold into slavery by his brothers and his eventual life in Egypt; and (2) that of his father Jacob and his brothers. These two narratives will merge when Jacob's family has to go to Egypt for additional food. Jacob's family then moves to Egypt. |

Obviously, most of the time, this phrase (*These are the generations of...*) introduces either list of sons and sometimes grandsons; or it introduces a genealogical line. In most cases, this phrase marks the beginning of a new set of narratives.

You will note, at first, this phrase is not standardized, which we would expect from different authors. However, it quickly becomes standardized, which is something we would expect from subsequent authors.

Although the line of promise and the line of fallen men are both followed, only the line of promise (Adam to Noah to Shem to Abram to Jacob) leads anywhere. The line of fallen man always goes to an abrupt stop, and is never picked up again. This does not mean that the line dies out; it means that line *goes nowhere;* not continuing a line of unbelievers indicates that it is cut off, spiritually speaking.

Gen 5:1  This *is* the book of the generations of Adam: In the day that God created man. He made him in the likeness of God.

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The word *likeness* is found only 3 times in the books of the Law (the first 5 books of the Christian and Hebrew Bibles):

| Adam, Created in the *Likeness* of God | |
|---|---|
| **Scripture** | **Text/Commentary** |
| Gen 1:26 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 heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth. | Man is made in the image and likeness of the Godhead. Man had shadow qualities of God and man was made triune (body, soul and spirit), just as God is triune. God has sovereignty, man has free will; God has omniscience, man has mentality; etc. |
| Gen 5:1 This is the book of the generations of Adam. In the day that God created man, He made him in the **likeness** of God. | When man decided to chronicle his own existence, it is recognized immediately that he was made by God in the likeness of God. |
| Gen 5:3 And Adam lived one hundred and thirty years and fathered a son in his own **likeness**, after his own image. And he called his name Seth. | Seth was born in the likeness and image of Adam, setting up a parallel relationship: God and man; man and his son. This word is not repeated for each son born. In order to maintain the parallel, we have just one son here as God has One Son. |

This word is not used until thousands of years later by some of the prophets.

In case you were wondering, the Hebrew word is dᵉmûwth (תּוֹמְד) [pronounced *dehm-OOTH*], which means *likeness, [shadow] image, similitude; model, pattern;* [and, later] *appearance [of something resembling something]*. Strong's #1823  BDB #198.

—————————

**...male and female, He created them.  And so He blesses them and so He calls their name Adam in a day of their being created.**

Genesis 5:2

**...He created them male and female.  He then blessed them and called their name *man* in the day of their being created.**

**...He created them male and female.  God then blessed them, calling them by the name Adam when He created them (because they were made from the materials of the soil).**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos          Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created.

| Latin Vulgate | He created them male and female; and blessed them: and called their name Adam, in the day when they were created. |
| Masoretic Text (Hebrew) | ...male and female, He created them.  And so He blesses them and so He calls their name Adam in a day of their being created. |
| Peshitta (Syriac) | Male and female he created them; and God blessed them, and called their name Adam, in the day when they were created. |
| Septuagint (Greek) | Male and female He made them, and blessed them; and He called his name Adam, in the day in which He made them. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| Common English Bible | ...and created them male and female. He blessed them and called them humanity[a] on the day they were created. |
| Easy-to-Read Version | God made them male and female. And on the same day he made them, God blessed them and named them "Adam."  Adam    This name means "man" or "people." It is like the word meaning "earth" or "red clay." |
| Good News Bible (TEV) | He created them male and female, blessed them, and named them "Human Beings.") |
| *The Message* | He created both male and female and blessed them, the whole human race. |
| New Berkeley Version | He created them male and female.  He blessed them and called the human at the time of their creation [as distinguished from the animals].. |
| New Life Bible | He made them male and female, and brought good to them. And He gave them the name Man when they were made. |
| New Living Translation | He created them male and female, and he blessed them and called them "human." |

**Partially literal and partially paraphrased translations:**

| American English Bible | He made both the male and the female and blest them. And in the day that He made them, He called his name Adam. |
| Ancient Roots Translinear | ...and created male and female. He blessed them, and called Adam's name in the day of the creating. |
| *God's Word*™ | He created them male and female. He blessed them and called them humans when he created them. |
| New Jerusalem Bible | Male and female he created them. He blessed them and gave them the name Man, when they were created. |
| New Simplified Bible | He created them male and female and blessed them. When they were created, he called them Mankind. |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | Male and female he made them, naming them Man, and giving them his blessing on the day when they were made. |
| Complete Jewish Bible | ...he created them male and female; he blessed them and called them Adam [humankind, man] on the day they were created. |
| Ferar-Fenton Bible | ...constituting them male and female, giving them His blessing and naming them by the name of Mankind, upon the day of their creation. |
| New Advent Bible | He created them male and female; when they were created, he blessed them and named them "humankind [The Hebrew word used here is מָדָא ('adam).]." |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible               .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation               .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible         .
Translation for Translators  .
The Voice                          .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | He created them male and female and blessed them and named them [both] Adam [Man] at the time they were created. |
| Concordant Literal Version | Male and female created He them; and blessing them is He, and calling their name Adam in the day they are created. |
| Context Group Version | ...male and female he created them, and esteemed them, and called their name Man, in the day when they were created. |
| English Standard Version | Male and female he created them, and he blessed them and named them Man when they were created. |
| New RSV | Male and female he created them, and he blessed them and named them `Humankind' [Heb., Adam] when they were created. |
| Syndein | Male and female, He created out of nothing {bara'} them; and blessed them, and called them 'mankind' {'adam - meaning of the ground - category of mankind}, in the day when they were created out of nothing {bara'}.  {Note: God created the souls of both Adam and Ishah at the same time out of nothing and stored them in Adam's body before Ishah's body was built.}. |
| World English Bible | He created them male and female, and blessed them, and called their name Adam, in the day when they were created. |
| Young's Updated LT | A male and a female He has prepared them, and He blesses them, and calls their name Man, in the day of their being prepared. |

**The gist of this verse:**

| Genesis 5:2a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| zâkâr (זָכָר) [pronounced *zaw-KAWR*] | *male, male offspring (whether animal or people);* this word is not used as a collective for males and females | masculine singular noun | Strong's #2145 BDB #271 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |

## Genesis 5:2a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| nᵉqêbâh (הַבְקֵנ) [pronounced *nᵉ-kayᵇ-AW*] | *female* in contrast to *male; woman, female [woman, child animal]* | feminine singular noun: | *female [woman, child animal]* |
| bârâʾ (אָרְב) [pronounced *baw-RAWH*] | *to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion* | 3rd person masculine singular, Qal perfect with the 3rd person masculine plural suffix | Strong's #1254 BDB #135 |

**Translation:** ...He created them male and female.  The first part of v. 2 is actually a continuation of v. 1.  We know this because v. 2b picks up with the wâw consecutive followed by an imperfect verb, which sets up a series of acts which are laid out in a chronological order.  Therefore, this ought to read: This [is] the scroll of the generations of Adam in the day when Elohim created Adam: in the shadow image of Elohim, He made him; He created them male and female.  We have the title of the book, followed by an aside, which is a part of the title of the book.  The title of the book is, "This is the record of the genealogy of Adam in the day that Elohim created him: in the shadow image of Elohim, He made him; He created them male and female."   God describes more about His creation of man: man was created in God's shadow image and man was first created male and female.

## Genesis 5:2b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| bârakᵉ (:רְךָ) [pronounced *baw-RAHKᵉ*] | *to bless; to kneel down, to bend the knees,* and therefore *to invoke God, to ask for a blessing, to bless;* also *to praise, to salute, to curse* | 3rd person masculine singular, Qal imperfect | Strong's #1288 BDB #138 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated mark of a direct object; occasionally *to, toward* | affixed to a 3rd person masculine plural suffix | Strong's #853 BDB #84 |

**Translation:** He then blessed them...  Then we have two wâw consecutives followed by two imperfect verbs, which indicates a logical or chronological series of events.  Man was created and then God blessed man.  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 heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth. And God created man in His image; in the image of God He created him. He created them male and female. And God blessed them (Gen. 1:26–28a; MKJV).  So the writer of Gen. 5 is going back and summing up the creation of man in a couple of sentences.

| | | | |
|---|---|---|---|
| **Genesis 5:2c** | | | |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| qârâʾ (אָרְקָ) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3rd person masculine singular, Qal imperfect | Strong's #7121 BDB #894 |
| ʾêth (חֶא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shêm (םֵש) [pronounced *shame*] | *name, reputation, character* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #8034 BDB #1027 |
| ʾâdâm (םָדָא) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |
| ʾÂdâm (םָדָא) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city.  Strong's #121  BDB #9. | | | |

**Translation:** ...and called their name *man*...  Interestingly enough, we do not find that God named man back in Gen. 1 or 2; this is the first allusion to God naming man.  God named man after the soil from which man was taken.  The word for soil is ʾădâmâh (הָמָדֲא) [pronounced *uh-daw-MAWH*].  It means *ground, soil, dirt, earth, tillable earth, land, surface of the earth*.  Strong's #127  BDB #9.  Quite obviously, the word for *man* and *soil* are very similar words.  *Adam* is ʾâdâm (םָדָא) [pronounced *aw-DAWM*], which means *a man, a human being, mankind, Adam*.  It can be the proper name for *Adam*, another name for *man* or a name for the human race, e.g., *human being, mankind*.  Strong's #120  BDB #9.  The writer doubles-down on what was once seen to be as a silly notion by some: *man made out of the ground?  Ridiculous!*  However, we have discovered that the elements found in the soil could be combined in order to form the body of man.  But God first had to breathe life into this clay, then God could bless and name him.

So far, the words *to call* and *name* are found in Gen. 2, 3, 4 and 5 (*call* is also found in Gen. 1).  This is an important concept, calling things by a specific name.  This is the basis of having a vocabulary, and a vocabulary is necessary for thought.  For those of us who enjoyed a Tarzan movie early on a Saturday morning, we recall one of the first things which is established is, "Me Tarzan; you Jane."  When I studied mathematics, one of the most important aspects was assigning a name to various concepts, like a *vector bundle* or *fuzzy sets*.[3]  In theology, it is equally important to develop concepts and to name those concepts.

One of the many things that R. B. Thieme, Jr. ought to be given credit for is the establishment of a new Christian vocabulary which also advanced theology and the mechanics of the Christian life.

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[3] Actually, I don't know what those things are; I came across them when in the mathematics section of my universities library.

| | | | |
|---|---|---|---|
| **Genesis 5:2d** | | | |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| b$^e$ (בְ) [pronounced *b$^{eh}$*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity | No Strong's # BDB #88 |
| yôwm (יוֹם) [pronounced *yohm*] | *day; time; today* (with a definite article) | masculine singular construct | Strong's #3117 BDB #398 |
| Together, these are literally translated *in the day;* however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that.* These interpretations often depend upon *when* the action of the verb takes place. | | | |
| When followed by an infinitive, this can be rendered *in the day in which, in the day when, in the day that; when.* | | | |
| bârâ' (אָרָב) [pronounced *baw-RAWH*] | *to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born* | Niphal infinitive construct, with the 3$^{rd}$ person masculine plural suffix | Strong's #1254 BDB #135 |

**Translation:** ...in the day of their being created. Let's pull the first two verses together: This [is] the scroll [or, *record*] of the genealogy of Adam in the day when Elohim created Adam: in the shadow image of Elohim, He made him; He created them male and female. He then blessed them and called their name *man* in the day of their being created. This final phrase simply gives this a time frame; God named man in the day that He was created, even though we are only finding out about this in Gen. 5.

One of the lessons that we should get from this is, God does not reveal everything in the first part of the narrative. From time to time, there are details which are filled in at a later date. We saw this back in Gen. 4, where Cain kills Abel, but we do not find out until the New Testament how he did this (we a sacrificial knife).

Gen 5:2 He [God] created them male and female, and blessed them, and called their name Adam [= *man, mankind*] in the day when they were created.

You will recall that I have previously suggested that only Adam was created on the 6$^{th}$ day, but he was created in such a way as to be divisible later, when God took his rib and made of this rib, Eve (which was a cloning, although God changed a chromosome). This verse does not really support or contradict that notion. *Adam* simply means *man, human being, mankind (much more frequently intended sense in OT); Adam, first man.* However, just so I am being clear, I have not been persuaded fully that Eve was made after the 6$^{th}$ day of restoration or on the 6$^{th}$ day of restoration. I realize that one could take this same verse and argue for Adam and Eve being created as separate persons on this 6$^{th}$ day of restoration as well.

As we have studied previously, the word *day* in the Hebrew, can simply refer to a period of time, which may be more or less than 24 hours. Therefore, the phrase in the day when they were created does not necessarily refer to a 24-hour period of time.

Also, has been pointed out previously, we do not have to take a cell of every type in order to clone animal (that is, we do not have to take blood cells, skin cells, bone cells, etc.). So, the idea that God is able to take Adam's rib and make from that Eve, is not scientifically unsound. The fact that Adam's sons were all born with the correct number of ribs is also genetically sound (for instance, if you cut off your finger and then sire a child, that child will be born with 10 fingers).

At this point, we begin the line of Adam and this will take us all of the way to Noah.  In this genealogy, we will actually find out how long the antediluvian age was (ante = *before;* diluvian = *deluge, flood*).

As mentioned before, it is not clear to me whether Adam's age was calculated from his creation or from his fall.  However, given that his age is not particularly long, I would lean toward the years given in this chapter as those applicable to Adam as a fallen man.  In the Garden of Eden, there was the Tree of Life.  Apparently that tree, combined with the way our bodies were designed, made man's life virtually everlasting.

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**Chapter Outline**                                            **Charts, Graphics and Short Doctrines**

## The Life of Adam

| | | |
|---|---|---|
| **And so lives Adam thirty and one hundred a year.  And so he fathers in his likeness as his image.  And so he calls his name Seth.** | Genesis 5:3 | **Adam lived 130 years and fathered [a son] in his likeness [and] according to his image.  He calls his name Seth.** |

**After living 130 years, Adam fathered another son in his likeness who looked like him, which son he named Seth.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Adam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth. |
| Latin Vulgate | And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth. |
| Masoretic Text (Hebrew) | And so lives Adam thirty and one hundred a year.  And so he fathers in his likeness as his image.  And so he calls his name Seth. |
| Peshitta (Syriac) | And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth. |
| Septuagint (Greek) | And Adam lived two hundred and thirty years, and begot [a son] after his own form, and after his own image, and he called his name Seth. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | When Adam was 130 years old, he became the father of a son in his image, resembling him, and named him Seth. |
| Contemporary English V. | When Adam was one hundred thirty, he had a son who was just like him, and he named him Seth. Adam had more children... |
| Easy English | When Adam had lived for 130 years, he became the father of a son. The son was like Adam himself. The son was like Adam's own image. Adam called his son Seth. |
| Easy-to-Read Version | After Adam was 130 years old, he had another son. This son looked just like Adam [he had … like Adam   Or, "he fathered a son in his image and likeness." In Hebrew this is like Gen. 1:27; 5:1].   Adam named his son Seth. |

| | |
|---|---|
| Good News Bible (TEV) | When Adam was 130 years old, he had a son who was like him, and he named him Seth. |
| *The Message* | When Adam was 130 years old, he had a son who was just like him, his very spirit and image, and named him Seth. |
| New Berkeley Version | Adam at 130 got a son in his image, after his likenss and named him Seth. |
| ew Life Bible | When Adam had lived 130 years, he gave birth to a son in his own likeness. And he gave him the name Seth. |
| New Living Translation | When Adam was 130 years old, he became the father of a son who was just like him-in his very image. He named his son Seth. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Adam was two hundred and thirty years old when he fathered a son - who was just like him and looked like him - that he named Seth. |
| Ancient Roots Translinear | Adam lived 130 years, and begat a son in his likeness and his image, and called his name Seth. |
| Beck's American Translation | When Adam was 130, he had a son who was like himself, the image of himself, and he called him Seth. |
| *God's Word*™ | When Adam was 130 years old, he became the father of a son in his own likeness, in his own image. He named him Seth. |
| New American Bible | Adam was one hundred and thirty years old when he begot a son in his likeness, after his image; and he named him Seth.  [Gen. 5:3-32] 1 Chr 1:1-4; Lk 3:36-38. [Gen. 5:3] Gn 4:25. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | Adam had been living for a hundred and thirty years when he had a son like himself, after his image, and gave him the name of Seth:... |
| Complete Jewish Bible | After Adam lived 130 years he fathered a son like himself and named him Shet. |
| Ferar-Fenton Bible | Adam, when he was one hundred  and thirty years old, produced a representative of himself, like his own shadow, and gave him the name of Sheth. |
| JPS (Tanakh—1985) | When Adam had lived 130 years, he begot a son in his likeness after his image, and he named him Seth. |
| NET Bible® | When [Heb  "and Adam lived 130 years." In the translation the verb is subordinated to the following verb, "and he fathered," and rendered as a temporal clause.] Adam had lived 130 years he fathered a son in his own likeness, according to his image, and he named him Seth. |
| *The Scriptures* 1998 | And Aḏam lived one hundred and thirty years, and brought forth a son in his own likeness, after his image, and called his name Shĕth. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And living is Adam two hundred and thirty years. And begetting is he one in his likeness, according to his image. And calling is he his name Seth. |
| A Conservative Version | And Adam lived a hundred and thirty years, and begot [a son] in his own likeness, according to his image, and called his name Seth. |
| English Standard Version | When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. |
| exeGeses companion Bible | And Adam lives a hundred and thirty years<br>and births in his own likeness and after his image;<br>and calls his name Sheth:... |
| Syndein | And Adam lived an hundred and thirty years, and he caused to bring forth {yalad} . . . one in his own likeness {essence plus Adam's sin - source of the Old Sin Nature}, {a son} after his image {demuth - emphasizes invisible essence from God}; and called his name Sheth/Seth.  {Note: Yalad is the Hebrew word for giving birth. It is in the hiphil stem, which is the causative stem in the Hebrew. So, Adam did not have the baby himself, he caused the baby to be born.}  {Note: This verse is referring to the fact that the original sin passes from the father to the child - NOT from the mother to the child. Therefore when the 'lamb without spot' came into the world as a perfect sacrifice, He had to be born of a virgin - with no 'sin of the father' at the point of birth. Then to go to the cross perfect, He had to also live a sinless life, which He, the second Adam - the Lord Jesus Christ - did.} {Note: WE are born in the image of Adam NOT the image of God. Adam sinned and now has an Old Sin Nature that is passed on to the child. The child is born without a spiritual relationship with God. Actually though this is the good news! Condemnation has to come before forgiveness (ever forgive someone BEFORE they did something to you?). So, the baby who dies before reaching the point of God consciousness is already condemned and God forgives him and he goes to heaven. If the child reaches the point of God consciousness, then he is IN the angelic conflict - where the battlefield is free will - he will have positive volition and choose for God or have negative volition and deny God.}. |
| World English Bible | Adam lived one hundred thirty years, and became the father of a son in his own likeness, after his image, and named him Seth. |
| Young's Updated LT | And Adam lives an hundred and thirty years, and begets a son in his likeness, according to his image, and calls his name Seth. |

**The gist of this verse:**

| Genesis 5:3a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו)<br>[pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |

| Genesis 5:3a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| châyâh (הָיָח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| ʾâdâm (מָדָא) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |
| ʾÂdâm (מָדָא) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city.  Strong's #121  BDB #9. | | | |
| sheʾlôshîym (מִישׁלְשׁ) [pronounced *sheʾlow-SHEEM*] | *thirty* | plural numeral | Strong's #7970 BDB #1026 |
| weʾ (or veʾ) (ו or וָ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mêʾâh (הָאֵמ) [pronounced *may-AW*] | *one hundred, a hundred, hundred* | feminine singular numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| The Greek has 230 years. | | | |

**Translation:** Adam lived 130 years and fathered [a son]...  There are many things that we do not know about Adam's age; did it begin the day he sinned or the day that God made him?  I would guess that it is the latter.  So, we have some period of time in the garden where it is just Adam and the woman—perhaps they are there together for 100 years and Adam loves his job and he loves his woman.  However, at some point, Adam sinned, and he and the woman were banished from the garden.

In the next verse, we will find out that Adam had other sons and daughters, none of whom are named.  One would have been Cain's wife and one would be the wife of Seth.  However, we do not know anything more than this.  The way I read the Bible is, Cain was the first male born, Abel the second, and Seth the third.  However, there would have been other girls born to Adam and Eve during this time period.  Gen. 4:1–2 (MKJV) reads: And Adam knew Eve his wife. And she conceived and bore Cain, and said, I have gotten a man from Jehovah.  And she bore again, his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.  This certainly indicates the order of their birth and suggests, but does not outright state, that Cain is the firstborn.  Gen. 4:24 (MKJV) adds: And Adam knew his wife again. And she bore a son, and called his name Seth. For she said, God has appointed me another seed instead of Abel, because Cain killed him.  The fact that Cain is said to have a wife (Gen. 4:17) and that Adam and the woman have other children (Gen. 5:4) suggests that, at some point in between, there were females born to Adam and the woman.  In between Cain and Abel, there could have been another male-child; and this would not impact the second verse cited; but it simply makes more sense that Eve bore Cain, Abel and then Seth, with some female children born in between.

There is a clear recognition of the authority of the male in the way these verses are phrased.  Furthermore, the expected Seed of the Woman is expected to be a male.  Adam and the woman simply did not realize that would not occur for another 3000–4000 years.

As noted in the Hebrew exegesis, the Greek says that Adam is 230; the Hebrew, Latin and Syriac have him at 130 years old.

We are not really given any way of determining how often Adam and the woman had sex or how often they had children.  It would be my guess that they would easily produce children, as their bodies would function better than our bodies today.  However, it is not clear how often they would have sex; and, as any woman can tell us, after having a child, sex may not be the first thing on her mind.

| Genesis 5:3b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דְלַיָ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3$^{rd}$ person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |

We would expect the direct object to follow and the word *son,* but that is not found here or in the Greek.  This suggests either a missing word or that the verb above can imply the word *son*.

| | | | |
|---|---|---|---|
| b$^e$ (ב) [pronounced *b$^{eh}$*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity | No Strong's # BDB #88 |
| d$^e$mûwth (תוּמְד) [pronounced *dehm-OOTH*] | *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]* | feminine singular noun with the 3$^{rd}$ person masculine singular suffix | Strong's #1823 BDB #198 |
| kaph or k$^e$ (כ) [pronounced *k$^e$*] | *like, as, just as; according to, after; about, approximately* | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| tselem (םֶלֶצ) [pronounced *TSEH-lem*] | *image, likeness, resemblance, shadow-image, semblance; mere, empty* | masculine singular noun with the 3$^{rd}$ person masculine singular suffix | Strong's #6754 BDB #853 |

**Translation:** ...in his likeness [and] according to his image.  Although it is difficult to say which is which, it appears that the *likeness* or *shadow image* (the first word) refers to the soul of the child; and the second word refers to his physical appearance.

| Genesis 5:3c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

| Genesis 5:3c | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| qârâʾ (אָרָק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3ʳᵈ person masculine singular, Qal imperfect | Strong's #7121 BDB #894 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shêm (מֵשׁ) [pronounced *shame*] | *name, reputation, character* | masculine singular noun with the 3ʳᵈ person masculine singular suffix | Strong's #8034 BDB #1027 |
| Shêth (תֵשׁ) [pronounced *shayth*] | *appointed;* transliterated *Seth, Sheth, Shet* | masculine singular proper noun | Strong's #8352 BDB #1011 |

**Translation:** He calls his name Seth.  In Gen. 4:25, it is Eve who calls him Seth; in this verse, it is Adam who calls him Seth.  What seems to be the most likely is, one of them suggested the name (the woman suggested his name because God *appointed* her to have this child) and Adam said, "That is an excellent idea; his name will be Seth."

———————————

| And so are days of Adam after his fathering Seth eight hundreds a year.  And so he fathers sons and daughters. | Genesis 5:4 | Adam's days after his fathering Seth were 800 years.  He also fathered [other] sons and daughters. |
|---|---|---|

**Adam lived for another 800 years after fathering Seth.  He also had other sons and daughters during his life.**

Here is how others have translated this verse:

**Ancient texts:**

| Targum of Onkelos | And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters. |
|---|---|
| Jerusalem targum | Eight hundred years; and in those years he begat sons and daughters.  And he died, and was gathered from the midst of the world. |
| Latin Vulgate | And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughter. |
| Masoretic Text (Hebrew) | And so are days of Adam after his fathering Seth eight hundreds a year.  And so he fathers sons and daughters. |
| Peshitta (Syriac) | And Adam lived after he had begotten Seth eight hundred years; and he begot sons and daughters. |
| Septuagint (Greek) | And the days of Adam, which he lived after his begetting of Seth, were seven hundred years; and he begot sons and daughters. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| Common English Bible | After Seth's birth, Adam lived 800 years; he had other sons and daughters. |
| Easy English | After Seth was born, Adam lived for 800 more years. Adam had other sons and daughters. |
| Easy-to-Read Version | After Seth was born, Adam lived 800 years. During that time, Adam had other sons and daughters. |
| Good News Bible (TEV) | After that, Adam lived another 800 years. He had other children... |
| *The Message* | After the birth of Seth, Adam lived another 800 years, having more sons and daughters. |

**Partially literal and partially paraphrased translations:**

| American English Bible | Then after fathering Seth, Adam lived on for seven hundred years, as he fathered other sons and daughters. |
| Ancient Roots Translinear | After Adam begot Seth the days *were* 800 years. He begot sons and daughters. |
| Today's NIV | After Seth was born, Adam lived 800 years and had other sons and daughters. |

**Mostly literal renderings (with some occasional paraphrasing):**

| Bible in Basic English | And after the birth of Seth, Adam went on living for eight hundred years, and had sons and daughters:... |
| Complete Jewish Bible | After Shet was born, Adam lived another 800 years and had both sons and daughters. |
| Ferar-Fenton Bible | And the lifetime of Adam, after the birth of Sheth, was eight hundred years, during which times, sons and daughters were born to him. |
| NET Bible® | The length of time Adam lived [Heb "The days of Adam."] after he became the father of Seth was 800 years; during this time he had [Heb "he fathered."] other [The word "other" is not in the Hebrew text, but is supplied for stylistic reasons.] sons and daughters. |
| NIV, ©2011 | After Seth was born, Adam lived 800 years and had other sons and daughters. |

**Limited Vocabulary Translations:**

| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| Concordant Literal Version | And coming are the days of Adam, after his begetting Seth, to be seven hundred years. And begetting is he sons and daughters. |

| English Standard Version | The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. |
| exeGeses companion Bible | ...and the days of Adam after he births Sheth<br>are eight hundred years:<br>and he births sons and daughters:... |
| Syndein | And the days of Adam - after he had caused to bring forth Seth/Sheth - were eight hundred years. And he caused to bring forth {salad} sons and daughters {we do not know how many children - maybe hundreds}.  {Note: In his first 129 years, Adam caused to bring forth two sons - Cain and Abel - and an unknown number of daughters. Next, Adam fathered Seth . Then Adam lived 800 more years and died (per the next verse).}. |
| World English Bible | The days of Adam after he became the father of Seth were eight hundred years, and he became the father of sons and daughters. |
| Young's Updated LT | And the days of Adam after his begetting Seth are eight hundred years, and he begetteth sons and daughters. |

**The gist of this verse:**

| Genesis 5:4a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961<br>BDB #224 |
| yâmîym (מִיָמִי) [pronounced *yaw-MEEM*] | *days, a set of days; time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117<br>BDB #398 |
| ʾâdâm (מָדָא) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |
| ʾÂdâm (מָדָא) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city.  Strong's #121  BDB #9. | | | |
| ʾachar (רַחַא) [pronounced *ah-KHAHR*] | *after, following, behind; afterwards, after that* | preposition | Strong's #310<br>BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205<br>BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84 |
| Shêth (תֵש) [pronounced *Shîyth*] | *appointed;* transliterated *Seth, Sheth, Set* | masculine singular proper noun | Strong's #8352<br>BDB #1011 |

## Genesis 5:4a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| shᵉmôneh (שְׁמֹנֶה) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| The Greek here has *seven*. | | | |
| mê'ôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** Adam's days after his fathering Seth were 800 years.  Adam lived another 800 years after fathering Seth.

Although the Greek adds on 100 years in the previous verse, to when Seth was born; and then they shave off 100 years here.

## Genesis 5:4b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (בָנִים) [pronounced *baw-NEEM*] | *sons, descendants; children; people;* sometimes rendered *men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (בַת) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  This is the verse which answers the perennial question, *from where did Cain get his wife?*  This question has been asked a million times, and for those who listened to the answer, it is clear that Cain married one of his sisters, as did Seth.

There were 3 people of note: Cain, Abel and Seth.  These might be seen as the 3 types of believers on this earth: the carnal, always-out-of fellowship believer, Cain; the believer with limited understanding of life, Abel; and the mature believer, Seth.

_____

**And so are all days of Adam who lived nine hundreds a year and thirty a year.  And so he dies.**

Genesis 5:5

**And so are all the days of Adam, who lived 930 years and then he died.**

**Adam lived for a total of 930 years and then he died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Jerusalem targum | And he died, and was gathered from the midst of the world. |
| Latin Vulgate | And all the time that Adam lived, came to nine hundred and thirty years, and he died. |
| Masoretic Text (Hebrew) | And so are all days of Adam who lived nine hundreds a year and thirty a year.  And so he dies. |
| Peshitta (Syriac) | Thus all the days that Adam lived were nine hundred and thirty years, and he died. |
| Septuagint (Greek) | And all the days of Adam which he lived were nine hundred and thirty years, and he died. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | ...and died at the age of nine hundred thirty. |
| Easy English | His whole life lasted 930 years, and then he died. |
| Easy-to-Read Version | So Adam lived a total of 930 years; then he died. |
| Good News Bible (TEV) | ...and died at the age of 930. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | So, Adam was nine hundred and thirty years old when he died. |
| New Jerusalem Bible | In all, Adam lived for nine hundred and thirty years; then he died. |
| New Simplified Bible | Altogether, Adam lived nine hundred and thirty years, and then he died. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And all the years of Adam's life were nine hundred and thirty: and he came to his end. |
| Ferar-Fenton Bible | So the whole lifetime of Adam was nine hundred and thirty years when he died. |
| HCSB | So Adam's life lasted 930 years; then he died. |
| New Advent Bible | And all the time that Adam lived, came to nine hundred and thirty years, and he died. |
| NET Bible® | The entire lifetime [Heb "all the days of Adam which he lived"] of Adam was 930 years, and then he died.  The genealogy traces the line from Adam to Noah and forms a bridge between the earlier accounts and the flood story. Its constant theme of the reign of death in the human race is broken once with the account of Enoch, but the genealogy ends with hope for the future through Noah. See further G. F. Hasel, "The Genealogies of Gen. 5 and 11 and their Alleged Babylonian Background," AUSS 16 (1978): 361-74; idem, "Genesis 5 and 11," Origins 7 (1980): 23-37. |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible          .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation          .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary     .
Lexham English Bible       .
Translation for Translators  .
The Voice                  .

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*        So altogether Adam lived 930 years, and he died.
Concordant Literal Version   And coming are all the days of Adam, which he lives, to be nine hundred and thirty years. And he died.
English Standard Version     Thus all the days that Adam lived were 930 years, and he died.
exeGeses companion Bible     ...and all the days Adam lives
                             - nine hundred years and thirty years: and he dies.
Syndein                      So all the days that Adam lived were nine hundred and thirty years and he died {physically}.
World English Bible          All the days that Adam lived were nine hundred thirty years, then he died.
Young's Updated LT           And all the days of Adam which he lived are nine hundred and thirty years, and he dies.

**The gist of this verse:**

| Genesis 5:5a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לֹכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (מִיָמ) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |

## Genesis 5:5a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*. | | | |
| ʾâdâm (אָדָם) [pronounced *aw-DAWM*] | *a man, a human being, mankind;* transliterated *Adam* | masculine singular noun | Strong's #120 & #121  BDB #9 |
| ʾÂdâm (אָדָם) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city.  Strong's #121  BDB #9. | | | |
| ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*] | *that, which, when, who, whom* | relative pronoun | Strong's #834 BDB #81 |
| châyâh (חָיָה) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3ʳᵈ person masculine singular, Qal perfect | Strong's #2421 & #2425  BDB #310 |
| têshaʿ (עֵשַׁת) [pronounced *TAY-shahǵ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| mêʾôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉlôshîym (שְׁלֹשִׁים) [pronounced *shᵉlow-SHEEM*] | *thirty* | plural numeral | Strong's #7970 BDB #1026 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** <span style="color:blue">And so are all the days of Adam, who lived 930 years...</span>  He lives 130 years and then Seth is born; then he lives an additional 800 years.

## Genesis 5:5b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (מוּת) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3ʳᵈ person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** ...and then he died.  As God had warned, "In dying, you will die."

Vv. 3–5 give us a 3-verse pattern which will be repeated throughout the remainder of this chapter: Adam lived 130 years and fathered [a son] in his likeness [and] according to his image.  He calls his name Seth. Adam's days after his fathering Seth were 800 years.  He also fathered [other] sons and daughters.  And so are all the days of Adam, who lived 930 years, and then he died.  If I was to do this exegesis all over again, I probably would have grouped these sets of 3 verses.

_____

<div align="center">

**Chapter Outline**                           **Charts, Graphics and Short Doctrines**

**The Life of Seth**

</div>

| | | |
|---|---|---|
| **And so lives Seth five years and a hundred year and so he sires Enosh.** | Genesis 5:6 | **When Seth had lived 105 years, he fathered Enosh.** |

**After Seth had lived 105 years, he fathered Enosh.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | Although the targum tends to expand verses to include some commentary, there is nothing here to match v. 6. |
| Latin Vulgate | Seth also lived a hundred and five years, and begot Enos. |
| Masoretic Text (Hebrew) | And so lives Seth five years and a hundred year and so he sires Enosh. |
| Peshitta (Syriac) | And Seth lived a hundred and five years, and begot Enosh. |
| Septuagint (Greek) | Now Seth lived two hundred and five years, and begot Enosh. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | When Seth was one hundred five, he had a son named Enosh. |
| Easy English | When Seth had lived for 105 years, he became Enosh's father. |
| Easy-to-Read Version | After Seth was 105 years old, he had a son named Enosh. |
| Good News Bible (TEV) | When Seth was 105, he had a son, Enosh,... |
| New Berkeley Version | Seth at 105 got Enosh,... |
| New Century Version | When Seth was 105 years old, he had a son named Enosh. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Now, Seth was two hundred and five years old when he fathered Enos. |
| *God's Word*™ | When Seth was 105 years old, he became the father of Enosh. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And Seth was a hundred and five years old when he became the father of Enosh:... |
| Ferar-Fenton Bible | And Sheth was one hundred and five years old when Enosh [Enosh, the son of Sheth, must not be confused with the Hanok, the son of Cain, mentioned in Ch. 4, v.17.  They are totally different. —F.F.] was born to him. |
| HCSB | Seth was 105 years old when he fathered Enosh. |

| | |
|---|---|
| NET Bible® | When Seth had lived 105 years, he became the father [Heb "he fathered."] of Enosh. |
| NIV – UK | When Seth had lived 105 years, he became the father [Father may mean ancestor; also in verses 7-26.] of Enosh. |
| *The Scriptures* 1998 | And Shĕth lived one hundred and five years, and brought forth Enosh. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | When Seth was 105 years old, Enosh was born. |
| Concordant Literal Version | And living is Seth two hundred and five years. And begetting is he Enosh. |
| English Standard Version | When Seth had lived 105 years, he fathered Enosh. |
| exeGeses companion Bible | And Sheth lives a hundred years and five years and births Enos:... |
| Fred Miller's Revised KJV | And Seth lived one hundred five years and Enos was born to him: |
| Hebrew Names Version | Shet lived one hundred five years, and became the father of Enosh. |
| LTHB | And Seth lived one hundred and five years, and fathered Enos. |
| Syndein | {The Seth Generation and Fathering the Enos Generation} |
| | And Seth/Sheth lived an hundred and five years, and caused to bring forth Enos/'Enowsh.  {Note: Seth replaced Abel and leads the line of those positive to God and His Word. RBT says that the formula here tells us that each generation has mature believers and here are the generations from Adam to the flood as represented by their mature believer of the generation.}. |
| World English Bible | Seth lived one hundred five years, and became the father of Enosh. |
| Young's Updated LT |  And Ses lives an hundred and five years, and begets Enos. |

**The gist of this verse:**

## Genesis 5:6a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Shêth (תֵשׁ) [pronounced *shayth*] | *appointed;* transliterated *Seth* | masculine singular proper noun | Strong's #8352 BDB #1011 |
| châmêsh (שֵׁמֵח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| shânîym (םיִנָשׁ) [pronounced *shaw-NEEM*] | *years* | feminine plural noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mêʾâh (הָאֵמ) [pronounced *may-AW*] | *one hundred, a hundred, hundred* | feminine singular numeral; construct form | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** When Seth had lived 105 years,...  As in the case of Adam, Seth had lived over a century before fathering the son in this line.  We have no idea if Seth had sons or daughters prior to the one named here.

## Genesis 5:6b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ʾêth (תֵא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Ěnôwsh (שׁוֹנֱא) [pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583 BDB #60 |

**Translation:** ...he fathered Enosh.  Enosh means *a man, a mortal, mortal man; fallen (or feeble) man*.  It was clear to Seth that man was fallen.  It is reasonable that Adam told Seth all that had occurred prior to his birth.

Gen 5:3–6  And Adam lived 130 years and fathered *a son* in his own likeness, according to his image, and called his name Seth.  And the days of Adam after he fathered Seth were 800 years. And he fathered sons and daughters.  And all the days that Adam lived were 930 years. Then he died.  And Seth lived 105 years, and then he fathered Enos.

We are given 3 stats here for each person: how old each person is when they father a son; how much longer they live after that; and their age at death is given.  The son whose name is given is not necessarily the firstborn.  This sets up a pattern: from time to time, we will follow a specific line.  We will follow the line of Adam all the way to Jesus Christ.  Although this will be given in full in Luke 3, Luke bases this line will upon several genealogical lines which are noted throughout the Bible as well as upon some extra-Biblical resources.

This is a very unusual thing to be found in a book written by dozens of men over several millennia.  How do you follow out a line—and why would you follow out a particular line—for hundreds of years, each writer of Scripture knowing exactly which child to choose.  These families might have 3 or 4 children and they may have 9 or 10.  Every writer of Scripture who records a genealogy knows the pertinent line to follow.  This is not the only line which is followed in the Bible, but it is the only line which is followed from first to last, and then stopped.  Once we come to Jesus Christ, no holy book continues to follow out the genealogy of, for instance, His half-brothers and half-sisters; nor is the line of Peter followed out.  Somehow, 9 or 10 writers of Scripture, separated in time by hundreds of years, determined that there was a particular genealogical line to be followed, and somehow, they chose to record that correct line again and again, for 77 generations.  And the Apostles which follow these writers of Scripture know that there are no other lines of any importance.  Matthew records the genealogy of Joseph and Luke records the genealogy of Mary, going all the way back to Adam, who is called *the son of God* (Luke 3:38).  But no one makes any attempt to record anyone else's complete line because there is no reason to.  In the end, Luke takes us from the first Adam to the last Adam (Luke 3:23–38  1Cor. 15:45) and there is no reason to go any further.

———————————

| | | |
|---|---|---|
| **And so lives Seth after his siring of Enosh seven years and eight hundreds a year.  And so he sires sons and daughters.** | Genesis 5:7 | **Seth lived 807 years after fathering Enosh.  He also fathered [other] sons and daughters.** |

**Seth lived 807 years after fathering Enosh.  He also had other sons and daughters.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | Not found in the targum. |
| Latin Vulgate | And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters. |
| Masoretic Text (Hebrew) | And so lives Seth after his siring of Enosh seven years and eight hundreds a year.  And so he sires sons and daughters. |
| Peshitta (Syriac) | And Seth lived after he begot Enosh eight hundred and seven years, and begot sons and daughters. |
| Septuagint (Greek) | And Seth lived seven hundred and seven years after his begetting of Enosh, and he begot sons and daughters. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Seth had more children... |
| Easy-to-Read Version | After Enosh was born, Seth lived 807 years. During that time, Seth had other sons and daughters. |
| Good News Bible (TEV) | ...and then lived another 807 years. He had other children... |
| *The Message* | After Seth had Enosh, he lived another 807 years, having more sons and daughters. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | And after fathering Enos, he lived on for seven hundred and seven years, as he fathered other sons and daughters. |
| Christian Community Bible | After the birth of Enosh, Seth lived eight hundred and seven years. He had other sons and daughters.. |
| New Jerusalem Bible | After the birth of Enosh, Seth lived for eight hundred and seven years, and he fathered sons and daughters. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And he went on living after the birth of Enosh for eight hundred and seven years, and had sons and daughters:... |
| Ferar-Fenton Bible | And Sheth, after the birth of Enosh, lived eight hundred and seven years, and had sons and daughters. |
| HCSB | Seth lived 807 years after the birth of Enosh, and he fathered sons and daughters. |
| NET Bible® | Seth lived 807 years after he became the father of Enosh, and he had [Heb "he fathered."] other [Here and in vv. 10, 13, 16, 19 the word "other" is not in the Hebrew text, but is supplied for stylistic reasons.] sons and daughters. |
| New Heart English Bible | Seth lived after he became the father of Enosh eight hundred seven years, and became the father of sons and daughters. |
| *The Scriptures* 1998 | And after he brought forth Enosh, Shĕth lived eight hundred and seven years, and brought forth sons and daughters. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And living is Seth, after his begetting Enosh, seven hundred and seven years, and begetting is he sons and daughters. |
| Context Group Version | ...and Seth lived after he fathered Enosh 807 years, and fathered sons and daughters:... |
| English Standard Version | Seth lived after he fathered Enosh 807 years and had other sons and daughters. |
| exeGeses companion Bible | ...and after Sheth births Enos<br>he lives eight hundred years and seven years<br>and births sons and daughters:... |
| LTHB | And after he fathered Enos, Seth lived eight hundred and seven years. And he fathered sons and daughters. |
| Syndein | Then Seth/Sheth lived - after he caused the birth of {yalad} Enos/'Enowsh - eight hundred and seven years, and caused to bring forth sons and daughters. |
| Webster Bible | .Seth lived after he became the father of Enosh eight hundred seven years, and became the father of sons and daughters |
| Young's Updated LT | And Seth lives after his begetting Enos eight hundred and seven years, and begets sons and daughters. |

**The gist of this verse:**

| Genesis 5:7a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו)<br>[pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| châyâh (הָיָח)<br>[pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Shêth (תֵש) [pronounced *shayth*] | *appointed;* transliterated *Seth* | masculine singular proper noun | Strong's #8352<br>BDB #1011 |
| ʾachar (רַחַא)<br>[pronounced *ah-KHAHR*] | *after, following, behind; afterwards, after that* | preposition | Strong's #310<br>BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205<br>BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *untranslated generally; occasionally* to, toward | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84 |
| Ĕnôwsh (שׁוֹנֱא)<br>[pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583<br>BDB #60 |
| shebaʿ (עַבֶש)<br>[pronounced *she*b*-VAHĠ*] | *seven* | numeral masculine noun | Strong's #7651<br>BDB #987 |

## Genesis 5:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| shânîym (שָׁנִים) [pronounced *shaw-NEEM*] | *years* | feminine plural noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmôneh (שְׁמֹנֶה) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mê'ôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** Seth lived 807 years after fathering Enosh. In all of these lines, it appears as if it is the firstborn who is named. However, it is never stated in that way, suggesting that we are following a particular line, which may include the firstborn.

To be clear, there is not one person necessarily, each generation, recorded who the next "in line" will be. As I have suggested before, every person probably had a memory much better than ours. Not only did each man learn his own line from Adam, but he knew his father, grandfather, great grandfather, great great grandfather, and great great great grandfather (and more). If a son in this line is born about every 100 years, and most people live to age 900 or so, then each man knew his line personally back 7 or 8 generations (by contrast, we generally know our lines going back 2 generations and sometimes 3). So, I can put a face on my father and grandfathers. I may have met a great grandfather, but I certainly could not put a face on them if I had. For the first millennium, every man could tick off his forefathers all the way back to Adam, and he probably knew what most of them looked like. Given the way that these are recorded, the great X grandfathers would be known in a line from Adam to Charlie Brown, just as they are given here. So, 8 generations back, Charlie Brown might know all of his 255 forefathers—even personally—but the line he knew consisted of just however many took him back to Adam.

I am setting you up for this proposition: Noah or one of his sons (Shem) recorded this information. Noah (or Shem) knew his line back to Adam, so this is the line which is recorded here. So the Bible tends to note men of significance, and, if they are in the line of Jesus, their lineage is also noted. In other words, no one had to figure out, in each generation, which is the right person to watch. A man might have 20 sons; he might have 40 sons. No one had to stop and figure out which son was in the line of Jesus. In fact, some did not even realize that is what was going on, that it is the line of Jesus that was being followed out. Someone, like Noah, is a man of significance (a man of doctrine; a man under the authority of God); and that man knew his lineage and he recorded it. Some may have realized that they were following out the Seed of the Woman, which would culminate in the One Who would crush the serpent's head. Others may have simply recorded the forefathers as a matter of convention. However, God the Holy Spirit knew what was going on and recorded the particular lines so that we could go from Adam all the way to Jesus the Messiah.

Here is one of the many problems with Mormonism: Joseph Smith saw all of the Old Testament genealogies (and 2 from the New Testament) and figured out that, "Hey, they must be something magic or cool in recording a genealogy." And so, Smith recorded a bunch of genealogies in the Book of Mormon because that is what the Bible

did (he also record the Book of Mormon in Old English, because that is what the Bible did as well[4]).  But various genealogical lines are not holy or spiritual or cool; they are just a line of relatives that take you from Charlie Brown to Joseph Smith.  I am personally interested in my own line; but there is nothing spiritual about that.  So, recording this information would be for my benefit, but there would be no spiritual benefit to others.  This is why genealogies stopped with Jesus the Messiah.  *That* genealogy was significant; that genealogy was spiritual, if you will.  But subsequent genealogies mean absolutely nothing, except to the person doing the research on his own ancestors.

| Genesis 5:7b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דְלַיְ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (מִיָנַב) [pronounced *baw-NEEM*] | *sons, descendants; children; people;* sometimes rendered *men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Again, although it does not specifically say that Enosh is his firstborn, he possibly was and maybe he wasn't.  At this point in time, Noah or Seth is recording this information (they either wrote this all down or they committed it to memory).

––––––––––––––––––––

**And so are all days of Seth two-teen a year and nine hundreds a year.  And so he dies.**

Genesis 5:8

**And so are all the days of Seth, who lived 912 years and then he died.**

**Seth lived for a total of 912 years and then he died.**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos — And all the days of Sheth were nine hundred and twelve years, and he died.
Latin Vulgate — And all the days of Seth were nine hundred and twelve years, and he died.
Masoretic Text (Hebrew) — And so are all days of Seth two-teen a year and nine hundreds a year.  And so he dies.
Peshitta (Syriac) — And all the days of Seth were pine hundred and twelve years, and he died.
Septuagint (Greek) — And all the days of Seth were nine hundred and twelve years, and he died.

---

[4] They used the King James' Version.

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | In all, Seth lived 912 years, and he died. |
| Contemporary English V. | ...and died at the age of nine hundred twelve. |
| Easy English | His whole life lasted 912 years. Then he died. |
| Easy-to-Read Version | So Seth lived a total of 912 years; then he died. |
| Good News Bible (TEV) | ...and died at the age of 912. |
| *The Message* | Seth lived a total of 912 years. And he died. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | So, Seth was nine hundred and twelve years old when he died. |
| *God's Word™* | Seth lived a total of 912 years; then he died. |
| New American Bible | The whole lifetime of Seth was nine hundred and twelve years; then he died. |
| NIRV | Seth lived a total of 912 years. Then he died. |
| New Jerusalem Bible | In all, Seth lived for nine hundred and twelve years; then he died. |
| New Simplified Bible | Altogether, Seth lived nine hundred and twelve years, and then he died. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And all the years of Seth's life were nine hundred and twelve: and he came to his end. |
| Ferar-Fenton Bible | And the whole lifetime of Sheth was nine hundred and twelve years, when he died. |
| HCSB | So Seth's life lasted 912 years; then he died. |
| NET Bible® | The entire lifetime of Seth was 912 years, and then he died. |
| NIV – UK | Altogether, Seth lived a total of 912 years, and then he died. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | So Seth lived 912 years, and he died. |
| Concordant Literal Version | And coming are all the days of Seth to be nine hundred and twelve years. And he died. |

| English Standard Version | Thus all the days of Seth were 912 years, and he died. |
| exeGeses companion Bible | ...and all the days of Sheth |
| | - nine hundred years and twelve years: and he dies. |
| New RSV | Thus all the days of Seth were nine hundred and twelve years; and he died. |
| Syndein | Consequently, all the days of Seth/Sheth were nine hundred and twelve years and he died. |
| World English Bible | All the days of Seth were nine hundred twelve years, then he died. |
| Young's Updated LT | And all the days of Ses are nine hundred and twelve years, and he dies. |

**The gist of this verse:**

| Genesis 5:8a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לֹכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |
| Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*. | | | |
| Shêth (תֵשׁ) [pronounced *shayth*] | *appointed;* transliterated *Seth* | masculine singular proper noun | Strong's #8352 BDB #1011 |
| sheᵗtayim (שְׁתַּיִם) [pronounced *sheᵗt-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral noun | Strong's #8147 BDB #1040 |
| Spelled here sheᵗttêy (שְׁתֵּי) [pronounced *sheᵗht-TAY*]. | | | |
| ʿâsâr (עָשָׂר) [pronounced *ġaw-SAWR*] | *ten; –teen* [resulting in numbers 11–19] | masculine/feminine singular noun | Strong's #6240 BDB #797 |
| There is actually a different spelling in the Genesis text here. | | | |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| têshaʿ (עָשֵׁת) [pronounced *TAY-shahġ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |

## Genesis 5:8a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| mêʾôwth (תּוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** And so are all the days of Seth, who lived 912 years...  Seth, the son of Adam, lived 912 years.  We will later find out that men had children even to the age of 600 or so.

## Genesis 5:8b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (תומ) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** ...and then he died.  Seth was not the Promised Seed, although he was in the line of Jesus.  He eventually died, seeing about 7 generations of descendants.

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Chapter Outline                                        Charts, Graphics and Short Doctrines

## The Life of Enosh

**And so lives Enosh ninety a year; and so he fathers Kenan.**

Genesis 5:9

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

**After Enosh had lived 90 years, he fathered Kenan.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Enosh lived ninety years, and begat Kenan. |
| Latin Vulgate | And Enos lived ninety years, and begot Cainan. |
| Masoretic Text (Hebrew) | And so lives Enosh ninety a year; and so he fathers Kenan. |
| Peshitta (Syriac) | And Enosh lived ninety years, and begot Cainan. |

Septuagint (Greek)          And Enosh lived one hundred and ninety years, and begot Cainan.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Contemporary English V.     When Enosh was ninety, he had a son named Kenan.
Easy English                When Enosh had lived for 90 years, he became Kenan's father.
Easy-to-Read Version        After Enosh was 90 years old, he had a son named Kenan.
New Century Version          When Enosh was 90 years old, he had a son named Kenan.

**Partially literal and partially paraphrased translations:**

American English Bible      Enos was a hundred and ninety years old when he fathered Cainan.
*God's Word*™               When Enosh was 90 years old, he became the father of Kenan.
NIRV                        Enosh lived 90 years. Then he became the father of Kenan.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferar-Fenton Bible          And Enosh lived ninety years, when Kenan was born to him.

**Limited Vocabulary Translations:**


International Standard V     .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible          .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation          .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary       .
Lexham English Bible         .
Translation for Translators  .
The Voice                    .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version  And living is Enosh a hundred and ninety years. And begetting is he Cainan.
*Emphasized Bible*          And Enosh lived ninety years,—and begat Kenan;...
English Standard Version    When Enosh had lived 90 years, he fathered Kenan.
exeGeses companion Bible    And Enos lives ninety years and births Qeyan:...
Fred Miller's Revised KJV   And Enos lived ninety years and Cainan was born to him:
New King James Version      Enosh lived ninety years, and begot Cainan [Hebrew Qenan].
Syndein                     {The Enos Generation and Fathering the Cainan Generation}
                            And Enos/'Enowsh lived ninety years, and caused to bring forth Cainan/Qeynan {means 'a manufacturer' - a great businessman}.
World English Bible         Enosh lived ninety years, and became the father of Kenan.
Young's Updated LT          And Enos lives ninety years, and begets Cainan.

**The gist of this verse:**        Enosh lives to be 90 and he fathers Kenan.

| Genesis 5:9a | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיֶח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| ʾĔnôwsh (שׁוֹנֱא) [pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583 BDB #60 |
| tishᵉîym (םיׅעׅשׁת) [pronounced *tish-ĠEEM*] | *ninety* | indeclinable noun; adjective; archaic plural | Strong's #8673 BDB #1077 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** When Enosh had lived 90 years,...  Enosh, the son of Seth, the son of Adam, turns 90 years old.

| Genesis 5:9b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Qêynân (ןָניֵק) [pronounced *kay-NAWN*] | *possession;* and transliterated *Kenan, Cainan* | proper singular noun | Strong's #7018 BDB #884 |

**Translation:** ...he fathered Kenan.  At age 90, Enosh fathers Kenan.  Again, this is probably Noah or Shem looking back and recording his line.

_____

**And so lives Enosh after his fathering of Kenan five-teen a year and eight hundreds a year. And so he fathers sons and daughters.**

Genesis
5:10

**Enosh lived 815 years after fathering Kenan. He also fathered [other] sons and daughters.**

**Enosh lived 815 years after fathering Kenan. He also had other sons and daughters.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters. |
| Latin Vulgate | After whose birth he lived eight hundred and fifteen years, and begot sons and daughters. |
| Masoretic Text (Hebrew) | And so lives Enosh after his fathering of Kenan five-teen a year and eight hundreds a year. And so he fathers sons and daughters. |
| Peshitta (Syriac) | And Enosh lived after he begot Cainan eight hundred and fifteen years, and begot sons and daughters. |
| Septuagint (Greek) | And Enosh lived seven hundred and fifteen years after his begetting of Cainan, and he begot sons and daughters. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | After Kenan's birth, Enosh lived 815 years; and he had other sons and daughters. |
| Contemporary English V. | Enosh had more children. |
| Easy-to-Read Version | After Kenan was born, Enosh lived 815 years. During that time, he had other sons and daughters. |
| Good News Bible (TEV) | ...and then lived another 815 years. He had other children... |
| *The Message* | After he had Kenan, he lived another 815 years, having more sons and daughters. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then after fathering Cainan, he lived on for another seven hundred and fifteen years, as he fathered other sons and daughters. |
| Ancient Roots Translinear | Enos lived 815 years after he begat Kenan, and begat sons and daughters. |
| New Jerusalem Bible | After the birth of Kenan, Enosh lived for eight hundred and fifteen years and he fathered sons and daughters. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And after the birth of Kenan, Enosh went on living for eight hundred and fifteen years, and had sons and daughters: |
| Ferar-Fenton Bible | And Enosh, after the birth of Kenan, lived eight hundred and fifty years, and had sons and daughters born to him. |
| HCSB | Enosh lived 815 years after the birth of Kenan, and he fathered sons and daughters. |
| *The Scriptures* 1998 | And after he brought forth Qĕynan, Enosh lived eight hundred and fifteen years, and brought forth sons and daughters. |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible               .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation               .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible         .
Translation for Translators  .
The Voice                         .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And living is Enosh, after his begetting Cainan, seven hundred and fifteen years. And begetting is he sons and daughters. |
| English Standard Version | Enosh lived after he fathered Kenan 815 years and had other sons and daughters. |
| English Standard V. – UK | Enosh lived after he fathered Kenan for 815 years and had other sons and daughters. |
| exeGeses companion Bible | ...and after Enos births Qeyan<br>he lives eight hundred years and fifteen years<br>and births sons and daughters:... |
| Syndein | And Enos/'Enowsh lived - after he caused the bringing forth of {yalad} Cainan/Qeynan - eight hundred and fifteen years, and caused to bring forth sons and daughters. |
| World English Bible | Enosh lived after he became the father of Kenan, eight hundred fifteen years, and became the father of sons and daughters. |
| Young's Updated LT | And Enos lives after his begetting Cainan eight hundred and fifteen years, and begets sons and daughters. |

**The gist of this verse:**

| Genesis 5:10a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ)<br>[pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| châyâh (הָיַח)<br>[pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3$^{rd}$ person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |

## Genesis 5:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾĔnôwsh (שֶׁוֱנָא) [pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583 BDB #60 |
| ʾachărêy (יֶרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (חֶא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Qêynân (וֶניֵק) [pronounced *kay-NAWN*] | *possession;* and transliterated *Kenan, Cainan* | proper singular noun | Strong's #7018 BDB #884 |
| châmêsh (שֵׁמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| ʿâsâr (הָשָע) [pronounced *ğaw-SAWR*] | *ten; –teen* [resulting in numbers 11–19] | masculine/feminine singular noun | Strong's #6240 BDB #797 |
| There is actually a different spelling in the Genesis text here. | | | |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmôneh (שֶׁמְנֶה) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mêʾôwth (תֹואֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** Enosh lived 815 years after fathering Kenan.  As the others, Enosh fathers a son around the century mark and then he lives an additional 800 or so years after this.

## Genesis 5:10b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָיְ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (מיִנָבּ) [pronounced *baw-NEEM*] | *sons, descendants; children; people; sometimes rendered men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַבּ) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Like his predecessors, Enosh had other sons and daughters.

------------------------

| | | |
|---|---|---|
| **And so are all days of Enosh five years and nine hundreds a year.  And so he dies.** | Genesis 5:11 | **And so are all the days of Enosh, who lived 905 years and then he died.** |

**Enosh lived for a total of 905 years and then he died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And all the days of Enosh were nine hundred and five years; and he died. |
| Latin Vulgate | And all the days of Enos were nine hundred and five years, and he died. |
| Masoretic Text (Hebrew) | Andso are all days of Enosh five years and nine hundreds a year.  And so he dies. |
| Peshitta (Syriac) | And all the days of Enosh were nine hundred and five years, and he died. |
| Septuagint (Greek) | And all the days of Enosh were nine hundred and five years, and he died. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | In all, Enosh lived 905 years, and he died. |
| Contemporary English V. | ...and died at the age of nine hundred five. |
| Easy English | His whole life lasted 905 years. Then he died. |
| Easy-to-Read Version | So Enosh lived a total of 905 years; then he died. |

Good News Bible (TEV)        ...and died at the age of 905.

**Partially literal and partially paraphrased translations:**

American English Bible        So, Enos was nine hundred and five years old when he died.
*God's Word™*                 Enosh lived a total of 905 years; then he died.
New American Bible            The whole lifetime of Enosh was nine hundred and five years; then he died.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English        And all the years of Enosh were nine hundred and five: and he came to his end.
Ferar-Fenton Bible            And all of the lifetime of Enosh was nine hundred and five years, and then he died.
HCSB                          So Enosh's life lasted 905 years; then he died.
NET Bible®                    The entire lifetime of Enosh was 905 years, and then he died.
NIV – UK                      Altogether, Enosh lived a total of 905 years, and then he died.

**Limited Vocabulary Translations:**


International Standard V        .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible             .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation             .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary        .
Lexham English Bible          .
Translation for Translators   .
The Voice                     .

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*         So Enosh lived 905 years, and he died.
Concordant Literal Version    And coming are all the days of Enosh to be nine hundred and five years. And he died.
English Standard Version      Thus all the days of Enosh were 905 years, and he died.
exeGeses companion Bible      ...and all the days of Enos
                              - nine hundred years and five years: and he dies.
LTHB                          And all the days of Enosh were nine hundred and five years. And he died.
Syndein                       And all the days of Enos/'Enosh were nine hundred and five years and he died.
Young's Updated LT            And all the days of Enos are nine hundred and five years, and he dies.

**The gist of this verse:**        Enosh lives for 905 years and then he dies.

## Genesis 5:11a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לֹכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |

Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always.*

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾĚnôwsh (שׁוֹנֱא) [pronounced *ehn-OHSH*] | *a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh* | masculine singular proper noun | Strong's #583 BDB #60 |
| châmêsh (שֵׁמֲח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| shânîym (םיִנָשׁ) [pronounced *shaw-NEEM*] | *years* | feminine plural noun | Strong's #8141 BDB #1040 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וֹ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| têshaʿ (עַשֵׁת) [pronounced *TAY-shahǵ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** And so are all the days of Enosh, who lived 905 years... Enosh, the son of Seth, the son of Adam, lives 905 years.

| Genesis 5:11b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו)<br>[pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's #<br>BDB #253 |
| mûwth (תומ)<br>[pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191<br>BDB #559 |

**Translation:** ...and then he died.  Nearly a millennium later, Enosh dies.

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<span style="color:purple">**Chapter Outline**</span>                                    <span style="color:purple">**Charts, Graphics and Short Doctrines**</span>

## The Life of Kenan

**And so lives Kenan seventy a year and so he fathers Mahalael. And so lives Kenan after his fathering Mahalael forty a year and eight hundreds a year.  And so he fathers sons and daughters.  And so are all days of Kenan ten years and nine hundreds a year.  And so he dies.**

Genesis 5:12–14

**Kenan lived 70 years when he fathered Mahalael.  After fathering Mahalael, Kenan lived 840 years.  He also fathered [other] sons and daughters.  All the days of [the life of] Kenan were 910 years when he died.**

**Kenan lived 70 years when he fathered Mahalael.  After fathering Mahalalel, Kenan lived an additional 840 years.  He also fathered other sons and daughters.  He lived for 910 years and then died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Kenan lived seventy years and begat Mahalalel. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years; and he died. |
| Latin Vulgate | And Cainan lived seventy years, and begot Malaleel.  And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.  And all the days of Cainan were nine hundred and ten years, and he died. |
| Masoretic Text (Hebrew) | And so lives Kenan seventy a year and so he fathers Mahalael.  And so lives Kenan after his fathering Mahalael forty a year and eight hundreds a year.  And so he fathers sons and daughters.  And so are all days of Kenan ten years and nine hundreds a year.  And so he dies. |
| Peshitta (Syriac) | And Cainan lived seventy years, and begot Mahlalael; And Cainan lived after he begot Mahlalael eight hundred and forty years, and begot sons and daughters; And all the days of Cainan were nine hundred and ten years, and he died. |
| Septuagint (Greek) | And Cainan lived one hundred and seventy years, and he begot Mahalalel.  And Cainan lived seven hundred and forty years after his begetting of Mahalalel, and he |

begot sons and daughters.  And all the days of Cainan were nine hundred and ten years, and he died.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible

When Kenan was 70 years old, he became the father of Mahalalel.  After the birth of Mahalalel, Kenan lived 840 years; and he had other sons and daughters.  In all, Kenan lived 910 years, and he died.

Contemporary English V.

When Kenan was seventy, he had a son named Mahalalel.  Kenan had more children and died at the age of nine hundred ten.

Easy English

When Kenan had lived for 70 years, he became Mahalalel's father.  After Mahalalel was born, Kenan lived for 840 more years. Kenan had other sons and daughters. His whole life lasted 910 years. Then he died.

Easy-to-Read Version

After Kenan was 70 years old, he had a son named Mahalalel.  After Mahalalel was born, Kenan lived 840 years. During that time, Kenan had other sons and daughters.  So Kenan lived a total of 910 years; then he died.

Good News Bible (TEV)

When Kenan was 70, he had a son, Mahalalel, and then lived another 840 years.  He had other children and died at the age of 910.

*The Message*

When Kenan was seventy years old, he had Mahalalel.  After he had Mahalalel, he lived another 840 years, having more sons and daughters.  Kenan lived a total of 910 years. And he died.

New Century Version

When Kenan was 70 years old, he had a son named Mahalalel.  After Mahalalel was born, Kenan lived 840 years and had other sons and daughters.  So Kenan lived a total of 910 years, and then he died.

**Partially literal and partially paraphrased translations:**

American English Bible

Cainan was a hundred and seventy years old when he fathered MaleLeal.  Then after fathering MaleLeal, he lived on for some seven hundred and forty years, as he fathered other sons and daughters.  So, Cainan was nine hundred and ten years old when he died.

Christian Community Bible

When Kenan was seventy years old, he became father of Mahalalel.  After the birth of Mahalalel, Kenan lived eight hundred and forty years, and he had other sons and daughters.  Altogether Kenan lived nine hundred and ten years; then he died.

*God's Word*™

When Kenan was 70 years old, he became the father of Mahalalel.  After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters.  Kenan lived a total of 910 years; then he died.

NIRV

Kenan lived 70 years. Then he became the father of Mahalalel.  Kenan lived 840 years after Mahalalel was born. He also had other sons and daughters.  Kenan lived a total of 910 years. Then he died.

New Jerusalem Bible

When Kenan was seventy years old he fathered Mahalalel. After the birth of Mahalalel, Kenan lived for eight hundred and forty years and he fathered sons and daughters. In all, Kenan lived for nine hundred and ten years; then he died.

New Simplified Bible

Kenan lived seventy years. He became the father of Mahalalel. After that Kenan lived eight hundred and forty years and had other sons and daughters. Altogether, Kenan lived nine hundred and ten years, and then he died.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English

And Kenan was seventy years old when he became the father of Mahalalel:  And after the birth of Mahalalel, Kenan went on living for eight hundred and forty years,

and had sons and daughters:  And all the years of Kenan's life were nine hundred and ten; and he came to his end.

Ferar-Fenton Bible        And Kenan lived seventy years when Mahalalel was born to him.  And Kenan, after Mahalalel was born to him, lived eight hundred and thirty years, and had sons and daughters born to him.  So the whole lifetime of Kenan was nine hundred and ten years; and he died.

HCSB        Kenan was 70 years old when he fathered Mahalalel.  Kenan lived 840 years after the birth of Mahalalel, and he fathered sons and daughters.  So Kenan's life lasted 910 years; then he died.

NET Bible®        When Kenan had lived 70 years, he became the father of Mahalalel. Kenan lived 840 years after he became the father of Mahalalel, and he had other sons and daughters.  The entire lifetime of Kenan was 910 years, and then he died.

NIV – UK        When Kenan had lived 70 years, he became the father of Mahalalel.  After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters.  Altogether, Kenan lived a total of 910 years, and then he died.

*The Scriptures* 1998        And Qĕynan lived seventy years, and brought forth Mahalaľ ĕl.  After he brought forth Mahalaľ ĕl, Qĕynan lived eight hundred and forty years, and brought forth sons and daughters.  So all the days of Qĕynan were nine hundred and ten years, and he died.

## Limited Vocabulary Translations:

International Standard V        .

## Catholic Bibles (those having the Imprimatur):

The Heritage Bible        .

## Jewish/Hebrew Names Bibles:

Kaplan Translation        .

## Expanded/Embellished Bibles:

Kretzmann's Commentary        .
Lexham English Bible        .
Translation for Translators        .
The Voice        .

## Literal, almost word-for-word, renderings:

Context Group Version        And Kenan lived seventy years, and fathered Mahalalel: and Kenan lived after he fathered Mahalalel 840 years, and fathered sons and daughters: and all the days of Kenan were 910 years: and he died.

English Standard Version        When Kenan had lived 70 years, he fathered Mahalalel.  Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters.  Thus all the days of Kenan were 910 years, and he died.

exeGeses companion Bible        And Qeyan lives seventy years
and births Ma Halal El:
and after Qeyan births Ma Halal El
he lives eight hundred years and forty years
and births sons and daughters:
and all the days of Qeyan

|  |  |
|---|---|
|  | - nine hundred years and ten years: and he dies. |
| Syndein | {The Cainan Generation and Fathering the Mahalaleel Generation} |
|  | And Cainan/Qeynan lived seventy years, and caused to bring forth Mahalaleel {means praise belongs to God}.  And Cainan/Qeynan lived - after he caused to bring forth {yalad} Mahalaleel - eight hundred and forty years, and caused to bring forth sons and daughters.  And all the days of Cainan/Qeynan were nine hundred and ten years and he died. |
| World English Bible | Kenan lived seventy years, and became the father of Mahalalel.  Kenan lived after he became the father of Mahalalel eight hundred forty years, and became the father of sons and daughters and all the days of Kenan were nine hundred ten years, then he died. |
| Young's Updated LT | And Cainan lives seventy years, and begets Mahalaleel.    And Cainan lives after his begetting Mahalaleel eight hundred and forty years, and begets sons and daughters.  And all the days of Cainan are nine hundred and ten years, and he dies |

**The gist of this verse:**   Kenan starts the next generation with Mahalalel.  Kenan lives 910 years and then he dies.

| Genesis 5:12a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Qêynân (וַנִיָק) [pronounced *kay-NAWN*] | *possession;* and transliterated *Kenan, Cainan* | proper singular noun | Strong's #7018 BDB #884 |
| shibᵉîym (מִיעָבְש) [pronounced *shiᵇv-ĞEEM*] | *seventy* | numeral | Strong's #7657 BDB #988 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** Kenan lived 70 years...   Kenan is the next in Noah's line.

| Genesis 5:12b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

## Genesis 5:12b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| yâlad (דָלְיַ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ʾêth (חֶא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Mahălalᵉêl (לֵאלָלֲהַמ) [pronounced *mah-hal-al-ALE*] | *praise of God;* and is transliterated *Mahalaleel, Mahalalel* | masculine singular proper noun: | Strong's #4111 BDB #239 |

**Translation:** ...when he fathered Mahalalel.  He sired Mahalalel at a slightly younger age than his forefathers—at age 70.


**The gist of this verse:**         Kenan lived an additional 840 years, and he sired other children as well.

## Genesis 5:13a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Qêynân (ןָניֵק) [pronounced *kay-NAWN*] | *possession;* and transliterated *Kenan, Cainan* | proper singular noun | Strong's #7018 BDB #884 |
| ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דָלְיַ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (חֶא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Mahălalᵉêl (לֵאלָלֲהַמ) [pronounced *mah-hal-al-ALE*] | *praise of God;* and is transliterated *Mahalaleel, Mahalalel* | masculine singular proper noun: | Strong's #4111 BDB #239 |

## Genesis 5:13a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾarᵉbâʾîym (אַרְבָּעִים) [pronounced *arᵉ-BAW-ĢEEM*] | *forty* | undeclined plural noun | Strong's #705 BDB #917 |
| shânâh (הַנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmôneh (שְׁמֹנֶ) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הַנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Mahalalel, Kenan lived 840 years.  Following the pattern of this passage, the time for Kenan after fathering Mahalalel is 840 years.

## Genesis 5:13b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (םיִנָב) [pronounced *baw-NEEM*] | *sons, descendants; children; people; sometimes rendered men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Like those before him, Kenan fathered other children.

**The gist of this verse:** Kenan's entire life lasted 910 years before he died.

| | Genesis 5:14a | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (כֹּל) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |

Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*.

| | | | |
|---|---|---|---|
| Qêynân (קֵינָן) [pronounced *kay-NAWN*] | *possession;* and transliterated *Kenan, Cainan* | proper singular noun | Strong's #7018 BDB #884 |
| ʿeser (עֶשֶׂר) [pronounced *ĢEH-ser*] | *ten* | masculine numeral | Strong's #6235 BDB #796 |
| shânîym (שָׁנִים) [pronounced *shaw-NEEM*] | *years* | feminine plural noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| têshaʿ (עֵשֶׁת) [pronounced *TAY-shaĝ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| mêʾôwth (מֵאֹות) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** All the days of [the life of] Kenan were 910 years... The time before fathering Mahalalel is added to the time after, for a sum total of 910 years.

| Genesis 5:14b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (תומ) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** ...when he died.  Like all those before him, Kenan died physically.

Although the genealogies throughout the Bible will sometimes skip a generation or more, it is likely that every male in Noah's ancestral line was preserve.  The reason for this conclusion is the age given.  So and so was a particular age when he sired his son.  So we may know exactly how long the antediluvian age lasted: 1676 years (we do not know whether Adam's age was calculated from the fall or from his creation).

The meaning of Kenan is unclear; it is close to the words for *elegy* or *dirge* and also the word for *chant* or *wailing*.  Thieme says that it means *deplorable*.  *Mahalalel*  means, according to Thieme, *praise of God*.  This meaning seems to be well-agreed upon.

———————————

**Chapter Outline**                                       **Charts, Graphics and Short Doctrines**

## The Life of Mahalalel

**And so lives Mahalalel five years and sixty a year and so he fathers Jared.  And so lives Mahalalel after his fathering Jared thirty a year and eight hundreds a year.  And so he fathers sons and daughters.  And so are all days of Mahalalel five and ninety a year and eight hundreds a year.  And so he dies.**    Genesis 5:15–17    **Mahalalel lived 65 years when he fathered Jared.  After fathering Jared, Mahalalel lived 830 years.  He also fathered [other] sons and daughters.   All the days of [the life of] Mahalalel were 895 years when he died.**

**Mahalalel lived 65 years when he fathered Mahalael.  After fathering Jared, Mahalalel lived an additional 830 years.  He also fathered other sons and daughters.  He lived for 895 years and then died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Mahalalel lived sixty-five years, and begat Jared. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred and ninety-five years; and he died. |
| Latin Vulgate | And Malaleel lived sixty-five years and begot Jared.  And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.  And all the days of Malaleel were eight hundred and ninety-five years, and he died. |
| Masoretic Text (Hebrew) | And so lives Mahalalel five years and sixty a year and so he fathers Jared.  And so lives Mahalalel after his fathering Jared thirty a year and eight hundreds a year. |

And so he fathers sons and daughters.  And so are all days of Mahalalel five and ninety a year and eight hundreds a year.  And so he dies.

Peshitta (Syriac)     And Mahlalael lived sixty and five years, and begot Jared;  And Mahlalael lived after he begot Jared eight hundred and thirty years, and begot sons and daughters.  And all the days of Mahlalael were eight hundred ninety and five years, and he died.

Septuagint (Greek)     And Mahalalel lived one hundred and sixty five years, and he begot Jared.  And Mahalalel lived seven hundred and thirty years after his begetting of Jared, and he begot sons and daughters.  And all the days of Mahalalel were eight hundred and ninety-five years, and he died.

Significant differences:

**Thought-for-thought translations; paraphrases:**

Common English Bible     When Mahalalel was 65 years old, he became the father of Jared.  After Jared's birth, Mahalalel lived 830 years; and he had other sons and daughters.  In all, Mahalalel lived 895 years, and he died.

Contemporary English V.     When Mahalalel was sixty-five, he had a son named Jared.  Mahalalel had more children and died at the age of eight hundred ninety-five.

Easy English     When Mahalalel had lived for 65 years, he became Jared's father.  After Jared was born, Mahalalel lived for 830 more years. Mahalalel had other sons and daughters.  His whole life lasted 895 years. Then he died.

Easy-to-Read Version     When Mahalalel was 65 years old, he had a son named Jared.  After Jared was born, Mahalalel lived 830 years. During that time, he had other sons and daughters.  So Mahalalel lived a total of 895 years; then he died.

Good News Bible (TEV)     When Mahalalel was 65, he had a son, Jared, and then lived another 830 years. He had other children and died at the age of 895.

*The Message*     When Mahalalel was sixty-five years old, he had Jared.  After he had Jared, he lived another 830 years, having more sons and daughters.  Mahalalel lived a total of 895 years. And he died.

New Century Version     When Mahalalel was 65 years old, he had a son named Jared.  After Jared was born, Mahalalel lived 830 years and had other sons and daughters.  So Mahalalel lived a total of 895 years, and then he died.

**Partially literal and partially paraphrased translations:**

American English Bible     Now, MaleLeal was a hundred and sixty five years old when he fathered Jared.  And after fathering Jared, he lived on for seven hundred and thirty years, as he fathered other sons and daughters.  So, MaleLeal was eight hundred and ninety-five years old when he died.

*God's Word*™     When Mahalalel was 65 years old, he became the father of Jared. After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters.  Mahalalel lived a total of 895 years; then he died.

New American Bible     When Mahalalel was sixty-five years old, he begot Jared. Mahalalel lived eight hundred and thirty years after he begot Jared, and he had other sons and daughters. The whole lifetime of Mahalalel was eight hundred and ninety-five years; then he died.

New Simplified Bible     When Mahalalel lived sixty-five years, he became the father of Jared.  After he became the father of Jared, Mahalalel lived eight hundred and thirty years and had other sons and daughters.  Mahalalel lived a total of eight hundred and ninety-five years, and then he died.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English     And Mahalalel was sixty-five years old when he became the father of Jared:  And after the birth of Jared, Mahalalel went on living for eight hundred and thirty years, and had sons and daughters:  And all the years of Mahalalel's life were eight hundred and ninety-five: and he came to his end.

HCSB     Mahalalel was 65 years old when he fathered Jared.  Mahalalel lived 830 years after the birth of Jared, and he fathered sons and daughters.  So Mahalalel's life lasted 895 years; then he died.

NET Bible®     When Mahalalel had lived 65 years, he became the father of Jared. Mahalalel lived 830 years after he became the father of Jared, and he had other sons and daughters. The entire lifetime of Mahalalel was 895 years, and then he died.

NIV, ©2011     When Mahalalel had lived 65 years, he became the father of Jared.  After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters.  Altogether, Mahalalel lived a total of 895 years, and then he died.

## Limited Vocabulary Translations:

International Standard V     .

## Catholic Bibles (those having the Imprimatur):

The Heritage Bible     .

## Jewish/Hebrew Names Bibles:

Kaplan Translation     .

## Expanded/Embellished Bibles:

Kretzmann's Commentary     .
Lexham English Bible     .
Translation for Translators     .
The Voice     .

## Literal, almost word-for-word, renderings:

Concordant Literal Version     And living is Malaleel a hundred and sixty five years. And begetting is he Jared. And living is Malaleel, after his begetting Jared, seven hundred and thirty years. And begetting is he sons and daughters.  And coming are all the days of Malaleel to be eight hundred and ninety-five years. And he died.

English Standard Version     When Mahalalel had lived 65 years, he fathered Jared.  Mahalalel lived after he fathered Jared 830 years and had other sons and daughters.  Thus all the days of Mahalalel were 895 years, and he died.

exeGeses companion Bible     And Ma Halal El lives
sixty years and five years
and births Yered:
and after Ma Halal El births Yered
he lives eight hundred years and thirty years
and births sons and daughters:
and all the days of Ma Halal El
- eight hundred years ninety-five years:
and he dies.

Hebrew Names Version     Mahalal'el lived sixty-five years, and became the father of Yered.  Mahalal'el lived after he became the father of Yered eight hundred thirty years, and became the

| | father of sons and daughters.  All the days of Mahalal'el were eight hundred ninety-five years, then he died. |
| New RSV | When Mahalalel had lived for sixty-five years, he became the father of Jared. Mahalalel lived after the birth of Jared for eight hundred and thirty years, and had other sons and daughters.  Thus all the days of Mahalalel were eight hundred and ninety-five years; and he died. |
| yndein | {The Mahalaleel Generation and Fathering the Jared Generation} |
| | And Mahalalel lived sixty and five years, and caused to bring forth Jared {means 'descent' - a long line of mature believers}.  And Mahalaleel lived - after he caused to bring forth {yalad} Jared - eight hundred and thirty years, and caused to bring forth sons and daughters.  And all the days of Mahalalel were eight hundred ninety and five years and he died. |
| Young's Updated LT | And Mahalaleel lives five and sixty years, and begets Jared.  And Mahalaleel lives after his begetting Jared eight hundred and thirty years, and begets sons and daughters.  And all the days of Mahalaleel are eight hundred and ninety and five years, and he dies. |

**The gist of this verse:**

| Genesis 5:15a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Mahălalᵉêl (לְאֵלָלַהַמ) [pronounced *mah-hal-al-ALE*] | *praise of God;* and is transliterated *Mahalaleel, Mahalalel* | masculine singular proper noun: | Strong's #4111 BDB #239 |
| châmêsh (שֶמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| shânîym (םיִנָש) [pronounced *shaw-NEEM*] | *years* | feminine plural noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (םיששש) [pronounced *shish-SHEEM*] | *sixty* | indeclinable singular noun | Strong's #8346 BDB #995 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** Mahalalel lived 65 years...  Mahalalel lives 65 years old; we may reasonably assume that he is married.

| Genesis 5:15b | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וְ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Yered (דֶרֶי) [pronounced *YEH-rehd*] | *descent;* transliterated *Jared* | masculine singular proper noun: | Strong's #3382 BDB #434 |

**Translation:** ...when he fathered Jared.  He fathers Jared, whose name means *descent*.

**The gist of this verse:**

| Genesis 5:16a | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וְ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הֶיָח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Mahălalᵉêl (לֵאֲלַלֲהַמ) [pronounced *mah-hal-al-ALE*] | *praise of God;* and is transliterated *Mahalaleel, Mahalalel* | masculine singular proper noun: | Strong's #4111 BDB #239 |
| ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |

## Genesis 5:16a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾêth (חֶא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Yered (דֶרֶי) [pronounced *YEH-rehd*] | *descent; transliterated Jared* | masculine singular proper noun: | Strong's #3382 BDB #434 |
| shᵉlôshîym (םישׁלְשׁ) [pronounced *shᵉlow-SHEEM*] | *thirty* | plural numeral | Strong's #7970 BDB #1026 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmôneh (הֶנֹמְשׁ) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Jared, Mahalalel lived 830 years.

## Genesis 5:16b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דֶלֵי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3ʳᵈ person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (םיִנָב) [pronounced *baw-NEEM*] | *sons, descendants; children; people; sometimes rendered men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |

## Genesis 5:16b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.


**The gist of this verse:**

## Genesis 5:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (מִיָמִי) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |
| Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always.* | | | |
| Mahălalʿêl (לְאֲלַלֲהַמ) [pronounced *mah-hal-al-ALE*] | *praise of God;* and is transliterated *Mahalaleel, Mahalalel* | masculine singular proper noun: | Strong's #4111 BDB #239 |
| châmêsh (שֵמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| Usually, we would find the word *years* inserted here. | | | |
| wᵉ (or vᵉ) (ו, or ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| tishᵉîym (מִיעְשִת) [pronounced *tish-GEEM*] | *ninety* | indeclinable noun; adjective; archaic plural | Strong's #8673 BDB #1077 |
| shânâh (הָנַש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

## Genesis 5:17a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmôneh (שְׁמֹנֶה) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mêʾôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** All the days of [the life of] Mahalalel were 895 years...

## Genesis 5:17b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (מוּת) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** ...when he died.

————————————————

<span style="color:purple">**Chapter Outline**</span>                        <span style="color:purple">**Charts, Graphics and Short Doctrines**</span>

## The Life of Jared

| | | |
|---|---|---|
| **And so lives Jared two and sixty a year and one hundred a year and so he fathers Enoch. And so lives Jared after his fathering Enoch eight hundreds a year. And so he fathers sons and daughters. And so are all days of Jared two and sixty a year and nine hundreds a year. And so he dies.** | Genesis 5:18–20 | **Jared lived 162 years when he fathered Enoch. After fathering Enoch, Jared lived 800 years. He also fathered [other] sons and daughters. All the days of [the life of] Jared were 962 years when he died.** |

**Jared lived 162 years when he fathered Enoch. After fathering Enoch, Jared lived an additional 800 years. He also fathered other sons and daughters. He lived for 962 years and then died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Jared lived a hundred and sixty-two years, and begat Hanok. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty-two years; and he died. |
| Latin Vulgate | And Jared lived a hundred and sixty-two years, and begot Henoch. And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters. And all the days of Jared were nine hundred and sixty-two years, and he died. |
| Masoretic Text (Hebrew) | And so lives Jared two and sixty a year and one hundred a year and so he fathers Enoch. And so lives Jared after his fathering Enoch eight hundreds a year. And so he fathers sons and daughters. And so are all days of Jared two and sixty a year and nine hundreds a year. And so he dies |
| Peshitta (Syriac) | And Jared lived a hundred sixty and two years, and he begot Enoch: And Jared lived after he begot Enoch eight hundred years, and begot sons and daughters; And all the days of Jared were nine hundred sixty and two years, and he died. |
| Septuagint (Greek) | And Jared lived one hundred and sixty-two years, and begot Enoch: and Jared lived eight hundred years after his begetting of Enoch, and he begot sons and daughters. And all the days of Jared were nine hundred and sixty-two years, and he died. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | When Jared was one hundred sixty-two, he had a son named Enoch. Jared had more children and died at the age of nine hundred sixty-two. |
| Easy-to-Read Version | When Jared had lived for 162 years, he became Enoch's father. After Enoch was born, Jared lived for 800 more years. Jared had other sons and daughters. His whole life lasted 962 years, and then he died. |
| Good News Bible (TEV) | When Jared was 162, he had a son, Enoch, and then lived another 800 years. He had other children and died at the age of 962. |
| *The Message* | When Jared was 162 years old, he had Enoch. After he had Enoch, he lived another 800 years, having more sons and daughters. Jared lived a total of 962 years. And he died. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| *God's Word*™ | When Jared was 162 years old, he became the father of Enoch. After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Jared lived a total of 962 years; then he died. |
| New Jerusalem Bible | When Jared was a hundred and sixty-two years old he fathered Enoch. After the birth of Enoch, Jared lived for eight hundred years and he fathered sons and daughters. In all, Jared lived for nine hundred and sixty-two years; then he died. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Complete Jewish Bible | Yered lived 162 years and fathered Hanokh. After Hanokh was born, Yered lived 800 years and had sons and daughters. In all, Yered lived 962 years; then he died. |
| HCSB | Jared was 162 years old when he fathered Enoch. Jared lived 800 years after the birth of Enoch, and he fathered sons and daughters. So Jared's life lasted 962 years; then he died. |
| NET Bible® | When Jared had lived 162 years, he became the father of Enoch. Jared lived 800 years after he became the father of Enoch, and he had other sons and daughters. The entire lifetime of Jared was 962 years, and then he died. |

**Limited Vocabulary Translations:**


International Standard V       .


**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible       .


**Jewish/Hebrew Names Bibles:**

Kaplan Translation       .


**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible      .
Translation for Translators   .
The Voice       .


**Literal, almost word-for-word, renderings:**

Concordant Literal Version     And living is Jared a hundred and sixty-two years. And begetting is he Enoch. And living is Jared, after his begetting Enoch, eight hundred years. And begetting is he sons and daughters. And coming are all the days of Jared to be nine hundred and sixty-two years. And he died.

English Standard Version     When Jared had lived 162 years he fathered Enoch.  Jared lived after he fathered Enoch 800 years and had other sons and daughters.  Thus all the days of Jared were 962 years, and he died.

Syndein     {The Jared Generation and Fathering the Enoch Generation}
And Jared lived an hundred sixty and two years, and he caused to bring forth {salad} Enoch/Chanowk {means dedicated or consecrated}.  And Jared lived - after he caused to bring forth {yalad} Enoch/Chanowk - eight hundred years, and caused to bring forth sons and daughters.  And all the days of Jared were nine hundred sixty and two years {second oldest human in history - his grandson Methuselah lived 7 years longer} and he died.

World English Bible     Jared lived one hundred sixty-two years, and became the father of Enoch.  Jared lived after he became the father of Enoch eight hundred years, and became the father of sons and daughters.  All the days of Jared were nine hundred sixty-two years, then he died.

Young's Updated LT     And Jared lives an hundred and sixty and two years, and begets Enoch.  And Jared lives after his begetting Enoch eight hundred years, and begets sons and daughters.  And all the days of Jared are nine hundred and sixty and two years, and he dies


**The gist of this verse:**     Jared lived to the age of 162 and then he fathered Enoch.

## Genesis 5:18

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיָח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Yered (דֶרֶי) [pronounced *YEH-rehd*] | *descent;* transliterated *Jared* | masculine singular proper noun: | Strong's #3382 BDB #434 |
| sheˣtayim (םִיַתְש) [pronounced *sheˣt-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral noun | Strong's #8147 BDB #1040 |
| weˣ (or veˣ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (םיששש) [pronounced *shish-SHEEM*] | *sixty* | indeclinable plural noun | Strong's #8346 BDB #995 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| weˣ (or veˣ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mêˀâh (הָאֵמ) [pronounced *may-AW*] | *one hundred, a hundred, hundred* | feminine singular numeral; construct form | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ˀêth (תֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Chănôwk (ךֹונֲחַו) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |

**Translation:** Jared lived 162 years when he fathered Enoch.  Just because Jared was 162 when Enoch was born, that does not mean that he was a late bloomer.  Again, the way these are structured, Enoch does not have to be the firstborn.

Enoch means *dedicated; initiated, initiating*.

**The gist of this verse:**          Jared lives another 800 years and he has additional sons and daughters.

| Genesis 5:19a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיָח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Yered (דֶרֶי) [pronounced *YEH-rehd*] | *descent;* transliterated *Jared* | masculine singular proper noun: | Strong's #3382 BDB #434 |
| ʾachǎrêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (תֶא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Chǎnôwk (ךֶנֲחַו) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| shᵉmôneh (הֶנֹמְש) [pronounced *shᵉmoh-NEH*] | *eight* | masculine singular numeral | Strong's #8083 BDB #1032 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Enoch, Jared lived 800 years.  God gives these men each around 800 years to be alive after the chosen son is born.

| **Genesis 5:19b** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (םיִנָּב) [pronounced *baw-NEEM*] | *sons, descendants; children; people;* sometimes rendered *men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וֹ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  It was common in our early American history for families to have 10–12 children (2 or 3 might die).  The period of time where these men and their wives are able to

**The gist of this verse:**

| **Genesis 5:20a** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הֶיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לֹכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (םיִמָי) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |

Together, kôl +  yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*.

## Genesis 5:20a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Yered (דֶרֶי) [pronounced *YEH-rehd*] | *descent;* transliterated *Jared* | masculine singular proper noun: | Strong's #3382 BDB #434 |
| sh<sup>e</sup>tayim (שְתַיִם) [pronounced *sh<sup>e</sup>t-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral noun | Strong's #8147 BDB #1040 |
| w<sup>e</sup> (or v<sup>e</sup>) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (שִשִים) [pronounced *shish-SHEEM*] | *sixty* | indeclinable plural noun | Strong's #8346 BDB #995 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| w<sup>e</sup> (or v<sup>e</sup>) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mê'âh (הָאֵמ) [pronounced *may-AW*] | *one hundred, a hundred, hundred* | feminine singular numeral; construct form | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| w<sup>e</sup> (or v<sup>e</sup>) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| têsha' (עֵשַת) [pronounced *TAY-shahǵ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| mê'ôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** All the days of [the life of] Jared were 962 years...

## Genesis 5:20b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

| Genesis 5:20b | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| mûwth (תומ)<br>[pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191<br>BDB #559 |

**Translation:** ...when he died.

Gen 5:7–20  Seth lived after he fathered Enosh 807 years and had other sons and daughters.  Thus all the days of Seth were 912 years, and then he died.  When Enosh had lived 90 years, he fathered Kenan.  Enosh lived after he fathered Kenan 815 years and had other sons and daughters.  Thus all the days of Enosh were 905 years, and then he died.  When Kenan had lived 70 years, he fathered Mahalalel.  Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters.  Thus all the days of Kenan were 910 years, and he died.  When Mahalalel had lived 65 years, he fathered Jared.  Mahalalel lived after he fathered Jared 830 years and had other sons and daughters.  Thus all the days of Mahalalel were 895 years, and then he died.  When Jared had lived 162 years he fathered Enoch.  After fathering Enoch, Jared lived 800 years.  He also fathered [other] sons and daughters.  All the days of [the life of] Jared were 962 years when he died.

The first thing that you may notice is, there are names here similar to the line of Cain.  Some are the same and some are similar.  Bear in mind that, since the line of Cain (at least a portion of it) is recorded in Gen. 4; this would indicate that someone in Adam's line was keeping track of Cain's family as well as some of their activities.  There was likely some intermarriage which occurred as well.

You will notice that man is also a lot more fit at this time, living typically to about 900 years of age.  Evolution has taught us that man has become more evolved, and better (presumably; at least, *fitter*) with each generation.  The Bible tells us that man is not evolving, but, to some extent, devolving,

With everything that we know from the Bible and from genetics, this would make sense.  Breeds of dogs is a relatively new thing.  We have been able to, over the past 1000+ years, isolate certain characteristics of dogs into a breed.  However, this involves continued breeding within a line, which will not produce the healthiest, longest living dogs.  We have determined that inbreeding in a family (between brother and sister or even between cousins) can produce children who are weaker and more prone to various ailments.  However, when man was first created, it was not like this.  Man, as created from the hand of God, was far healthier than is man today.

One of the things which is fascinating is, our cells reproduce and die out.  Every 7 years, we are supposed to be a brand new person.  That is, all of the cells we had 7 years ago are gone and have been replaced.  It is as if we were designed to live forever.

We now come to Enoch, whose end is quite unusual.

———————————

**Chapter Outline**                                                   **Charts, Graphics and Short Doctrines**

## The Life and Translation of Enoch

In this next set of verses, there is a dramatic change.

**And so lives Enoch five and sixty a year and one hundred a year and so he fathers Methuselah. And so walks Enoch with Elohim after his fathering Methuselah three hundreds a year. And so he fathers sons and daughters. And so are all days of Enoch five and sixty a year and three hundreds a year.**

Genesis 5:21–23

**Enoch lived 65 years when he fathered Methuselah. After fathering Methuselah, Enoch walks with Elohim 300 years. He also fathered [other] sons and daughters. All the days of [the life of] Enoch were 365 years.**

**Enoch lived 65 years when he fathered Methuselah. After fathering Methuselah, Enoch walks with God for 300 years. He also fathered other sons and daughters. He lived for 365 years.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Hanok lived sixty-five years, and begat Methushelach. And Hanok worshipped in truth before the Lord after he had begotten Methushelach three hundred years, and begat sons and daughters. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years. |
| Latin Vulgate | .And Henoch lived sixty-five years, and begot Mathusala. And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters. And all the days of Henoch were three hundred and sixty-five years |
| Masoretic Text (Hebrew) | And so lives Enoch five and sixty a year and one hundred a year and so he fathers Methuselah. And so walks Enoch with Elohim after his fathering Methuselah three hundreds a year. And so he fathers sons and daughters. And so are all days of Enoch five and sixty a year and three hundreds a year. |
| Peshitta (Syriac) | And Enoch lived sixty and five years, and begot Methuselah. And Enoch found favor in the presence of God three hundred years after he begot Methuselah, and begot sons and daughters. And all the days of Enoch were three hundred sixty-five years. |
| Septuagint (Greek) | And Enoch lived one hundred and sixty-five years, and begat Methuselah. And Enoch was well-pleasing to God. After his begetting of Methuselah, He walked with God two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty-five years. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | When Enoch was sixty-five, he had a son named Methuselah, and during the next three hundred years he had more children. Enoch truly loved God, and God took him away at the age of three hundred sixty-five. The CEV combines vv. 23 and 24. |
| Easy English | When Enoch had lived for 65 years, he became Methuselah's father. After Methuselah was born, Enoch lived for 300 more years. Enoch was walking with God. He had other sons and daughters. His whole life lasted 365 years. |
| Easy-to-Read Version | After Enoch was 65 years old, he had a son named Methuselah. After Methuselah was born, Enoch walked with God for 300 years more. During that time, he had other sons and daughters. So Enoch lived a total of 365 years. |
| Good News Bible (TEV) | When Enoch was 65, he had a son, Methuselah. After that, Enoch lived in fellowship with God for 300 years and had other children. He lived to be 365 years old. |

| *The Message* | When Enoch was sixty-five years old, he had Methuselah.  Enoch walked steadily with God. After he had Methuselah, he lived another 300 years, having more sons and daughters.  Enoch lived a total of 365 years. |
| New Berkeley Version | Enoch at 65 got Methuselah.  Enoch walked with God 300 years after Methuselah's birth and got sons and daughters; so Enoch lived 365 years in all. |
| New Living Translation | When Enoch was 65 years old, he became the father of Methuselah.  After the birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters.  Enoch lived 365 years,... |

## Partially literal and partially paraphrased translations:

| American English Bible | Enoch was a hundred and sixty-five years old when he fathered MethuSelah.  After fathering MethuSelah, God found Enoch righteous; and he lived on for some two hundred years, as he fathered other sons and daughters.  Then (when Enoch was three hundred and sixty-five years old),... |
| Ancient Roots Translinear | Enoch lived 65 years, and begat Methuselah.  Enoch went with God 300 years after he begat Methuselah, and begat sons and daughters.  All the days of Enoch were 365 years. |
| *God's Word*™ | When Enoch was 65 years old, he became the father of Methuselah.  After he became the father of Methuselah, Enoch walked with God for 300 years and had other sons and daughters.  Enoch lived a total of 365 years. |
| New Jerusalem Bible | When Enoch was sixty-five years old he fathered Methuselah. Enoch walked with God. After the birth of Methuselah, Enoch lived for three hundred years and he fathered sons and daughters. In all, Enoch lived for three hundred and sixty-five years. |

## Mostly literal renderings (with some occasional paraphrasing):

| Bible in Basic English | And Enoch was sixty-five years old when he became the father of Methuselah:  And after the birth of Methuselah, Enoch went on in God's ways for three hundred years, and had sons and daughters:  And all the years of Enoch's life were three hundred and sixty-five:. |
| HCSB | Enoch was 65 years old when he fathered Methuselah.  And after the birth of Methuselah, Enoch walked with God 300 years and fathered sons and daughters.  So Enoch's life lasted 365 years. |
| NET Bible® | When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked with God [With the seventh panel there is a digression from the pattern. Instead of simply saying that Enoch lived, the text observes that he "walked with God." The rare expression "walked with" (the Hitpael form of the verb ??????, halakh, "to walk" collocated with the preposition ???, 'et, "with") is used in 1 Sam 25:15 to describe how David's men maintained a cordial and cooperative relationship with Nabal's men as they worked and lived side by side in the fields. In Gen 5:22 the phrase suggests that Enoch and God "got along." This may imply that Enoch lived in close fellowship with God, leading a life of devotion and piety. An early Jewish tradition, preserved in 1 En. 1:9 and alluded to in Jude 14, says that Enoch preached about the coming judgment. See F. S. Parnham, "Walking with God," EvQ 46 (1974): 117-18.] for 300 years [Heb "and Enoch walked with God, after he became the father of Methuselah, [for] 300 years."], and he had other [The word "other" is not in the Hebrew text, but is supplied for stylistic reasons.] sons and daughters. The entire lifetime of Enoch was 365 years. |
| NIV – UK | When Enoch had lived 65 years, he became the father of Methuselah.  After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters.  Altogether, Enoch lived a total of 365 years. |

*The Scriptures* 1998          And Ḥanok? lived sixty-five years, and brought forth Methushelaḥ.  And after he brought forth Methushelaḥ, Ḥanok? walked with Elohim three hundred years, and brought forth sons and daughters.  So all the days of Ḥanok? were three hundred and sixty-five years.

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible          .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation          .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary     .
Lexham English Bible          .
Translation for Translators   .
The Voice          .

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*          When Enoch was 65 years old, Methuselah was born.  Enoch walked [in habitual fellowship] with God after the birth of Methuselah 300 years and had other sons and daughters.  So all the days of Enoch were 365 years.

Concordant Literal Version     And living is Enoch a hundred and sixty-five years. And begetting is he Methuselah. And walking is Enoch with the Elohim, after his begetting Methuselah, two hundred years. And begetting is he sons and daughters. And coming are all the days of Enoch to be three hundred and sixty-five years.

English Standard Version     When Enoch had lived 65 years, he fathered Methuselah.  Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters.  Thus all the days of Enoch were 365 years.

English Standard V. – UK     When Enoch had lived for 65 years, he fathered Methuselah.  Enoch walked with God [Septuagint pleased God] after he fathered Methuselah for 300 years and had other sons and daughters.  Thus all the days of Enoch were 365 years.

Syndein          {The Enoch Generation and Fathering the Methuselah Generation}
And Enoch/Chanowk lived sixty and five years, and caused to bring forth Methuselah.  {Note: Methuselah means 'when he is dead it shall be sent'. 'It' is the flood! RBT says Methuselah lived until the year of the flood. His death was a warning that the flood was near.}
{Change in the Formula of this Chapter - Enoch is 'Special'}
And Enoch/Chanowk walked to and fro {throughout his life} with the 'Elohiym/Godhead {plural - all the Godhead} - after he caused to bring forth {yalad} Methuselah - three hundred years, and caused to bring forth sons and daughters. And all the days of Enoch/Chanowk were three hundred sixty and five years.  {Note: Accomplished all that God had for him to do in 1/3 the time the others lived! Then he was taken to heaven without experiencing physical death on Earth - next.}.

World English Bible          Enoch lived sixty-five years, and became the father of Methuselah.  Enoch walked with God after he became the father of Methuselah three hundred years, and

became the father of sons and daughters.  All the days of Enoch were three hundred sixty-five years.

Young's Updated LT        And Enoch lives five and sixty years, and begets Methuselah.  And Enoch walks habitually with God after his begetting Methuselah three hundred years, and begets sons and daughters.  And all the days of Enoch are three hundred and sixty and five years.

**The gist of this verse:**        Enoch lives for 65 years and sires Methuselah.

| Genesis 5:21 | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Chănôwk (וַנֵח ְֹ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| châmêsh (שֵמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| Usually, we would find the word *years* inserted here.  However, this is about the 3rd time this has occurred with the numeral *five*. | | | |
| wᵉ (or vᵉ) (ו or ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (םִישׁשׁ) [pronounced *shish-SHEEM*] | *sixty* | indeclinable plural noun | Strong's #8346 BDB #995 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

## Genesis 5:21

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Mᵉthûwshâlach (חֲלָשׁוּתְמ) [pronounced *mehth-oo-SHEH-lakh*] | *man of the dart;* transliterated *Methuselah* | masculine singular proper noun | Strong's #4968 BDB #607 |

**Translation:** Enoch lived 65 years when he fathered Methuselah.  Relatively speaking, Enoch sires a son early in life.

*Jared* means *to descend* or *to go down*.  We notice a similarity in the lines of Cain and Seth at this point.  Both had descendants named *Enoch*, who in turn had descendants named Methushael (Methuselah for Seth, a different Hebrew word); and almost the last named person in the lines: *Lamech*.  Satan has always been an imitator of God; a very poor imitator.  He counterfeits the line of Seth as best as he could.  *Enoch* might means *trained* or *experienced* or it might mean *dedicated*.  *Methuselah* means *it will be sent when he dies* (according to Thieme).  Methuselah died the year the flood began.

**The gist of this verse:**        Enoch is said to walk with God after fathering Methuselah.

## Genesis 5:22a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâlakᵉ (רְלָה) [pronounced *haw-LAHKᵉ*] | *to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow* | 3ʳᵈ person masculine singular, Hithpael imperfect | Strong's #1980 (and #3212) BDB #229 |
| Chănôwk (וְנֹחֲךְ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| ʾêth (חֶא) [pronounced *ayth*] | *with, at, near, by, among, directly from* | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| ʾĔlôhîym (םיִהֹלֱא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim* | masculine plural noun with the definite article | Strong's #430 BDB #43 |
| ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |

## Genesis 5:22a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| yâlad (דָלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Mᵉthûwshâlach (חַלָשׁוּתְמ) [pronounced *mehth-oo-SHEH-lakh*] | *man of the dart;* transliterated Methuselah | masculine singular proper noun | Strong's #4968 BDB #607 |
| shâlôsh (שָׁלֹשׁ) [pronounced *shaw-LOHSH*] | *a three, a trio, a triad, a threesome* | numeral; masculine singular noun | Strong's #7969 BDB #1025 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Methuselah, Enoch walks with Elohim 300 years.  In all of the previous passages, the men named are said to live for so many years.  Here, Enoch walks with God for 300 years, which is very different.  This suggests that Enoch was a believer, a believer who stayed in fellowship for a maximum amount of time and a man who had learned the Word of God, whatever it was during that era.

## Genesis 5:22b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (מִיָנָב) [pronounced *baw-NEEM*] | *sons, descendants; children; people;* sometimes rendered *men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Note that, this great man of God does not wander off into the wilderness or restrict himself only to the company of men for the rest of his life.  He continues to enjoy his wife and he continues to have children.

**The gist of this verse:** Enoch will live a total of 365 years.

| Genesis 5:23 | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (מִימָי) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |
| Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*. | | | |
| Chănôwk (וְנַחֹךְ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| châmêsh (שֵׁמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| Usually, we would find the word *years* inserted here.  However, this is about the 3rd time this has occurred with the numeral *five*. | | | |
| wᵉ (or vᵉ) (וֱ or ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (מִישׁשׁ) [pronounced *shish-SHEEM*] | *sixty* | indeclinable plural noun | Strong's #8346 BDB #995 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

## Genesis 5:23

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shâlôsh (שָׁלֹשׁ) [pronounced *shaw-LOHSH*] | *a three, a trio, a triad, a threesome* | numeral; masculine singular noun | Strong's #7969 BDB #1025 |
| mê'ôwth (תוֹאמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** All the days of [the life of] Enoch were 365 years.  At this point, the text is very different.  In all previous sets of verses, we have ...and he died.  However, this is not the case here.

———————————

**And so walks Enoch with Elohim and [there is] not him, for took him Elohim.**    Genesis 5:24    **Enoch [continued to] walk with Elohim, and he [is] not, for Elohim took him.**

**Enoch continued walking with God, and then he was not, for God took him.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Hanok served in the truth before the Lord; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the Lord, and his name was called Metatron the Great Saphra. |
| Jerusalem targum | And Hanok served in the truth before the Lord; and, behold, he was not; for he was withdrawn by the Word from before the Lord. |
| Latin Vulgate | And he walked with God, and was seen no more: because God took him. |
| Masoretic Text (Hebrew) | And so walks Enoch with Elohim and [there is] not him, for took him Elohim. |
| Peshitta (Syriac) | And Enoch found favor in the presence of God, and disappeared; for God took him away. |
| Septuagint (Greek) | And Enoch was well-pleasing to God, and was not found, because God translated him. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | Enoch walked with God and disappeared because God took him. |
| Easy English | Then Enoch walked with God and Enoch disappeared. God took him away. |
| Easy-to-Read Version | One day Enoch was walking with God, and Enoch disappeared. God took him.  One day … God took him   Or, "Enoch pleased God. Enoch disappeared. God took him." |
| Good News Bible (TEV) | He spent his life in fellowship with God, and then he disappeared, because God took him away. |

| | |
|---|---|
| *The Message* | Enoch walked steadily with God. And then one day he was simply gone: God took him. |
| New Berkeley Version | Enoch walked with God and he was not [No longer visible to human eyes—Heb. 11:5], for God took him. |
| New Century Version | Enoch walked with God; one day Enoch could not be found, because God took him. |
| New Life Bible | Enoch walked with God, and he was seen no more, for God took him. |
| New Living Translation | ...walking in close fellowship with God. Then one day he disappeared, because God took him. |

## Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | ...because he pleased God, God transported him and he disappeared. |
| Ancient Roots Translinear | Enoch went with God, and God never took him. |
| Beck's American Translation | Enoch walked with God, and then he was gone, because God took him away. |
| Christian Community Bible | After Enoch had walked with God, he disappeared because God took him up. |
| *God's Word*™ | Enoch walked with God; then he was gone because God took him. |
| New American Bible | Enoch walked with God,* and he was no longer here, for God took him.  Enoch is in the important seventh position in the ten-member genealogy. In place of the usual formula "then he died," the change to "Enoch walked with God" implies that he did not die, but like Elijah (2 Kgs 2:11-12) was taken alive to God's abode. This mysterious narrative spurred much speculation and writing (beginning as early as the third century B.C.) about Enoch the sage who knew the secrets of heaven and who could communicate them to human beings (see Sir 44:16; 49:14; Heb 11:5; Jude 14-15 and the apocryphal work 1 Enoch).  Wis 4:10-11; Sir 44:16; 49:14; Heb. 11:5. |
| NIRV | Enoch walked with God. Then he couldn't be found, because God took him from this life. |
| New Simplified Bible | Enoch walked with God. Then he was no more, because God took (moved) him away. |
| Revised English Bible | Enoch walked with God, and then was seen no more, because God had taken him away. |
| Today's NIV | Enoch walked faithfully with God; then he was no more, because God took him away. |

## Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|---|
| Bible in Basic English | And Enoch went on in God's ways: and he was not seen again, for God took him. |
| Complete Jewish Bible | Hanokh walked with God, and then he wasn't there, because God took him. |
| Ferar-Fenton Bible | And Hanok walked with GOD; and he did not die, God having taken him to Himself. |
| HCSB | Enoch walked with God, and he was not there, because God took him. |
| Judaica Press Complete T. | And Enoch walked with God, and he was no longer, for God had taken him. |
| NET Bible® | Enoch walked with God, and then he disappeared [The Hebrew construction has the negative particle ???? ('en, "there is not," "there was not") with a pronominal suffix, "he was not." Instead of saying that Enoch died, the text says he no longer was present.] because God took [The text simply states that God took Enoch. Similar language is used of Elijah's departure from this world (see 2 Kgs 2:10). The text implies that God overruled death for this man who walked with him.] him away. |
| NIV – UK | Enoch walked faithfully with God; then he was no more, because God took him away. |

## Limited Vocabulary Translations:

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible                 .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                 .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary      .
Lexham English Bible            .
Translation for Translators    .
The Voice                             .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | And Enoch walked [in habitual fellowship] with God; and he was not, for God took him [home with Him]. |
| Concordant Literal Version | And walking is Enoch with the Elohim. And not found is he, for taken was he by the Elohim. |
| English Standard V. – UK | Enoch walked with God, and he was not [Septuagint was not found], for God took him. |
| LTHB | And Enoch walked with God. Then he *was* not, for God took him. |
| Syndein | {A Rare and Special Honor for Enoch} |
| | And Enoch/Chanowk walked to and fro with the Elohim/Godhead and he was not . . . because the Elohim/Godhead snatched/took him away.  {Note: This verse implies that Enoch not only physically 'walked physically with God' but also more spiritually then anyone else of his day. Enoch did not physically die. He was taken to heaven directly by God. RBT said he departed approximately half way between the garden and the flood. He was 'too good' to remain in the apostasy before the flood.}  {SideNote: The bible only records Elijah as the other human honored by departing without going through physical death. Some people think Enoch returned with Moses as the two witnesses of the Tribulation based on his miraculous departure. But, the two witnesses were Jews. So that knocks out Enoch. The first Jew was Abraham. In Matthew 17:3, we see Moses and Elijah with Jesus in His resurrection body on the mount called transformation. This leads us to believe Moses and Elijah were the two witnesses.}. |
| A Voice in the Wilderness | And Enoch walked with God; and he was not, for God carried him away. |
| Young's Updated LT | And Enoch walks habitually with God, and he is not, for God has taken him. |

**The gist of this verse:**          Enoch walked with God, and then he no longer was among the people on earth because God had taken him.

| **Genesis 5:24a** | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

## Genesis 5:24a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| hâlakᵉ (הֲלָה) [pronounced *haw-LAHKᵉ*] | *to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow* | 3ʳᵈ person masculine singular, Hithpael imperfect | Strong's #1980 (and #3212) BDB #229 |
| Chănôwk (וַנֲחֶךְ) [pronounced *khun-OAK*] | *dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch* | masculine singular proper noun | Strong's #2585 BDB #335 |
| ʾêth (חֶא) [pronounced *ayth*] | *with, at, near, by, among, directly from* | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| ʾĔlôhîym (םיִהֹלא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim* | masculine plural noun with the definite article | Strong's #430 BDB #43 |

**Translation:** Enoch [continued to] walk with Elohim,...  Here we have a wâw consecutive with a Qal imperfect, but there are not many verbs with the same construction nearby (except at the beginning of the previous verse and the beginning of the following verse).  Since the *days of Enoch* would be reasonably coterminous with *Enoch walking with God,* it would be reasonable for this imperfect tense to be taken in a continuous sense; this is what Enoch did typically and regularly.

*Walked* is in the Hithpael imperfect, which is the reflexive of the Piel.  This means that Enoch caused himself to walk, or *to go* with God.  It means *to walk to and fro*.  It is a constant, daily walk with God.  This is intensive, meaning that in the state that the earth was in, this walk was a difficult, intense experience.  We will see more about the corruption of the earth in chapter 6.

So far, in this portion of Genesis, the idea of naming one's sins to be restored to fellowship has only been implied (every time that God speaks to believers who are sinned, He asks them a question to elicit a confession of sin), we may reasonably suppose that Enoch kept short accounts with God (he remained in fellowship by naming his sins to God the moment he sinned); he sinned only infrequently; and he was totally interested in God, God's Person, and God's plan.

There is even a suggestion here that Enoch may have remained in fellowship for all or nearly all of this time.

## Genesis 5:24b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וּ or וֹ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |

## Genesis 5:24b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾayin (וַיָּן) [pronounced *AH-yin*] | *naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]* | particle of negation; substantive of negation with the 3rd person masculine singular suffix | Strong's #369 BDB #34 |

**Translation:** ...and he [is] not,...  We have two short words here—particles, in fact—with the 3rd person masculine singular suffix.  Literally, this reads *and not him*.  What is suggested is, he was walking with God and then he was no longer.  *He vanished* (or, *he was not*), is a substantive with a third masculine singular suffix, which means *naught, vanished, nothing*.

## Genesis 5:24c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| kîy (יִכ) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| lâqach (חַקָל) [pronounced *law-KAHKH*] | *to take, to take away, to take in marriage; to seize* | 3rd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| ʾêth (חֶא) [pronounced *ayth*] | untranslated mark of a direct object; occasionally *to, toward* | affixed to a 3rd person masculine singular suffix | Strong's #853 BDB #84 |
| ʾĔlôhîym (םיִהֹלֱא) [pronounced *el-o-HEEM*] | *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim* | masculine plural noun | Strong's #430 BDB #43 |

**Translation:** ...for Elohim took him.  The final phrase explains why *Enoch no longer was*.  God took him.  This suggests a translation from life to life, without an intervening death.  No body was left behind, would be my educated guess.

*Took* is the Hebrew word lâqach (חַקָל) [pronounced *law-KAHKH*], which means, *to take, to take away, to take in marriage; to seize*.  Strong's #3947  BDB #542.   Enoch here is a type; that is a shadow image of the pre-tribulational rapture.  God is about to bring great and intensive judgment upon the earth.  Enoch, as God's faithful, is taken up prior to the judgement.  We have a world, during Enoch's time of the corruption of flesh and evil beyond imagination.  Even though we are but seven generations from Adam and Adam is still alive at this time, there has been an incredible population explosion, and by this point in time there are a number of half-angelic, half-human beings.  The angels had never seen anything like a woman before and the fallen angels burned in lust for the daughters of men.  At that point in time, they were able to manifest themselves physically as more than an apparition and they did (that, or they took over the bodies of men as in demon-possession) and they earth was becoming vastly corrupt.  It is difficult to live in the midst of a vastly corrupt society and not to become quite corrupt yourself.  Enoch managed to remain uncorrupted, unaffected by the evil about him, even though he possessed an old sin nature and was born with the imputation of Adam's original sin.  Enoch was not a monk nor was he a person who went off to some hill to meditate.  He had a family and sons and daughters.  However, he knew God because he knew God's Word as revealed at that time.  Although it is not stated, he could go directly to his great[5]

grandfather, Adam, and find out everything that God had told Adam in the garden. Our walk with God include fellowship and God's Word, as it has always been. At that time, he could get God's Word through Adam, who walked with our Lord in the garden. As he got this information from Adam, he also walked with God.

Lest anyone examine this verse carefully and say that there is nothing about Enoch being raptured[5] here, we need only look to Heb. 11:5 for corroboration:  By faith-doctrine, Enoch was **taken up [or transported or transferred]** so that he should not see death; and he was not found because God took him up; for he obtained the witness that before his being **taken up**, he was pleasing to Go

Let's look at these verses together:

Gen 5:19–24  Jared lived after he fathered Enoch 800 years and had other sons and daughters. Thus all the days of Jared were 962 years, and he died. When Enoch had lived 65 years, he fathered Methuselah. Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. Thus all the days of Enoch were 365 years. Enoch walked with God, and he was not, for God took him.

Enoch was simply taken by God; he did not endure death. His child Methuselah lived longer than any other person. This is known as, *blessing by association*. We will cover this doctrine in more detail at a later date, but, briefly speaking, if any member of a family is growing spiritually, then those of his family, those in his neighborhood, those in his city, those in his business, often enjoy blessing as well. Blessing to this individual believer overflows and spills onto those in his periphery. The United States is a wonderful example of blessing by association. We have more believers by percentage of population than any other nation on earth. We have more mature believers and more accurate Bible teaching as well. Therefore, we would expect the United States to be the most blessed nation on earth, which it is. We would expect more people would desire to move to the United States than to any other nation, which is also the case. But I digress.

Enoch, who walks with God, and then, was not; has a son who lives longer than anyone else on this earth. Methuselah was blessed because he was the son of Enoch.

Recall that I said that there was some system of protocol in place at this time; the fact that Enoch *walked with God* indicates this. How does a person have a complete idea as to his relationship with God without having some sort of system in place? How did Enoch figure out how to *walk with God?* Enoch apparently had a close relationship with God and, also apparently, had a way to know how to walk with God. That is, man, at that time, must have had some extensive knowledge of right and wrong, which could have even been ingrained in man's soul.

However, there does not appear to be a specific system of justice laid out at this time. That is, there are 3 murders that we are aware of, and the murderers, Cain and Lamech, do not appear to be sentenced to anything other than being separated from the line of Adam through Seth. Although they face potential revenge and retribution, nowhere in Gen. 1–6 do we have some sort of government or some sort of law laid out, apart from man's internal conscience.

Gen. 5:22a, 24: And Enoch walked with God three hundred years after he fathered Methuselah. And Enoch walked with God. Then he was not, for God took him.

This also suggests, however, that God was with Enoch in a personal way, face to face, as He had talked to Adam, Eve, Cain and Abel. This seems to further define the relationship which God had with men at that time. He spoke with some directly, but His presence became less frequent, so that, men, for the most part, would call upon His name (Gen. 4:26).

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[5] Some cults make an issue out of words, such as *rapture* or *trinity* not being found in the Bible. These are theological terms which were later coined to represent theological truths which are found in the Bbile. So, even though the word *rapture* is not specifically found in the English neither is it a transliteration of a Greek word or, still several synonyms are found (such as in the verse quoted and buried deep in the Greek of II Thess. 2:3).

However, what we appear to be lacking in this antediluvian age is, a written-down law. What appears to be lacking is a system of justice. God appears to have allowed anarchy to be the rule of law, with God intervening on one occasion to separate Cain from Adam and Eve, as well as to further curse the ground upon which Cain walked.

Gen. 5:3–24 When Adam had lived 130 years he fathered a son in his own likeness, according to his image, and he named him Seth. The length of time Adam lived after he became the father of Seth was 800 years; during this time he had other sons and daughters. The entire lifetime of Adam was 930 years, and then he died. When Seth had lived 105 years, he became the father of Enosh. Seth lived 807 years after he became the father of Enosh, and he had other sons and daughters. The entire lifetime of Seth was 912 years, and then he died. When Enosh had lived 90 years, he became the father of Kenan. Enosh lived 815 years after he became the father of Kenan, and he had other sons and daughters. The entire lifetime of Enosh was 905 years, and then he died. When Kenan had lived 70 years, he became the father of Mahalalel. Kenan lived 840 years after he became the father of Mahalalel, and he had other sons and daughters. The entire lifetime of Kenan was 910 years, and then he died. When Mahalalel had lived 65 years, he became the father of Jared. Mahalalel lived 830 years after he became the father of Jared, and he had other sons and daughters. The entire lifetime of Mahalalel was 895 years, and then he died. When Jared had lived 162 years, he became the father of Enoch. Jared lived 800 years after he became the father of Enoch, and he had other sons and daughters. The entire lifetime of Jared was 962 years, and then he died. When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked with God for 300 years, and he had other sons and daughters. The entire lifetime of Enoch was 365 years. Enoch walked with God, and then he was no longer present because God took him.

Enoch is the only man in this line, apart from Adam and Noah, who is individually mentioned in the New Testament (apart from a genealogy). Enoch is first mentioned in the great faith chapter of Heb. 11: By faith Enoch was taken up [lit., *transferred, transported*] so that he did not see death, and he was not to be found because God transferred him. For before his removal he had been commended [or, *received a good report*] as having pleased God (Heb. 11:5). The New Testament confirms to us what we studied here in the Old—that Enoch did not die, but God transferred him from life to eternal life. Enoch and Elijah are the 2 men of the Old Testament who are said to be taken by God in this way.

Jude also writes of Enoch: About these [*clouds without water...wandering stars, for whom impenetrable darkness is reserved forever*] also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." (Jude 1:14–15).

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| The interpretation here is quite difficult, so let's take it in points: |

| **The Explanation of Jude 1:14–15** |
|---|

1.   The passage we are examining, reads: About these [*clouds without water...wandering stars, for whom impenetrable darkness is reserved forever*] also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." (Jude 1:14–15).
2.   Jude is comparing, but not conflating, unsaved man in the end times and the fallen angels of Gen. 6 (which includes the half-human, half-angelic beings of Gen. 6). He will include other judgments against man as well.
3.   For many ages, there have been irreverent men who creep into history, to turn the grace of God into legalism, lasciviousness, excess and/or insolence. Jude 1:4: For certain persons have crept in unnoticed--men spoken of in ancient writings as pre-destined to this condemnation--ungodly men, who pervert the grace of our God into an excuse for immorality, and disown Jesus Christ, our only Sovereign and Lord.
4.   Jude illustrates God's judgment of those who do not believe by using the Exodus generation as an example. Those who were 20 and older when they left Egypt were struck down by God in the desert for their defiance and unbelief. Bear in mind, these were people who believed in Jesus Christ (Jehovah

## The Explanation of Jude 1:14–15

Elohim in the Old Testament); and God took them out via the sin unto death in the desert. Moses was not lost or confused and therefore wandered in the desert for 40 years; God took that time to kill off the older generation. Now I want to remind you, although you once fully knew it, that Jesus, Who saved a people out of the land of Egypt, afterward destroyed those who did not believe (Jude 1:5). See also Heb. 3:7–11 where the writer notes that their bodies dropped in the desert and that God *loathed* that generation.

5. Similarly, God judged the angels of Gen. 6 (which we will study next)—those who did not keep themselves separate from mankind—and has them in chains of darkness until now. Jude 1:6: And angels--those who did not keep the position originally assigned to them, but deserted their own proper abode--He [God] reserves in everlasting bonds under darkness, in preparation for the [final] judgement of the great day.

6. Those of Sodom and Gomorrah are also spoken of here, who went astray in their unnatural sexual lust. Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing the punishment of eternal fire (Jude 1:7).

7. These are examples of men and angels who instinctively have some kind of understanding, and yet they blaspheme God and things about which they have no knowledge; and yet, with their actions that corrupt themselves, doing things they instinctively know are wrong. The examples given already are of those who have corrupted themselves, although within themselves, they recognize their self-degradation. Jude 1:10: Yet these men blaspheme things of which they know nothing, and in things which, like untamed animals, they understand instinctively--in all these they corrupt themselves.

8. Men who are so corrupted, sneak into churches and pervert the doctrines of the church (which is Jude's main point). Jude 1:4, 11–13. We have the modern example today of Liberation Theology and its American counterpart, Black Liberation Theology. These are men who, over decades, have crept into churches (at first, into Catholic churches in South and Central America, in the 50's, 60's and 70's), who managed to pollute the church with their evil doctrines, cloaking Marxism in distorted Christian doctrine. See Black Liberation Theology at http://kukis.org/Doctrines/liberationtheology.htm

9. Jude then describes these kinds of men, and, includes angels in this indictment: These men--sunken rocks! --are those who share the pleasure of your love-feasts, unrestrained by fear while caring only for themselves; **clouds** without water, driven away by the winds; trees that cast their fruit, barren, doubly dead, uprooted; wild waves of the sea, foaming out their own shame; wandering **stars**, for whom is reserved dense darkness of age-long duration (Jude 1:12–13). The words *clouds* and *stars* are often references to angels (see Heb. 12:1 Rev. 12:4).

10. Enoch, in his time, prophesied against the angels who sinned (Gen. 6); and in this prophesy was a parallel prophecy which also applies to the end of the Tribulation. About these [*clouds without water...wandering stars, for whom impenetrable darkness is reserved forever*] also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of His holy ones, to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." (Jude 1:14–15). What we have is God's certain judgment, which has been executed in the past (the flood, Sodom and Gomorrah, the Exodus generation), and will be executed in the future at the end of the Tribulation; can also be depended upon for those false teachers who creep into churches to pervert the doctrine of God's Word. The righteousness of God judged men and angels in the past (Gen. 6 and the Exodus generation); and the righteousness of God will judge mankind at the end of the Tribulation; therefore, God's righteousness also judges those who stealthily enter into churches in order to lead the faithful astray.

One more thing that we ought to deal with is this quotation "Behold, the Lord came with ten thousands of his holy ones, to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." This quotation is not found in the Old Testament. There is an apocryphal book of Enoch which reads: "Behold: He comes with ten thousand of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him." This book was written before Christ (170–65 B.C.), was never considered to be a part of the Old or New Testament canon,

and it carries within it information and traditions which were passed down through the years. Like mythology, this book contains some things which are true and things which are false. Whether this quotation had a common origin in tradition, written down in the book of Enoch and in the book of Jude; or whether Jude lifted this passage from the book of Enoch, we don't know. We only know, by the doctrine of inspiration, that this is a true quotation, regardless of its exact origins.

Information about the book of Enoch can be found here:
http://www.jewishencyclopedia.com/view.jsp?letter=E&artid=384
http://www.earlyjewishwritings.com/1enoch.html

A translation of the book of Enoch is found here:
http://www.johnpratt.com/items/docs/enoch.html

Again, bear in mind, the book of Enoch is not a part of the Word of God; the books of Genesis and Jude are.

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| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |

Gen. 5:22a, 24: And Enoch walked with God three hundred years after he fathered Methuselah. And Enoch walked with God. Then he was not, for God took him.

To me, this is one of the most fascinating aspects of the antediluvian civilization (ante = *before;* diluvian = *deluge, flood*). There is some concept fo *walking with God* which is not clearly defined in Gen. 1–6. We know that there is an animal sacrifice involved in this walk, and no doubt, some history was taught by God to those who would listen (the fall of Adam and Eve). But we do not have any more specifics than this.

Furthermore, this time period appears to be some form of limited anarchy. Although Cain was banished and punished for his murder of Abel, his life was not taken by God or by anyone else. Furthermore, a descendent of Cain's, Lamech, kills 2 people, and there does not appear to be any system of justice which is applied to him. Instead, he writes and performs a folk song about this, and he receives some notoriety for what he has done. What we do not find in this antediluvian era is a system of laws and consequences laid out by God. God deals with two sets of sins directly (the sins of Adam and Eve; and the murder of Abel by Cain); but He does not ever lay out a set of laws, other than indicating His requirement that He be worshiped with an animal sacrifice rather than with a fruit and vegetable offering.

In other words, what appears to be the case is, God gave man and angels great freedom with regards to their thoughts and actions, requiring only worship from His faithful with animal sacrifices. In this, Enoch somehow determined how to walk with God, so much so, that God took Enoch.

One more thing on Enoch: Enoch was a *type* of Christ. His name means *consecrated, dedicated,* as was our Lord Jesus Christ. In order for Enoch to walk with God, he would have offered up blood sacrifices (as Jesus Christ is our sacrifice). God took Jesus into heaven alive after His resurrection (Acts 1:9), just as He takes Enoch into heaven here. In other words, Enoch is a picture of Jesus to come.

Bear in mind that the AEB uses the Septuagint to translate from.

## The American English Bible: A Contradiction?

Two scriptural references, however, have been understood as meaning that certain individuals had in fact been taken to a heavenly reward during pre-Christian times. The first is found at Genesis 5:22-24, where we read, 'God found Enoch righteous; and he lived on for some two-hundred years as he fathered other sons and daughters. So, Enoch was three-hundred and sixty-five years old. Then, because he pleased God, God transported him and he disappeared.'

## The American English Bible: A Contradiction?

In Greek this reads, 'kai euerestesen Enoch to Theo kai ouch eurisketo hoti metetheken auton ho Theos,' or literally, 'and pleased Enoch the God and not found, [for] transported (or translated) him the God.'

Many read the above scripture and assume that God took Enoch to heaven. But this can't be true, if you believe the Bible, because we read at John 3:13, 'No one has gone to heaven other than he who came from heaven, the Son of Man.'

In Greek this reads, 'Kai oudeis anabebeken eis ton ouranon ei me ho ek tou ouranou katabas ho uios tou anthropou,' or literally, 'And nobody ascended into heaven (or sky) if not he/who from heaven descended, the son of man.'

Also, Colossians 1:17 says of Jesus, 'He's the earliest and the first one to be born from the dead, so that he would be first in everything.'

So according to the Bible, nobody could have gone to heaven until Jesus opened the way, for he had to be the first to be born from the dead. Thus, to harmonize the scriptures, we must assume that Enoch wasn't really taken to heaven, but to somewhere (or some time) else. Could he have been transported into the future? Possibly, for that is possible with God, but the Bible simply doesn't tell us.

The second scriptural reference that some use to teach a resurrection to heaven prior to Jesus' death and resurrection is found at 2 Kings 2:11. It says there, 'And as they were walking along and talking, {Look!} a flaming war chariot with flaming horses rode between them and [took] Elijah into the sky in a tornado.'

Other Bible translations usually say that Elijah was taken 'into the heavens.' And because of this, most people believe that he went into the presence of God (heaven). Yet, as you'll notice in this translation's Notes (such as the references linked to the scripture found at Genesis 1:1), Elijah simply flew (on the chariot) into the SKY. because that's what the Greek word ourano (and the equivalent Hebrew word) really means. And (in harmony with John 3:13) notice that he didn't actually go to heaven, because King JehoRam later received a letter from Elijah (see 2 Chronicles 21:12). So, God had apparently used the celestial chariot to take him to another place here on the earth. Also notice that earlier, a man named AbDiu, who was a servant of the unrighteous IsraElite King Ahab, had spoken of such a thing happening to EliJah (see 1 Kings 18:12.

As a quick response, there are the two compartments of Hades, where there are the saved and the lost; and Enoch could have simply been translated into "Abraham's bosom" (as it is later called) without dying.

From: **http://www.2001translation.com/Hereafter.html#_Contradiction** accessed June 2, 2012.

**Chapter Outline**                    **Charts, Graphics and Short Doctrines**

As suggested above, it does not seem likely that Enoch went straight to heaven, but that he went to what would later be called, *Abraham's bosom,* or the portion of Hades where believers go to.

Although nothing is said of it it in Gen. 5, there seems to be a great deal of social unrest at this time.  People are cohabiting with angels; God is giving them the ability to both copulate and to have offspring, and fallen angels are doing everything possible to totally corrupt the human race.  So, about this time there is Enoch, who is living the life of a mature believer; simultaneously, society seems to be breaking down all around him.  Enoch remains faithful to God and God simply removes him from this earth.

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## The Life of Methuselah

**And so lives Methuselah seven and eighty a year and one hundred a year and so he fathers Lamech.  And so lives Methuselah after his fathering Lamech two and eighty a year and seven hundreds a year.  And so he fathers sons and daughters.  And so are all days of Methuselah nine and sixty a year and nine hundreds a year.  And so he dies.**

Genesis 5:25–27

**Methuselah lived 187 years when he fathered Lamech.  After fathering Lamech, Methuselah lived 782 years.  He also fathered [other] sons and daughters.  All the days of [the life of] Methuselah were 969 years when he died.**

**Methuselah lived 187 years when he fathered Lamech.  After fathering Lamech, Methuselah lived an additional 782 years.  He also fathered other sons and daughters.  He lived for 969 years and then died.**

Here is how others have translated this verse:

**Ancient texts:**

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|---|---|
| Targum of Onkelos | And Methushelach lived a hundred and eighty-seven years, and begat Lemek. And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters. And all the days of Methushelach were nine hundred and two and sixty and nine years; and he died. |
| Latin Vulgate | And Mathusala lived a hundred and eighty-seven years, and begot Lamech.  And Mathlusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.  And all the days of Mathusala were nine hundred and sixty-nine years, and he died. |
| Masoretic Text (Hebrew) | And so lives Methuselah seven and eighty a year and one hundred a year and so he fathers Lamech.  And so lives Methuselah after his fathering Lamech two and eighty a year and seven hundreds a year.  And so he fathers sons and daughters.  And so are all days of Methuselah nine and sixty a year and nine hundreds a year.  And so he dies. |
| Peshitta (Syriac) | And Methuselah lived a hundred eighty-seven years, and begot Lamech;  And Methuselah lived after he begot Lamech seven hundred and eighty-two years, and begot sons and daughters; And all the days of Methuselah were nine hundred sixty-nine years, and he died. |
| Septuagint (Greek) | And Methuselah lived one hundred and sixty-seven years, and begot Lamech. And Methuselah lived eight hundred and two years after his begetting of Lamech, and begot sons and daughters. And all the days of Methuselah, which he lived, were nine hundred and sixty-nine years, and he died. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | When Methuselah was 187 years old, he became the father of Lamech.  After Lamech's birth, Methuselah lived 782 years; and he had other sons and daughters.  In all, Methuselah lived 969 years, and he died. |
| Contemporary English V. | When Methuselah was one hundred eighty-seven, he had a son named Lamech. Methuselah had more children and died at the age of nine hundred sixty-nine. |

| | |
|---|---|
| Easy-to-Read Version | After Methuselah was 187 years old, he had a son named Lamech.  After Lamech was born, Methuselah lived 782 years. During that time, he had other sons and daughters.  So Methuselah lived a total of 969 years; then he died. |
| Good News Bible (TEV) | When Methuselah was 187, he had a son, Lamech, and then lived another 782 years. He had other children and died at the age of 969. |
| *The Message* | When Methuselah was 187 years old, he had Lamech.  After he had Lamech, he lived another 782 years.  Methuselah lived a total of 969 years. And he died. |

**Partially literal and partially paraphrased translations:**

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|---|---|
| American English Bible | MethuSelah was a hundred and eighty-seven years old when he fathered Lamech.  Then, after fathering Lamech, he lived on for another seven hundred and eighty-two years, as he fathered other sons and daughters.  So, MethuSelah was nine hundred and sixty-nine years old when he died. |
| *God's Word™* | When Methuselah was 187 years old, he became the father of Lamech.  After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters.  Methuselah lived a total of 969 years; then he died. |
| New American Bible | When Methuselah was one hundred and eighty-seven years old, he begot Lamech.  Methuselah lived seven hundred and eighty-two years after he begot Lamech, and he had other sons and daughters.  The whole lifetime of Methuselah was nine hundred and sixty-nine years; then he died. |

**Mostly literal renderings (with some occasional paraphrasing):**

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|---|---|
| Bible in Basic English | And Methuselah was a hundred and eighty-seven years old when he became the father of Lamech:  And after the birth of Lamech, Methuselah went on living for seven hundred and eighty-two years, and had sons and daughters:  And all the years of Methuselah's life were nine hundred and sixty-nine: and he came to his end. |
| HCSB | Methuselah was 187 years old when he fathered Lamech.  Methuselah lived 782 years after the birth of Lamech, and he fathered sons and daughters.  So Methuselah's life lasted 969 years; then he died. |
| NET Bible® | When Methuselah had lived 187 years, he became the father of Lamech.  Methuselah lived 782 years after he became the father of Lamech, and he had other [The word "other" is not in the Hebrew text, but is supplied for stylistic reasons.] sons and daughters. The entire lifetime of Methuselah was 969 years, and then he died. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

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|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |

Lexham English Bible            .
Translation for Translators     .
The Voice                       .

**Literal, almost word-for-word, renderings:**

Concordant Literal Version      And living is Methuselah a hundred and eighty-seven years. And begetting is he
                                Lamech.  And living is Methuselah, after his begetting Lamech, seven hundred and
                                eighty-two years. And begetting is he sons and daughters.  And coming are all the
                                days of Methuselah, which he lived, to be nine hundred and sixty-nine years. And
                                he died.

English Standard Version        When Methuselah had lived 187 years, he fathered Lamech. Methuselah lived after
                                he fathered Lamech 782 years and had other sons and daughters.  Thus all the
                                days of Methuselah were 969 years, and he died.

Hebrew Names Version            Metushelach lived one hundred eighty-seven years, and became the father of
                                Lamekh.  Metushelach lived after he became the father of Lamekh seven hundred
                                eighty-two years, and became the father of sons and daughters.  All the days of
                                Metushelach were nine hundred sixty-nine years, then he died.

Syndein                         {The Methuselah Generation and Fathering the Lamech Generation}
                                And Methuselah lived an hundred eighty and seven years, and caused to bring forth
                                Lamech {means powerful}.  And Methuselah lived - after he caused the birth of
                                {yalad} Lamech - seven hundred eighty and two years, and caused to bring forth
                                sons and daughters.  And all the days of Methuselah were nine hundred sixty and
                                nine years {record holder for long physical life} and he died.

Young's Updated LT              And Methuselah lives an hundred and eighty and seven years, and begets Lamech.
                                And Methuselah lives after his begetting Lamech seven hundred and eighty and two
                                years, and begets sons and daughters.  And all the days of Methuselah are nine
                                hundred and sixty and nine years, and he dies.

**The gist of this verse:**      Methuselah lives 187 years and fathers Lamech.

| Genesis 5:25 | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיָה) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Mᵉthûwshâlach (חְלָשׁותְמ) [pronounced *mehth-oo-SHEH-lakh*] | *man of the dart*; transliterated *Methuselah* | masculine singular proper noun | Strong's #4968 BDB #607 |
| shebaʿ (עבֶשׁ) [pronounced *sheᵇ-VAHĠ*]1 | *seven* | numeral masculine construct | Strong's #7651 BDB #987 |
| wᵉ (or vᵉ) (וׅ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |

### Genesis 5:25

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| shᵉmônîym (מִינֹמְשׁ) [pronounced *shᵉ-moh-NEEM*] | *eighty* | indeclinable plural numeral; adjective | Strong's #8084 BDB #1033 |
| shânâh (הֵנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וִ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mêʾâh (הָאֵמ) [pronounced *may-AW*] | *one hundred, a hundred, hundred* | feminine singular numeral; construct form | Strong's #3967 BDB #547 |
| shânâh (הֵנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלְיִ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3ʳᵈ person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | *with, at, near, by, among, directly from* | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun; pausal form | Strong's #3929 BDB #541 |

**Translation:** Methuselah lived 187 years when he fathered Lamech.  Bear in mind, we are following a particular line which began at the end and followed the male progenitors.


**The gist of this verse:**          Methuselah lives an additional 782 years after fathering Lamech.

### Genesis 5:26a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |

## Genesis 5:26a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Mᵉthûwshâlach (חלַשׁותָמ) [pronounced *mehth-oo-SHEH-lakh*] | *man of the dart*; transliterated *Methuselah* | masculine singular proper noun | Strong's #4968 BDB #607 |
| ʾachărêy (יֵרֲחאַ) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דֶּלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3rd person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (חֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful*; transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |
| shᵉtayim (םיַתְשׁ) [pronounced *shᵉt-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral noun | Strong's #8147 BDB #1040 |
| wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shᵉmônîym (םינֹמְשׁ) [pronounced *shᵉ-moh-NEEM*] | *eighty* | indeclinable plural numeral; adjective | Strong's #8084 BDB #1033 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shebaʿ (עַבֶשׁ) [pronounced *sheᵇ-VAHG̱*]1 | *seven* | numeral masculine construct | Strong's #7651 BDB #987 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Lamech, Methuselah lived 782 years. The Bible is carefully setting up a timeline for us.

## Genesis 5:26b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (םיִנָב) [pronounced *baw-NEEM*] | *sons, descendants; children; people; sometimes rendered men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תַב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Like those before him, Methuselah fathered many sons and daughters.

**The gist of this verse:**       Methuselah lives for a total of 969 years and then he dies.

## Genesis 5:27

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וֹ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיֶה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לֹכ) [pronounced *kohl*] | *with a plural noun, it is rendered all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (םיִמָי) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |

Together, kôl +  yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*.

## Genesis 5:27

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| Mᵉthûwshâlach (מְתוּשֶׁלַח) [pronounced *mehth-oo-SHEH-lakh*] | *man of the dart; transliterated Methuselah* | masculine singular proper noun | Strong's #4968 BDB #607 |
| têshaʿ (עֵשַׁת) [pronounced *TAY-shaǵ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shishshîym (שִׁשִּׁים) [pronounced *shish-SHEEM*] | *sixty* | indeclinable plural noun | Strong's #8346 BDB #995 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| têshaʿ (עֵשַׁת) [pronounced *TAY-shaǵ*] | *nine, ninth* | masculine singular noun; ordinal or cardinal numeral | Strong's #8672 BDB #1077 |
| mêʾôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (תָמֹת) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3rd person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** All the days of [the life of] Methuselah were 969 years when he died.  This makes Methuselah the oldest person in the Bible.

The AEB has a good set of notes here.

### The American English Bible asks *What About the Long Lives?*

Something else that has stuck in the craw of Bible critics for centuries, is the fantastic ages that people lived to prior to the downpour (Adam 930 years, Methuselah 969, etc.). Also, notice the long reproductive periods: Genesis 5:21 **'Enoch was a hundred and sixty five years old when he fathered Methuselah.'** Could these be actual years?

Yes they could, for as anyone who has reached the age of 70 or 80 can tell you, our lives are really too short.

## The American English Bible asks *What About the Long Lives?*

But, what about the fact that human life spans seem to be about average when compared the life spans of other animals? Well, it could be (and it's likely true) that animal life spans are also much shorter than they were prior to the downpour. How could this happen?

We've heard many explanations, such as the changes in the atmosphere, or that man was getting 'farther from perfection.' And while these things could be true, the most obvious reason is that it is all the result of prolonged inbreeding. Whereas there were eight humans who survived the downpour, only six produced children thereafter, and three of them were brothers.

Consider, for example, the lines of the Hebrews, which likely reflected what was true of other families throughout the world at the time. Abraham's father was Terah and his wife's father was Terah, so she was his half sister. Their son Isaac's grandfather was thus a direct descendant of Terah on both sides, and the grandfather of the woman he married was also Terah on at least one side. So, Isaac's son Jacob's great-grandfather was Terah through **at least three sides**, then two of the wives he married (Rachael and Leah) were also great-granddaughters of Terah through multiple lines. and then the descendants of their sons intermarried.

It was only after God gave His Laws to Israel that sexual relations and intermarriage among close family members was forbidden. And this proves that a Divine power recognized the genetic damage that would result from further inbreeding. Also remember that these laws were given just to the descendants of Israel, not to any of the other nations of the world, so inbreeding could have continued throughout the world until the results became obvious.

What about animals? Remember that most animals (the 'unclean') were brought into the chest (ark) in **single pairs**, so even more genetic damage was possible for them than it was for humans. For, why do such intelligent animals as dogs or such large animals as horses live less than twenty years? This isn't normal - it's illogical.

Notice how human life spans progressively decreased after the downpour (which disproves the teaching that 'they counted years differently back then'):

Noah lived 950 years

His son Shem (the first progenitor of that line) lived 600 years

His son Arphaxad lived 500 years

His son Cainan lived 460 years

His son Sala lived 460 years

His son Heber lived 404 years

His son Phaleg lived 339 years

His son Ragau lived 337 years

His son Seruch lived 330 years

His son Nahor lived 304 years

etc.

So, by the time of the exodus from Egypt, we find the Israelites living just 70 or 80 years, for the Bible tells us

## The American English Bible asks *What About the Long Lives?*

that only Joshua and Caleb of all Israel's warriors who left Egypt, survived to enter the promised land.

Note this conversation between the Pharaoh of Egypt and the patriarch Jacob, as found at Genesis 47:7-9: 'Then Joseph brought his father Jacob in and stood him before Pharaoh, and Jacob blessed Pharaoh. Then Pharaoh asked Jacob, *How old are you?* And Jacob replied to Pharaoh, *The years of my life that I've lived are a hundred and thirty. But these years have been too few and too troubled. **I haven't reached the age that my ancestors [achieved], back in the days when they lived**.'*

So, the very aged man Jacob verified that his ancestors had lived to be much older than him.

What do scientists tell us is the likely cause of the human (and possibly animal) aging process? They say it's because the ends of our **DNA strands break off as cells divide** - an apparent genetic problem.

**Notice that even secular history agrees with the long lifespans of ancient times!** Look, for example, at the Egyptian history of their Pre-Dynastic kings (see the link **Pharaohs Timeline**). It says, '**Up to 13 kings** ruled from Hierakonpolis in Upper Egypt during this period who were known as the Horus-people or the Hawk-people.' However, look at the period during which these supposed 'Up to 13 kings' (we count 12 to Adam) ruled. 2,500 years. that is about **200 years of rule for each of them, according to Egyptologists!**

And if you would like to see how closely the Bible comes to lining up with the dates given for Egypt's PharaOhs, see the subheading in the Septuagint document, **How the Corrected Dates Align With Egypt's Historical Records**.

As you can see, there's really no reason for anyone to question the Bible's accuracy, authenticity, or the dates that are provided there. The facts are too detailed and too well substantiated in history, and the ages of men descend in a logical order that's well in line with the understandings of medical science.

From: **http://www.2001translation.com/Authenticity.htm#_Long_Lives** accessed June 3, 2012.

**Chapter Outline**                                    **Charts, Graphics and Short Doctrines**

The Community Christian Bible notes: *Methuselah lived nine hundred and sixty-nine years! It was absolutely essential to give the idea of a long stretch of time from the beginning of the world up to the ancestors of the people of God, and names could not be multiplied. Just as the Babylonians before the flood had placed eleven kings with a fabulous life duration, the Israelites needed afew Methuselah. Besides they held that their distant ancestors had been better than themselves and for that reason had been rewarded with a very long life. In this legendary list of the ancestors of humankind appears the name of Enoch the just one, whom God took up to heaven just as he did with Elijah (2 K 2)..*

An important note is that the years given in Gen. 5 are different in the Hebrew text (upon which our Bible is based), the Septuagint and in the Samaritan text. We do not know which text is more accurate in this area, although most scholars tend to go with the Hebrew text, as that is the original text. The numbers in the LXX indicate that Methuselah would have survived the flood and the numbers found in the Samaritan text would have Jared, Methuselah and Lamech outliving the flood. Obviously, this does not jive with the Genesis account of the flood where these men are not mentioned as survivors of the flood. It is possible that all the ages were changed systematically in order to make certain that no one outlived the flood. This, of course, causes us problems with the common interpretation of this passage. Therefore, I will list some other interpretations. However, I should point out that **only one** scribal error could throw off the chronology of Genesis 5 and if that occurred, then the ages of the others named in Genesis may have been changed to correlate with the error.

The two problems which current theologians have with the antediluvian period is the longevity of those named in this record and the overall dating of this record. Important archaeological evidence which has been cited is that human fossils which have been examined have been determined to be between 20 and 60 years old. Further, it is generally agreed upon between archaeologists that man is approximately a million years old. To the former, recall that we are dealing with bones and fossils which are 5-10,000 years old and that certain assumptions are made as to the aging process; my point being is that these bones may (1) only appear to be 20-60 years old or (2) these are not bones from the antediluvian period. When it comes to dating the antediluvian period (for which Biblical scholars will be hard-pressed to do with any great accuracy), we cannot rely upon what archaeology has done in the dating of mankind in general. They are forced into these positions by the assumptions under which they operate. We have superficially dealt with the methods of dating used by archaeologists and paleontologists and have shown that they are not necessarily infallible.

Whereas in other genealogies throughout Scripture, it is clear that some generations are skipped, in Gen. 5 it appears as though this is the one time where each and every father and son are named due to the unique construction of this chapter. The parent is listed; the age when his son is born is listed, the number of years afterward that he lived is listed, and then the total years that he lived is listed. Now, there are other sons and daughters born to these men and it is possible that the *son* listed is not their son but their grandson—the amount of time given allows for that as does the precedence of other genealogies. However, the meticulous manner in which this chapter is written seems to indicate that the author was particular about getting the ages correct. Furthermore, the verb found here is associated with fathering a child, not with simply being an antecedent.

Could the text have been corrupted? That is certainly a possibility. How about the longevity factor? It is my personal opinion (and this is not shared by many) that the remains of the antediluvian civilization have never been found because (1) they were completely (or nearly completely) destroyed and/or (2) we have never looked in the right place. I believe if any of it has been preserved (and I doubt that much has) it would be found at the bottom of the Atlantic Ocean. Whereas we have seen many destructive floods in our lifetimes, I do not think that we have seen any flood even one-tenth the magnitude and strength of the Genesis flood. I do not believe that civilization began in Mesopotamia but even possibly on another continent which was destroyed in the Atlantic. Throughout the Old Testament, God would occasionally order the destruction of a particular group of people and would command the obliteration of every man, woman, child, and their cattle and possessions. If God would command Israel to execute such judgement, then it only stands to reason that a generation so corrupt as the antediluvian age should be similarly summarily obliterated when God is Himself exacting the judgment. When that continent was deluged, it sunk and caused havoc throughout the rest of the earth, including tidal waves hundreds of feet high, almost unimaginable. There were likely dramatic geological changes which occurred at this time.

The new civilization did begin in the Mesopotamian area. Archaeology has not found any ancient man who died being hundreds of years old because archaeology has never discovered any antediluvian men. Whether they could be found or whether they even exist, we have no idea.

However, it is probably important to note what other theologians are thinking with respect to the genealogy given in Gen. 5:

The (false) theories start out innocuous enough. It has been noticed that there are 10 generations from Adam to Noah and ten from Noah to Abraham. It is postulated that this is done for symmetry, brevity and easy memory. The Hebrew words for *sired* (or, *begat*) and for *son* or *daughter* are used with great latitude and immediate descendent is not always the meaning (I am not aware of this being true for the verb *sired, begat, became the father of*). Skipping a generation or two is common (and we are always referred to Matt. 1as *proof*). All this is true; however, we do not show the skipping of four or five generations at every benchmark in Matthew. So even if a generation is skipped here or there, there is no implication that between each set of names we have several generations.

However, based upon those facts, we have a theory that Enosh lived 90 years and sires Kenan and then Enosh lives another 815 years, having other sons and daughters, and then dies at the age of 905, that Enosh, at age 90 had a son, Bob, and Bob had a son Bubba, and Bubba had a son Junior and Junior (quite a number of years later)

had a son Kenan.  If this is the case, then figures and statements made in Gen. 5 would be false, which would suggest that this is not the Word of God.  The conclusion that not all generations are included in Gen. 5 and the time frame given is not what it seems, does not really solve any problems (the age of mankind; and the individual ages noted herein), and introduces the new problem that: the Bible is not the Word of God.

Because there are some instances where an individual's name is used for both himself and for his seed (Gen. 46:1–4), it is theorized that the list of antediluvian names represents tribes or families or dynasties and the number of years given stands for the length of time that dynasty survived (this does not account for the fact that the ages given are all very similar).  Again, this really does not solve any problems, but only suggests that the Bible is not the Word of God.

Let's summarize this:

| **Summing up the Longevity Digression** |
|---|
| To sum up, what I have hoped to accomplish by this lengthy digression is to show:<br>●    It is possibly that most or all of the direct ancestors of Noah are given in Gen. 5<br>●    It is very likely that the time frame given for the antediluvian period is reasonable and true; other than the error of a copyist, we have no reason to doubt the overall time frame of Gen. 1–5<br>●    It is very likely that those men named in Gen. 5 really did live for almost an entire millennium.<br>●    Most theories end up questioning the accuracy of the Word of God, not questioning any of the scientific theories they hope agree with; and yet, never actually come to a point where they agree with existing scientific thought.<br>●    Finally, there is no reason to hold to some date a million years ago for the actual beginnings of man on this earth.  5000 to 10,000 B.C. is a reasonable time frame for a Christian to believe |

Science, over and over again, comes up with theories that people believe for many decades (or longer), and then these theories turn out to be wrong.

—————————————

### The Life of Lamech, who Fathers Noah

| | | |
|---|---|---|
| **And so lives Lamech two and eighty a year and one hundred a year and so he fathers a son.** | Genesis 5:28 | **Lamech lived 182 years when he fathered a son.** |

**Lamech lived 187 years when he fathered a son.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Lemek lived a hundred and eighty-two years, and begat a son;... |
| Latin Vulgate | And Lamech lived a hundred and eighty-two years, and begot a son. |
| Masoretic Text (Hebrew) | And so lives Lamech two and eighty a year and one hundred a year and so he fathers a son. |
| Peshitta (Syriac) | And Lamech lived a hundred eighty-two years, and begot a son. |
| Septuagint (Greek) | And Lamech lived one hundred and eighty-eight years, and begot a son. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

Easy-to-Read Version          When Lamech was 182 years old, he had a son.

**Partially literal and partially paraphrased translations:**

*God's Word*™                 When Lamech was 182 years old, he became the father of a son.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English        And Lamech was a hundred and eighty-two years old when he had a son:...
HCSB                          Lamech was 182 years old when he fathered a son.
NET Bible®                    When Lamech had lived 182 years, he had a son.
*The Scriptures* 1998         And Lemek? lived one hundred and eighty-two years, and brought forth a son,...

**Limited Vocabulary Translations:**


International Standard V       .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible            .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation            .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary        .
Lexham English Bible          .
Translation for Translators   .
The Voice                     .

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*         When Lamech was 182 years old, a son was born.
Concordant Literal Version    And living is Lamech a hundred and eighty-eight years. And begetting is he a son.
English Standard Version      When Lamech had lived 182 years, he fathered a son...
Fred Miller's Revised KJV     And Lamech lived one hundred eighty two years and a son was born to him.
New RSV                       When Lamech had lived for one hundred and eighty-two years, he became the father of a son;...
Syndein                       {The Lamech Generation and Fathering the Noah Generation}
                              And Lamech lived an hundred eighty and two years, and caused to bring forth a son.
World English Bible           Lamech lived one hundred eighty-two years, and became the father of a son,...
Young's Updated LT            And Lamech lives an hundred and eighty and two years, and begets a son.

**The gist of this verse:**

## Genesis 5:28

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful*; transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |
| sheᵉtayim (שְׁתַּיִם) [pronounced *sheᵉt-TAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral noun | Strong's #8147 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| sheᵉmônîym (שְׁמֹנִים) [pronounced *sheᵉ-moh-NEEM*] | *eighty* | indeclinable plural numeral; adjective | Strong's #8084 BDB #1033 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| mêʾôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundred* | feminine singular construct; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָּלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bên (וֵב) [pronounced *bane*] | *son, descendant* | masculine singular noun | Strong's #1121 BDB #119 |

**Translation:** Lamech lived 182 years when he fathered a son.  Just like with Enoch, we have a break in the pattern.  Normally, we have a person's name here (Noah), but we are simply told that he had a son.  This is designed to catch our attention.

———————————

**And so he calls his name Noah, to say, "This one will comfort us from our work and from labor of our hands from the ground which has cursed her Y<sup>e</sup>howah."**

Genesis 5:29

**He called his name Noah, saying, "This one will give us comfort from our work and from the toil of our hands on account of the ground which Y<sup>e</sup>howah has cursed."**

**He named his son Noah, saying, "This one will give us comfort from our hard work and from the toil of our hands, which is caused by Jehovah cursing the ground we farm."**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | ...and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the Lord hath cursed on account of the guilt of the sons of men. |
| Latin Vulgate | And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed. |
| Masoretic Text (Hebrew) | And so he calls his name Noah, to say, "This one will comfort us from our work and from labor of our hands from the ground which has cursed her Y<sup>e</sup>howah." |
| Peshitta (Syriac) | And he called his name Noah, saying, This one shall comfort us concerning our work and the toil of our hands, because of the ground which the LORD has curse. |
| Septuagint (Greek) | And he called his name Noah, saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | ...and named him Noah, saying, "This one will give us relief [Heb resembles the sound of Noah's name.] from our hard work, from the pain in our hands, because of the fertile land that the Lord cursed." |
| Contemporary English V. | Lamech said, "I'll name him Noah because he will give us comfort, as we struggle hard to make a living on this land that the LORD has put under a curse." |
| Easy English | Lamech called his son Noah. He said, `We pray that this son will bring rest to us from this hard work. It is hard work to farm the ground because God has *cursed the ground.' |
| Easy-to-Read Version | Lamech named his son Noah. [This name means "rest."] Lamech said, "We work very hard as farmers because God cursed the ground. But Noah will bring us rest." |
| Good News Bible (TEV) | ...and said, "From the very ground on which the LORD put a curse, this child will bring us relief from all our hard work"; so he named him Noah. |
| *The Message* | He named him Noah, saying, "This one will give us a break from the hard work of farming the ground that GOD cursed." |
| New Living Translation | Lamech named his son Noah, for he said, "May he bring us relief[d] from our work and the painful labor of farming this ground that the Lord has cursed." |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | ...whom he named Noah. And he said: 'He will stop us from doing the things we do, from working with our hands, and from [living on] the ground that Jehovah has cursed. |
| Ancient Roots Translinear | ...and called his name Noah (comfort), saying, "This will comfort us, for Yahweh reprimanded the handiwork and the toil of our hands in the earth." |

| | |
|---|---|
| Beck's American Translation | ...and he called him Noah ["Rest"], saying, "He will comfort us as we work and are weary because the LORD has cursed the ground." |
| *God's Word*™ | He named him Noah [Relief], and said, "This child will bring us relief from the work and painful labor of our hands since the LORD has cursed the ground." |
| New American Bible | ...and named him Noah, saying, "This one shall bring us relief from our work and the toil of our hands, out of the very ground that the LORD has put under a curse [Gn 3:17-19.]."  The sound of the Hebrew word noah, "Noah," is echoed in the word yenahamenu, "he will bring us relief"; the latter refers both to the curse put on the soil because of human disobedience (3:17-19) and to Noah's success in agriculture, especially in raising grapes for wine (9:20-21). |
| NIRV | He named him Noah. Lamech said, "He will comfort us when we are working. He'll comfort us when our hands work so hard they hurt. We have to work hard. That's because the Lord has put a curse on the ground." |
| New Jerusalem Bible | He gave him the name Noah because, he said, 'Here is one who will give us, in the midst of our toil and the labouring of our hands, a consolation out of the very soil that Yahweh cursed.' |
| New Simplified Bible | He named him Noah. He said: »He will comfort us in the labor and painful toil of our hands caused by the ground Jehovah has cursed.« |
| Revised English Bible | He named him Noah, saying, 'This boy will bring us relief from our work, from the labour that has come upon us b of the LORD's curse on the ground.' |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And he gave him the name of Noah, saying, Truly, he will give us rest from our trouble and the hard work of our hands, because of the earth which was cursed by God. |
| Complete Jewish Bible | ...whom he called Noach [restful]; for he said, "This one will comfort us in our labor, in the hard work we do with our hands [to get what comes] from the ground that ADONAI cursed." |
| Ferar-Fenton Bible | ...to whom he gave the name of Noah, saying, "He comforts in our labour, and in the trouble of our hands, upon the land which was denounced by the EVER-LIVING." |
| HCSB | And he named him Noah, saying, "This one will bring us relief from the agonizing labor of our hands, caused by the ground the LORD has cursed." |
| Judaica Press Complete T. | And he named him Noah, saying, "This one will provide us relief [Connecting Noah with Hebr. Nihau "to comfort;" compare 9:20 and following] from our work and from the toil of our hands, out of the very soil which the LORD placed under a curse." |
| NET Bible® | He named him Noah [The name Noah appears to be related to the Hebrew word ????? (nuakh, "to rest"). There are several wordplays on the name "Noah" in the story of the flood], saying, "This one will bring us comfort [The Hebrew verb ??????????? (yŷnakhamenu) is from the root ????? (nakham), which means "to comfort" in the Piel verbal stem. The letters ? (nun) and ? (heth) pick up the sounds in the name "Noah," forming a paronomasia on the name. They are not from the same verbal root, and so the connection is only by sound. Lamech's sentiment reflects the oppression of living under the curse on the ground, but also expresses the hope for relief in some way through the birth of Noah. His words proved to be ironic but prophetic. The relief would come with a new beginning after the flood. See E. G. Kraeling, "The Interpretations of the Name Noah in Genesis 5:29," JBL 48 (1929): 138-43.] from our labor and from the painful toil of our hands because of the ground that the LORD has cursed." |
| NIV – UK | He named him Noah [Noah sounds like the Hebrew for comfort.] and said, `He will comfort us in the labour and painful toil of our hands caused by the ground the Lord has cursed.' |

**Limited Vocabulary Translations:**

International Standard V          .

**Catholic Bibles (those having the Imprimatur):**

The Heritage Bible               .

**Jewish/Hebrew Names Bibles:**

Kaplan Translation               .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary    .
Lexham English Bible          .
Translation for Translators    .
The Voice                            .

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| *The Amplified Bible* | He named him Noah, saying, This one shall bring us relief and comfort from our work and the [grievous] toil of our hands due to the ground being cursed by the Lord. |
| Concordant Literal Version | And calling is he his name Noah, saying, "This one will console us because of our doings, and because of the grief of our hands, because of the ground which Yahweh Elohim makes a curse. |
| English Standard Version | ...and called his name Noah, saying, "Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the painful toil of our hands." |
| exeGeses companion Bible | ...and he calls his name Noach, saying, This one sighs over us concerning our work and the scars of our hands, because of the soil Yah Veh cursed. |
| LTHB | And he called his name Noah, saying, This one shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed. |
| NASB | Now he called his name Noah, saying, "This one will give us rest [Lit comfort us in] from our work and from the toil of our hands arising from the ground which the Lord has cursed." |
| Syndein | And he called his name Noah/Noach {name means inner happiness or tranquility}, saying, "This one shall bring us happiness/comfort concerning our work {farmers} and toil of our hands, because of the ground which Jehovah/God has cursed. |
| Updated Bible Version 2.11 | ...and he named him Noah, saying, This same will comfort us in our work and in the toil of our hands, [which comes] because of the ground which Yahweh has cursed. |
| World English Bible | ...and he named him Noah, saying, "This same will comfort us in our work and in the toil of our hands, because of the ground which Yahweh has cursed.". |
| Young's Updated LT | And calls his name Noah, saying, "This one does comfort us concerning our work, and concerning the labour of our hands, because of the ground which Jehovah has cursed." |

**The gist of this verse:**

## Genesis 5:29a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| qârâʾ (אָרָק) [pronounced *kaw-RAW*] | *to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed] | 3rd person masculine singular, Qal imperfect | Strong's #7121 BDB #894 |
| ʾêth (חֶא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| shêm (םֵש) [pronounced *shame*] | *name, reputation, character* | masculine singular noun with the 3rd person masculine singular suffix | Strong's #8034 BDB #1027 |
| Nôach (חֹנ) [pronounced *NOH-ahkh*] | *rest, repose; consolation;* transliterated *Noah* | masculine singular proper noun | Strong's #5146 BDB #629 |

**Translation:** He called his name Noah,...  The Hebrew intentionally grabs us with the previous verse, which does not repeat the genealogical pattern, and makes us look at this verse.  All of these sons have been named.  However, Noah is given a name for a reason, suggesting that all of these men in the genealogy were named for a reason.

## Genesis 5:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | directional/relational preposition | No Strong's # BDB #510 |
| ʾâmar (רַמָא) [pronounced *aw-MAHR*] | *to say, to speak, to utter; to say [to oneself], to think* | Qal infinitive construct | Strong's #559 BDB #55 |
| zeh (הֶז) [pronounced *zeh*] | *here, this, this one; thus;* possibly *another* | masculine singular demonstrative adjective | Strong's #2088, 2090 (& 2063) BDB #260 |
| nâcham (םַחָנ) [pronounced *naw-KHAHM*] | *to comfort, to console, to have compassion, to show compassion* | 3rd person masculine singular, Piel imperfect with the 1st person plural suffix | Strong's #5162 BDB #636 |
| min (ןִמ) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |

## Genesis 5:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| maʿăseh (הֲשֵׂאַמ) [pronounced *mah-ğa-SEH*] | *deed, act, action, work, production, that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business* | masculine singular noun with the 1st person plural suffix | Strong's #4639 BDB #795 |

**Translation:** ...saying, "This one will give us comfort from our work... There is a similarity between the name *Noah* and the verb *to comfort, to console, to have compassion [for, upon]*. Every day of their 900 year lives was a struggle of sorts to get enough food to eat. You will note that many wild animals spend much of their day looking for food; this consumes the better part of their existence. So it is with mankind, and it wore on the people born from Adam. For whatever reason, Lamech looked at his son and said, "This one will comfort us all."

## Genesis 5:29c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced *min*] | *from, off, out from, of, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| ʾitstsâbôwn (וּבָּצִעְו) [pronounced *ğihts-tsaw-BOHN*] | *pain, labor, hardship, sorrow, toil* | masculine singular construct | Strong's #6093 BDB #781 |
| yâd (דָי) [pronounced *yawd*] | *hand* | feminine plural noun with the 1st person plural suffix | Strong's #3027 BDB #388 |

**Translation:** ...and from the toil of our hands... We have a parallel phrase here, and it does not appear that anything new is being said. It just indicates that much work is involved in a man's day-to-day existence.

## Genesis 3:29d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| min (מִן) [pronounced *mihn*] | *from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than* | preposition of separation | Strong's #4480 BDB #577 |
| ʾădâmâh (הָמָדֲא) [pronounced *uh-daw-MAWH*] | *ground, soil, dirt, earth, tillable earth, land, surface of the earth* | feminine singular noun with the definite article | Strong's #127 BDB #9 |

| Genesis 3:29d | | | |
| --- | --- | --- | --- |
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| So far, this word is found in each of the first 5 chapters of the Bible. | | | |
| ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*] | *that, which, when, who, whom* | relative pronoun | Strong's #834 BDB #81 |
| ʾârar (רָרָא) [pronounced *aw-RAHR*] | *to curse, to bitterly curse; to cause to curse; to produce a curse; to put under a curse* | 3rd person masculine singular, Piel perfect with the 3rd person feminine singular suffix | Strong's #779 BDB #76 |
| YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*] | transliterated variously as *Jehovah, Yahweh, Yᵉhowah* | proper noun | Strong's #3068 BDB #217 |

**Translation:** ...on account of the ground which Yᵉhowah has cursed."  We have a repetition of the same preposition, which before was translated *from*.  However, this does not indicate that he expects *comfort from the ground...,* because there is no wâw conjunction, which would continue the verb.  Since we go right to the min preposition, that allows us to consider other meanings for this word.  The reason that Lamech and his fathers are toiling is, God cursed the ground upon which they walk.  So that is what Lamech says: "This one will give us comfort from our hard work and toil, which is all a result of God cursing the ground."

 This literally should read: ...on account of the ground which Yᵉhowah has cursed her."  In the Hebrew, the min preposition goes with the word *ground,* so it is proper to use the feminine singular suffix for the verb *to curse*.

This line of Seth, the seed of the woman, hoped for someone to deliver them from this earth of sin.  Most of those who were alive had spoken with Adam and had learned from Adam what the earth was like 1500 years previous.  Life, for them, as it is now, was a struggle and hard work.  They further faced a world of half-angelic, half-human creatures.  Each generation hoped for Messiah, the seed of the woman, the one to give them rest from all their labors.  *Noah* is Nôach (חֹנ) [pronounced *NOH-ahkh*] and the word for rest is nachath (תַחַנ) [pronounced *NAH-khahth*], which means *tranquility, quietness, rest*.  Strong's #5183  BDB #629.  The verb that Lamech uses here is nâcham (םַחָנ) [pronounced *naw-KHAHM*], which means, *to comfort, to console, to have compassion, to show compassion*.  Strong's #5162 BDB #636.  Jesus said, "Come to me all of you who are weary and heavy-burdened, and I will rest you.  Take My yoke upon you; and learn from Me, for I am gentle and humble in heart; and you will find rest for your souls." [Matt. 11:28–29]  Rotherham also points out that *Noah* could mean consolation.

V. 32 will mark the end of the *generations* until we come to Gen. 10:1, which deals with the descendants of Shem, Ham and Japheth.  This indicates that the author of the narrative from Gen. 4:25-9:32 was probably the same person, very likely Noah or one of his sons.  The generations of Adam are dispensed with quickly with very little history or information other than the fact that Enoch was raptured (which had to be mentioned as the amount of years each person lived was mentioned).  However, this would have been written by someone who possibly knew some of these men in the past and had kept some sort of a record and wrote from that record.  Since the author will record Noah's life in more detail, along with the general state of the earth, I would further assert that Noah was the author of this portion of God's Word.  Again, believing that this is a record written down by someone closer to the facts than Moses in no way detracts from the inspiration of God's Word.  As I have mentioned, even Luke pooled different resources from which to write his gospel.  He did not sit down after forty days and forty nights of eating nuts and berries, praying in the desert, and then start writing from a semi-conscious, subliminal state.  We are never told to go into some kind of a trance state and start taking dictation nor is any writer of Scripture.  This is foolish and very un-Christian.  Those who wrote Scripture give the impression of being very lucid and very conscious while recording Scripture (although some of it came from dreams and visions).

Furthermore, there is no indication that some author like Moses later took these several different sources and tried to weave them together. Each individual narrative seems to be quite cohesive and self contained. There does not seem to be various writing styles found within each narrative. The narratives have a beginning and a logical end. They do not repeat word for word what previous or later naratives say, yet some of the material overlaps. In other words, this is not too different from the gospels, where there are portions which are found in almost all the gospels and information which only one gospel holds. The chart below is the result of educated guesswork; it is by no mans to be taken as truth etched in stone:

| The Possible Authors of Sections of Genesis | | | |
|---|---|---|---|
| **Text** | **History Covered** | **Possible Author(s)** | **Rationale** |
| Gen. 1:1–2:3 | Creation of the earth and the universe; the six days of restoration; the seventh day of rest | God dictated this to Adam, Noah, Abraham or Moses | No person was alive to witness this, therefore it had to be dictated. It is reasonable to assume that another writer of Scripture was the instrument of God's dictation. |
| Gen. 2:4-3:24 | The creation of the man and the woman, the fall of man, the pronouncement of judgement upon them and the serpent; | Adam. | This is too difficult to call with any accuracy. The history which has been covered is vast and covers information known primarily to Adam, Eve, Cain and to Lamech. |
| Gen. 4:1–4:15 | The birth of Cain and Abel; the murder of Abel. | Adam, Cain or Seth. | Adam would have found out about this, possibly from God. Cain would have known about all of it. Particular striking is the conversation between God and Cain. |
| Gen. 4:16–24 | The generations of Cain to the sons of Lamech. | Cain; one of La-mech's wives or children, Enoch, Shem or Noah. | The earth at this time would have been a "small town", and information would be gathered through the grapevine. Furthermore, Lamech's song was possibly known far and wide. Furthermore, man lived for centuries, so that his life spanned 10 generations. |
| Gen. 5:1–32 | The genealogy of Adam to Noah. | Noah or Shem. | Every individual at this time could probably know his genealogical line in greater specificity than is recorded here. Just as we learn our names as very young children, they would be taught their genealogies in the same way. |

## The Possible Authors of Sections of Genesis

| Text | History Covered | Possible Author(s) | Rationale |
|------|-----------------|--------------------|-----------|
| Gen. 6:1–9:29 | The corruption of mankind, the flood, and the beginning of the post-diluvian civilization. | Noah or Shem | The author was aware of the previous generations but does not record much information about them. The author spends the greatest amount of time dealing with the life of Noah. This indicates to me that this is the work of Noah. |
| Bear in mind that I have suggested that man's memory was much greater around the time of the flood, so that hundreds or thousands of men could have been aware of all of these incidents up to the flood. Even after the flood, large numbers of men could have known this information, many of them knowing the narrative of the flood *exactly* as we read it in the Bible. | | | |
| Gen. 10:1-32 | | | |
| Gen. 11:1-0 | | | |
| Gen. 11:10-24:67 | | | |
| At this point, we are far ahead of where we need to be. | | | |

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**Chapter Outline**  **Charts, Graphics and Short Doctrines**

———————————

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| | | |
|---|---|---|
| **And so lives Lamech after his fathering of Noah five and ninety a year and five hundreds a year. And so he fathers sons and daughters. And so are all days of Lamech seven and seventy a year and seven hundreds a year and so he dies.** | Genesis 5:30–31 | **After fathering Noah, Lamech lived 595 years. He also fathered [other] sons and daughters. All the days [of the life] of Lamech were 777 years and then he died.** |

**After he father Noah, Lamech lived an additional 595 years. He also fathered other sons and daughters besides Noah. His entire life was 777 years and he died.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters. And all the days of Lemek were seven hundred and seventy and seven years; and he died. |
| Latin Vulgate | And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters. And all the days of Lamech came to seven hundred and seventy-seven years, and he died. |
| Masoretic Text (Hebrew) | And so lives Lamech after his fathering of Noah five and ninety a year and five hundreds a year. And so he fathers sons and daughters. And so are all days of Lamech seven and seventy a year and seven hundreds a year and so he dies. |

| | |
|---|---|
| Peshitta (Syriac) | And Lamech lived after he begot Noah five hundred ninety-five years, and begot sons and daughters. Thus all the days of Lamech were seven hundred seventy-seven years, and he died. |
| Septuagint (Greek) | And Lamech lived five hundred and sixty-five years after his begetting of Noah, and begot sons and daughters. And all the days of Lamech were seven hundred and fifty-three years, and he died. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Common English Bible | After Noah's birth, Lamech lived 595 years; and he had other sons and daughters. In all, Lamech lived 777 years, and he died. |
| Contemporary English V. | Lamech had more children and died at the age of seven hundred seventy-seven. |
| Easy-to-Read Version | After Noah was born, Lamech lived 595 years. During that time he had other sons and daughters. So Lamech lived a total of 777 years; then he died. |
| *The Message* | Lamech lived another 595 years. He had other children and died at the age of 777. |
| New Life Bible | Lamech lived 595 years after the birth of Noah. He had other sons and daughters. So Lamech lived 777 years, and he died. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | Then, after fathering Noah, he lived on for some five hundred and sixty-five years, as he fathered other sons and daughters. So, Lamech was seven hundred and fifty-three years old when he died. |
| *God's Word*™ | After Lamech became the father of Noah, he lived 595 years and had other sons and daughters. Lamech lived a total of 777 years; then he died. |
| New American Bible | Lamech lived five hundred and ninety-five years after he begot Noah, and he had other sons and daughters. The whole lifetime of Lamech was seven hundred and seventy-seven years; then he died. |
| Today's NIV | After Noah was born, Lamech lived 595 years and had other sons and daughters. Altogether, Lamech lived a total of 777 years, and then he died. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Bible in Basic English | And after the birth of Noah, Lamech went on living for five hundred and ninety-five years, and had sons and daughters: And all the years of Lamech's life were seven hundred and seventy-seven: and he came to his end. |
| HCSB | Lamech lived 595 years after Noah's birth, and he fathered sons and daughters. So Lamech's life lasted 777 years; then he died. |
| NET Bible® | Lamech lived 595 years after he became the father of Noah, and he had other [The word "other" is not in the Hebrew text, but is supplied for stylistic reasons.] sons and daughters. The entire lifetime of Lamech was 777 years, and then he died. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

Kaplan Translation                      .

**Expanded/Embellished Bibles:**

Kretzmann's Commentary          .
Lexham English Bible               .
Translation for Translators      .
The Voice                            .

**Literal, almost word-for-word, renderings:**

| *The Amplified Bible* | Lamech lived after the birth of Noah 595 years and had other sons and daughters. So all the days of [a]Lamech were 777 years, and he died.  It is now well known that the age of mankind cannot be reckoned in years from the facts listed in genealogies, for there are numerous known intentional gaps in them. For example, as B. B. Warfield (Studies in Theology) points out, the genealogy in Matt. 1:1-17 omits the three kings, Ahaziah, Jehoash, and Amaziah, and indicates that Joram (Matt. 1:8) begat Uzziah, who was his great-great-grandson. The mistaking of compressed genealogies as bases for chronology has been very misleading. So far, the dates in years of very early Old Testament events are altogether speculative and relative, and the tendency is to put them farther and farther back into antiquity. Kukis note: Because of the way this is written, this particular genealogy is very exact and can be used to calculate the time from Adam to Noah. |
|---|---|
| Concordant Literal Version | And living is Lamech, after his begetting Noah, five hundred and sixty-five years. And begetting is he sons and daughters.  And coming are all the days of Lamech to be seven hundred and fifty-three years. And he died. |
| English Standard Version | Lamech lived after he fathered Noah 595 years and had other sons and daughters. Thus all the days of Lamech were 777 years, and he died. |
| Syndein | And Lamech lived - after he caused the birth of {yalad} Noah/Noach - five hundred ninety and five years, and caused to bring forth sons and daughters.  And all the days of Lamech were seven hundred seventy and seven years and he died. |
| Young's Updated LT | And Lamech lives after his begetting Noah five hundred and ninety and five years, and begets sons and daughters.  And all the days of Lamech are seven hundred and seventy and seven years, and he dies. |

**The gist of this verse:**          Lamech lived an additional 595 years after fathering Noah; and he also fathered other sons and daughters.

| Genesis 5:30a | | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| châyâh (הָיַח) [pronounced *khaw-YAW*] | *to live, to have life, to revive, to recover health, to be healed, to be refreshed* | 3rd person masculine singular, Qal imperfect | Strong's #2421 & #2425  BDB #310 |
| Lemek (מֶלֶךְ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |

## Genesis 5:30a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| ʾachărêy (יְרֲחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| yâlad (דַלָי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | Hiphil infinitive construct with the 3ʳᵈ person masculine singular | Strong's #3205 BDB #408 |
| ʾêth (תֵא) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Nôach (חֹנ) [pronounced *NOH-ahkh*] | *rest, repose; consolation;* transliterated *Noah* | masculine singular proper noun | Strong's #5146 BDB #629 |
| châmêsh (שֵמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |

Usually, we would find the word *years* inserted here.  However, this is about the 3ʳᵈ time this has occurred with the numeral *five*.

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wᵉ (or vᵉ) (ו ִor וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| tishᵉîym (םיִעְשִת) [pronounced *tish-ĢEEM*] | *ninety* | indeclinable noun; adjective; archaic plural | Strong's #8673 BDB #1077 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wᵉ (or vᵉ) (ו ִor וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| châmêsh (שֵמָח) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָש) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** After fathering Noah, Lamech lived 595 years.  Lamech had a shorter life than most, and we do not know why.  When we get to Gen. 6, it will be obvious that there is a lot of violence in this world and it is possible that he was a victim of violence.

## Genesis 5:30b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דלָיָ) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| bânîym (מיִנָב) [pronounced *baw-NEEM*] | *sons, descendants; children; people;* sometimes rendered *men* | masculine plural noun | Strong's #1121 BDB #119 |
| wᵉ (or vᵉ) (ו) or (ו) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| bath (תב) [pronounced *bahth*] | *daughter; village* | feminine plural noun | Strong's #1323 BDB #123 |

**Translation:** He also fathered [other] sons and daughters.  Since Lamech had Noah at a later age, it is reasonable that he had sons and daughters before and after Noah's birth.


**The gist of this verse:**         Lamech lived 777 years in total, and then he died.

## Genesis 5:31

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (ו) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (היָהָ) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| kôl (לכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (מיִמָי) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural construct | Strong's #3117 BDB #398 |
| Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always*. | | | |
| Lemek (מלָךֶ) [pronounced *LEH-mehk*] | *powerful;* transliterated *Lamech* | masculine singular proper noun | Strong's #3929 BDB #541 |

| | Genesis 5:31 | | |
|---|---|---|---|
| **Hebrew/Pronunciation** | **Common English Meanings** | **Notes/Morphology** | **BDB and Strong's Numbers** |
| shebaʿ (עֲבֶשׁ) [pronounced *she*<sup>*b*</sup>*-VAHG̱*]1 | *seven* | numeral masculine noun | Strong's #7651 BDB #987 |
| w<sup>e</sup> (or v<sup>e</sup>) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shib<sup>e</sup>ʿîym (מִיעְבִשׁ) [pronounced *shi*<sup>*b*</sup>*v-G̱EEM*] | *seventy* | numeral | Strong's #7657 BDB #988 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| w<sup>e</sup> (or v<sup>e</sup>) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| shebaʿ (עֲבֶשׁ) [pronounced *she*<sup>*b*</sup>*-VAHG̱*]1 | *seven* | numeral masculine noun | Strong's #7651 BDB #987 |
| mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (הָנָשׁ) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| mûwth (תומ) [pronounced *mooth*] | *to die; to perish, to be destroyed* | 3<sup>rd</sup> person masculine singular, Qal imperfect | Strong's #4191 BDB #559 |

**Translation:** All the days [of the life] of Lamech were 777 years and then he died.

Gen 5:25–31  When Methuselah had lived 187 years, he fathered Lamech.  Methuselah lived after he fathered Lamech 782 years and had other sons and daughters.  Thus all the days of Methuselah were 969 years, and he died.  When Lamech had lived 182 years, he fathered a son and called his name Noah, saying, "Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the painful toil of our hands."  Lamech lived after he fathered Noah 595 years and had other sons and daughters.  Thus all the days of Lamech were 777 years, and he died.

Noah is a type of Christ.  What is tied to the earth (the ground) is cursed, and those who are with Noah would be delivered.

Let's stop for a moment and look at the meanings of these men's names, starting with Adam (*man, mankind*) and ending with Noah (*rest*):

man, mankind ➜ compensation, appointed, foundation ➜ frailty, man ➜ possession, possessor, purchaser ➜ praise of God ➜ descent, to descend ➜ dedicated, consecrated (who was taken up) ➜ man of the javelin ➜ powerful, strong youth; poor, made low ➜ rest

One might see this as the history of mankind: we begin with **man,** who is **appointed** to this earth as the **foundation** of this earth (man is given authority over all the earth).  However, man fell, so he is **frail** and subject to death.  We then move to Israel, which is God's **possession**.  This leads us to the Jesus Christ, in the flesh, Who is the **praise of God**.  He **descends** to earth (since Jesus is God), **dedicated** and **consecrated** to God (and the church is in Christ, so they are **dedicated** and **consecrated** to God).  Then Jesus is **taken up** (resurrected) and the church will be **taken up** (raptured), which will leave us with the Tribulation, where men are at war (**men of the javelin**), and some men are **powerful** and some are **made low**.  This leads us to the Millennium, where there will be **rest** for God's people.

One additional item of interest: Lamech, who will live to the age of 777, is representative of the tribulation, which is 7 years in length.  I don't really care to delve into numerology in the Bible, unless there is a strong reason to do so, but this is, at least interesting, particularly given that Lamech's age is unusually short compared to the others in this line.  Also of some interest, there will be 77 generations from Adam to Christ.  7 is often seen as a representation of God's perfect number or as a number which represents completeness.  Man, on the other hand, often associates 6 with the perfect number, a name 6 is actually given in mathematics.

Interestingly enough, I wrote this material several months ago, and, about a week ago, I was led to this link on the internet where a pastor does a very similar thing.

## The Gospel of Jesus Christ in the Genealogy of Adam to Noah

| Name | Meaning* | Text/Commentary** |
|---|---|---|
| Adam | Man | |
| Seth | Appoint | Meaning according to Easton, Fausset and ISBE. |
| Enosh | Mortal, frail, miserable | As per Hitchcock, Smith and ISBE. |
| Kenan | Sorrow, dirge, elegy | I come up with the meanings *possessor, purchaser* here.  I don't know from whence this pastor got his meaning of Kenan. |
| Mahalalel | The blessed God | It is almost unanimous that this name means *praise of God* (which is close). |
| Jared | From the verb yarahd, which means *Descent, will come down* | |
| Enoch | Teaching | Consensus is this means *dedicated, consecrated*. |
| Methuselah | His death will bring | There are two disparate meanings here: *man of the javelin* but, more likely, *he dies and it is sent*.  When named, *it* would have referred to the flood (which was judgment).  When our Lord died on the cross, both salvation and judgment were sent (in the flood, there was an ark, which was the salvation of those who believed). |
| Lamech | Despairing | I come up with two disparate meanings: *a strong man, powerful* or *poor, made low*. |
| Noah | To bring relief, rest, comfort | Also, the meanings *repose; consolation*. |

*The meaning, according to Chuck Missler.

**Commentary in case there is any disagreement; or additional things to say.

Together, these all mean (according to **Missler**): **"Man [is] appointed [to] mortal sorrow; [but] the blessed God will come down teaching [that] His death will bring [the] despairing, rest."**

These definitions were taken from **http://www.youtube.com/watch?v=pSb9SPeMkhY** which video maker credits Chuck Missler.  This is also found **here** and **here**.

Taking the revised meanings, we come up with: **"Man [is] appointed [to] mortal [ity]; purchased (or, *possessed*) [by] the Praise of God [Who] will descend [as the] Dedicated [One] (Who will be taken up). He dies and is sent [to the] poor [who are made strong in Christ] [bringing them] rest [or, *comfort, repose, consolation*]."**  So here we have the gospel of Jesus Christ as well as the history of mankind hidden within the names of the chosen genealogy.

| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |
|---|---|

Even when we correct some of these meanings, and even add in the second meanings, we still have the gospel and human history laid out for us, all in Gen. 5:3–31.  Again, the words of the Bible give testimony to the fact that this is the Word of God.

**The Gospel in the Line of Adam (a graphic)**; from **Slide Share**; accessed May 13, 2016.

Also recall that the only line in human history followed out from beginning to end is the line of Jesus Christ.  By this point in our study, you should have come to realize just how phenomenal and unique the book of Genesis is, and, by extension, the entire Bible.

Let me also recommend that you go back and re-read Introductory lessons 11 and 12, so that you may better appreciate just how phenomenal the Bible is:

**http://kukis.org/Basicexegesis/Introtoexegesis.htm#Introductory%20Lesson%2011:%20The%20BibleChristian%20Apologetics%20and%20Biblical%20Prophecy**

We previously studied the genealogy of Jesus Christ, and it was pointed out that no other person in the history of man has a genealogy which goes all the way back to the first man.  This genealogy is unique as it is the only complete genealogy recorded in all of human history.  Although, it is quite obvious that those in this line also have a complete



genealogy; the culmination of the Davidic line in Jesus Christ marked the final complete genealogy.
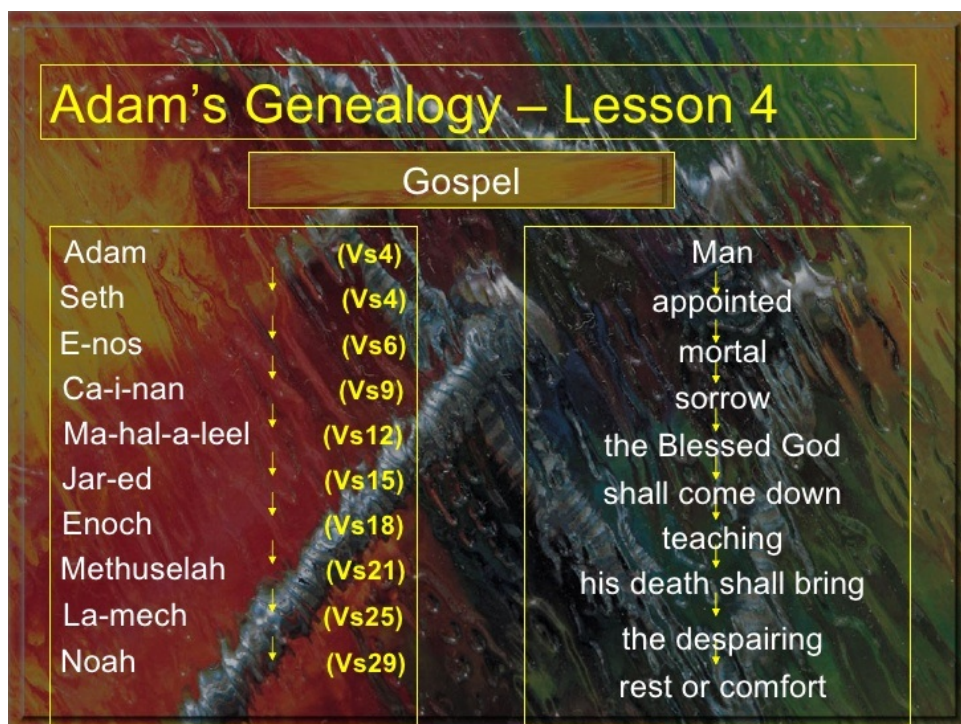
We also observed that the saved genealogy, the genealogy of promise, also had hidden within it the history of mankind as well as the gospel of Jesus Christ—our salvation laid out in the genealogy itself; the promise of Jesus Christ, our Savior, hidden in the genealogy of Adam to Noah.

Gen. 5:25–31 When Methuselah had lived 187 years, he became the father of Lamech. Methuselah lived 782 years after he became the father of Lamech, and he had other sons and daughters. The entire lifetime of Methuselah was 969 years, and then he died. When Lamech had lived 182 years, he had a son. He named him Noah, saying, "This one will bring us rest from our labor and from the painful toil of our hands because of the ground that the LORD has cursed." Lamech lived 595 years after he became the father of Noah, and he had other sons and daughters. The entire lifetime of Lamech was 777 years, and then he died.

In this genealogy, two things stand out: Enoch walking with God and being taken; and Noah's name being clearly defined. He named him Noah, saying, "This one will bring us rest from our labor and from the painful toil of our hands because of the ground that the LORD has cursed." (Gen. 5:29).  So these 2 people—Enoch, who is a type of Christ, and Noah—are tied together, as they are prominently featured in this genealogical line.  And what are we told about Noah?  "He will bring us rest from our labor...because of the ground that Y$^e$howah has cursed."  So Noah is seen as a type of Christ.  Jesus Himself promises us this rest: "Come to me, all who labor and are heavily burdened, and I will give you rest." (Matt. 11:28).

| Somehow, the author of Genesis knew to feature Enoch and Noah prominently, so that the few words spoken about them point to Jesus Christ. |
|---|

| Enoch, Noah and Jesus | |
|---|---|
| **Enoch and Noah** | **Jesus Christ** |
| Since Enoch walked with God, we must assume that he offered up animal sacrifices. | These animal sacrifices are a picture of Jesus dying for our sins. |
| Enoch, who walked with God, was taken by God into heaven. | Jesus walked with God the Father throughout His entire life.  There was no sin in Him.  Jesus was taken by God into heaven, receiving approval from God, because His sacrifice was sufficient. |
| Noah, the only other prominent name in this genealogy, is called *Noah* because "He will bring us rest from our labor...because of the ground that Y$^e$howah has cursed." | Jesus calls to us: "Come to me, all who labor and are heavily burdened, and I will give you rest." (Matt. 11:28). |

| Over and over again, God the Holy Spirit, through the very words of the Bible, points toward Jesus Christ, our Lord and Savior. |
|---|
| Of course, both Enoch and Noah are in the *saved line* or the *regenerate line* or, if you will, the *genealogical line of grace*. |

This particular line in Gen. 5 will give us the actual time frame of the antediluvian age.  We simply add up how old each man was before bearing the child mentioned, and then add this to 600 years, which is approximately how old Noah was at the time of the flood.

———————————

# Noah and His Three Sons

Some ancient translation have this as the first verse of Gen. 6.

**And so is Noah a son of five hundreds a year.**  Genesis   **And Noah is 500 years old when he** [lit., *Noah*]
**And so fathers Noah Shem, Ham and Japheth.**    5:32    **fathers Shem, Ham and Japheth.**

**And Noah was 500 years old when he fathered Shem, Ham and Japheth.**

Here is how others have translated this verse:

**Ancient texts:**

| | |
|---|---|
| Targum of Onkelos | And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet. |
| Latin Vulgate | And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. |
| Masoretic Text (Hebrew) | And so is Noah a son of five hundreds a year.  And so fathers Noah Shem, Ham and Japheth. |
| Peshitta (Syriac) | And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth. |
| Septuagint (Greek) | And Noah was five hundred years old, and he begot three sons; Shem, Ham, and Japheth.  This is Gen. 6:1 in the Greek. |

Significant differences:

**Thought-for-thought translations; paraphrases:**

| | |
|---|---|
| Contemporary English V. | After Noah was five hundred years old, he had three sons and named them Shem, Ham, and Japheth. |
| Good News Bible (TEV) | After Noah was 500 years old, he had three sons, Shem, Ham, and Japheth. |
| *The Message* | When Noah was 500 years old, he had Shem, Ham, and Japheth. |
| New Berkeley Version | After Noah was 500, Shem, Ham and Japheth were born. |
| New Living Translation | By the time Noah was 500 years old, he was the father of Shem, Ham, and Japheth. |

**Partially literal and partially paraphrased translations:**

| | |
|---|---|
| American English Bible | And [by the time that] Noah was five hundred years old, he had fathered three sons; Shem, Ham, and JaPheth. |
| Ancient Roots Translinear | Noah was a son of 500 years. Noah begat Shem, Ham, and Japheth. |
| *God's Word*™ | When Noah was 500 years old, he became the father of Shem, Ham, and Japheth. |
| New American Bible | When Noah was five hundred years old, he begot Shem, Ham, and Japheth. Shem, Ham, and Japheth: like the genealogies in 4:17-24 and 11:10-26, the genealogy ends in three individuals who engage in important activity. Their descendants will be detailed in chap. 10, where it will be seen that the lineage is political-geographical as well as "ethnic."  Gn 6:10; 10:1. |

**Mostly literal renderings (with some occasional paraphrasing):**

| | |
|---|---|
| Complete Jewish Bible | Noach was 500 years old; and Noach fathered Shem, Ham and Yefet. |
| JPS (Tanakh—1985) | When Noah had lilved 500 years, Noah begot Shem, Ham , and Japheth. |
| New Advent Bible | And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. |

| | |
|---|---|
| NET Bible® | After Noah was 500 years old, he [Heb "Noah." The pronoun ("he") has been employed in the translation for stylistic reasons.] became the father of Shem, Ham, and Japheth. |
| *The Scriptures* 1998 | And Noaḥ was five hundred years old, and Noaḥ brought forth Shĕm, Ḥam, and Yepheth. |

**Limited Vocabulary Translations:**

| | |
|---|---|
| International Standard V | . |

**Catholic Bibles (those having the Imprimatur):**

| | |
|---|---|
| The Heritage Bible | . |

**Jewish/Hebrew Names Bibles:**

| | |
|---|---|
| Kaplan Translation | . |

**Expanded/Embellished Bibles:**

| | |
|---|---|
| Kretzmann's Commentary | . |
| Lexham English Bible | . |
| Translation for Translators | . |
| The Voice | . |

**Literal, almost word-for-word, renderings:**

| | |
|---|---|
| Concordant Literal Version | And coming is Noah to be five hundred years of age. And begetting is Noah three sons, Shem, Ham, and Japheth. |
| English Standard Version | After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth. |
| exeGeses companion Bible | And Noach is a son of five hundred years: and Noach births Shem, Ham and Yepheth. |
| Fred Miller's Revised KJV | And Noah was five hundred years old: and to Noah were born Shem, Ham and Japheth. |
| Hebrew Names Version | Noach was five hundred years old, and Noach became the father of Shem, Cham, and Yefet. |
| Syndein | {The Noah Generation and Fathering the Post-Diluvian Civilization} |
| | And Noah was five hundred years old and Noah caused to bring forth Shem, Ham, and Japheth. {Note: These formed the racial makeup of the post-diluvian civilization. Ham is the oldest, but Jesus Christ comes from the line of Shem so he is mentioned first.}. |
| World English Bible | Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth. |
| Young's Updated LT | And Noah is a son of five hundred years, and Noah begot Shem, Ham, and Japheth. |

| | |
|---|---|
| **The gist of this verse:** | Around the age of 500, Noah had 3 sons: Shem, Ham and Japheth. |

## Genesis 5:32a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person masculine plural, Qal imperfect | Strong's #1961 BDB #224 |
| Nôach (נֹחַ) [pronounced *NOH-ahkh*] | *rest, repose; consolation;* transliterated *Noah* | masculine singular proper noun | Strong's #5146 BDB #629 |
| bên (בֵּן) [pronounced *bane*] | *son, descendant* | masculine singular construct | Strong's #1121 BDB #119 |
| châmêsh (חָמֵשׁ) [pronounced *khaw-MAYSH*] | *five* | masculine singular numeral | Strong's #2568 BDB #331 |
| mê'ôwth (מֵאוֹת) [pronounced *may-OHTH*] | *hundreds* | feminine plural absolute; numeral | Strong's #3967 BDB #547 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine singular noun | Strong's #8141 BDB #1040 |

**Translation:** And Noah is 500 years old...  Since nothing is said about Noah having triplets, and because 500 is a round number, he apparently will father 3 sons around the same time period.

## Genesis 5:32b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| wa (or va) (וַ) [pronounced *wah*] | *and so, and then, then, and; so, that, yet, therefore, consequently; because* | wâw consecutive | No Strong's # BDB #253 |
| yâlad (דָלַי) [pronounced *yaw-LAHD*] | *sired, fathered, became the father of, became the ancestor of; to became the founder of* | 3rd person masculine singular, Hiphil imperfect (specifically with a masculine subject) | Strong's #3205 BDB #408 |
| Nôach (נֹחַ) [pronounced *NOH-ahkh*] | *rest, repose; consolation;* transliterated *Noah* | masculine singular proper noun | Strong's #5146 BDB #629 |
| ʾêth (אֵת) [pronounced *ayth*] | *untranslated generally; occasionally to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Shêm (שֵׁם) [pronounced *shame*] | *name, reputation, character; and is transliterated Shem* | masculine singular proper noun | Strong's #8035 BDB #1028 |

## Genesis 5:32b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|---|---|---|
| We would have expected a wâw conjunction here. | | | |
| ʾêth (אֵת) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Hâm (חָם) [pronounced *hawm*] | *hot, sunburnt, brown;* the Egyptian word means *black;* transliterated *Ham;* originally of a son of Noah and his ancestors; and later applied to Egypt | proper noun, masculine | Strong's #2526 BDB #325 |
| wᵉ (or vᵉ) (וֵ or וְ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêth (אֵת) [pronounced *ayth*] | untranslated generally; occasionally *to, toward* | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Yepheth (יֶפֶת) [pronounced *YEH-fehth*] | *open, spacious; simple foolish, beguiled;* and transliterated *Japheth* | masculine singular proper noun | Strong's #3315 BDB #834 |

**Translation:** ...when he [lit., *Noah*] fathers Shem, Ham and Japheth.  Noah will father Shem, Ham and Japheth. Unlike the other lines, we do not read, "And Noah fathered other sons and daughters."  Nor do we read, "And Noah lived a total of 900 years and so he died.  So, at this point, we really break ranks with the previous verses.

Gen 5:32  And Noah was 500 years old. And Noah fathered Shem, Ham, and Japheth.

*Shem* means *celebrity*, *Ham* means *swarthy or hot*, and *Japheth* means *extension*.  These are not necessarily Noah's only children, but these are the only ones which are mentioned in Scripture.  If Noah had other children, then they perished in the flood, having been contaminated by the demons of Gen. (to be covered in more detail in that chapter.  Writing about other sons and daughters would have been no doubt very painful for Noah.

Some people are confused about the genealogical records and their purpose.  The primary purpose of these records is to record the line of the humanity and the legal line of our Lord, which do not diverge until after King David.  They trace, throughout several centuries, the seed of the woman.  At this time, it was obvious that at least Adam and Lamech had sons which they thought were the promised seed.  Furthermore, we are in a time of great corruption on the earth, which will be covered in chapter 6.

The New Testament makes several allusions to Noah and the flood and these references would be a good way to preface chapter 6.  In Matt. 24, Jesus is telling of the signs of His return.  When He returns, man will be preoccupied with his life on earth and little thought will be given to spiritual things.  Noah, after having his three sons, will evangelize the earth for 120 years and the sum total of his converts will be his wife, three of his children and their wives.  He would not be written up in *Evangelism Monthly*.  Man and partial man will be too caught up in their own affairs to pay any attention to Noah.  Our Lord said, "For the coming of the Son of Man will be just like the days of Noah: for  as in those days which were before the flood, they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark.  Further, they did not understand until the flood came and took them all away, so shall the coming of the Son of Man be.  We have two pictures of the time prior to the flood and the time prior to the coming of the Son of Man.  One picture is that of great violence and

destruction (Gen. 6:11–13 and Matt. 24:6–7,21–22) and the other is a picture of a total lack of interest in things spiritual, or daily life being carried on without a thought to God or to the eternal consequences of one's actions (see also Luke 17:26–30).  There is no contradiction in these pictures; merely a difference in emphasis.  Today, you can go to any place on earth and find great violence and you can find people totally preoccupied with their own lives.  Prior to the flood and prior to our Lord's second advent, this will also be true, except that the violence will become intensified.

Our Lord spoke of Noah as an historical person and the flood as an historical event.  There seems to be no indication that this was some kind of a folk tale carried down through the ages.  Further, Noah finds himself in several genealogies (see 1Chron. 1:4 and Luke 3:36).

Hebrews take a wide view of spiritual history, covering the faith of Abel, Enoch and Noah, as well as baker's dozen of historical Jewish figures.  Concerning Noah, it reads: By faith-doctrine, Noah, having been warned about things not yet seen, in reverence, prepared an ark for the salvation of is household, by which he condemned the world, and became an heir of the righteousness which is according to fait.

Peter, who became quite a Biblical scholar is his later years, mentions Noah once in each epistle.  However, Peter, in each case, is not focusing upon Noah as much as he is focusing upon the angels *who sinned*.  So I will save his quotes for the beginning of chapter 6 when we examine the actual makeup of the earth in the days of Noah.

Just recently, I have read that the continuous history of Israel certainly could not have been written by just one person (or two or three), so those who were the human authors of God's Word would always tie together their portion of the Bible with the previous section with a couple of verses.  They might perhaps add a  verse or two or a chapter to the previous book (for instance, Joshua likely wrote about the death of Moses at the end of Deuteronomy) and then in their portion of Scripture, they might repeat in the first few verses of their portion one or two verses from the previous book of Scripture.  In this way they establish an end, a beginning and continuity.  Chapter 1 of Joshua contains primarily a direct quote from God spoken to Joshua and in this quote, their are several quotations of what was in the writings of Moses.  The Mosaic (and Abrahamic and Palestinian) covenant is repeated briefly in Josh. 1:2–4.  God's promise repeated to Israel several times under Israel: "I will never fail you or forsake you" is found n Josh. 1:5.  The Law of Moses, a reference to the five books of Moses, is recognized immediately as Scripture in Josh. 1:8.  Then we begin with a history of Joshua, written n the third person as did most , but not all, writers of Scripture did.

We find a very similar pattern in the book of Genesis.  In the chart which is found previously in this chapter, I have noted certain portions of Scripture and have given reasonable, educated guesses as to the authors of these sections.  What we ar studying here is very likely the work of Noah.  A short addendum is added to chapter 4 of Genesis (vv. 25–26); the portion which is begun is given a title of sorts in Gen. 5:1 (this is not always the case); a portion of the previous book is repeated almost word for word (Gen. 5:1b–2a quotes Gen. 1:27–28a); this author notes the genealogical link in Gen. 5:1-32 (not always the case); and then the author launches into the text of his portion of God's Word.  As for myself, I would bet money that—since the genealogy covers the seed of the woman throughout the entire antediluvian period, from Adam and the woman to Noah and his sons, and since the bulk of the following text deals exclusively with the events of Noah's life, which spanned the end of the antediluvian period and the beginning of the post-diluvian civilization— that Noah is the author of this portion of Scripture.  I would be even more inclined to say that Moses did not necessarily even examine the documents and write the history of man, but copied it line for line in the book which became Genesis or merely added to it.

Gen 6:3  Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."  This verse will receive more of an explanation in the near future.

Noah had fathered these sons by age 500.

Here are the lines of each person, with the approximate overlap.

## The Timeline Set up by the Bible

0 <span style="font-size:smaller">A.F.</span> [After the Fall] Adam (930 years)
    130 <span style="font-size:smaller">A.F.</span> Seth (912 years)
      235 <span style="font-size:smaller">A.F.</span> Enosh (905 years)
        325 <span style="font-size:smaller">A.F.</span> Kenan (910 years)
          395 <span style="font-size:smaller">A.F.</span> Mahalalel (895 years)
            460 <span style="font-size:smaller">A.F.</span> Jared (962 years)
              622 <span style="font-size:smaller">A.F.</span> Enoch (365 years)    ✒
                687 <span style="font-size:smaller">A.F.</span> Methuselah (969 years)
                874 <span style="font-size:smaller">A.F.</span> Lamech (777 years)
                  1056 <span style="font-size:smaller">A.F.</span> Noah (950 years) [1656 <span style="font-size:smaller">A.F.</span> flood]

**Chapter Outline**                          **Charts, Graphics and Short Doctrines**

The flood would have taken place after Methuselah and Lamech have died (Methuselah died the year of the flood). Noah is said to be 500 years old by the time that he fathers Shem, Ham and Japheth.  God is going to give man an additional 120 years (Gen. 6:3), so this takes us to approximately 620 years for the age of Noah at the time of the flood (we will later find out that he is 600 at the time of the flood—Gen. 7:6).  What this tells us is, 20 years before Noah sires his youngest son, God speaks to him and tells him that there will only be 120 more years that God would allow the violence on earth to continue.

His father, Lamech, sires Noah at age 182 and then lives an additional 595 years.  Therefore, Methuselah and Lamech, Noah's grandfather and father, have both died prior to the flood (along with all of Noah's ancestors).  It would make sense that both of these men believed in Jehovah Elohim (Jesus Christ).

Also, Methuselah would have lived 100 years after Noah's sons were born and Lamech would have lived 95 years past the birth of Noah's sons.  Both Methuselah and Lamech were born before Adam died; Noah would have been born shortly after the death of Seth and before the death of Enosh.

A better and more accurate chart may be found at:

**http://www.biblestudy.org/maps/large-chart-life-span-of-patriarchs-from-adam-to-noah.jpg**

**A More Accurate Chart of the Lifespans of Noah's Ancestors:**



From **http://www.biblestudy.org/maps/large-chart-life-span-of-patriarchs-from-adam-to-noah.jpg**
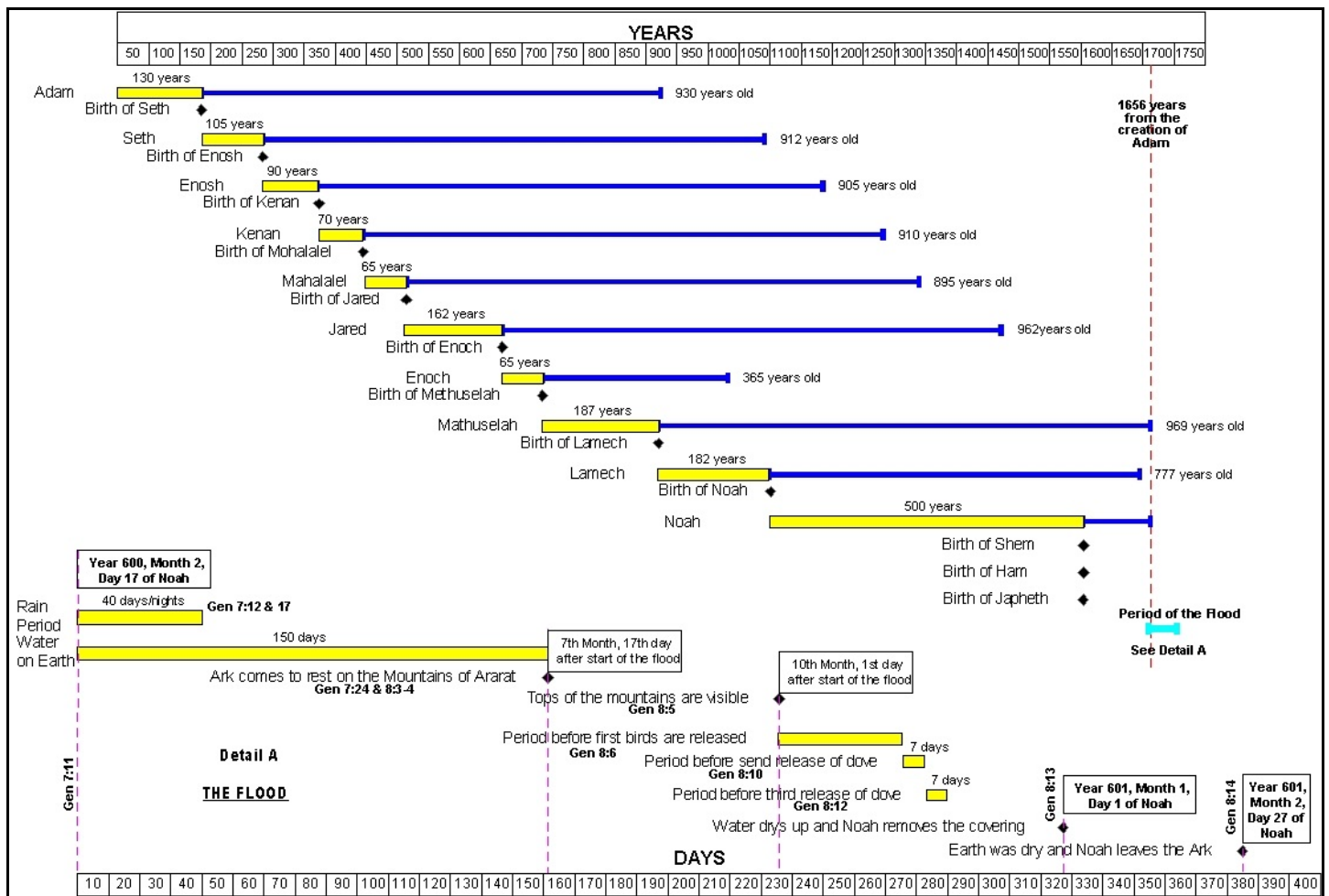
| **Chapter Outline** | **Charts, Graphics and Short Doctrines** |

One of the things which is fascinating is the age of Noah before he bears children. You will note that children were born to these men between the ages of 65 and 187. For whatever reason, it appears that Noah had no children until he was 500 years old. To be specific, Noah sired Seth at age 500 or 501 (which we get by comparing Gen. 5:32  7:6  11:10). If these 3 sons were born around this time period, then Noah's children only know their father, grandfather and great-grandfather. I am sure that there is a fascinating story here. Did Noah go for hundreds of years without meeting his right woman? Did they marry, but were they unable to have children until later in life? Were there other children, some who died young and/or did some go astray? Whatever the back story is, God knew what He was doing.

All of Noah's ancestors will die off before the flood; the only people from the line of promise still alive at the flood is Noah and his immediate family. Noah's father will know Adam, and Noah will be born before the death of Seth. Except for Adam and Enoch, Noah would have had the opportunity to know all of his ancestors.

We do not know how long Adam lived before he and Eve ate from the Tree of the Knowledge of Good and Evil. However, from Adam to the flood is: 130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 + 600 = 1656 years.

————————————————

## Addendum

There are actually two parallel passages to Gen. 5 found in the Bible: 1Chron. 1:1–4 and Luke 3:

### The Parallel Passages

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth (1Chron. 1:1–4, *Young's Literal Translation*).

Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God (Luke 3:36b–38, *Young's Literal Translation*).

From Adam to Noah, there are 10 generations. The passage in Luke goes back all the way from Jesus to God (so the other two sons of Noah would not be included).

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time

#### CONCERNING THE POSTERITY OF ADAM, AND THE TEN GENERATIONS FROM HIM TO THE DELUGE

3. Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, (8) but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. (9) All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction

## Josephus' History of this Time

that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, (10) the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.

From: **http://www.sacred-texts.com/jud/josephus/ant-1.htm** accessed May 11, 2012. Josephus Antiquities of the Jews; Book 1, Chapter 2.

**Chapter Outline**                                                     **Charts, Graphics and Short Doctrines**

## Edersheim Summarizes Genesis 5

**Genealogy of the Believing Race, through Seth.** (GENESIS 5)

ONE purpose of Scripture has now been fulfilled. The tendencies for evil of the Cainite race have been traced to their full unfolding, and "the kingdom of this world" has appeared in its real character. On the other hand, the race of Seth have gathered around an open profession of their faith in the promises, and of their purpose to serve God, and they have on this ground separated themselves from the Cainites. The two ways are clearly marked out, and the character of those who walk in them determined. There is, therefore, no further need to follow the history of the Cainites, and Scripture turns from them to give us an account of "the elders" who "by faith" "obtained a good report."

At first sight it seems as if the narrative here opened with only a "book," or account, "of the generations of Adam," containing here and there a brief notice interspersed; but in truth it is otherwise. At the outset we mark, as a significant contrast, that whereas we read of Adam that "in the likeness of God made He him," it is now added that "he begat a son in his own likeness, after his image." Adam was created pure and sinless in the likeness of God; Seth inherited the fallen nature of his father. Next, we observe how all the genealogies, from Adam downwards, have this in common, that they give first the age of the father at the birth of his eldest son,10 then the number of years which each of them lived after that event, and finally their total age at the time of death. Altogether, ten "elders" are named from the creation to the time of the flood, and thus grouped [Such are the numbers according to the Hebrew text. There are differences between this and the Greek translation of the so-called LXX (the Septuagint), and also the Samaritan text. For further particulars we refer to ch. 10, where also the difference between the chronologies of Ussher and Hales is explained.]:

| Names | Age at Birth of Son | # Years After the Birth | Total Age | Year of Birth from Creation | Year of Death from Creation |
|---|---|---|---|---|---|
| Adam | 130 | 800 | 930 | 1 | 930 |
| Seth | 105 | 807 | 912 | 130 | 1042 |
| Enos | 90 | 815 | 905 | 235 | 1140 |
| Cainan | 70 | 840 | 910 | 325 | 1235 |
| Mahaleel | 65 | 830 | 895 | 395 | 1290 |
| Jared | 162 | 800 | 962 | 460 | 1422 |
| Enoch | 65 | 300 | 365 | 622 | 987 |

| Methuselah | 187 | 782 | 969 | 687 | 1656 |
|---|---|---|---|---|---|
| Lamech | 182 | 595 | 777 | 874 | 1651 |
| Noah | 500 | 450 | 950 | 1056 | 2006 |
| Flood | 100 | | | | |
| TOTAL | 1656 | | | | |

On examining them more closely, what strikes us in these genealogical records of the Patriarchs is, that the details they furnish are wanting in the history of the Cainites, where simply the birth of seven generations are mentioned, viz.: Adam, Cain, Enoch, Irad, Mehajael, Methusael, Lamech, and his sons. The reason of this difference is, that whereas the Cainites had really no future, the Sethites, who "called upon the name of Jehovah," were destined to carry out the purpose of God in grace unto the end. Next, in two cases the same names occur in the two races - Enoch and Lamech.

But in both, Scripture furnishes characteristic distinctions between them. In opposition to the Enoch after whom Cain called his city, we have the Sethite Enoch, "who walked with God, and was not; for God took him;" and in contradistinction to the Cainite Lamech, with his boastful ode to his sword, we have the other Lamech, who called his son Noah, "saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which Jehovah hath cursed." Thus the similarity of their names only brings out the more clearly the contrast of their character.

Finally, as the wickedness of the one race comes out most fully in Lamech, who stands seventh in the genealogy of the Cainites, so does the godliness of the other in Enoch, who equally stands seventh in that of the Sethites. Passing from this comparison of the two genealogies to the table of the Sethites, we are reminded of the saying, that these primeval genealogies are "monuments alike of the faithfulness of God in the fulfillment of His promise, and of the faith and patience of the fathers." Every generation lived its appointed time; they transmitted the promise to their sons; and then, having finished their course, they all "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." That is absolutely all we know of the majority of them. But the emphatic and seemingly needless repetition in each case of the words, "And he died," with which every genealogy closes, tells us that "death reigned from Adam unto Moses," (Romans 5:14) with all the lessons which it conveyed of its origin in sin, and of its conquest by the second Adam. Only one exception occurs to this general rule - in the case of Enoch; when, instead of the usual brief notice how many years he "lived" after the birth of his son, we read that "he walked with God after he begat Methuselah three hundred years;" and instead of the simple closing statement that "he died," we are not only a second time told that "Enoch walked with God," but also that "he was not; for God took him." Thus both his life and his translation are connected with his "walk with God." This expression is unique in Scripture, and except in reference to Noah (Genesis 6:9) only occurs again in connection with the priest's intercourse with God in the holy place. (Malachi 2:6) Thus it indicates a peculiarly intimate, close, and personal converse with Jehovah. Alike the life, the work, and the removal of Enoch are thus explained in the Epistle to the Hebrews: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Hebrews 11:5)

His translation was like that of Elijah (2 Kings 2:10), and like what that of the saints shall be at the second coming of our blessed Lord. (1 Corinthians 15:51, 52) In this connection it is very remarkable that Enoch "prophesied" of the very thing which was manifested in his own case, "saying, Behold, the Lord cometh with ten thousands of His saints, 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." [Jude 14, 15. This quite accords with what was generally known about Enoch. One of the Old Testament apocryphal works, written before the time of Christ (Ecclesiasticus 44:16), has it that "Enoch was translated, being an example of repentance to all generations;" while another book (B. of En. i. 9) expressly states, that he prophesied the coming of the Lord for judgment upon the ungodly.]

When Enoch was "translated" only Adam had as yet died: Seth, Enos, Cainan, Mahalaleel, and Jared were still alive. On the other hand, not only Methuselah, the son of Enoch, but also his grandson Lamech, who at the time was one hundred and thirteen years old, must have witnessed his removal. Noah was not yet born. But how deep on the godly men of that period was the impression produced by the prophecy of Enoch, and by what we may call its anticipatory and typical fulfillment in his translation, appears from the circumstance that Lamech gave to his son, who was born sixty-nine years after the translation of Enoch, the name of Noah - "rest" or "comfort" - "saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which Jehovah hath cursed."

Evidently Lamech felt the burden of toil upon an earth which God had cursed, and looked forward to a gracious deliverance from the misery and corruption existing in consequence of it, by the fulfillment of the Divine promise concerning the Deliverer. In longing hope of this he called his son Noah. A change, indeed, did come; but it was by the destruction of that sinful generation, and by the commencement of a new period in the covenant-history. We mark that, in the case of Noah, Scripture no longer mentions, as before, only one son; but it gives us the names of the three sons of Noah, to show that henceforth the one line was to divide into three, which were to become the founders of human history.

It is most instructive, also, to notice that Enoch, who seems to have walked nearest to God, only lived on earth altogether three hundred and sixty-five years - less than half the time of those who preceded and who succeeded him. An extraordinary length of life may be a blessing, as affording space for repentance and grace; but in reference to those most dear to God, it may be shortened as a relief from the work and toil which sin has brought upon this world. Indeed, the sequel will show that the extraordinary duration of life, though necessary at the first, yet by no means proved a source of good to a wicked and corrupt generation.

From **http://www.levendwater.org/books/v1bhot.pdf** accessed November 27, 2012 (with some minor editing).

**Chapter Outline**                    **Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

| A Complete Translation of Genesis 5 | |
|---|---|
| **A Reasonably Literal Translation** | **A Reasonably Literal Paraphrase** |
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| A Complete Translation of Genesis 5 | |
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| **A Reasonably Literal Translation** | **A Reasonably Literal Paraphrase** |
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**Chapter Outline**                              **Charts, Graphics and Short Doctrines**

The following Psalms would be appropriately studied at this time:

| Chapter Outline | | Charts, Graphics and Short Doctrines |
|---|---|---|
| **Forward** | **Doctrines Covered and Alluded to** | **Chapters of the Bible Alluded To** |
| **Psalms Appropriately Exegeted with this Chapter** | **Other Chapters of the Bible Appropriately Exegeted with this Chapter** | **Definition of Terms** |
| **Introduction** | **Text** | **Addendum** |
| **www.kukis.org** | | **Exegetical Studies in Genesis** |