

# Genesis

## Chapter 5



**Michael Fronczak  
Bible Study Resource Center  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

**Biblestudyresourcecenter.com**

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**THEME:** Final chapter of Adam’s biography; the thrilling story of Enoch; the genealogy of Enoch to Noah.

The genealogy in this chapter is a “vertical” list, showing descendancy from Adam through Seth to Noah. The Cainites’ genealogy in chapter 4 had 7 generations (from Cain to Jubal); this genealogy has 10 (from Adam to Noah). Both lists end with three sons coming from the final name on the list (Jabal, Jubal, Tubal-Cain [4:20-22]; Shem, Ham, Japheth [5:32]). In each list only one man spoke—Lamech in the Cainite list (4:23-24), and a different Lamech in the Sethite list (5:29). The Cainite Lamech was taunting the curse (4:24), whereas the Sethite Lamech was moaning under the curse, looking for comfort from his son Noah (5:29).

Both the biblical record and the Sumerian King List from Mesopotamia attest to the longevity of the ancient people. Apparently the environment before the Flood enabled people to live longer. Certainly this could have been part of God’s plan to fill up the earth (cf. 1:28).<sup>1</sup>

The Ages of the Patriarchs			
Adam	930 years	Jared	962 years
Seth	912 years	Enoch	365 years
Enosh	905 years	Methuselah	969 years
Kenan	910 years	Lamech	777 years
Mahalalel	895 years	Noah	950 years

**Ramban:** But the secrets and mysteries of the Torah are transmitted only to those in whom we see signs indicating that he is worthy of it. These are the words of Gaon...<sup>2</sup>

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<sup>1</sup> Bible Knowledge Commentary

<sup>2</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Shilo Publishing House, 1999

**Pink:** Genesis 5 begins a new section and traces for us the line of Seth. The opening words of this chapter are worthy of close attention. No less than ten times we find in Genesis this phrase, “These are the generations of,” (see 2:4; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2); but here in Genesis 5:1 there is an important addition—“*This is the book* of the generations of Adam.” Nowhere else in Genesis, nor, indeed, in the Old Testament (compare Num. 3:1 and Ruth 4:18), does *this* form of expression recur. But we *do* find it once more when we open the New Testament, and there it meets us in the very first verse! “*The book* of the generation of Jesus Christ.”\* This is deeply significant and a remarkable proof of *verbal* inspiration.

Why, then, should there be these two different forms of expression, and only these two—Genesis 5:1 and Matthew 1:1—exceptions to the usual form? Surely the answer is not far to seek. Are not these the two books of Federal Headship? In the first book—“*The book* of the generations of Adam”—are enrolled the names of the fallen descendants of the first man; in the second—“*The book* of the generation of Jesus Christ”—are inscribed the names of all who have been redeemed by sovereign grace. One is the Book of Death; the other is the Lamb’s Book of Life. And do we not see the marvelous *unity* of the two Testaments? The whole of the Bible centers around these two books—the book of the generations of Adam, and the book of the generation of Jesus Christ.

But what is the force of this word “generations?” Here the law of First Mention will help us. The initial occurrence of this expression defines its scope. When we read in Genesis 2:4 “These are the generations of the heavens and of the earth” the reference is not to origin but to development. Had Genesis 2:4 been intended to supply information as to how the heavens and the earth were produced, this expression would have occurred at the commencement of Genesis 1, which treats of that subject. Again, when we read of “The generations of Noah” (Gen. 6:9) it is *not* to give us the *ancestry* of this patriarch—that is found in Genesis 5—but to tell us who were his *descendants*, as the very next verse goes on to show. “Generations,” then, means *history, development*, and not origin. Try this key in each lock and you will find it fits perfectly. “The generations (or history) of the heavens and of the earth.” So here in Genesis 5:1. From this point onwards we have the history and development of Adam’s progeny. So, too, of Matthew 1:1. What is the New Testament but the history and development of Jesus Christ and His “brethren?”<sup>3</sup>

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\* Students of Scripture Numerics will observe above that there are just *thirteen* of these “generations” recorded in the Old Testament—the number of rebellion and apostasy (see Gen. 14:4). It is man’s ruin fully told out! Thirteen was all that the law could reveal! But grace and truth came by Jesus Christ, hence, He added (Matt. 1:1) to the Old Testament. Fourteen give us double perfection—perfect God and perfect Man. Or taking the multiples separately, we have division or difference (the significance of two) and completeness (seven), What a *complete difference* the fourteenth—“The generation of Jesus Christ”—has made!

<sup>3</sup>Pink, A. W. (2005). *Gleanings in Genesis* (72). Bellingham, WA: Logos Research Systems, Inc.

## **Genesis 5:1**

**This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;**

**[generations]** *towledah* (H8435) (plural only), descent, family history.

This is the family history of the first man of this race, Adam, showing the line through whom the second Adam, the Seed of the woman, should come. Genesis 2:4 gives the history of the heavens and of the earth. Matthew 1:1-17 and Luke 3:23-38 give the family history of the second Adam, Christ. Adam was the youngest man in history to have children (Genesis 4:1-6:1). The next youngest in this chapter was sixty-five years old (Genesis 5:15,21).

**[the book of the generations of Adam]** This strange expression occurs again only in the beginning of the New Testament, and there it is “the book of the generation of Jesus Christ.” There are these two books, as we are already seeing that there are two lines, two seeds, and they are against each other. The struggle is going to be long between the line of Satan and the line of Christ, the accepted line. The line which we are following now is the line through Seth, and it is through this line that Christ will ultimately come.<sup>4</sup>

**Ramban:** These are the children He will mention in the chapter. In my opinion, this alludes to the entire Torah, for the entire Torah is the book of the generations of Adam. Therefore, He says here “book” and does not say, “And these are the generations of Adam,” as He says in other places.<sup>5</sup>

**[In the day that God created man]** This is probably not referring to the sixth day, Friday (Genesis 1:24-31; Genesis 2:7,21-25).

Here is the use of the Hebrew word “day” that does not mean a twenty-four hour period of time but an age or period of time. This same usage can be seen in Gen. 2:4; Ps. 90:4.<sup>6</sup>

## **Genesis 5:2**

**Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.**

**[Male and female created he them]** Genesis 1:27; Matthew 19:4; 1 Cor. 11:3-12; 1 Tim. 2:13.

**[Adam]** *adomah*, (H120) means “man.” The same 17 elements that make up our body chemistry are the same 17 elements that are found in the “dust of the ground.”

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<sup>4</sup> McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

<sup>5</sup> Ramban, Nachmanides, *Commentary on the Torah, Genesis*, Shilo Publishing House, 1999

<sup>6</sup> Utley, R. J. D. (2001). *Vol. Vol. 1A: How it All Began: Genesis 1-11*. Study Guide Commentary Series (66). Marshall, Texas: Bible Lessons International.

**[and blessed them, and called their name Adam]** not the Adamses, but Adam. He called their name Adam—Eve is the other half of him. We are told here that God created man in the likeness of God. This is a recapitulation of what we have seen before. "Male and female he created them, and he blessed them and named them Man," or literally, he named them *Adam*. Notice, he did not name them "The Adamses;" it was "Adam." I think the revisers are quite right in translating this *Man*, because it is clear that we have here the story of a race, not merely an individual.

**Ramban:** ‘and He blessed them’ This means that He gave them the power of procreation, to be blessed forever with very many sons and daughters. This intent is to state that begetting offspring comes as a blessing of God, for Adam and Eve were not born but were created from nothing and they were blessed to do so [to beget offspring].<sup>7</sup>

### **Genesis 5:3**

**And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:**

When Adam was 130 years old, how old was he? In other words, when God created Adam, did He create him thirty years old or fourteen or forty-five? I do not know—anything would be speculation. And if He created him that old, *was* he that old? And of course God could create him any age. May I say, this answers a lot of questions about the age of the earth. When someone says that certain rocks are billions of years old, they just do not know. Maybe when God created them, He created them two or three billion years old. The important thing here is that when Adam had been here 130 years, he begat a son in *his* own likeness. Adam was made in the likeness of God, but his son was born in his likeness.<sup>8</sup>

**[his own likeness]** Adam was created in the likeness of God (Genesis 1:26-28); people are begotten in Adam's likeness. God's likeness was perfect; Adam's was imperfect and depraved, with the law of sin and death working in and bringing it to ruin (Job 14:4; Job 25:4; Psalm 14:3; Psalm 51:5; Romans 5:12-21; 1 Cor. 15:39; Ephes. 2:2-3).

**[Seth]** *seth*, (H8352) which means “appointed.”

**Gen. 4:25** *And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

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<sup>7</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Shilo Publishing House, 1999

<sup>8</sup> McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

**EDLS** Starting with the third letter in the eleventh word and counting every 124th letter from right to left spells "the blood of Messiah". Also in the adjacent letters in the same count spells "to bury". "to humble", and "sin offering". In this one verse we have the blood, Messiah, sin offering, to humble, and burial.

### **Genesis 5:4**

**And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:**

**Ramban:** Because of the long lives of these first men, Scripture states their ages before they begot children and also afterwards, and then sums them all up in the end until the generations which followed the flood.

The reason for the longevity is that the first man, the handiwork of the Holy one blessed be He, was made in absolute perfection as regards beauty, strength, and height. Even after it was decreed upon him that he be mortal, it was in his nature to live a long time. But when the flood came upon the earth, the atmosphere became tainted, and as a result their days kept on decreasing. Until the flood their days were about the length of Adam's; some even lived longer than Adam. And Shem [Noah's son], who was born before the flood, lived six hundred years; in benefitted from his innate strength, but the tainted air after the flood caused him harm, [hence he died at a younger age than that attained by their preceding generations]. The days of his sons who were born after the flood were still more shortened until they came down to four hundred years. You can see that this degree of longevity remained with them until the generation of the Dispersion, when the change of the climates caused by the Dispersion affected them, and their days were again shortened. Thus you find that the life of Peleg, in whose days the earth was divided, came down to half their days, two hundred years.

It would appear that in the generations of Abraham, Isaac, and Jacob, people lived seventy and eighty years, just as Moses, our teacher, mentioned in his prayer.<sup>9</sup>

**and he begat sons and daughters;** not only after the birth of Seth, but before, though we have no account of any, unless of Cain's wife; but what their number was is not certain, either before or after; some say he had thirty children, besides Cain, Abel, and Seth; and others a hundred (c). Josephus says the number of children, according to the old tradition, was thirty three sons and twenty three daughters. (d)(These families had at least five children, for one son is named as well as other sons and daughters. Therefore there must be at least three sons and two daughters in each family. For a family to have at least three sons and two daughters, according to the laws of chance, a family must on the average have nine children for this to be a near certainty. Hence the families listed in this chapter must have been large by today's standards. Given their long life, this is not at all unusual. However even today, the Old Order Mennonites of Waterloo County in Ontario and Lancaster County in Pennsylvania, have many families this large. Ed.)<sup>10</sup>

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<sup>9</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Shilo Publishing House, 1999

<sup>10</sup> Gill Commentary

### **Genesis 5:5**

**And all the days that Adam lived were nine hundred and thirty years: and he died.**

[**And all the days**] sets the theme for a millennium 1000 years. Adam died after living 930 years. He missed living that 1000 year "day" by a period of 70 years. It is quite remarkable that the lifespan of man has been set at threescore and ten. It is our lot to live those 70 years that Adam was not allowed to live.

[**he died**] Fulfilling Genesis 2:17; Romans 5:12-14; 1 Cor. 15:21-22; Hebrews 9:27.

### **Genesis 5:6**

**And Seth lived an hundred and five years, and begat Enos:**

[**Enos**] *'Enowsh*, (Hebrew 583), which means "mortal," "frail," or "miserable." It is from the root *anash*, to be incurable; used of a wound, grief, woe, sickness, or wickedness. It is the same as H582 (*'enowsh*); *Enosh* found in some translations.

### **Genesis 5:7**

**And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:**

**Augustine: Did Seth and his descendants build cities:** Now notice that when the inspired writer sets forth the length of the lives of the men he mentions, the narrative always ends with the formula "and he begot sons and daughters, and all the time that so and so lived were so many years, and he died.". Considering that these sons and daughters are not named and remembering how long people lived in that first period of our history, can anyone refuse to believe that so great a multitude of men was born as to have been able, in groups, to build a great number of cities. (City of God 15:8)<sup>11</sup>

### **Genesis 5:8**

**And all the days of Seth were nine hundred and twelve years: and he died.**

### **Genesis 5:9**

**And Enos lived ninety years, and begat Cainan:**

[**Cainan**] *Qeynan* (H7018) which can mean "sorrow," "dirge," or "elegy." (The precise denotation is somewhat elusive; some study aids unfortunately presume that Kenan is synonymous with "Cainan.")

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<sup>11</sup> Ancient Christian Commentary on Scripture, Vol 1 OT, Thomas C. Oden, InterVarsity Press

**Genesis 5:10**

**And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:**

**Genesis 5:11**

**And all the days of Enos were nine hundred and five years: and he died.**

**Genesis 5:12**

**And Cainan lived seventy years, and begat Mahalaleel:**

[Mahalaleel] *Mahalal'el*, (H4111) *Mahalal* which means “blessed” or “praise”; and *El*, the name for God = “The Blessed God.”

**Genesis 5:13**

**And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:**

**Genesis 5:14**

**And all the days of Cainan were nine hundred and ten years: and he died.**

**Genesis 5:15**

**And Mahalaleel lived sixty and five years, and begat Jared:**

[Jared] from the verb *yaradh*, (H3382) meaning “shall come down.”

Some authorities suggest that this might be an allusion to the “Sons of God” who “came down” to corrupt the daughters of men, resulting in the Nephilim of Genesis 6.

**Genesis 5:16**

**And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:**

**Genesis 5:17**

**And all the days of Mahalaleel were eight hundred ninety and five years: and he died.**

**Genesis 5:18**

**And Jared lived an hundred sixty and two years, and he begat Enoch:**

[**Enoch**] *Chanowk*, (H2585) which means “commencement,” or “teaching.”

The oldest prophecy by a man in the Bible was given by Enoch and is found in the New Testament. It talks about the second coming of Christ when he returns with the Church.

**Jude 1:14-15** <sup>14</sup>*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup>To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

The above verse is a quote from The Book of Enoch, Chapter 1:9

#### **Enoch's Prophecy**

- We know the Lord's coming is sure.
  - We know who will accompany the Lord.
  - We know the purpose of His coming.
  - We know the result of the Lord's coming.
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- Enoch was translated (“raptured”?) midway between Adam and Abraham.
  - Elijah was translated midway between Abraham and Christ.

Enoch was the only one mentioned as being godly in Seth's line except Noah (cp. Genesis 6:9; Genesis 7:1). He was a prophet (Jude 1:14), and was translated by faith (Romans 10:17; Hebrews 11:5). His experience parallels that of Elijah (2 Kings 2). Both were taken to heaven bodily without dying; both were prophets of judgment; both fought idolatry and apostasy; both knew the time and purpose of their "translation" (transporting) (2 Kings 2; Hebrews 11:5). Couldn't they fulfill Zech. 4:11-14; Malachi 4:4-6; and Rev. 11:3-11? Heaven is a material place with food and inhabited cities (Exodus 24:11; Psalm 78:25; Luke 22:16,18,30; Hebrews 11:10,13-16; Hebrews 13:14; John 6:31; John 14:1-3; Rev. 2:7,17; Rev. 4:4-6; Rev. 5:3-13; Rev. 7:17; Rev. 12:12; Rev. 13:6; Rev. 18:20; Rev. 19:1-10; Rev. 22:2). Couldn't two prophets live in heaven all these millennia? Paul and John went to heaven (2 Cor. 12:1-7; Rev. 4:1). All resurrected saints will eventually live there until they return with Christ to set up His kingdom (1 Thes. 4:14-17; 1 Cor. 15:51-58; Rev. 7:9-17; Rev. 19:1-21).

**Sparks of Chasidus:** Even Seth, the pioneer of all civilization – had a descendent Enoch, who was a total isolationist. In fact Enoch was so detached from the world that he would have become corrupted with the slightest exposure to humanity, so God acted mercifully and took him away before his time. But this, precisely, is the point. The quality of Seth within us – the outwardness and the ambitiousness – should harbor within it the quality of Enoch – inwardness and piety. We should study Torah expansively, aiming to acquire vast amounts of knowledge, but at least occasionally we should study Torah without any motive at all. We should observe the mitzvos to make ourselves better people, but

sometimes we should do a mitzvah simply because it is God's will. In that way, we ensure that the Seth within us gives birth to the occasional Enoch.<sup>12</sup>

**Ephrem: Enoch's Rapture:** Enoch is snatched up to heaven on the wings of fire of the Holy Spirit showing Adam that paradise is the meeting place of the faithful.<sup>13</sup>

### **Genesis 5:19**

**And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:**

### **Genesis 5:20**

**And all the days of Jared were nine hundred sixty and two years: and he died.**

### **Genesis 5:21**

**And Enoch lived sixty and five years, and begat Methuselah:**

[Methuselah] *M<sup>e</sup>thuwshelach*, (H4968), *muth*, a root that means "death" *shalach*, which means "to bring," or "to send forth." = "His death shall bring."

**"Methuselah"** (Utley) This means either (1) "man of the javelin" or (2) "man of weapons." He is said to have lived longer than any other person in the Bible but no reason or emphasis is attached to this fact. The rabbis say that the flood came on the day that Methuselah died.<sup>14</sup>

The flood of Noah (Genesis 6) did not come as a surprise. It had been preached on for four generations. But something strange happened when Enoch was 65, from which time "he walked with God." Enoch was given a prophecy of the coming Great Flood and was apparently told that as long as his son was alive, the judgment of the Flood would be withheld but as soon as he died, the Flood would be sent forth.

Enoch named his son to reflect this prophecy. The name Methuselah comes from two roots: *muth*, a root that means "death," and from *shalach*, which means "to bring," or "to send forth." Thus, the name Methuselah signifies, "his death shall bring."

And, indeed, in the year that Methuselah died, the Flood came.

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<sup>12</sup> The Gutnich Edition, Chumash, The Book of Genesis, Rabbi Chaim Miller

<sup>13</sup> Ancient Christian Commentary on Scripture, Vol 1 OT, Thomas C. Oden, Intervarsity Press

<sup>14</sup> Utley, R. J. D. (2001). *Vol. Vol. 1A: How it All Began: Genesis 1-11*. Study Guide Commentary Series (67). Marshall, Texas: Bible Lessons International.

Methuselah was 187 when he had Lamech, and he lived 782 years more. Lamech had Noah when he was 182. The Flood came in Noah's 600<sup>th</sup> year.  $187 + 182 + 600 = 969$ , the year Methuselah died.

It is interesting that Methuselah's life was, in effect, a symbol of God's mercy in forestalling the coming judgment of the Flood. It is therefore fitting that his lifetime is the oldest in the Bible, symbolizing the extreme extensiveness of God's mercy.

Here the Septuagint version adds again an hundred years; and that Enoch had a son, whose name was Methuselah, is affirmed by Eupolemus (r), an Heathen writer; and Enoch being a prophet gave him this name under a spirit of prophecy, foretelling by it when the flood should be; for his name, according to Bochart (s), signifies, "when he dies there shall be an emission", or sending forth of waters upon the earth, to destroy it, (r) Apud Euseb. Evangel. Praepar. l. 9. c. 17. p. 419. (s) Thaleg. l. 2. c. 13. col. 88. so Ainsworth.<sup>15</sup>

### **Genesis 5:22**

**And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:**

**Ray Stedman:** What does it mean to walk with God? Here is a man who, in the midst of a brilliant but godless generation, walked with God. What does it mean? Well, it is exactly the same today as it was then. To walk with God is accomplished now in exactly the same way. Enoch did not literally walk with God, this is unquestionably a figurative expression, but a figurative walk involves the same thing today as it did then:

First, it means he went in the same direction God went. He was moving the way God was going. God is forever moving in human history. He is moving right now to accomplish certain things in human life, and he has been doing so for centuries. The man who walks with God is the man who knows which way God is going and goes the same way. Now what is that?

What direction is God moving? Perhaps we cannot indicate it positively, but we certainly can negatively: God moves always in unswerving hostility toward sin. He is opposed to that which destroys and wrecks human life. No matter how good it looks, no matter how attractive it seems, how luridly it is painted, God is against it.

And the man who walks with God is the man who walks in unswerving hostility toward sin in his own life and refuses to make up with it or permit it to rule or to reign. That is the first thing in a walk with God.

Second, it means to keep in step. You cannot walk with somebody if you do not keep in step with him. Sooner or later there comes unbalance and you bump into him, or he bumps into you. Therefore there must a keeping in step.

Now it is most interesting that in the New Testament a walk is described this way. It is a series of steps. A walk is not like moving on one of these endless belts. It is not smooth; it is a repetition of almost falling.

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<sup>15</sup> Gill's Commentary

Have you ever analyzed your walk? Every time you take a step you almost fall. You allow your body to go off balance and then you catch yourself with your other leg. Then you shift to that and you almost fall again, only to catch yourself. That is what a walk is; living on the verge of a fall all the time. And the man or woman who walks with God is the man or woman who lives on the verge of a fall. That is an adventurous life. That means if God is not there to support and strengthen you, down you go. You are counting on him to come through and to keep you steady. That is what a walk with God involves. It is always a walk of venturing out. It is never satisfied with the status quo, never content to remain in a quiet state, doing nothing, waiting, enjoying one's self; it is forever venturing out. It is forever moving at the same pace God moves. It means taking a step when God insists.

The third thing is that there was no controversy between them. They were in agreement. "Except two be in agreement, how can they walk together?" says the Scriptures {cf, Amos 3:3}. They must be in agreement. And this is how we must be. There must be no controversy between us if we are going to walk with God, but we must agree with things as he sees them.<sup>16</sup>

### **Genesis 5:23**

**And all the days of Enoch were three hundred sixty and five years:**

**Cyprian: Enoch pleases God** We also find that Enoch, who pleased God, was transported, as divine Scripture testifies in Genesis and says, "*And Enoch pleased God and was not seen later because God took him.*" This was pleasing in the sight of God – that Enoch merited being transported from the contagion of this world. But the Holy Spirit teaches also through Solomon that those who please God are taken from here earlier and more quickly set free, lest while they are tarrying too long in this world they be corrupted by familiarity with the world. (On Mortality 23)<sup>17</sup>

### **Genesis 5:24**

**And Enoch walked with God: and he was not; for God took him.**

*(Heb. 11:5) By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*

**[God took him]** God "translated" him without dying as in Elijah's case (2 Kings 2; Hebrews 11:5). His biography is brief but outstanding—one sentence revealing the history of 365 years, 300 of which were spent believing, being humble and holy, walking with God.

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<sup>16</sup> Adam's Book, by Ray Stedman, <http://www.pbc.org/library/files/html/0324.html>

<sup>17</sup> Ancient Christian Commentary on Scripture, Vol 1 OT, Thomas C. Oden, Intervarsity Press

The deaths of men are recorded in an unbroken chain until Enoch. Enoch was taken from the earth by God. Enoch, as a man of faith, represents the Church, which will also be taken out of the world (raptured). Noah symbolizes the 144,000 Jews who will have to go through the Tribulation here on earth, but will be protected by God.<sup>18</sup>

### **Genesis 5:25**

**And Methuselah lived an hundred eighty and seven years, and begat Lamech:**

[**Lamech**] *Lemek*, (H3929), a root still evident today in our own English word, “lament” or “lamentation” = “Despairing.”

[**Methuselah lived an hundred eighty and seven years**] The longest earthly life on record. Trivia question “If Methuselah was the oldest living person, how is it possible his father outlived him?”. His father still lives in heaven and will again live on earth and die as one of the two witnesses (Rev. 11:3-11). Enoch, therefore, and not Methuselah, is the oldest man that ever lived. All people would have lived forever if man had not sinned. All will live forever physically in the New Earth and carry out God's original program.

### **Genesis 5:26**

**And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:**

### **Genesis 5:27**

**And all the days of Methuselah were nine hundred sixty and nine years: and he died.**

**Jerome: Methuselah's Age** There is a famous question that has been aired by discussion in all churches: that by a careful reckoning it can be shown that Methuselah lived fourteen years after the flood. It appears that in this case as in many others, in the Septuagint translation of the Bible there is an error in the numbers. Among the Hebrews and the books of the Samaritans, I have found the texts written thus: “Methuselah lived a hundred and eighty-seven years and became the father of Lamech. Methuselah lived after the birth of Lamech seven hundred and eighty-two years and had other sons and daughters. Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died. And Lamech lived one hundred and eighty two years and begot Noah.” Accordingly, there are 369 years from the day of Methuselah's birth to the day of Noah's birth; to these add Noah's six hundredth year of his life, and so it works out that Methuselah died in the nine hundred sixty-ninth year of his life, in the same year when the flood began. (Hebrew Questions on Genesis 5:25-29)<sup>19</sup>

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<sup>18</sup> Chuck Smith, Text notes Gen 5

<sup>19</sup> Ancient Christian Commentary on Scripture, Vol 1 OT, Thomas C. Oden, Intervarsity Press

### **Genesis 5:28**

**And Lamech lived an hundred eighty and two years, and begat a son:**

[**begat**] First time this expression is used since Genesis 5:3. Both times something specific is mentioned for the sons; hence, the different wording.

### **Genesis 5:29**

**And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.**

[**Noah**] *Noach*, (H5146), which is derived from *nacham*, “to bring relief” or “comfort,” = “Comfort, or Rest.”

Ten represents the number of "ordinal perfection". Prophetically, Noah (the tenth generation) represents the conclusion of human history and the great Sabbath Rest. Jesus said in Matt 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be."

### **Genesis 5:30**

**And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:**

### **Genesis 5:31**

**And all the days of Lamech were seven hundred seventy and seven years: and he died.**

### **Genesis 5:32**

**And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.**

**Noah begat Shem, Ham, and Japheth**—From Genesis 10:21; 1 Chronicles 1:5, etc., we learn that Japheth was the eldest son of Noah, but Shem is mentioned first, because it was from him, in a direct line, that the Messiah came. Ham was certainly the youngest of Noah’s sons, and from what we read, Genesis 9:22, the worst of them; and how he comes to be mentioned out of his natural order is not easy to be accounted for. When the Scriptures design to mark *precedency*, though the subject be a younger son or brother, he is always mentioned *first*; so Jacob is named before Esau, his elder brother, and Ephraim before Manasses. See Genesis 28:5; 48:20.<sup>20</sup>

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<sup>20</sup> Adam Clarke’s Commentary

## What is the Gospel?

Paul's definition:

**(1 Cor 15:1-4)** <sup>1</sup>Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup>By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup>For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup>And that he was buried, and that he rose again the third day according to the scriptures:

## Gospel in Genesis 5 is in the Genealogy

Since the ten Hebrew names are proper names, they are not translated but only transliterated to approximate the way they were pronounced. The meaning of proper names can be a difficult pursuit since direct translations are not readily available. Many study aids, such as conventional lexicons, can prove superficial when dealing with proper names. Even a conventional Hebrew lexicon can prove disappointing. A study of the original roots, however, can yield some fascinating insights. (It should be recognized, however, that the views concerning the meaning and significance of the original roots are not free of controversy and are subject to variant readings.)

### Genealogy of Genesis 5

Adam	Man (is)
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow; (but)
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	The Despairing
Noah	Comfort, Rest

“Man (is) appointed mortal sorrow, (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.”

Here is a summary of God's plan of redemption, hidden here within a genealogy in Genesis! You will never convince me that a group of Jewish rabbis deliberately "contrived" to hide the "Christian Gospel" right here in a genealogy within their venerated Torah!

## Evidences of Design

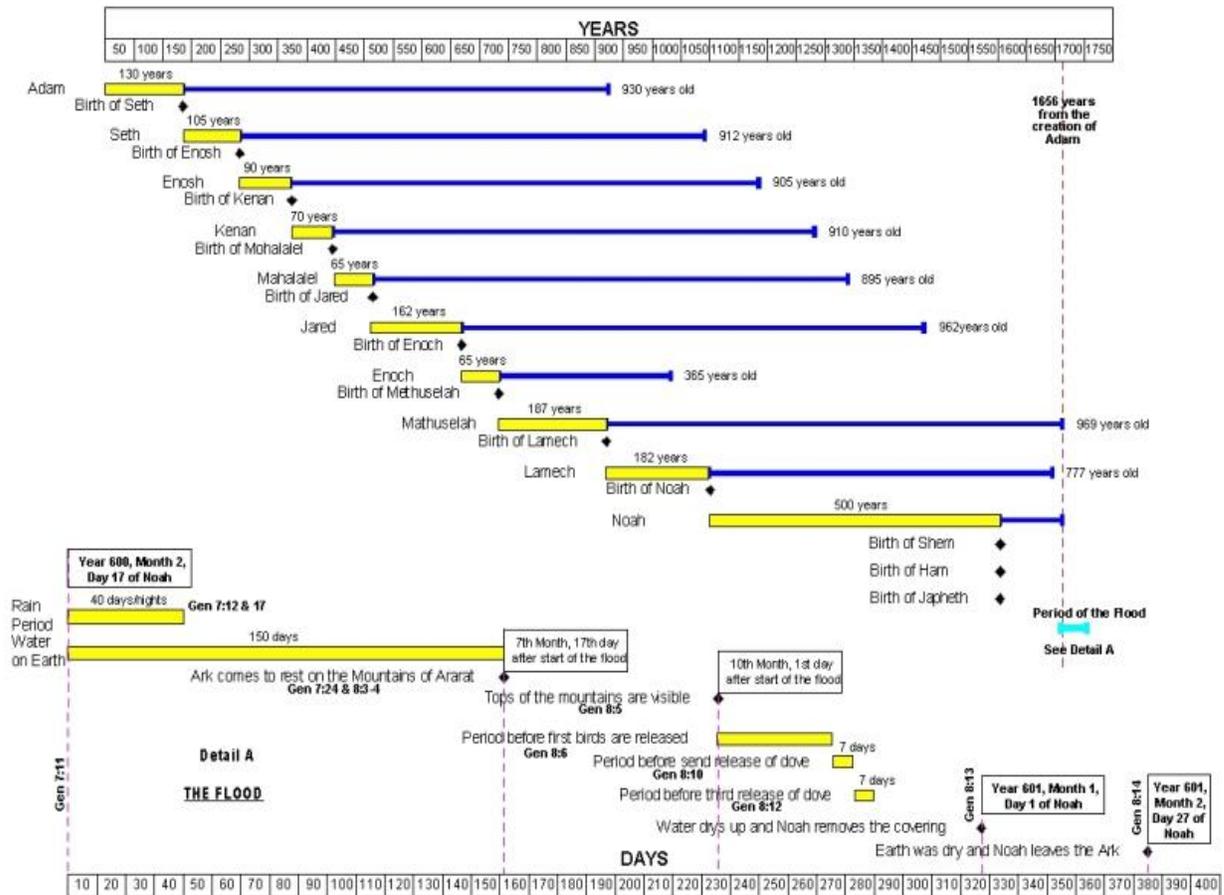
The implications of this discovery are far more deeply significant than may be evident at first glance. It demonstrates that in the earliest chapters of the Book of Genesis, God had already laid out His plan of redemption for the predicament of mankind. It is the beginning of a love story, ultimately written in blood on a wooden cross, which was erected in Judea almost 2,000 years ago.

This is also one of many evidences that the Bible is an integrated message system, the product of supernatural engineering. This punctures the presumptions of many who view the Bible as a record of an evolving cultural tradition, noble though it may be. It claims to be authored by the One who alone knows the end from the beginning, despite the fact that it is composed of 66 separate books, penned by some 40 authors, spanning several thousand years.

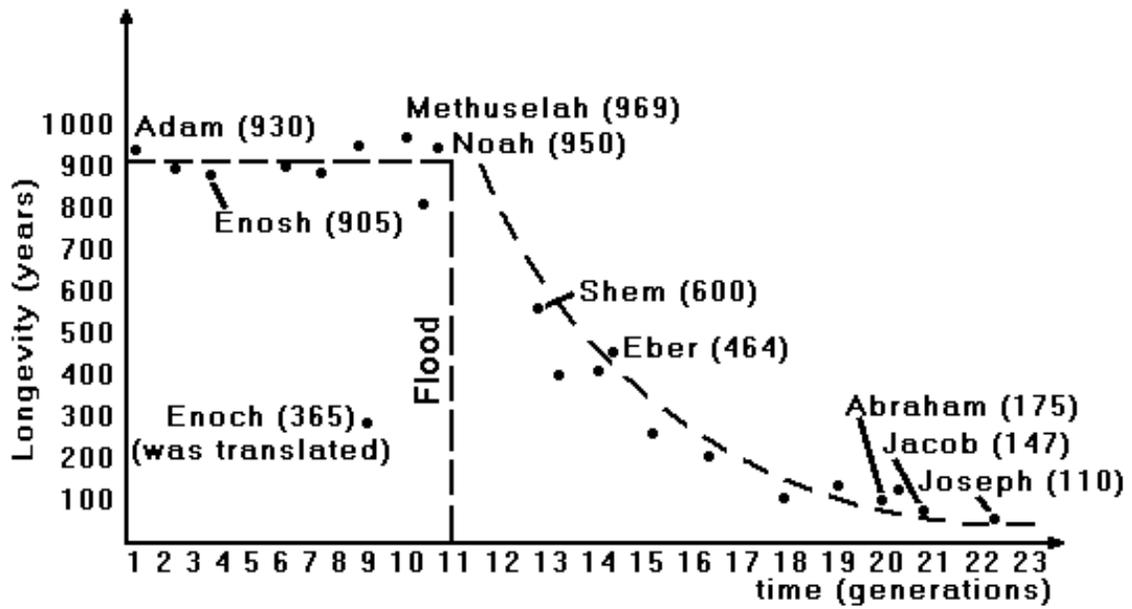
In conclusion, we would point out the fact that Enoch is *a type* of those believers who shall be alive on the earth when our Lord shall descend into the air to catch up to Himself His blood bought people “Behold, I show you a mystery; *We shall not all sleep (die)*, but we shall be all changed, in a moment, in the twinkling of an eye” (1 Cor. 15:51, 52). Just as Enoch was translated to heaven without seeing death, so also will those of the Lord’s people who remain on the earth till the time of His return. May it be ours to “walk with God” during the short interval that now intervenes, and, if it pleaseth Him, may we be among that number which shall be raptured to glory without having to first pass through the portals of the grave.<sup>21</sup>

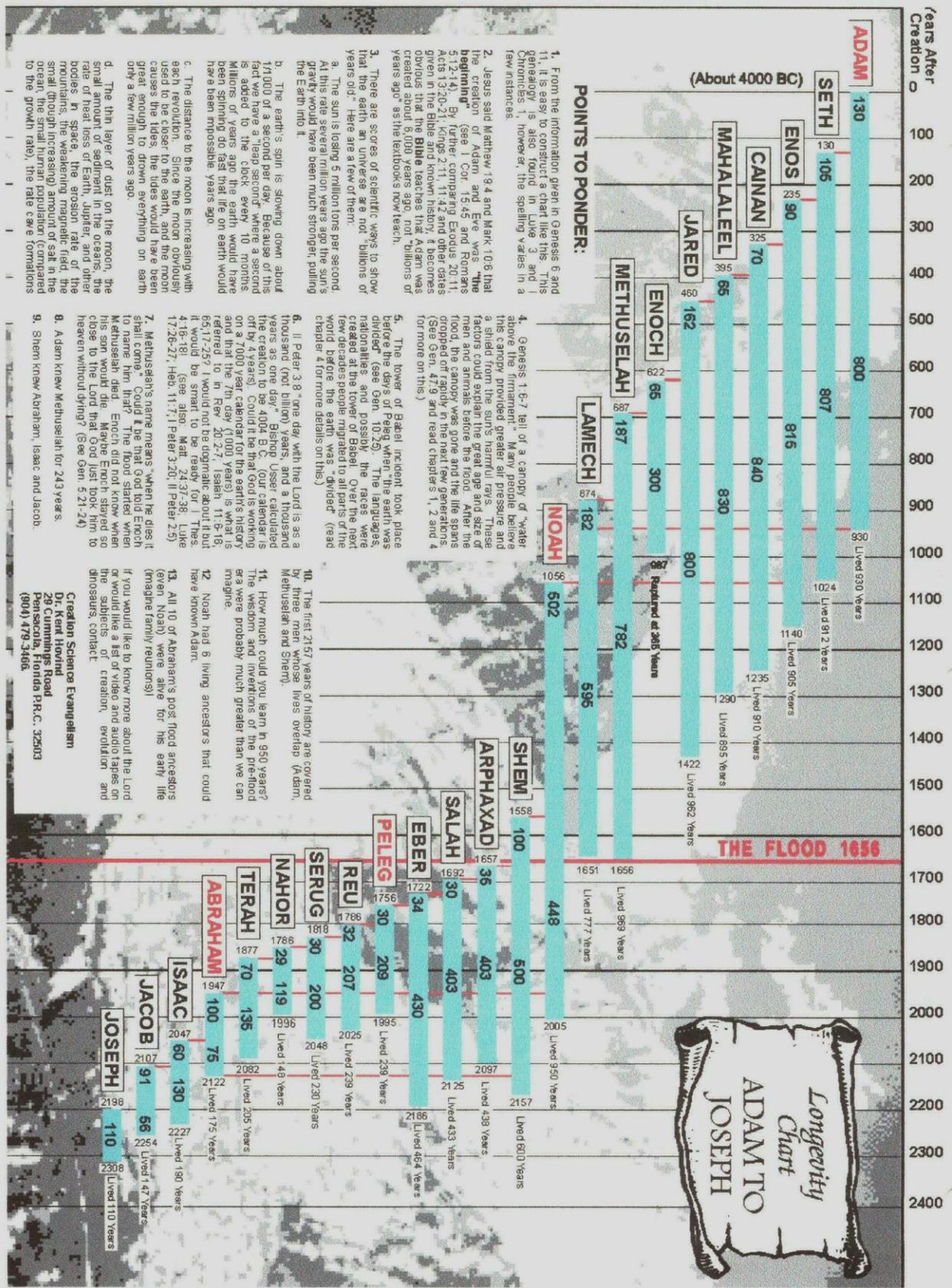
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<sup>21</sup>Pink, A. W. (2005). *Gleanings in Genesis* (79). Bellingham, WA: Logos Research Systems, Inc.



## Ages of the Patriarchs





**POINTS TO PONDER:**

- From the information given in Genesis 6 and 11, it is easy to construct a chart like this. This genealogy is also found in Luke 3 and 1 Chronicles 1, however, the spelling varies in a few instances.
- Jesus said Matthew 19:4 and Mark 10:6 that the creation of Adam and Eve was "the beginning" (see 1 Cor. 15:45 and Romans 5:12-14). By further comparing Exodus 20:11, Acts 17:24-25, Kings 2:11, 11:42 and other dates given in the Bible and known history, it becomes obvious that the Bible teaches that Adam was created about 6,000 years ago, not "billions of years ago" as the textbooks now teach.
- There are scores of scientific ways to show that the earth, an Universe, is not "billions of years old." Here are a few of them:
  - The sun is losing 5 million tons per second. At this rate several million years ago the sun's gravity would have been much stronger, pulling the Earth into it.
  - The earth's spin is slowing down about 1/10,000 of a second per day. Because of this fact we have a "leap second" where a second is added to the clock every 10 months. Millions of years ago the earth would have been spinning so fast that life on earth would have been impossible years ago.
  - The distance to the moon is increasing with each revolution. Since the moon obviously used to be closer to the earth, and the moon causes the tides, the tides would have been great enough to drown everything on earth only a few million years ago.
  - The thin layer of dust on the moon, the small amount of sediment in the oceans, the rate of heat loss of Earth, Jupiter, and other bodies in space, the erosion rate of the mountains, the weakening magnetic field, the small (though increasing) amount of salt in the ocean, the small human population (compared to the growth rate), the rate cave formations
- Genesis 1:6-7 tell of a canopy of "water above the firmament." Many people believe this canopy provided greater air pressure and a shield from the sun's harmful rays. These factors could explain the great age and size of men and animals before the flood. After the flood, the canopy was gone and the life spans dropped off rapidly in the next few generations. (See Gen. 4:7,9 and read chapters 1, 2 and 4 for more on this.)
- The tower of Babel incident took place before the days of Noah. The languages of the world were confused. This is why nationalities and races were created at the tower of Babel. Over the next few decades people migrated to all parts of the world before the earth was "divided" (read chapter 4 for more details on this.)
- Peter 3:8 "one day with the Lord is as a thousand (not billion) years, and a thousand years as one day." Bishop Usser calculated the creation to be 4004 B.C. (our calendar is off by 4 years). Could it be that God is working on a 7,000 year calendar for the earth's history as referred to in Rev. 20:2-7? (See Gen. 1:5-6, 65:17-25? I would not be dogmatic about it, but it would be smart to be ready for it! Thus, 4:16-18! (See also Matt. 24:37-38, Luke 17:26-27, Heb. 11:7, 1 Peter 3:20, 11 Peter 2:5).
- Methuselah's name means "when he dies it shall come." Could it be that God told Enoch to name him that? The flood started when Methuselah died. Enoch did not know when his son would die. Maybe Enoch stayed so close to the Lord that God just took him to heaven without dying? (See Gen. 5:21-24).
- Adam knew Methuselah for 243 years.
- Shem knew Abraham, Isaac, and Jacob
- The first 2157 years of history are covered by three men whose lives overlap (Adam, Methuselah and Shem).
- How much could you learn in 950 years? The wisdom and inventions of the pre-flood era were probably much greater than we can imagine.
- Noah had 6 living ancestors that could have known Adam.
- All 10 of Abraham's post flood ancestors (even Noah) were alive for his early life (imagine family reunions!)
- If you would like to know more about the Lord or would like a list of video and audio tapes on the subjects of creation, evolution and dinosaurs, contact:
 

Creation Science Evangelism  
 Dr. Kent Horvud  
 28 Cummings Road  
 Pensacola, Florida P.R.C. 32503  
 (904) 479-3466.

### **The Book of Enoch: Enoch's Letter to Methuselah**

- 81.5 And these three Holy ones brought me and set me on the earth in front of the door of my house, and said to me: "Tell everything to your son Methuselah, and show all your children that no flesh is righteous, before the Lord, for He created them.
- 81.6 For one year we will leave you with your children, until you have regained your strength, so that you may teach your children and write these things down for them, and testify to all your children. And in the second year we will take you from amongst them.
- 81.7 Let your heart be strong, for the good will proclaim righteousness to the good, the righteous will rejoice with the righteous and they will wish each other well.
- 81.8 But the sinner will die with the sinner and the apostate will sink with the apostate.
- 81.9 And those who practice righteousness will die because of the deeds of men, and will be gathered in because of the deeds of the impious."
- 81.10 And in those days they finished speaking to me and I went to my family as I blessed the Lord of Ages.
- 82.1 And now, my son Methuselah, all these things I recount to you, and write down for you. I have revealed everything to you, and have given you books about all these things. Keep, my son Methuselah, the books from the hand of your father so that you may pass them on to the generations of eternity.
- 82.2 I have given wisdom to you, and to your children, and to those who will be your children, that they may give it to their children, for all the generations, forever, this wisdom that is beyond their thoughts.
- 82.3 And those who understand it will not sleep, but will incline their ears that they may learn this wisdom, and it will be better for those who eat from it than good food.

### **The Book of Enoch: Enoch's Vision Letter to Methuselah**

- 83.1 And now, my son Methuselah, I will show you all the visions that I saw, recounting them before you.
- 83.2 Two visions I saw, before I took a wife, and neither one was like the other. For the first time, when I learnt the art of writing, and for the second time, before I took your mother. I saw a terrible vision and concerning this I made supplication to the Lord.
- 83.3 I had lain down in the house of my grandfather, Malalel, when I saw in a vision how Heaven was thrown down, and removed, and it fell upon the Earth.
- 83.4 And when it fell upon the Earth, I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down upon hills, and tall trees were torn up by their roots, and were thrown down, and sank into the abyss.
- 83.5 And then speech fell into my mouth, and I raised my voice to cry out, and said: "The earth is destroyed!"
- 83.6 And my grandfather, Malalel, roused me, since I lay near him, and said to me: "Why did you cry out so, my son, and why do you moan so?"

- 83.7 And I recounted to him the whole vision, which I had seen, and he said to me: “A terrible thing you have seen, my son! Your dream vision concerns the secrets of all the sin of the Earth; it is about to sink into the abyss and be utterly destroyed.
- 83.8 And now, my son, rise and make supplication to the Lord of Glory, for you are faithful, that a remnant may be left on the Earth and that he may not wipe out the whole Earth.
- 83.9 My son, from Heaven all this will come upon the Earth, and upon the Earth there will be great destruction.”
- 83.10 And then I rose and prayed, and made supplication, and wrote my prayer down for the generations of eternity, and I will show everything to you my son Methuselah.
- 83.11 And, when I went out below and saw the sky, and the Sun rising in the east, and the Moon setting in the west, and some stars, and the whole Earth, and everything as He knew it since the beginning. Then I blessed the Lord of Judgment and ascribed Majesty to him, for he makes the Sun come out from the windows of the east, so that it ascends and rises on the face of Heaven, and follows the path which has been shown to it.
- 84.1 And I raised my hands in righteousness and I blessed the Holy and Great One. And I spoke with the breath of my mouth, and with the tongue of flesh, which God has made for men born of flesh so that they might speak with it; and he has given them breath, and a tongue, and a mouth, so that they might speak with them.
- 84.2 “Blessed are you, Oh Lord King, and great and powerful in your majesty, Lord of the whole Creation of Heaven, King of Kings, and God of the whole world! And your kingly authority, and your Sovereignty and your Majesty will last forever, and forever and ever, and your power, for all generations. And all the Heavens are your throne, forever, and the whole Earth your footstool forever, and ever and ever.
- 84.3 For you made, and you rule, everything, and nothing is too hard for you, and no wisdom escapes you; it does not turn away from your throne nor from your presence. And you know, and see, and hear, everything, and nothing is hidden from you, for you see everything.
- 84.4 And now the Angels of your Heaven are doing wrong and your anger rests upon the flesh of men until the day of the great judgment.
- 84.5 And now, Oh God, Lord, and Great King, I entreat and ask that you will fulfill my prayer to leave me a posterity on Earth and not to wipe out all the flesh of men and make the earth empty so that there is destruction forever.
- 84.6 And now, my Lord, wipe out from the earth the flesh that has provoked your anger, but the flesh of righteousness and uprightness establish as a seed bearing plant forever. And do not hide your face from the prayer of your servant, Oh Lord.”

## **The Book of Jasher: Genealogy and interesting insights Jasher 2:10 – 4:21**

### **Chapter 2:**

10 And Enosh lived ninety years and he begat Cainan;

11 And Cainan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Cainan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over spirits and demons;

12 And Cainan knew by his wisdom that God would destroy the sons of men for having sinned upon earth, and that the Lord would in the latter days bring upon them the waters of the flood.

13 And in those days Cainan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures.

14 And Cainan reigned over the whole earth, and he turned some of the sons of men to the service of God.

15 And when Cainan was seventy years old, he begat three sons and two daughters.

16 And these are the names of the children of Cainan; the name of the first born Mahlallel, the second Enan, and the third Mered, and their sisters were Adah and Zillah; these are the five children of Cainan that were born to him.

17 And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabal.

18 And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring.

19 For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.

20 And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade.

21 And when the sons of men caused some of their wives to drink, Zillah drank with them.

22 And the child-bearing women appeared abominable in the sight of their husbands as widows, whilst their husbands lived, for to the barren ones only they were attached.

23 And in the end of days and years, when Zillah became old, the Lord opened her womb.

24 And she conceived and bare a son and she called his name Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.

25 And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.

26 And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.

27 And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.

28 And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.

29 And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken.

30 And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31 And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33 And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34 And Lamech came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36 And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their father Adam, but they bore no children to him from that time, knowing that God's anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.

37 And Mahlallel the son of Cainan lived sixty-five years and he begat Jared; and Jared lived sixty-two years and he begat Enoch.

*Vs 20 This may have been taught to the men of the earth by the Nephilim and the fallen angels.*

*Vs 27-31 this is an interesting account of the death of Cain.*

### CHAPTER 3

1 And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2 And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3 And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, Here am I.

4 And he said, Rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go and the work which they must accomplish to enter in the ways of God.

5 And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

6 And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7 And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8 And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9 And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10 And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them and they were all under his power and command.

11 And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12 And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.

13 And these are the generations of Enoch, Methuselah, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

14 And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him.

15 And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.

16 And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken.

17 And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secret himself as at first in order to serve the Lord.

18 And Enoch did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19 And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20 And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21 And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22 And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, May the king live! May the king live!

23 And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24 When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25 And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26 And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27 And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28 And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29 And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30 And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31 And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst them.

32 And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33 And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36 And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37 And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38 And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.

**Vs 16** *The reason is given why Adam died, because he ate of the tree of knowledge.*

**Vs 23** *Enoch called to heaven to reign over angels.*

## CHAPTER 4

1 And all the days that Enoch lived upon earth, were three hundred and sixty-five years.

2 And when Enoch had ascended into heaven, all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.

3 And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of God, and he did not turn from the good way either to the right or to the left.

4 But in the latter days of Methuselah, the sons of men turned from the Lord, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.

5 And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6 For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

7 And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the Lord with their evil ways, and the Lord was very wroth, and repented that he had made man.

8 And he thought to destroy and annihilate them and he did so.

9 In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.

10 And all the days that Seth lived, were nine hundred and twelve years, and he died.

11 And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elishaa the son of Enoch his uncle, and she conceived.

12 And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.

13 And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.

14 And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed.

15 And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.

16 And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against the Lord.

17 And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

19 And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.

20 And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

21 And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.<sup>22</sup>

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<sup>22</sup> Book of Jasher, Published by JH Perry & Company, 1887

**vs. 20** *It is interesting in that all the men who had walked in the ways of the Lord, died before the judgment of the flood. They did not have to see the judgment of the Lord on the earth and the people.*

*This information is repeated in Chapt 5:5, and 5:21*