

## **GENESIS**

### **INTRODUCTION**

1. Chapter 5 begins a new section of Genesis introducing the main body of the book.
2. This is noted in the use of the term “book/סֵפֶר - sepher” only used in 5:1 in Genesis.
3. The “book” relates to the family lineage of Adam through the patriarch Joseph (Gen.50:26).
4. The first 4 chapters were designed to lay the framework of the A/C establishing the parameters for operating in God’s economy of creation.
5. This as it relates to –V and +V and the ramifications upon creation and man’s destiny under judgment.
6. In spite of man’s catastrophic failure placing him under judgment, Chapter 4 ended with a message of hope that would be realized through the birth of Seth and his son Enosh (vss.25-26).
7. That hope is found in the genetic lineage of Adam that will provide an unbroken line of the “seed of the woman” (Gen.3:15) producing the Messiah through Mary (cf.Luk.3:23-38).
8. Chapter 5 provides the registry of that line up through Noah’s sons in vs.32.
9. The lineage records 11 generations:
  - A. Adam (vss.1-5).
  - B. Seth (vss.6-8).
  - C. Enosh (vss.9-11).
  - D. Kenan (vss.12-14).
  - E. Mahalalel (vss.15-17).
  - F. Jared (vss.18-20).
  - G. Enoch (vss.21-24).
  - H. Methuselah (vss.25-27).
  - I. Lamech (vss.28-31).
  - J. Noah and his sons (vs.32).
10. Excepting Adam/Seth, Enoch and Lamech/Noah, the pattern of introducing the descendants are the same:
  - A. A lived x years, then fathered B.
  - B. A lived y years after he had fathered B, fathered sons and daughters.
  - C. A’s whole life lasted x + y years; then he died.
11. The exceptions are just that; they are intended to highlight something exceptional in correlation with the descendants in view.
12. To unravel their significance, one must further recognize that the chapter division of 5 and 6 in the NAS is not sensitive to the author’s intent.
13. In fact, many (if not most) interpreters simply approach Gen.5 in the same vein as the Cainite lineage of chapter 4 i.e., an historical registry with no further purpose.
14. An obvious grammatical subdivision is inserted by the author in Gen.6:9.
15. That is through the use of the term “generations/תּוֹלְדוֹת – toledoth” occurring in Gen.5:1 and 6:9.
16. It is the author’s intention to view the genealogy of chapter 5 in light of both the preceding and following (6:1-8) context.
17. With the additional text of Gen.6:1-8, the section gives a diverse but completed picture of the antediluvian time frame the genealogy covers:

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- A. 5:1-32 – Genealogy of Adam to Shem, Ham and Japheth.
  - B. 6:1-4 – The angelic infiltration and marriages.
  - C. 6:5-8 – God’s plan to destroy humanity.
18. Gen.6:9ff then transitions the context to focus on Noah and his descendants and preparations for the Flood.
  19. Further, 6:1-8 completes the picture of events surrounding the demise of the Cainite lineage of 4:16-24.
  20. There should be no question as to a contrasting parallel intended by Moses between the lines of Cain and Seth.
  21. The exceptional patterns of presentations in chapter 5’s registry are tie points between the two lines in their contrasting spiritual states (believers vs. unbelievers).
  22. This in turn clues the reader with insight into antediluvian history not otherwise explicitly recorded.
  23. The first tie point revolves around Seth.
  24. This harks back to Gen.4:25-26 ending the paragraph beginning vs.17 anchoring the idea of a parallel between the two lineages.
  25. Further implication is that the author intends to match the generations together (matching Cain and Seth, Enoch [Cainite] with Enosh, etc.; the abbreviated lineage of Seth in chapter 4 prefacing the full lineage in chapter 5).
  26. The next clue is in connection with Enoch (Sethite) being the 7<sup>th</sup> generation from Adam (cf.Jud.14) paralleling Lamech in the line of Cain.
  27. As with the 7 Cainite generations, the number 7 looks to a completed period of time.
  28. Enoch’s departure from planet earth was in the form of a miraculous ascension (5:24 cp.Heb.11:5).
  29. While the ascension is commonly understood to picture resurrection, it has further chronological implications.
  30. This by coordinating his ascension with the descending evil of the demonic infiltration of 6:1-4 (cf.Jud.6 cp.1Pet.3:19-20).
  31. Enoch is known as a prophet of impending universal judgment. Cf.Jud.14-15 (2<sup>nd</sup> Advent)
  32. Enoch ushers in the generation of Methuselah aligning chronologically with the generation of Lamech’s sons and daughter in 5:19-22.
  33. For some reason, the line of Cain came upon difficulty ending abruptly with Lamech’s children and that difficulty appears to be the angelic attack (10 generations for Seth; only 7 for Cain).
  34. In retrospect, we now see an added emphasis as to the special mention of Lamech’s daughter completing the listing of offspring in 4:22.
  35. She not only represented the ongoing generations of unbelieving females, but more specifically daughters impregnated by the demons.
  36. The Naamah generation started operation “seed of the serpent” in a literal way.
  37. –V women from then on became targets of the angelic invasion producing less than fully human offspring.
  38. Only through the line of Methuselah was there any guarantee for a pure line of humanity perpetuated until the Flood. Cp.2Pet.2:5
  39. Methuselah became an eyewitness to the angelic attack along with his following descendants.

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40. Further, his arrival completed the pre-infiltration period and as he lived to the year of the Flood he subsequently spanned the remaining antediluvian period.
41. He is the chronological tie for the satanic attack on the line of Messiah.
42. He is representative of the remaining generations of +V ensuring the line of Messiah living in the most evil period pre-Flood. Cf. Mat.24:37-39; Luk.17:26-30
43. This would put the starting point of the angelic infiltration fairly early on in history (ballpark 700-800 years post-restoration?).
44. Gen.6:1 implies a fairly early start of the infiltration (“*when men began to multiply...*”), indicating a time when the population begin to explode in number.
45. This would eliminate both early and late antediluvian history as starting points.
46. With the influence of demonic penetration over the remaining 9 centuries, the world en masse became corrupt (so much so only 8 believers remained at the Flood).
47. While this may seem an extraordinary long time for God to permit the demonic evil, it does find external support in principle.
48. This as to a Sumerian flood story (reconstructed by Jacobsen on the basis of the bilingual version from Ashurbanipal’s library) mentioning 9 kings that reigned before the flood.
49. These kings supposedly reigned some 64,000 years!
50. While the Sumerian king list is some ~40 times longer than the biblical record, the exaggeration finds traction over the span of several centuries of reality from which to draw.
51. The final tie point is with Lamech fathering Noah.
52. This tie is found in the matching names of the two men both in the line of Cain and Seth, fathering the final generations.
53. With the line of Cain, that generation ended; with the line of Seth, another generation was produced that would survive the flood (Shem, Ham, and Japheth).
54. The parallels and tie points between the 2 lines:
 

Gen.4:1;17-22	→	Gen.5:1-32
1. Adam		1. Adam
2. Cain	→	2. Seth (establishing parallel generations)
3. Enoch		3. Enosh
4. Irad		4. Kenan
5. Methujael		5. Mahalalel
6. Methushael		6. Jared
7. Lamech	→	7. Enoch (usher in final period)
8. Jabal, Jubal, Tubal-cain, Naamah (of 2 wives)	→	8. Methuselah (begin demonic infiltration)
	→	9. Lamech (usher in final 2 generations)
		10. Noah, Shem, Ham, Japheth
55. The genealogy from Adam via Cain culminates in the depravity of Lamech.
56. This introduces a generation of –V unbelievers open to demonic subversion.
57. This opens the doors for the first major satanic offensive on the “seed of the woman”.
58. The line from Adam via Seth is the line of spiritual achievement and advancement.
59. This line is blessed and protected so as to form an unbroken chain of male descendants culminating to Messiah.
60. Chapter 5 also serves to link the first founder of humanity, Adam, with its re-founder, Noah.

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### PREFACE TO THE GENEALOGY

#### EXEGESIS VERSES 1 – 2:

אֲדָם וְתוֹלְדוֹתָאֲדָם בְּיוֹם בְּרָא אֱלֹהִים אֱדָם  
בְּדִמוֹת אֱלֹהִים עָשָׂה אֹתוֹ: <sup>WTT</sup> Genesis 5:1

<sup>NAS</sup> Genesis 5:1 **This is the book of the generations of Adam.** (זה סֵפֶר הַתּוֹלְדוֹת סֵפֶר זֶה) [*adj/m/s; zeh; "this"; + n/com/m/s/constr: sepher; "book of/writing", used 185x; + n/com/f/pl/constr: toledoth; "generations/descendants of"; proper n: Adam*]

**In the day when God created man,** (ב יוֹם בְּרָא אֱלֹהִים אֱדָם) [*prep: bet + n/com/m/s/constr: yom + v/qal/Inf/constr: bara', same as 1:1,21,27; 2:3,4; "in the day of creating"; + n/com/m/pl/abs: 'elohim + n/com/m/s/abs: 'adam; "God, man/Adam"*]

**He made him in the likeness of God.** (בְּדִמוֹת אֱלֹהִים עָשָׂה אֹת) [*prep: bet + n/com/f/s/constr: demuth, same as 1:26; "in the likeness of"; + n/com/m/pl/abs: 'elohim; "God"; + v/qal/PF/3ms: -asah + sign of d.o. w/3ms suff: 'eth; "He made/manufactured him"*]

זָכַר וְנִקְבְּהָ בְרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא  
אֶת־שְׁמֵם אֲדָם בְּיוֹם הַבְּרָאָם: ס <sup>WTT</sup> Genesis 5:2

<sup>NAS</sup> Genesis 5:2 **He created them male and female,** (בְּרָא נְקִיבָה ו זָכָר) [*n/com/m/s/abs: zakar; "male"; + waw conj. + n/com/f/s/abs: neqebah; "and female", lit. to pierce, bore; + v/qal/PF/3ms w/3ms suff: bara'; "He created them"*]

**and He blessed them and named them Man** (וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמֵם אֲדָם ו אֶת־בְּרַךְ ו) [*waw consec. + v/Piel/IPF/3ms; barak; "and He blessed"; + sign of d.o. w/3mpl suff: 'eth; "them"; + waw consec. + v/qal/IPF/3ms: qara'; "and He called/named"; + sign of d.o. + n/com/m/s/constr. w/3mpl suff: shem; "their name"; + n/com/m/s/abs: 'adam; "man"*]

**in the day when they were created.** (ב יוֹם בְּרָא ס) [*prep: bet + n/com/m/s/constr: yom + v/Niphal/inf/constr. w/3mpl suff: bara'; "in the day when they were created"; + end of para. samek*]

#### ANALYSIS VERSES 1 – 2:

1. Chapter 5 begins the main body of the **book** of Genesis.
2. Chapters 1-4 served as an introductory prologue by the author to establish the spiritual environment surrounding the beginnings of God's creation.
3. As we have seen, a conflict arose due to the manifestation of –V within higher creation.
4. That –V was the result of determined disobedience to the POG in opposition to Him.
5. As result, it may appear that God's original intentions for **man** has been foiled.

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6. Vss.1-2 now serve in part as a preface refuting such notion.
7. The opening clause “**This is the book of the generations of Adam**” in summary highlights the avenue of the success of God’s plan as intended.
8. That is as it will pertain to the descendants of **Adam** fulfilling God’s plan otherwise.
9. The clause is a single sentence and is designed to sub-title the remaining **book** of Genesis.
10. While the immediate focus is on the **generations** of the antediluvian period, it does not exempt the remaining **generations** recorded in Genesis as represented by the title.
11. Through the lineage recorded in chapter 5, an immediate contrast to negative disobedience is seen with those that choose to obey **God** under +V.
12. The implications of this reality are ideologically staggering.
13. It means that **God** perfectly anticipated –V and **created** mankind anyway on behalf of others He knew would be +V.
14. While the history of mankind will ultimately purge all evil from God’s economy (realized in the eternal state), it exists primarily and on behalf of +V.
15. The world finds its very existence based on the principle of blessing by association.
16. Those that refuse that association find their destiny in judgment.
17. –V did nothing to thwart God’s plan, they only caused Him to create an alternate dimension for their existence (eternal condemnation in the Lake of Fire; Rev.19:20; 20:10,14,15 cp.Mat.25:41).
18. The editorial title of the “**book/sepher**” is “**The Generations of Adam**”.
19. The reference to a **book** is reminiscent of the mention of “*The **Book** of the Wars of the Lord*” (Num.21:14) or “*the **book** of Jashar*” (Josh.10:13; 2Sam.1:18) and suggests an historical account written for posterity.
20. So the record of Adam’s family history is first and foremost to be taken literally as fact, not fiction.
21. This contends that the entire Genesis record is historically accurate/factual dismissing any attempts to interpret it otherwise.
22. The “**Generations/Toledoth**” **book** is then broken down into sub-generations seen in the repetitive use of “toledoth”. Cf.Gen.6:9; 10:1,32; 11:10,27; 25:12,13,19; 36:1,9; 37:2
23. That the next use is Gen.6:9 means that the section beginning 5:1 must end at 6:8.
24. The term “**book**” covers anything from a short legal document (e.g., certificate of divorce; Deu.24:1) to a lengthy written document (Deu.31:24,26).
25. Gen.5:1-6:8 serves to catalogue Adam’s family history as fill for the shorter part of Genesis covering the antediluvian period.
26. Gen.6:9ff records his remaining ancestry up through Jacob and his sons making up the bulk of the generational **book**.
27. Vss.1b-2 constitutes an editorial summary introducing our corporate parents producing this lineage.
28. The terminology and structure has its closest parallel in Gen.2:4 “*This is the account (toledoth) of the heavens and the earth when they were **created** (bara’), **in the day that the Lord God made** (-asah) earth and heaven.*
29. Both our verses 1b-2 and Gen.2:4 in the Hebrew text have a chiastic structure (similar but separate ideas in reverse sequence: ABCCBA).
30. Both pair also use “**created/bara**” and “**made/-asah**” midpoint (CC).

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31. Further, both utilize the niphil infinitive of *bara'* with the 3<sup>rd</sup> plural suffix “**when they were created**”, the only places this phrase is attested.
32. The chiasmic structure of 5:1b-2 is:
  - A. **In the day God created**
  - B. **Man/Adam**
  - C. **In the likeness of God He made him**
  - C. **Male and female He created them and He blessed their name**
  - B. **Man/Adam**
  - A. **In the day they were created**
33. Likewise Gen.2:4:
  - A. *The heavens*
  - B. *And the earth*
  - C. *When **they** were created*
  - C. *On the day the Lord **God** made*
  - B. *Earth and*
  - A. *Heavens*
34. The parallel chiasmic patterns are designed to focus the reader on the concept of origination as it is now applied to the creation of mankind.
35. In other words, God’s original plan for **man** fulfilled in his creation.
36. This is the two-fold proclamation of Gen.2:4 whereas the 1<sup>st</sup> ABC emphasizes original creation (*bara'*) and the 2<sup>nd</sup> CBA looks to restoration (*-asah*).
37. This concept is further embedded in our verse as its subject matter parallels that of Gen.1:26-27.
38. Again we find use of both the creation verbs *bara'* (1:27, 3x) and *-asah* (1:26).
39. The mention of creating both “**male and female/zakar waw neqebah**” is seen in 1:27 (same nouns).
40. Only in 1:26 have we previously seen the use of the noun “**likeness/demuth**”.
41. As we brought out in our analysis of 1:26-27, vs.26 is strictly a planning verse featuring the verb “*-asah/make/made*”.
42. Hence, the “Let us” terminology of the 1<sup>st</sup> person plural of the verb.
43. 1:26 documented God’s original intentions for mankind.
44. This as it pertains to making him both in “*Our image*” and in “*Our likeness*”.
45. Gen.1:27 constitutes the “execution verse” as it pertains strictly to the living soul only referring to the “*image*” aspect of man’s creation.
46. It is the *bara'* verb employed for its creation that means to “create ex-nihilo/out of nothing”.
47. It correlates to creating the part of man described as “the breath of lives/neshamah chayam” in Gen.2:7.
48. Gen.1:27 does not refer to man’s physical being (flesh and blood).
49. Man’s physical being was manufactured out of something i.e., the dust of the ground (cf.Gen.2:7a; this verse is the execution of both body and soul/spirit).
50. Gender specific verbs were used for this manufacturing of the male body (*yatsar*; 2:7) and female body (*banah*; 2:22).
51. As we know, original creation was *barah'd* according to Gen.1:1 and 2:4a (concept of origination restated).
52. Vs.5:1b denotes **God created man** out of nothing.

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53. This must be understood as his spiritual makeup (soul and spirit) to be distinguished from the body made out of existing material (dust).
54. The phrase “**He made him in the likeness of God**” in 1c refers to something other than the soul or body.
55. The “*demuth of God*” refers to spiritual maturation.
56. This clause confirms that how **God** planned to make man in 1:26 was indeed realized.
57. This did not happen for **Adam** or Eve on Friday of restoration week.
58. The noun “**likeness**” is not found in the “execution verse” of 1:27, only the “planning verse” of 1:26.
59. While all humanity from Adam forward is **created** in the image of God via receiving a living soul at birth, not all achieve His “**likeness**” that is *–asah’d* not *bara’ ed*.
60. This “**likeness**” refers to something beyond the mere possession of God’s image.
61. It refers to spiritual growth based on exposure to the truth of Bible doctrine.
62. It is a process in which the volition of man (part of the *image* factor) responds favorably over time to instruction in the ways of **God**.
63. In other words, a long-term student of Scripture and orientation to it.
64. The preferred was for Adam and Eve to go to maturity in the garden.
65. Now the question, “Why the *–asah* verb in connection with the maturity adjustment?”
66. That because “**likeness**” is manufactured out of free will and truth taught in the prescribed environment.
67. Maturity is a result of positive volition, not the body itself and why any mention of manufacturing the body is omitted in our verses.
68. The doctrine at hand is the doctrine of volition.
69. The fall of man did not frustrate God’s original plan as per Gen.1:26.
70. In fact, both Adam and Eve attained to maturity outside the garden.
71. The image of **God** factor came to them on D+6 of restoration while the **likeness of God** factor came much later.
72. In the case of Adam this was achieved when Seth was born 130 years later (cf.5:3).
73. And so for Eve (same age as **Adam**) at the birth of her 3<sup>rd</sup> son (cf.4:25).
74. Part of the recorded history of the **generations of Adam** is to note that it is founded on achieving spiritual maturity (the 3<sup>rd</sup> adjustment).
75. “**He made him**” is a conditional perfect bringing about maturity as a result of +V + BD.
76. Vs.2a reaffirms that **God created** (*bara’*) both **male and female** possessing the *image* factor (cf.1:27).
77. On the same day of creation He “**blessed them and called their name, Man**”.
78. That He **blessed**/*barak* **them** recognizes their creation in perfection and in anticipation of them still reaching the **likeness** factor in spite of their fall in the Garden (anticipated +V).
79. Further, their blessing is seen as procreative.
80. There are 2 viewed as 1.
81. Nothing is explicitly said of naming the couple in Gen.1 and calling them “**Man**” together is unique.
82. The noun ‘*adam* is here anarthrous (without the def. art.) and following the same form in 4:26 and 5:3 the proper name “**Adam**” would be used.
83. This means that God named the first couple “**Adam**”.
84. “**Adam**” could be supplied everywhere the NAS translates “**man**” in our verses.

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85. Yet the generic “**man**” seems more natural and smooth at least in vs.2.
86. This would mean a translation of “*mankind*” is in view.
87. The ambiguity of the prose is intentional and the author wants both views to be considered.
88. This approach means they both wore the same name possessing the same genetics (Gen.2:22-24) illustrating unity under authority of the **male**. (**man**/woman).
89. Whether one views these verses in the context of husband and wife or the opposite sexes of *mankind* in general, the principle is the same.
90. That is, genders are to orient to their proper station in life whether **man** or woman.
91. This is how **God** decreed the genders.
92. It is historically evidenced in the marriages of men and women throughout history.
93. **Man** does not wear the name of a woman, nor the woman wear a distinct name unrelated to that of **man** (why the woman takes on the last name of her **male** spouse).
94. Woman was **created** to be the helper of the **man** and the +V **female** soul subjects itself to that doctrine.
95. When both spouses orient to BD in this manner then they grow spiritually and in unity as one.
96. That the *image* factor is emphasized as **male and female** further suggests that volition was designed to be of **likeness** in marriage and fellowship otherwise i.e., +V coupled to +V.
97. In this way God’s original intention for the divine institution of marriage is fulfilled.
98. There is no *image* unity between +V and –V. Cp.2Cor.6:14
99. It is the unity of +V for both **Adam** and Eve to maturity that the line of Christ finds its foundation in *mankind*.
100. Feminists trying to isolate their identity independent from men are in rebellion to creation itself.



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### THE LEGACY OF +V CONTINUES

EXEGESIS VERSES 3 – 5:

WTT Genesis 5:3  
 אָדָם וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָתַּיִן וַיֹּלְדֵהוּ בְדִמּוּתוֹ  
 כְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

NAS Genesis 5:3 **When Adam had lived one hundred and thirty years,** (אָדָם חָיָה 1) שְׁלֹשִׁים וּמֵאָתַּיִן [waw consec. + v/qal/IPF/3ms: chayah + proper n: 'adam; "When Adam lived"; + adj/both/pl/abs: sheloshiym; "thirty"; + waw conj. + adj/f/s/constr: me'ah; "and a hundred"; + n/com/f/s/abs: shanah; "year"])

**he became the father of a son in his own likeness, according to his image,** (כּ יָלַד 1) כִּי יָלַד אֶת־בְּנוֹתָו כְּצִלְמוֹ כִּי יָלַד אֶת־בְּנוֹתָו כְּצִלְמוֹ [waw consec. + v/Hiphil/IPF/3ms: yalad; "then he beget/became the father of"; prep: bet + n/com/f/s/constr. w/3ms suff: demuth; "a son in his likeness"; + prep: kiy + n/com/m/s/constr. w/3ms suff: tselem; "according to his image"])

**and named him Seth.** (וַיִּקְרָא 1) וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת [waw consec. + v/qal/IPF/3ms: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem + proper n: sheth; "and he called his name Seth"])

WTT Genesis 5:4  
 וַיְהִי יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמוֹנֶה  
 מֵאָתַּיִן וַיֹּלְדֵהוּ בָנִים וּבָנוֹת:

NAS Genesis 5:4 **Then the days of Adam after he became the father of Seth were eight hundred years,** (וַיְהִי יְמֵי אָדָם אַחֲרֵי יוֹם הַיּוֹם 1) שְׁמוֹנֶה מֵאָתַּיִן יָמֵי אָדָם אַחֲרֵי יוֹם הַיּוֹם [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/pl/constr: yom + proper n: 'adam; "Then it became the days of Adam"; + prep: 'acharey; "after"; + v/Hiphil/inf/constr. w/3ms suff: yalad; "begetting his son"; + sign of d.o. + proper n: sheth; "Seth"; adj/f/s/abs: shemoneh; "eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"])

**and he had other sons and daughters.** (וַיִּבְרָא 1) וַיִּבְרָא אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו [waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget/had sons and daughters"])

WTT Genesis 5:5  
 וַיְהִי כָּל־יְמֵי אָדָם אֲשֶׁר־חָיָה תִשְׁעַתּוֹ מֵאֹתָיִם וְשָׁלְשִׁים וְשָׁנָה וַיָּמָת:

NAS Genesis 5:5 **So all the days that Adam lived were nine hundred and thirty years, and he died.** (וַיְהִי כָּל יְמֵי אָדָם אֲשֶׁר חָיָה תִשְׁעַתּוֹ מֵאֹתָיִם וְשָׁלְשִׁים וְשָׁנָה 1) וַיְהִי כָּל יְמֵי אָדָם אֲשֶׁר חָיָה תִשְׁעַתּוֹ מֵאֹתָיִם וְשָׁלְשִׁים וְשָׁנָה [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr:

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*yom + proper n: 'adam; "So it became all of the days of Adam"; + rel. pro: 'asher; "which" + v/qal/PF/3ms; "became" + adj/f/s/constr: tesha-; "nine"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/both/pl/abs: sheloshiym; "and thirty"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms; "muth"; and he died"; + samek])*

### ANALYSIS VERSES 3 – 5:

1. The standard formula of biographical ages and births for the list of antediluvian heroes is established (age of father at birth of son + additional years of life + having other children + sum of father's age at death).
2. As mentioned in the introduction to the chapter, this pattern outlines each generation with additional input regarding **Seth**, Enoch and Lamech.
3. These exceptions point to a contrasting parallel with the line of Cain.
4. With the birth of **Seth**, we begin to view this parallel between the lineages of **Seth** and Cain initiating the match of each succeeding generation with the other.
5. This systematic parallel was established in the preface to Seth's birth and his son Enosh ending chapter 4 (matching Cain and Enoch).
6. At age 130, **Adam became the father of Seth**.
7. Obviously both Cain and Abel were born previously; how many years before is inconclusive.
8. In stark contrast to his unbelieving sibling Cain, **Seth** was *a son* described here as in the **likeness according to the image** of his **father Adam**.
9. As Eve made clear in 4:25, the birth of **Seth/sheth** (put/place) was the potential replacement for the murdered Abel.
10. That Cain was negative and abandoned God's will for his life (cf. 1Joh.3:12), **Seth** became the primogeniture replacement, a right that would have been Abel's.
11. Abel was a believer that is listed in the hall of fame in Heb. 11:4.
12. This assumes he made the maturity adjustment.
13. Even though Abel's Ph<sub>2</sub> was relatively short, he still fulfilled his course.
14. It is through **Seth** that the tradition of +V cut short through Abel now resumes.
15. Just as **Adam** attained to spiritual maturity, so **Seth** follows in spiritual "**likeness/demuth**".
16. This presumes he made both the salvation and maturity adjustments.
17. The phrase "**according to his image/tselem**" fills in the blank regarding what was created out of nothing (*bara*) regarding both **Adam** and Eve in vss.1-2.
18. The **image** is reference to soul life that is spiritual and eternal in essence like God.
19. It is in the soul that volition resides (the real you factor of existence).
20. That Seth's **image** is "**according to/kiy**" Adam's is language declaring both parties as +V.
21. The tradition carried on is not based on an incident of +V (SAJG), but includes Ph<sub>2</sub> (MAJG).
22. This is why **Seth** is found qualified to carry on the line of Messiah.
23. Again, validation that God's plan for man was not negated by the fall is shown.
24. Adam's naming of **him** is an authoritative confirmation of his right woman's previous assessment in 4:25.
25. **Seth** is now viewed as fulfilling the obligations both Ph<sub>1</sub> and Ph<sub>2</sub> +V from the perspective of his spiritual authority in **likeness**.

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26. Eve's prediction of **Seth** became reality and makes her previous words prophetic by way of spiritual discernment.
27. Revelation through spiritual discernment is quite possible especially if some years have passed before producing another male descendant.
28. **Adam** then went on to live another 800 **years** making the grand total of his life 930 **years**.
29. He lived to see the birth of Noah's father Lamech according to the chronology of this chapter.
30. During those **years Adam** fathered *other sons and daughters*/yalad ben waw bath" (vs.4b).
31. While **daughters** may have been born previous to **Seth**, we conclude that **Seth** was the 3<sup>rd</sup> male descendant of **Adam**.
32. This as the genealogy focuses on the firstborn son(s) of the antediluvian patriarchs to form ten links (generations) from **Adam** in the family tree of Jesus Christ (cf.Luk.3:36c-38).
33. While **Adam**/man suffered temporal consequences of the fall, it did not thwart the eternal POG.
34. Both **Adam and Seth** (and by implication the remaining patriarchs) achieved all 3 adjustments to God and **Adam** by his 130<sup>th</sup> year was fully in the **likeness** of God.
35. He was able to accurately assess the spiritual reality of his offspring as a result.
36. While Cain began the spiritual line of the seed of the serpent, **Seth** in contrast began the subsequent generations of +V as fulfillment of the seed of the woman.
37. The longevity of the antediluvians is based on genetic and environmental factors as a result of living under the water vapor canopy.

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### GENERATIONS 2 – 6

EXEGESIS VERSES 6 – 20:

וַיְחִי־שֵׁת הַחַמֵּשׁ שָׁנִים וּמֵאֵת שָׁנָה וַיּוֹלֵד  
אֶת־אֵנוֹשׁ: <sup>WTT</sup> Genesis 5:6

<sup>NAS</sup> Genesis 5:6 **And Seth lived one hundred and five years, and became the father of Enosh.** (וַיְחִי שֵׁת חַמֵּשׁ שָׁנִים וּמֵאֵת שָׁנָה וַיּוֹלֵד אֶת אֵנוֹשׁ [waw consec. + v/qal/IPF/3ms: chayah + proper n: sheth; "and he lived, Seth"; + adj/f/s/abs: chamesh; "five"; + n/com/f/pl/abs: shanah; "years"; + waw conj. + adj/f/s/constr: me'ah; "and one hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad; "and he beget/became the father of"; + sign of d.o. + proper n: 'enosh; lit. mortal man; "Enosh"])

וּשְׁמוֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:  
וַיְחִי־שֵׁת אַחֲרָיו הוֹלִידוֹ אֶת־אֵנוֹשׁ שִׁבְעַת שָׁנִים <sup>WTT</sup> Genesis 5:7

<sup>NAS</sup> Genesis 5:7 **Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters.** (וַיְחִי אֵת יָלְדָּאֲחֵרָיו שֵׁת חַמֵּשׁ שָׁנִים וּשְׁמוֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת [waw consec. + v/qal/IPF/3ms: chayah + proper n: sheth; "Then he lived, Seth"; + adv: 'acherey; "after"; + v/Hiphil/inf/constr. w/3ms suff: yalad; "his begetting of"; + sign of d.o. + proper n: 'enosh; "Enosh"; + adj/f/s/abs: sheba-; "seven" + n/com/f/pl/abs: shanah; "years"; + waw conj. + adj/f/s/abs: shemoneh; "eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget sons and daughters"])

וַיְהִיוּ כָּל־יְמֵי־שֵׁת שְׁתַּיִם עָשָׂרָה שָׁנָה וּתְשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת: <sup>WTT</sup> Genesis 5:8

<sup>NAS</sup> Genesis 5:8 **So all the days of Seth were nine hundred and twelve years, and he died.** (וַיְהִיוּ כָּל יְמֵי שֵׁת שְׁתַּיִם עָשָׂרָה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: sheth; "So they came to pass all of the days of Seth"; + adj/f/dual/abs: shenayim; "two"; + adj/f/s/abs: -esereh; "ten" + n/com/f/s/abs: shanah; "years"; + waw consec. + adj/f/s/constr: tesha-; "nine"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + samek

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וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה וַיּוֹלֵד אֶת־קִינָן: <sup>WTT</sup> Genesis 5:9

<sup>NAS</sup> Genesis 5:9 **And Enosh lived ninety years, and became the father of Kenan.** (7 דיה ו)

אֵנוֹשׁ קִינָן אֶת ילד ו שָׁנָה תְּשַׁעִּים אֵנוֹשׁ [waw consec. + v/qal/IPF/3ms: chayah + proper n: 'enosh; "and he lived, Enosh"; adj/b/pl/abs: tishe-iyim; "ninety"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: keynan; lit. to make a nest; "and he beget Kenan"])

וַיְחִי אֵנוֹשׁ אַחֲרַי הוֹלִידוֹ אֶת־קִינָן חֲמִשׁ עֶשְׂרֵה שָׁנָה וּשְׁמוֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: <sup>WTT</sup> Genesis 5:10

<sup>NAS</sup> Genesis 5:10 **Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters.** (7 דיה ו)

אֶת ילד אַחֲרַי אֵנוֹשׁ חֲמִשׁ קִינָן בַּת ו בֵּן ילד ו שָׁנָה מֵאָה שְׁמוֹנֶה ו שָׁנָה עֶשְׂרֵה חֲמִשׁ קִינָן [waw consec. + v/qal/IPF/3ms: chayah + proper n: 'enosh + adv: 'acharey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: keynan; "and he lived, Enosh, after his begetting Kenan"; ++ adj/f/s/constr: chamesh: "five"; + adj/f/s/abs: -eshereh; "ten"; + shanah; "years"; + waw conj. + adj/f/s/abs: shemoneh; "and eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget other sons and daughters"])

וַיְהִיוּ כָּל־יְמֵי אֵנוֹשׁ חֲמִשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָוֶת: <sup>WTT</sup> Genesis 5:11

<sup>NAS</sup> Genesis 5:11 **So all the days of Enosh were nine hundred and five years, and he died.**

ס מוֹת ו שָׁנָה מֵאָה תְּשַׁע ו שָׁנָה חֲמִשׁ אֵנוֹשׁ יוֹם כָּל הִיָּה (ו) [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: 'enosh; "So they came to pass all of the days of Enosh"; + adj/f/s/abs: chamesh; "five"; + n/com/f/pl/abs: shanah; "years"; + waw conj. + adj/f/s/constr: tesha-; "nine"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + samek])

וַיְחִי קִינָן שִׁבְעִים שָׁנָה וַיּוֹלֵד אֶת־מַהֲלָלֵל: <sup>WTT</sup> Genesis 5:12

<sup>NAS</sup> Genesis 5:12 **And Kenan lived seventy years, and became the father of Mahalalel.** (7 דיה ו)

מַהֲלָלֵל אֶת ילד ו שָׁנָה שִׁבְעִים קִינָן חִיָּה [waw consec. + v/qal/IPF/3ms: chayah + proper n: keynan; "and he lived, Kenan"; + adj/b/pl/abs: shibe-iyim; "seventy"; + n/com/f/s/abs:

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*shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: mahelale'el; lit. to praise God; "and he beget Mahalalel"])*

וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלַלְאֵל  
אַרְבָּעִים שָׁנָה וּשְׁמוֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

<sup>NAS</sup> Genesis 5:13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters. (אֵת יֶלֶד אַחֲרֵי קִינָן חִיָּה ו) [waw consec. + v/qal/IPF/3ms: chayah + proper n: keynan + adv: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: mahelale'el; "and he lived, Kenan, after his begetting Mahalalel"; + adj/b/pl/abs: 'arebba-iyim; "forty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: shemoneh; "and eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget other sons and daughters"])

וַיְהִי־וַיָּהִי כָּל־יְמֵי קִינָן עֶשְׂרֵת שָׁנִים וַתְּשַׁע מֵאוֹת  
שָׁנָה וַיָּמָוֶת: ס

<sup>NAS</sup> Genesis 5:14 So all the days of Kenan were nine hundred and ten years, and he died. (ו ס מוֹת ו שָׁנָה מֵאוֹת תְּשַׁע ו שָׁנָה עֶשְׂרֵת קִינָן יוֹם כָּל הָיָה ו) [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: keynan; "so they came to pass all of the days of Kenan"; + adj/f/s/abs: -esher; "ten"; + n/com/f/pl/abs: shanah; "years"; + waw conj. + adj/f/s/constr: tesha-; "nine"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + samek

וַיְחִי מַהֲלַלְאֵל חֲמִשָּׁה שָׁנִים וּשְׁשִׁים שָׁנָה  
וַיּוֹלֵד אֶת־יָרֵד:

<sup>NAS</sup> Genesis 5:15 And Mahalalel lived sixty-five years, and became the father of Jared. (ו שָׁנָה שְׁשִׁים ו חֲמִשָּׁה שָׁנָה חֲמִשָּׁה מַהֲלַלְאֵל חִיָּה [waw consec. + v/qal/IPF/3ms: chayah + proper n: mahelale'el; "and he lived, Mahalalel"; + adj/f/s/abs: chamesh; "five"; + n/com/f/pl/abs: shanah; "years"; + waw conj. + adj/b/pl/abs: shishshiyim; "sixty"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: yered; lit. to descend/go down; "and he beget Jared"])

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וַיְחִי מַהֲלָאֵל אַחֲרַי הוֹלִידוּ אֶת־יָרֵד וַיֵּלֶד בְּנִים וּבָנוֹת׃<sup>WTT</sup> Genesis 5:16

<sup>NAS</sup> Genesis 5:16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters. (וַיְחִי מַהֲלָאֵל אַחֲרַי הוֹלִידוּ אֶת־יָרֵד וַיֵּלֶד בְּנִים וּבָנוֹת [waw consec. + v/qal/IPF/3ms: chayah + proper n: mahelale'el + adv: 'acherey + v/Hiph/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: yered; "and he lived, Mahalalel, after his begetting Jared"; + adj/b/pl/abs: sheloshiym; "thirty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: shemoneh; "and eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + c/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget other sons and daughters"])

וַיְהִיו כָּל־יְמֵי מַהֲלָאֵל חֲמִשָּׁה וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת׃<sup>WTT</sup> Genesis 5:17

<sup>NAS</sup> Genesis 5:17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died. (וַיְהִיו כָּל־יְמֵי מַהֲלָאֵל חֲמִשָּׁה וְתִשְׁעִים וְשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת׃ [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: mahelale'el; "and they came to pass all of the days of Mahalalel"; + adj/f/s/abs: chamesh: "five"; + waw conj. + adj/b/pl/abs: tishe-iyim; "ninety"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: shimoneh; "eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + samek

וַיְחִי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וּמָאתַיִם שָׁנָה וַיֵּלֶד אֶת־חֵנוֹךְ׃<sup>WTT</sup> Genesis 5:18

<sup>NAS</sup> Genesis 5:18 And Jared lived one hundred and sixty-two years, and became the father of Enoch. (וַיְחִי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וּמָאתַיִם שָׁנָה וַיֵּלֶד אֶת־חֵנוֹךְ [waw consec. + v/qal/IPF/3ms: chayah + proper n: yered; "and he lived, Jared"; + adj/f/pl/abs: shenayim; "two"; + waw conj. + shishshiyim; "and sixty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: me'ah; "one hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: chenok; lit. dedicate; "and he beget Enoch"])

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וַיְחִי־יָרֵד אַחֲרָיו הוֹלִידוֹ אֶת־חַנוֹךְ שְׁמוֹנֶה  
מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת׃<sup>WTT</sup> Genesis 5:19

<sup>NAS</sup> Genesis 5:19 **Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters.** (וַיְחִי יָרֵד אַחֲרָיו הוֹלִידוֹ אֶת חַנוֹךְ שְׁמוֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת [waw consec. + v/qal/IPF/3ms: chayah + proper n: yered + adv: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: chanok; "and he lived, Jared, after his begetting Enoch"; + adj/f/s/abs: shemoneh; "eight"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and beget other sons and daughters"])

וַיְהִיוּ כָּל־יְמֵי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וַתֵּשֶׁע  
מֵאוֹת שָׁנָה וַיָּמָוֶת׃ פ<sup>WTT</sup> Genesis 5:20

<sup>NAS</sup> Genesis 5:20 **So all the days of Jared were nine hundred and sixty-two years, and he died.** (וַיְהִיוּ כָּל יְמֵי יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָוֶת [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: yered; "and they came to pass all of the days of Jared"; + adj/f/dual/abs: shenayim; "two"; + waw conj. + adj/b/pl/abs: shishshiyim; "and sixty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: tesha-; "nine"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + phe])

## ANALYSIS VERSES 6 – 20:

1. Vss.6-20 continue the genealogical line successively with **Seth, Enosh, Kenan, Mahalalel** and **Jared** ending with the birth of **Enoch**.
2. **Enoch** is noted as the 7<sup>th</sup> generation from Adam (Jud.14) and vss.21-24 are to be treated separately as the next tie point paralleling the Canite and Sethite lineages.
3. This is indicated by the division marker “פ – phe” ending vs.20 as punctuation inserted by Rabbinic scholars into the Masoretic text to denote a change of emphasis.
4. In fact, another division marker “ש – samek” is used throughout the preceding verses i.e., ending vss.2,5,8,11,14 and 17 (the remaining of the chapter uses the “phe”, vss.20,24,27).
5. The *samek* (*samech*) denotes a cycle and standing alone represents the number 60 (like on a watch dial).
6. Early Rabbinic scholars recognized a cohesive pattern associated with each of the group of verses ending with the *samek* as it relates to time: The planning and creating of man by God (vss.1-2); Adam’s life cycle fulfilling God’s plan, vss.3-5, Seth’s life cycle fulfilling God’s plan vss.6-8; etc.



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7. This suggests strongly that all of the following descendants from **Seth** forward made the maturity adjustment as did their fathers before them.
8. That each of the generations 2-6 follow like structural and grammatical patterns reinforces this interpretation.
9. The 3 distinct references to their age (age at birth, after birth and age summation at death) adds depth to the general picture.
10. The age of each father's begetting of their first born therefore has purpose beyond simply chronological data.
11. Following the examples established via Adam and **Seth**, the age of their firstborn was the age of achieving maturity for each of the fathers.
12. For Adam, 130; **Seth**, 105; **Enosh**, 90; **Kenan**, 70; **Mahalalel**, 65; **Jared**, 162; **Enoch**, 65; Methuselah, 187; Lamech, 182 and Noah, 500 years old.
13. The lowest age is 65 (**Mahalalel** and **Enoch**) with the highest age being 500 (**Noah**).
14. The variances of ages teaches that time is relative to making the MAJG and time is provided necessary for +V to make that adjustment.
15. Further it teaches that believers grow at different rates.
16. In all cases, as inconspicuous as some of the believers may be in the Biblical records, they all played a significant and vital role/link in advancing God's plan producing Abraham, Isaac and Jacob through whom the world would be blessed.
17. This because they all were +V both Ph<sub>1</sub> and Ph<sub>2</sub>.
18. The 2<sup>nd</sup> age references "**after**" fathering their first born are the number of years they had to "hold" to secure the "prize".
19. It was during this time that each of the patriarchs fathered *other sons and daughters*.
20. This suggests a time of Ph<sub>2</sub> blessing as a result of maturity (cf. Heb. 4:1-11)
21. The language indicates that their *other* children was "**after**/'acherey" the birth of the first born pointing to the primogeniture status of the first born otherwise.
22. This highlights a unique feature in the line of Christ up through Noah in that each first born of the parents was male.
23. The final reference to age in summation of the totality of the father's life denotes the completed cycle of time in view.
24. So the first reference of age shows their achievement to the "likeness of God" (cp. 1:26; 5:1,3), the 2<sup>nd</sup> the years of maturity in which God blessed their families in procreation (cp. 1:28) and the 3<sup>rd</sup> God's plan fulfilled in time.
25. With each of the ages of "begetting the first born" we can further calculate the length of the antediluvian period.
26. **Enosh** was born 235 years from D+6 and by the time of Noah (500 years old) fathering Shem, Ham and Japheth, 1556 years had passed.
27. Noah was 600 at the time of the Flood (Gen. 7:6) for an entire period of 1656 years.
28. This is a complete picture of time revealed in chapter 5 through 6:8 (cf. vs. 3) further supporting our contention that 6:1-8 is intended to be part of the chapter 5 context.
29. If a flood date of ~2298 BC is correct, this would mark the restoration at 3954 BC.
30. Adam living to 930 and **Seth** to 912, both would have known Noah's father Lamech born 874 years into history.
31. The incredible ages of these men ranging from 365 years (**Enoch**) to 969 years (Methuselah) can be accounted to the water vapor canopy that shielded the earth from deadly rays.

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32. The average descending scale of life spans in the OT is roughly 850 years (Adam to Noah), 600 to 200 (descending to Abraham), 200-100 (Abraham to Moses) and 70 – 80 years (to present, cp.Psa.90:10).
33. As to the significance of each of the patriarch's name a contrasting parallel to the line of Cain is sustained.
34. As with Irad, Mehujael and Methushael in the line of Cain, there is no consensus among most interpreters to meanings and/or applications they might have with **Kenan, Mahalalel** and **Jared** in the line of **Seth**. *See notes Gen.4:17-18 p.28*
35. At closer glance however, we can see a contrast between the names Methushael with its counterpart **Jared** which name means "descent".
36. As noted, Methushael means "man of God" and as to false-religion it emphasizes elevating man to the level of God (salvation by works/pseudo-priest) whereas **Jared** recognizes man's fall and the necessity for God to reach down to men.
37. In addition, one of the possibilities for Mehujael's (Cainite) name is "smitten of God" suggesting God's curse on that line whereas his counterpart **Mahalalel** means "to praise God" that suggests His blessing.
38. No matter their intended spiritual significance, the approach in interpretation contrasting parallels between the two lineages once again cannot be dismissed.

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### THE 7<sup>TH</sup> GENERATION: ENOCH

EXEGESIS VERSES 21 – 24:

וַיְחִי חֲנוֹךְ חֲמִשָּׁה וְשָׁשִׁים שָׁנָה וַיֹּלֶד  
 אֶת־מֶתוּשֶׁלַח: <sup>WTT</sup> Genesis 5:21

<sup>NAS</sup> Genesis 5:21 **And Enoch lived sixty-five years, and became the father of Methuselah.** (וַיְחִי חֲנוֹךְ חֲמִשָּׁה וְשָׁשִׁים וְיָלַד אֶת־מֶתוּשֶׁלַח [waw consec. + v/qal/IPF/3ms: chayah + proper n: chanok; "And he lived, Enoch"; + adj/f/s/abs: chamesh; "five"; + waw conj. + adj/b/pl/abs: shishshiyim; "and sixty"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: methushelah, from "מַתַּ - mat, "man"; "and he beget Methuselah"])

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרָיו הוֹלִידוֹ  
 אֶת־מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: <sup>WTT</sup> Genesis 5:22

<sup>NAS</sup> Genesis 5:22 **Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters.** (וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרָיו הוֹלִידוֹ אֶת־מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת [waw consec. + v/Hithpael/IPF/3ms: halak {reflexive} + proper n: chanok; "and he himself walked, Enoch"; + prep: 'eth; "with"; + d.a. + n/com/m/pl/abs: 'elohim; "the God"; + adv: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: Methushelah; "after his begetting Methuselah"; + adj/f/s/constr: shalash; "three"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget other sons and daughters"])

וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמִשָּׁה וְשָׁשִׁים שָׁנָה וְשֹׁלֶשׁ  
 מֵאוֹת שָׁנָה: <sup>WTT</sup> Genesis 5:23

<sup>NAS</sup> Genesis 5:23 **So all the days of Enoch were three hundred and sixty-five years.** (וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמִשָּׁה וְשָׁשִׁים וְשֹׁלֶשׁ מֵאוֹת שָׁנָה [waw consec. + v/qal/IPF/3ms: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: chanok; "and it came to pass all of the days of Enoch"; + adj/f/s/abs: chamesh; "five"; + waw conj. + adj/b/pl/abs: shishshiyim; "and sixty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: shalash; "three"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"])

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וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: פ <sup>WTT</sup> Genesis 5:24

<sup>NAS</sup> Genesis 5:24 **And Enoch walked with God; and he was not, for God took him.** (7

וַיִּתְהַלֵּךְ חֲנוֹךְ הָאֱלֹהִים הָאֵין כִּי לָקַח אֹתוֹ אֱלֹהִים: פ [waw consec. + v/Hithpael/IPF/3ms: halak + proper n: chanok + prep: 'eth + d.a. + n/com/m/pl/abs: 'elohim; "and he himself walked, Enoch, with the God"; + waw conj. + adv. w/3ms suff: 'ayin; "and he was not"; + part: kiy; "because/for"; + v/qal/PF/3ms; "He took with force/snatched"; + sign of d.o. w/3ms suff: 'etho; "him"; + n/com/m/pl/abs: 'elohim + phe; "God" ]

### ANALYSIS VERSES 21 – 24:

1. **Enoch** parallels the Cainite generation of Lamech (4:19ff).
2. In stark contrast to Lamech who rejected the need of God (cf.4:24), **Enoch** is said to have “**walked with God**” twice in our verses (vss.22,24).
3. As the 7<sup>th</sup> generation (cf.Jud.14), **Enoch** represents a completed period of time.
4. That as to the pre-demonic infiltration of antediluvian history (cp.6:1-4).
5. While Lamech ushered in the generation open to demon participation (emphasis on Naamah; 4:22), **Enoch** fathers the ongoing line of +V with **Methuselah**.
6. The demon procreation interrupts the Cainite lineage as its blood line becomes contaminated.
7. Of the positive patriarchs, **Enoch** attains maturity at a young age (65 years) and dies the earliest (365 years).
8. The irony here is that though he lived the shortest, he fathered the son that would live the longest.
9. The question before interpreters is why is the phrase “**And Enoch walked with God**” mentioned two times (same exact construct “waw halak chanok eth ha ‘elohim”)?
10. While we would readily acknowledge that it has the nuance of fellowship and applying BD in life’s course, keeping the parallels of Cainite and Sethite lines in mind, it has more depth.
11. The hithpael form of the verb “**walked/halak**” (reflexive) has only been used 1x before and that with respect to Yahweh Elohim “walking” in the Garden for the regularly scheduled Bible classes with Adam and Eve in Gen.3:8.
12. The emphasis on the Subject doing the “walking” is as the communicator of BD.
13. In our verse, it is **Enoch** that is the subject of “walking” **with God**.
14. The phrase “**with God**” suggests a face-to-face presence.
15. The most natural reading in the Hebrew text in vs.22 is that **Enoch walked with God** “**after**’acherey” **he became the father of Methuselah** for 300 years.
16. Vs.22 is reference to Enoch’s ministry as a prophet. Cp.Jud.14
17. Upon reaching maturity, **Enoch** was commissioned by **God** as a spokesperson for the POG.
18. As Jud.14 indicates, this included prophetic revelation of universal judgment in the last days.
19. The phrase “walking **with God**” denotes direct divine revelation given to **Enoch** to communicate to those around him concerning future events.
20. The 2<sup>nd</sup> Advent prophecy of Jud.14 is to be contrasted with the demonic infiltration set to besiege the antediluvian generations.

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21. If the appearance of supernatural beings is not lead by Yahweh in Person (Jud.14, "...Behold, the Lord came with many thousands of His holy ones"), then it is only a satanic ploy.
22. **Enoch** was a prophet warning the world of the impending evil before them.
23. In spite of Lamech and his generations of antagonistic –V pursuing Satan’s world, this did nothing to quiet the voice of **God** in proclamation of the truth otherwise.
24. The 2<sup>nd</sup> mention in vs.24, "**And Enoch walked with God; and he was not, for God took him**" was both blessing and validation for his prophetic ministry.
25. **Enoch** is listed in the Hebrew hall of fame in Heb.11:5, "*By faith **Enoch** was taken up 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 **God***".
26. **Enoch** served as a Ph<sub>2</sub> witness to the truth of BD to a negative world around him.
27. He refused to cater to their human viewpoint evil and disregard for God’s plan.
28. As part of the perk of his prophetic ministry, **God** informed him that he would not see natural death.
29. The only other Biblical example of a bodily translation of this sort is Elijah in 2Kgs.2:11.
30. In part, his manner of death was utilized to confirm God’s will with respect to Elisha (cf.2Kgs.2:9-10).
31. With **Enoch**, it becomes obvious that part of his teaching was to prophesy concerning his own manner of exit from planet earth as validation for the teaching.
32. **Enoch** had to exercise Ph<sub>2</sub> faith in that piece of doctrine along with the rest.
33. That Hebrews says "*he was not found*" indicates that men diligently searched for his body in spite of his prophetic proclamations.
34. That he was "*pleasing to **God***" proclaims his Ph<sub>2</sub> success in securing the prize to be received at the 2<sup>nd</sup> Advent for him and all other OT and Tribulational saints (both Heb. And Jude assume resurrection).
35. The honorable mention afforded **Enoch** as "walking **with God**" is to marquee his prophetic ministry.
36. In this way, his "walking" does not disparage all of the other men in this genealogy.
37. **Enoch** is highlighted to make clear that the negative world was culpable to the truth.
38. It will be Noah’s responsibility to carry the torch of prophecy in the final years as part of his "walking" with **God** (cf.Gen.6:9).
39. His Ph<sub>2</sub> faith demanded building a boat...and he too will be vindicated.
40. During Enoch’s ministry, he was blessed with **other sons and daughters** as the pattern of the patriarchs.
41. If Enoch’s ascension marks the beginning of the demonic infiltration, we would add 300 **years** to our initial estimate in the introduction to chapter 5 (~985 years or ~2967BC).

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### GENERATIONS 8 – 10/11

EXEGESIS VERSES 25 – 32:

וַיְחִי מֵתוֹשֶׁלַח שִׁבְעַ וְשְׁמוֹנִים שָׁנָה וּמֵאֵת שָׁנָה  
וַיֹּלֶד אֶת-לָמֶךְ: <sup>WTT</sup> Genesis 5:25

<sup>NAS</sup> Genesis 5:25 **And Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.** (וְיָחַי מֵתוֹשֶׁלַח חִיָּה וְ) שִׁבְעַ וְשְׁמוֹנִים שָׁנָה מֵאָה וּ שְׁמוֹנִים וְיָחַי מֵתוֹשֶׁלַח חִיָּה וְ) <sup>WTT</sup> Genesis 5:25  
 יָלַד וְ שָׁנָה מֵאָה וְ שָׁנָה שְׁמוֹנִים וְ שִׁבְעַ מֵתוֹשֶׁלַח חִיָּה וְ) <sup>WTT</sup> Genesis 5:25  
 [waw consec. + v/qal/IPF/3ms: chayah + proper n: methushelah; "and he lived, Methuselah"; + adj/f/s/abs: sheba-; "seven"; + waw conj. + adj/b/pl/abs: shemoniym; "and eighty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: me'ah; "a hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: lemech; "and he beget Lamech"])

וַיְחִי מֵתוֹשֶׁלַח אַחֲרָיו הוֹלִידוֹ אֶת-לָמֶךְ  
שְׁתַּיִם וְשְׁמוֹנִים שָׁנָה וְשִׁבְעַ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: <sup>WTT</sup> Genesis 5:26

<sup>NAS</sup> Genesis 5:26 **Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters.** (וְיָחַי מֵתוֹשֶׁלַח חִיָּה וְ) <sup>WTT</sup> Genesis 5:26  
 בַּת וְ בֶן יָלַד וְ שָׁנָה מֵאָה שִׁבְעַ וְ שָׁנָה שְׁמוֹנִים וְ שְׁנַיִם לָמֶךְ אֶת יָלַד אַחֲרָיו <sup>WTT</sup> Genesis 5:26  
 [waw consec. + v/qal/IPF/3ms: chayah + proper n: methushelah + adv: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: lamech; "and he lived, Methuselah, after his begetting of Lamech"; + adj/f/d/abs: shenayim; "two"; + waw conj. + shemoniym; "and eighty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: sheba-; "seven"; + adj/f/pl/abs: me'ah; "hundreds"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he beget other sons and daughters"])

וַיְהִי כָּל-יְמֵי מֵתוֹשֶׁלַח תְּשַׁע וְשִׁשִּׁים שָׁנָה  
וַתְּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: פּ <sup>WTT</sup> Genesis 5:27

<sup>NAS</sup> Genesis 5:27 **So all the days of Methuselah were nine hundred and sixty-nine years, and he died.** (וְיָחַי מֵתוֹשֶׁלַח יוֹם כָּל חִיָּה וְ) <sup>WTT</sup> Genesis 5:27  
 וְ שָׁנָה מֵאָה תְּשַׁע וְ שָׁנָה שִׁשִּׁים וְ תְּשַׁע מֵתוֹשֶׁלַח יוֹם כָּל חִיָּה וְ) <sup>WTT</sup> Genesis 5:27  
 מוֹת פּ [waw consec. + v/qal/IPF/3ms: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: methushelah; "so it came to pass all of the days of Methuselah"; + adj/f/s/abs: tesha-; "nine"; + waw conj. + adj/b/pl/abs: shishshiyim; "and sixty"; + n/com/f/s/abs: shanah;

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"years"; + waw conj. + adj/f/s/constr: tesha-; "and nine"; + adj/f/pl/abs: me'ah; "hundreds"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + phe

וַיְחִי־לִמְךָ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה<sup>WTT</sup> Genesis 5:28  
וַיֹּלְדַבּן:

<sup>NAS</sup> Genesis 5:28 **And Lamech lived one hundred and eighty-two years, and became the father of a son.** [waw consec. + v/qal/IPF/3ms: chayah + proper n: lemech; "and he lived, Lamech"; + adj/f/d/abs: shenayim; "two"; + waw conj. + adj/b/pl/abs: shemoniym; "and eighty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: me'ah; "a hundred"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/s/abs: ben; "and he beget a son" ])

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ<sup>WTT</sup> Genesis 5:29  
מִמְעֻשָׁנוּ וּמִעֲצָבוֹן יְדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְרָהּ יְהוָה:

<sup>NAS</sup> Genesis 5:29 **Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed."** [waw consec. + v/qal/IPF/3ms: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem + proper n: noach, lit. to rest, + prep: lamed + v/qal/inf/constr: 'amar; "and he called his name, Noah, saying"; + adj/m/s: zeh; "this one"; + v/Piel/IPF/3ms w/1/pl/com suff: nacham; "will utterly comfort us/will give us rest"; + prep: min + n/com/m/s/constr. w/1/pl/com suff: ma-aseh; "from our work"; + waw conj. + prep: min + n/com/m/s/constr: -itsabon; "and from the toil/sorrow of"; + n/com/f/d/constr. w/1/pl/com suff: yad; "our hands"; + prep: min + d.a. + n/com/f/s/abs: 'adamah; "from the ground"; + rel. pro: 'asher + v/Piel/PF/3ms w/3fs suff: 'arar + proper n: yahweh; "which he utterly cursed it, Yahweh" ])

וַיְחִי־לִמְךָ אַחֲרַי הוֹלִידוֹ אֶת־נֹחַ חָמֹשׁ<sup>WTT</sup> Genesis 5:30  
וּתְשַׁעִים שָׁנָה וַחֲמֹשׁ מֵאֵת שָׁנָה וַיֹּלְדַבּנִים וּבָנוֹת:

<sup>NAS</sup> Genesis 5:30 **Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters.** [waw consec. + v/qal/IPF/3ms: chayah + proper n: lemech + adv: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: noach; "and he lived, Lamech, after his begetting of Noah";

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*adj/f/s/abs: chamesh; "five"; + waw conj. + adb/b/pl/abs: tish-iyim; "and ninety"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: chamesh; "and five"; + adj/f/pl/abs: me'ah; "hundreds"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/comf/pl/abs: bath; "and he beget other sons and daughters"])*

וַיְהִי כָּל־יְמֵי־לָמֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וְשֶׁבַע  
מֵאוֹת שָׁנָה וַיָּמָת: ֵס WTT Genesis 5:31

<sup>NAS</sup> Genesis 5:31 **So all the days of Lamech were seven hundred and seventy-seven years, and he died.** (וַיְהִי וְיָמָה שֶׁבַע וְשִׁבְעִים וְשָׁנָה לְמֶךְ יוֹם כָּל הַיּוֹם) *[waw consec. + v/qal/IPF/3ms: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: lemech; "and it came to pass all of the days of Lamech"; adj/f/s/abs: sheba-; "seven"; + waw conj. + adj/b/pl/abs: shibe-iyim; "and seventy"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/constr: sheba-; "and seven"; + adj/f/pl/abs: me'ah; "hundreds"; + n/comf/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + samek*

וַיְהִי־נֹחַ בֶּן־חַמֶּשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ  
אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ WTT Genesis 5:32

<sup>NAS</sup> Genesis 5:32 **And Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.** (וַיְהִי נֹחַ בֶּן חַמֶּשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת שֵׁם אֶת חָם וְאֶת יָפֶת) *[waw consec. + q/qal/IPF/3ms: hayah + proper n: noach; + n/com/m/s/constr: ben; "and it came to pass sons of Noah"; + adj/f/s/constr: chamesh; "five"; + adj/f/pl/abs: me'ah; "hundreds"; + shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + proper n: noah; "and he beget, Noah"; + sign of d.o. + proper n: shem, lit. name, + sign of d.o. + proper n: ham, lit. hot, + waw conj. + sign of d.o. + proper n: yepheth, lit. entice; "Shem, Ham and Japheth"])*

### ANALYSIS VERSES 25 – 32:

1. The notoriety of **Methuselah** is being the oldest living human being recorded in history: **969 years**.
2. He **died** on the **year** of the Flood with Rabbinic history placing it on the very day the Flood began.
3. To arrive at this **year** we add the age of each of the 8 patriarchs from Adam through **Methuselah** at the birth of the firstborns (874 yrs.), then add the number of the **years Methuselah lived after he fathered Lamech** (782 yrs.), which is **1656 years**.



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4. **Methuselah** actually outlived his son **Lamech**, who **died** at age 777, 1651 **years** post restoration.
5. His counter culture is the children of Lamech (Jabal, Jubal, Tubal-cain and Naamah; cf.4:20-22).
6. In contrast to an unbelieving generation that cuts short their ancestral heritage ushering in a universal judgment upon their posterity, **Methuselah** is a generation of longevity postured to overcome the future judgment with a continued heritage.
7. **Methuselah** represents a singular generation to eyewitness the entire period of the demonic infiltration, yet remaining +V and oriented to God's plan otherwise.
8. His name is suggested as meaning "man of the javelin" or "man of weapons" (mat + shela).
9. That we earlier associated Lamech's daughter Naamah as representative of the daughters targeted by the demonic aliens, another parallel to her brother Tubal-cain, a metal forger of weaponry, is implied.
10. Methuselah's name ironically suggests a strong need to defend oneself during this time in history (cf.6:11).
11. The irony associated with the final Cainite generation persists as **Methuselah** names his firstborn **Lamech**, the same name that fathered the final Cainite generation.
12. **Methuselah** was 187 **years** old at Lamech's birth denoting his age of attaining maturity.
13. The parallel of the **Lamech** name highlights the two fathers that ushered in the final generations closing out the antediluvian period.
14. One was a negative unbeliever producing the heritage of judgment associated with the seed of the serpent, the other a positive believer continuing the line of the seed of the woman.
15. When **Lamech** reached the age of 182 **years**, he fathered a "son/ben".
16. The pattern of offspring introduction is broken and **Lamech** is the only patriarch that provides an explanation for naming his **son** (vs.29).
17. "**He called his name Noah**", commenting, "**This one shall give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed**".
18. Lamech's words have a prophetic undertone.
19. This, as his words were said at Noah's birth and in correlation with naming him.
20. The **name**, "**Noah/noach**" from "nuach/נָוַח" literally means "**rest**".
21. The noun translated by the NAS "**rest** /nacham" more closely means "comfort".
22. A close association with "nuach" and "nacham" is seen in Eze.5:13, "*Thus My anger will be spent, and I will satisfy (rest; Hiphil PF – nuach) My wrath on them, and I shall be appeased (comforted; Hithpael PF – nacham);...*"
23. The question is how does Noah's **name** relate to the prophecy and its fulfillment?
24. The answer lies in the fact that Noah's appearance is designed to give the patriarchs relief as it pertains to God's judgment upon the earth.
25. The language commiserating their "**work/ma-aseh**" and "hard labor (**toil**/-itsabon)" indicates very harsh circumstances under which believers lived during this most evil era.
26. The intensive use of the Piel verb "**cursed**/'arar" looks to the "**ground**/'adamah" as "utterly" or "completely" **cursed** (the only time in Gen. the Piel form is used in 9 uses of 'arar).
27. The "cursing" highlights all of the negative aspects associated with the **ground** as the target for God's judgment.
28. This includes the seed of the serpent that is associated with the **ground** by virtue of negative unbelief (cf.Gen.3:14 cp.vs.15) and the ISTA in disobedience to God (cf.Gen.3:17).

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29. The language is poetic recognizing that their unforgiving conditions are due to living in Satan's world dominated by his "seed".
30. For the **ground** to be "**utterly cursed**" is from the Lord's perspective recognizing a saturation of evil. Cp.Gen.6:5-7
31. Their living conditions were highly isolated but exposed to the tremendous evil of the times.
32. Life on this earth was not easy for them as the outside world prospered while they lived under duress.
33. It is not beyond belief that the patriarchs saw many of their **other sons and daughters** abandon the faith and embrace the ways of the world with its attendant evils.
34. The +V would be ostracized economically and otherwise in their stand for the truth.
35. How **Noah** would bring them "**rest/comfort**" from this dismal setting is by being the patriarch that would bring on the Flood and deliver +V otherwise.
36. In this way, the "**ground**" would be cleansed from the resident evil bringing about such oppression upon the +V.
37. Obviously God's curse upon the **ground** remains, but the perspective for cursing has been greatly lessened.
38. **Lamech** lived long enough to see the beginning of the building of the Ark in anticipation of the prophetic fulfillment.
39. **Noah** was born when **Lamech** was age 182 and when **Noah** was age 500 he had 3 sons.
40. **Noah** was 600 at the time of the Flood (Gen.7:6) and that **Lamech lived** 595 years after the birth of **Noah**, the reality of the prophecy was all but fulfilled.
41. With **Noah** a remnant was preserved in the Ark and the line of Christ moves forward while the human race at large perished due to their collective disobedience.
42. The names of Noah's 3 sons are not given in the order of their births, "**Shem, Ham, and Japheth**".
43. The 1<sup>st</sup> "**Shem**/name" carried on the line of Messiah even though he was not the eldest son.
44. We know from Gen.9:24 and 10:21 that the order was **Japheth, Shem and Ham**.
45. The name "**Ham**" means "hot" and "**Japheth**" means "entice."
46. The departure from the previous pattern of primogeniture and introduction of offspring is due to the fact that the unbroken line extending to **Noah** is now to splinter into 3 significant branches.
47. Clues as to why **Shem** assumed the rights of primogeniture may reside later in Genesis.
48. None of the believers in this chapter lived to experience the Flood, they either died previously or were delivered in the Ark.
49. The judgment of the Flood parallels and prefigures the coming judgment at the 2<sup>nd</sup> Advent.
50. There are 3 classes of people in regard to the tribulation to come:
  - A. The rapture generation that is delivered supernaturally (Enoch).
  - B. Those like **Noah** and family that will survive the judgment (Believers).
  - C. Those that perish (Unbelievers).
51. Just as the judgment of the Flood was literal, so will be the judgment at the 2<sup>nd</sup> Advent.
52. Once again the **Lord** will purge the corporate evil from this planet, only this time with fire.