

GENESIS

Chapter 5

Adam Descendants to Noah

This is the book of the generations of Adam. When God created man, he made him in the likeness of God. 2 Male and female he created them, and he blessed them and named them Man when they were created. 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. 4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. 5 Thus all the days that Adam lived were 930 years, and he died. 6 When Seth had lived 105 years, he fathered Enosh. 7 Seth lived after he fathered Enosh 807 years and had other sons and daughters. 8 Thus all the days of Seth were 912 years, and he died. 9 When Enosh had lived 90 years, he fathered Kenan. 10 Enosh lived after he fathered Kenan 815 years and had other sons and daughters. 11 Thus all the days of Enosh were 905 years, and he died. 12 When Kenan had lived 70 years, he fathered Mahalalel. 13 Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. 14 Thus all the days of Kenan were 910 years, and he died. 15 When Mahalalel had lived 65 years, he fathered Jared. 16 Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. 17 Thus all the days of Mahalalel were 895 years, and he died. 18 When Jared had lived 162 years, he fathered Enoch. 19 Jared lived after he fathered Enoch 800 years and had other sons and daughters. 20 Thus all the days of Jared were 962 years, and he died. 21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God, and he was not, for God took him. 25 When Methuselah had lived 187 years, he fathered Lamech. 26 Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. 27 Thus all the days of Methuselah were 969 years, and he died. 28 When Lamech had lived 182 years, he fathered a son 29 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.” 30 Lamech lived after he fathered Noah 595 years and had other sons and daughters. 31 Thus all the days of Lamech were 777 years, and he died. 32 After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

5:1 *generations* – This presents the genealogy of Adam’s descendants through whom the promises pass until they come to Noah. The genealogical summary in this chapter speeds the history toward the next major event, the flood. (TLSB)

likeness – Basic fact of the creation of man in God’s image is stated, but the fall and its consequences are omitted. (TLSB)

5:2 *man*. Often refers to both sexes (mankind) in the early chapters of Genesis (see, e.g., 3:22–24). (CSB)

Hebrew ‘adam, used as the class name for all mankind. (TLSB)

5:3 *his own likeness ... his image* – As God created man in his own perfect image, so now sinful Adam has a son in his own imperfect image. (CSB)

Cain and Abel are not mentioned here because they are not part of the genealogical line through whom the promises passes down to Noah. (TLSB)

5:4 *other sons and daughters* – The son mentioned in the genealogy is not necessarily the father’s firstborn child. In addition to Cain and Abel, some of these other sons and daughters may have been born before Seth. (TLSB)

5:5 *930 years*.† - Whether the large numbers describing human longevity in the early chapters of Genesis are literal or have a conventional literary function—or both—is debated by some scholars. They believe that several of the numbers have symbolic significance, such as Enoch’s 365 (v. 23) years (365 being the number of days in a year, thus a full life) and Lamech’s 777 (v. 31) years (777 being an expansion and multiple of seven, the number of completeness; cf. the “seventy-seven times” of Lamech’s namesake in 4:24). The fact that there are exactly ten names in the Ge 5 list (as in the genealogy of 11:10–26) makes it likely that it includes gaps, the lengths of which may be summarized in the large numbers. Other ancient genealogies outside the Bible exhibit similarly large figures. For example, three kings in a Sumerian list (which also contains exactly ten names) are said to have reigned 72,000 years each—obviously exaggerated time spans. (CSB)

The long life spans attributed to the patriarchs and the careful articulation of their ages at birth of their heirs have raised questions about how the numbers in this text should be understood. Page 9 of the TLSB states the following: “Some interpreters have suggested that the numbers of years should be understood symbolically. However, this is unlikely because most of the numbers are specific and lack any obvious and consistent pattern for symbolism. Also, while the life span of these patriarchs exceeds that of human’s today, it is far shorter than some of the very large ages given in other ancient Near Eastern genealogical lists. For these reasons it seems best to understand these numbers in the normal literal sense. Another question is whether the genealogies given in chapters 5 and 11 make it possible to calculate the date (or at least the year) of creation. The most famous effort to use the text this way is the Lightfoot/Ussher chronology, which dates the creation of the world to 4004 BC. The fact that each of the genealogical lists in these chapters contains exactly 10 generations suggests that these lists have been arranged for effect rather than to document a continuous chronology. This arrangement implies that there are gaps between some of the generations in the list, which would make the date of creation earlier than 4004 BC. Some scholars suggest that the figures describe clans and not individuals. But there is no clear means of deciding or demonstrating such a suggestion. (TLSB)

and he died. Repeated as a sad refrain throughout the chapter, the only exception being Enoch. The phrase is a stark reminder of God’s judgment on sin resulting from Adam’s fall. (CSB)

5:9 *Kenan* – Alternate form of “Cain” in Hebrew. Together with Tubal-cain (4:22), suggests that the name of Adam’s firstborn may have become common. (TLSB)

5:18 *Enoch* – Not Cain’s son by the same name (4:17). (TLSB)

5:22 *walked with God* – The phrase replaces the word “lived” in the other paragraphs of the chapter and reminds us that there is a difference between walking with God and merely living. (CSB)

The phrase, used elsewhere in the Bible only of Noah (69), suggests an especially close relationship that explains the remarkable favor shown toward these two men. (TLSB)

We are thus driven to take the expression figuratively, in the sense of inner communion, as living one’s life in such a way that in faith one remains uninterruptedly conscious of the nearness of the almighty God and so walks as though that presence determines. (Leupold)

Life was to be lived to please God so far as this was humanly possible. This involved, in complete conformity with what the NT teaches, a life of prayer and of watchful use of the means of grace, that is, in

this instance, holding fast and feeding upon the promise of victory through the Seed of the woman.
(Leupold)

One side of such walking with God is very fortunately stressed by Luther on good scriptural grounds over against the purely mystical and contemplative aspect of it that we might be inclined to overstress. Developing the thought expressed in Jude 14, 15, Luther rightly contends that Enoch's communion with God was coupled with aggressive testimony to the unbelievers of his generation, and therefore, he is to be regarded as a man who manifested "great boldness in testifying for the Lord and His church against Satan's church and that of the Cainites." To this must be added another factor clearly continued in the text. Such communion with God went hand in hand with raising a family and begetting children.
(Leupold)

The phrase "walked with God," which is only applied to Enoch and Noah (Gen 6:9), denotes the most confidential intercourse, the closest communion with the personal God, a walking as it were by the side of God, who still continued His visible intercourse with men (vid., 3:8). It must be distinguished from "walking before God" (Gen 17:1; 24:40, etc.), and "walking after God" (Deut 13:4), both which phrases are used to indicate a pious, moral, blameless life under the law according to the directions of the divine commands. (Keil & Deilitzsch)

only by prayer.† The disciples apparently had taken for granted the power given to them or had come to believe that it was inherent in them. Lack of prayer indicated they had forgotten that their power over the demonic spirits was from Jesus (see 3:15; 6:7, 13). Faith works through prayer (see v. 23). (CSB)

The disciples had been tempted to believe that the gift they had received from Jesus was in their control and could be exercised at their disposal. This was a subtle form of unbelief, for it encouraged them to trust in themselves rather than in God. They had to learn that their previous success in expelling demons provided no guarantee of continued power. Rather the power of God must be asked for on each occasion in radical reliance upon His ability alone. When faith confronts the demonic, God's omnipotence is its sole assurance, and God's sovereignty is its only restriction. This is the faith which experiences the miracle of deliverance. (Lane)

The child learns to speak because his father speaks to him. He learns the speech of his father. So we learn to speak to God because God has spoken to us and speaks to us. By means of the speech of the Father in heaven his children learn to speak with him. Repeating God's own words after him, we begin to pray to him. (Bonhoeffer p. 11)

God's speech in Jesus Christ meets us in the Holy Scriptures. If we wish to pray with confidence and gladness, then the words of Holy Scripture will have to be the solid basis of our prayer. For here we know that Jesus Christ, the Word of God, teaches us to pray. The words which come from God become, then, the steps on which we find our way to God. (Bonhoeffer pp. 11-12)

Matthew 6:33, "But seek first his kingdom and his righteousness, and all these things will be given to you as well." Notes to this verse follow:

What might this mean in practical terms today, this invitation to "first seek indeed the reign [of God] and his righteousness?" It means to go to the places where Jesus is reigning with his gracious presence, to receive his gifts of forgiveness and righteousness, to learn his truth, and to respond to his call. Jesus' invitation is holistic. To seek the reign of God is to seek the Gospel, which comes to us in the Scriptures and the Sacraments. In seeking that Gospel, we will also experience the sustaining community of fellow

disciples, who are our brothers and sisters. With them we are joined to Christ in Holy Baptism, and with them we gather to hear God's Word and receive our Lord's Supper. In those places God's saving righteousness is found; there God is at work forgiving and making things right. That is what life is for; here is the purpose and goal of the body. Jesus is drawing, wooing, and inviting his disciples thus to orient their lives and so to be free from worry over life's other needs. The Father will supply those needs as well (6:33b). (CC)

2 Corinthians 13:14, "May the grace of the Lord Jesus Christ, and the love of God, and fellowship of the Holy Spirit be with you."

A close and most intimate experience like that in the marital relationship. In Galatians 2:9 it speaks of, "give someone the right hand of fellowship." From 1 Corinthians 10:16 would be: "Do not the cup and the bread mean the common partaking of the body and blood of Christ? After all, we all partake of one and the same bread." (Bauer)

From Philippians 1:5 – *koinonia* – A partnership, that involves participation. They are not just spectators from a distance but are full partners.

Theologically, God's indicative always precedes His imperative: God has done this for you, therefore respond in this manner. The action called for here in this verse is predicated upon the content in verses 6-11. (Concordia Pulpit Resources – Volume 2, Part 2)

5:24 *God took him* – The phrase replaces "and then he died" in the other paragraphs of the chapter. Like Elijah, who was "taken" (2Ki 2:10) to heaven, Enoch was taken away (cf. Ps 49:15; 73:24) to the presence of God without experiencing death (Heb. 11:5). Lamech, the seventh from Adam in the genealogy of Cain, was evil personified. But "Enoch, the seventh from Adam" (Jude 14) in the genealogy of Seth, "was commended as one who pleased God" (Heb 11:5). (CSB)

Unique in the Bible. The only other place that God is said to "take" someone deals with God taking Adam and placing him in the garden (2:15). In this instance, God took Enoch into heaven. The uniqueness of this event inspired considerable interest in Enoch in later generations. During the intertestamental period, some writers used Enoch as a character in a number of speculative works, which they pretended he had written. These were eventually collected into a work known today as 1 Enoch. Other works in Enoch's name (2 Enoch and 3 Enoch) date from even later periods. (TLSB)

5:25 *Lamech* – Not Cain's descendant by the same name (4:18-24). (TLSB)

5:27 *969 years*. Only Noah and his family survived the flood. If the figures concerning life spans are literal, Methuselah died in the year of the flood (the figures in vv. 25, 28 and 7:6 add up to exactly 969). (CSB)

Methuselah is the longest living person recorded in Scripture. (TLSB)

he died – In the year of the flood, at the time of Noah. (TLSB)

5:29 *Noah* – Word play between the form of the name noach and "(he) shall bring us relief. (TLSB)

relief – Apparently Lamech believed that Noah was the promised seed of Eve who would restore the fallen world and undo the curse God placed on the earth in judgment for Adam and Eve's

disobedience (3:17-19). Noah does comfort mankind. Though he is not the Messiah, Noah delivers mankind through the flood, which points toward the salvation that will come by the Messiah. (TLSB)

5:32 *after Noah was 500 years old* – Hebrew text departs from the formula used throughout chapters 5 (“when X had lived Y years”). Apparently Moses wanted to mention all three sons because all are important to the account that follows. The change in formula has led some to suggest that Shen, Ham, and Japheth were triplets. Though possible, such an interpretation is not specifically indicated or required. Noah may have had other children in the first 500 year of his life who are not mentioned in this account because they are no longer living with Noah and are not part of the household who go with into the ark. The Bible regularly omits historical details that are not significant to the unfolding story. (TLSB)

Ch 5 The genealogical summary advances the story to the next major development—the flood. Genealogies teach an important theological lesson: God perseveres in the fulfillment of His promises. God does not become bored with His plan or discouraged by Satan’s efforts to derail it. Like God’s people before us, we often wander from God’s path. Yet, God works patiently to set the course right again and to draw us back to Himself. For this reason, the genealogies that may seem boring actually proclaim “The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance” (2Pt 3:9). • Lord, fulfill Your good purpose for me in Christ, as You have promised. Amen. (TLSB)