

## Genesis 5

Outline (my thanks to the Outline Bible for this outline):

- I. **The first patriarchs living before the Flood** (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.
- II. **The favored patriarch living before the Flood** (5:18–24): Enoch
  - a. *Enoch's relationship with God* (5:18–22): He walks with God!
  - b. *Enoch's removal by God* (5:23–24): He is taken to heaven without dying!
- III. **The final patriarchs living before the Flood** (5:25–32): There are four, from Enoch to Noah. One of them, Methuselah, lives for 969 years, making him recorded history's oldest human being! Another, Noah, fathers three sons: Shem, Ham, and Japheth.<sup>1</sup>

ESV Study Bible:

*The Family Line from Adam to Noah.* After a brief introduction, which echoes elements of ch. 1, this passage follows a particular line of descendants from Adam to Noah. The chapter's layout is dominated by a distinctive literary structure that is repeated for each of those specifically mentioned in each generation. The pattern may be set out as follows: *When A had lived X years, he fathered B. A lived Y years after he fathered B and had other sons and daughters. Thus all the days of A were Z (= X + Y) years, after which he died* (see chart). **Since the word "fathered" in a genealogy can mean "fathered an ancestor of," it is possible that this genealogy skips any number of generations; certainly the literary conventions allow for this.**

That omissions do actually occur appears from comparing, for example, the genealogy of Moses in Ex. 6:16–20 with that of Joshua in 1 Chron. 7:23–27: undoubtedly the genealogy for Moses has been compressed (cf. also Ezra 7:1–5 with 1 Chron. 6:4–14). At three points in Gen. 5:3–31, the pattern is briefly broken to introduce additional information involving Adam–Seth, Enoch, and Lamech–Noah. One of the most striking aspects of the passage is the great age of the first people in Genesis. (Other ancient Near Eastern texts attribute even longer lives to earlier generations; e.g., the Sumerian King List mentions kings who reign—interestingly, before a flood—for periods of 28,800, 36,000, and 43,200 years.) Given that the life span of people today (and at least since the flood) is much shorter than the life span of those listed from Adam to Noah, the question is often raised as to whether the remarkable longevity of these patriarchs as given in 5:1–32 should be taken at face value or whether their longevity has some other explanation. Some have suggested that the figures should be understood as symbolic (e.g., that they may be related to various astronomical periods); or that the numbers are encoded with some unknown honorary significance; or that the figures were calculated by a different numeric method (e.g., that they should be divided by a factor of 5, plus, in some cases, the addition of the number 7 or 14). No writer, however, has offered a convincing alternative explanation, and none of the proposed alternatives can be substantiated with any certainty. **The traditional understanding is that the numbers should be taken at face value, often assuming that something changed in the cosmology of the earth or in the physiology of humans (or in both) after the flood, resulting in a rapid decline in longevity, finally stabilizing at a "normal" life**

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<sup>1</sup> H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Ge 5:1–32.

**span in the range of 70 years or 80 years (see Ps. 90:10). In any case, one clear implication of these genealogies is that these people actually lived (regardless of how long), and that they actually died.<sup>2</sup>**

ESV Study Bible (This chart goes further than this chapter)

**Genealogies: Stating Age at Fatherhood and Age at Death**

Adam (5:3–5)	130/930
Seth (5:6–8)	105/912
Enosh (5:9–11)	90/905
Kenan (5:12–14)	70/910
Mahalalel (5:15–17)	65/895
Jared (5:18–20)	162/962
Enoch (5:21–24)	65/365
Methuselah (5:25–27)	187/969
Lamech (5:28–31)	182/777
Noah (5:32; 9:29)	500/950
Shem (11:10–11)	100/600
Arpachshad (11:12–13)	35/438
Shelah (11:14–15)	30/433
Eber (11:16–17)	34/464
Peleg (11:18–19)	30/239
Reu (11:20–21)	32/239
Serug (11:22–23)	30/230

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<sup>2</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 59.

Nahor (11:24–25)

29/148

Terah (11:26–32)

70/205<sup>3</sup>

- I. **The first patriarchs living before the Flood** (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.
  - a. ESV Study Bible: *The heading that introduces 5:1–6:8 differs from all the others (see note on 2:4) by referring to a **book**. This was probably something like a clay tablet that preserved the contents of 5:1–21 and possibly 11:10–26, although there the pattern is somewhat abbreviated. The book is named after **Adam** (Hb. 'adam). The same Hebrew word is also translated in 5:1 by **man** and in 5:2 by **Man**. This reflects the fact that Hebrew 'adam may function as a proper name, a common noun denoting a male individual, and a generic noun denoting male and female human beings (see notes on 1:26; 1:27; 2:15–16). **the likeness of God** (5:1). See note on 1:27.<sup>4</sup>*
  - b. CSB: *This is the second of eleven (Hb) toledoth sections in Genesis (2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). **The Hebrew term toledoth (“family records”)** refers to “those who were given birth.” Each section contains genealogical information and/or accounts regarding the descendants of the people or things named in the section title.*
  - c. *Only **the Sethite genealogy is called the family records of Adam, even though Cain’s descendants are equally related. The reason for this is undoubtedly the contrasting descendants within the brothers’ genealogies; only offspring in Seth’s line are noted as being righteous.** In this genealogy, emphasis is given to the fact that Adam was created in God’s **likeness**, a characteristic that would be passed along to future generations (v. 3).*<sup>5</sup>
  - d. Purpose of the genealogies is showing death. They could not correct the problem of death.
  - e. Only Enoch escapes death.
  - f. Christians must respond to death by calling on the name of the Lord as the previous verse says.
  - g. Notice verse 1: *This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created.*
  - h. This is the book of the generations of Adam.
  - i. So, this the record of the descendants of Adam.

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<sup>3</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 60.

<sup>4</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 59.

Hb Hebrew

v. verse

<sup>5</sup> Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 13.

- j. Verse 1 is powerful.
- k. God created man. God made him in the likeness of God.
- l. See Genesis 1:26-27
- m. Verse 2 continues: male and female He created them.
- n. It takes male and female to reflect the image of God (Gal 3:28).
- o. God blessed them.
- p. God named them man, that literally means “adam.”
- q. The Hebrew word used here is אָדָם (*’adam*).<sup>6</sup>
- r. Moody Bible Commentary: *These opening verses reiterate the central idea set forth in 1:26–28: mankind (both males and females equally) was **created—uniquely among all living creatures—in the likeness of God.** By repeating this point here after humankind’s fall from perfection, this fundamental divine “likeness” remains intact, though it is marred by the fall. So too by implication does humanity retain pride of place as the crowning recipient of God’s blessing, both materially, as the administrators and prime benefactors of creation, and spiritually, as those who have been uniquely privileged with the potential of experiencing spiritual “wholeness” (i.e., unbroken and complete relationship with the Creator-Father). **Added to this is that God named humanity in the day when He created them. The point of this is twofold: (1) to underscore God’s continuing dominion over humanity (now despite the advent of depravity); and, (2) to underscore God’s continuing paternal role as the Father of humanity. (Throughout the Bible, generally a father names his son.)***<sup>7</sup>
- s. Starting with verse 3 we see the genealogies. There is NO NOTE of Cain and Abel. This could be because they died and did not reach maturity, though we would think that Cain lived long enough.
- t. ESV Study Bible: ***This line is clearly presented as offering an alternative to the line of seven generations linked to Cain in 4:17–18. But whereas Cain’s line leads to a killer in the seventh generation, the comparable generation in Seth’s line produces Enoch, who walked with God and did not die (see note on 5:22–24).***<sup>8</sup>
- u. Verses 3-5: *When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. Thus all the days that Adam lived were 930 years, and he died.*
- v. Adam lived 130 years and then the passage lists Seth. See Genesis 4:25 for his birth.
- w. Seth is noted as a son, in his own likeness. He was a human son and probably had some resemblance to Adam.
- x. Adam lived another 800 years having other sons and daughters.

<sup>6</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 5:2. i.e. that is

<sup>7</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 54.

<sup>8</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 59.

- y. The phrase **fathered other sons and daughters** is repeated ten times in the Sethite genealogy, but it never occurs in the Cainite genealogy. The clear implication is that the line of Seth more faithfully fulfilled God's command to be fruitful and multiply (1:28).<sup>9</sup>
- z. Adam
- aa. Adam (**1st patriarch**) lived 930 years.
- bb. AND HE DIED.
- cc. MacArthur shares: *These are literal years marking unusual length of life which are accounted for by the pre-Flood environment provided by the earth being under a canopy of water, filtering out the ultraviolet rays of the sun and producing a much more moderate and healthful condition. See notes on 1:7; 2:6. **and he died.** God told Adam that if he ate of the tree he would surely die (2:17). It included spiritual death immediately and then physical death later.*<sup>10</sup>
- dd. Notice the emphasis on death. Genesis 3:19 we will return to the ground.
- ee. Verses 6-8: *When Seth had lived 105 years, he fathered Enosh. Seth lived after he fathered Enosh 807 years and had other sons and daughters. Thus all the days of Seth were 912 years, and he died.*
- ff. **Seth**
- gg. Seth (**2nd patriarch**) lives 105 years and then his first son is listed, Enosh. He then lived another 807 years having other sons and daughters. He lived 912 years and then he died.
- hh. Verses 9-11: *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 he died.*
- ii. Enosh
- jj. Now, Enosh (**3rd patriarch**) is the focus.
- kk. Enosh lived 90 years and then fathered Kenan.
- ll. He then lived another 815 years having other sons and daughters.
- mm. He lived 905 years and then he died.
- nn. Verses 12-14: *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.*
- oo. Kenan (**4th patriarch**) lived 70 years and then fathered Mahalalel.
- pp. He then lived another 840 years having other sons and daughters. He lived 910 years and then he died.
- qq. Verses 15-17: *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.*
- rr. Mahalalel
- ss. Mahalalel (**5th patriarch**) lived 65 years and fathered Jared.
- tt. I notice that the years before the first child listed are getting shorter.

<sup>9</sup> Robert D. Bergen, "[Genesis](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 13.

<sup>10</sup> John F. MacArthur Jr., [The MacArthur Study Bible: New American Standard Bible](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 5:5.

- uu. He lived another 830 years having other sons and daughters.
  - vv. He lived 895 years.
- II. **The favored patriarch living before the Flood** (5:18–24): Enoch
- a. We will notice that Enoch is different.
  - b. Verses 18-20: <sup>18</sup> *When Jared had lived 162 years, he fathered Enoch.* <sup>19</sup> *Jared lived after he fathered Enoch 800 years and had other sons and daughters.* <sup>20</sup> *Thus all the days of Jared were 962 years, and he died.*
  - c. Jared (**6<sup>th</sup> patriarch**) lived 162 years before Enoch was born.
  - d. Now here is one who lived way longer before his first child is listed.
  - e. Jared lived another 800 years and had other sons and daughters.
  - f. All the days of Jared were 962 years. AND HE DIED.
  - g. Now Enoch.
  - h. Verses 21-24: <sup>21</sup> *When Enoch had lived 65 years, he fathered Methuselah.* <sup>22</sup> *Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters.* <sup>23</sup> *Thus all the days of Enoch were 365 years.* <sup>24</sup> *Enoch walked with God, and he was not, for God took him.*
  - i. Enoch
  - j. **Enoch** lived 65 years and fathered Methuselah.
  - k. This is not the same Enoch as Genesis 4:17.
  - l. *Enoch's relationship with God* (5:18–22): He walks with God!
  - m. Moody Bible Commentary (**notice the highlighted part**): *That there is a cure available now for this disease of depravity is indicated by the example of **Enoch**, who **walked with God** (v. 22). The verb used here ((vay) yithallekh) is the same infrequent form of the verb used in 3:8 (the hitpa'el form used in 64 of 1,549 occurrences of the verbal root halakh, "to walk"). Here as in its previous occurrences, it properly denotes a repeated activity that may be more precisely translated as "walked about" or even "strolled." In the present context, as in later uses of the idiom "to walk with/before God" (cf. Gn 6:9; 24:40; 48:15; 2Ch 27:6), the intended idea is that of relating to God by living a godly life. This sense of "walking" is thus also carried over into the NT, as in Gl 5:16; Col 3:7; 1Jn 1:6–7; 3 Jn 3. And juxtaposing the second rare occurrence of this form of the verb with its first occurrence in 3:8, **the point clearly emerges that, although sin prevented Adam and Eve from experiencing the prefall ideal of "strolling" (mithallekh) in most intimate physical proximity to God, the possibility still remains open for human beings to experience that more fundamental spiritual proximity to God.**<sup>11</sup>*
  - n. *Enoch's removal by God* (5:23–24): He is taken to heaven without dying! Enoch and Elijah the only two in history not to die.

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v. verse

cf. compare or consult

NT New Testament

<sup>11</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 54–55.

- o. This does not mean that Enoch was perfect or sinless but that he had a life following God, or the patterns of his life were walking with God.
- p. MacArthur: *Enoch is the only break in the chapter from the incessant comment, "and he died." Cf. 4:17, 18; 1Ch 1:3; Lk 3:37; Heb 11:5; Jude 14. Only one other man is said to have enjoyed this intimacy of relationship in walking with God, Noah (6:9). Enoch experienced being taken to heaven alive by God, as did Elijah later (2Ki 2:1–12).*<sup>12</sup>
- q. There had been an emphasis on death, but now God is saying that He can interrupt the process anytime He wants.

III. **The final patriarchs living before the Flood (5:25–32):** There are four, from Enoch (Enoch, Methuselah, Lamech, Noah) to Noah. One of them, Methuselah, lives for 969 years, making him recorded history's oldest human being! Another, Noah, fathers three sons: Shem, Ham, and Japheth.<sup>13</sup>

- a. Verses 25-27: *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.*
- b. Methuselah lives 187 years and fathers Lamech.
- c. Lamech will be Noah's grandfather.
- d. Then Methuselah lives another 782 years having other sons and daughters.
- e. Methuselah
- f. Methuselah lives 969 years.
- g. MacArthur: *The man who lived the longest life on record. He died the year of the flood judgment (cf. 7:6).*<sup>14</sup>
- h. Verses 28-31: 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. After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.
- i. Lamech
- j. Lamech lives 182 years and fathers Noah.
- k. Notice how it says "a son..." The wording is different.
- l. There is also a specific description of his birth.
- m. This one, Noah, shall bring us relief.

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<sup>12</sup> John F. MacArthur Jr., [\*The MacArthur Study Bible: New American Standard Bible\*](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 5:24.

<sup>13</sup> H. L. Willmington, [\*The Outline Bible\*](#) (Wheaton, IL: Tyndale House Publishers, 1999), Ge 5:1–32.

<sup>14</sup> John F. MacArthur Jr., [\*The MacArthur Study Bible: New American Standard Bible\*](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Ge 5:25–27.

- n. *The name Noah appears to be related to the Hebrew word נוֹחַ (nuakh, “to rest”). There are several wordplays on the name “Noah” in the story of the flood.<sup>15</sup>*
- o. *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.<sup>16</sup>*
- p. *Moody Bible Commentary: Just as Eve thought the Redeemer had come when her first child was born (see comments at 4:1), so it appears that Noah’s father thought the same—that this child would bring rest from the problem of sin. Though the reason for this expectation concerning Noah is unstated (and hence not essential to the point of the narrative), the “messianic” hope at this point is still imminent.<sup>17</sup>*
- q. *It is as if they were expecting that Noah may be the Messiah, the Savior, the fulfillment of the Gen. 3:15 prophesy.*
- r. *Lamech lives another 595 years and had other sons and daughters.*
- s. *Lamech lives 777 years.*
- t. *And HE DIED*
- u. *After Noah is 500 lives 500 years he fathered Shem, Ham, and Japheth.*
- v. *This wording makes it sounds like “by the time he lived to 500 years he fathered Shem, Ham, and Japheth.*
- w.

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<sup>15</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 5:27–29.

<sup>16</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 5:27–29.

<sup>17</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 55.