

# The Book of Generations Part 1

## GENESIS CHAPTER 5

*This is the Book  
of the Begettings  
of Humankind.*

AT THE TIME of Elohyim's creating humankind,  
the likeness of Elohyim did he then make it,  
male and female he created them  
and gave blessing to them  
and called their name: Humankind!  
on the day of their being created.

When Human (*Adam*) had lived thirty and a hundred years,  
he begot one in his likeness,  
he begot in his likeness by his image  
according to his image,  
and called his name Granted-One (*Shet*).  
Adam's days after he begot Shet were eight hundred years,  
and he begot (other) sons and daughters.  
And all the days that Adam lived  
were nine hundred years and thirty years,  
then he died.

When Shet had lived five years and a hundred years,  
he begot Mortal-One (*Enosh*),  
and Shet lived after he begot Enosh  
seven years and eight hundred years,  
and begot (other) sons and daughters.  
And all the days of Shet were  
twelve years and nine hundred years,  
then he died.

When Enosh had lived ninety years,  
he begot Lamenting-One (*Kenan*),  
and Enosh lived after he begot Kenan  
fifteen years and eight hundred years,  
and begot (other) sons and daughters.  
And all the days of Enosh were  
five years and nine hundred years,  
then he died.

When Kenan had lived seventy years,  
he begot Praising-One (*Mehalalel*),  
and Kenan lived after he begot Mehalalel  
forty years and eight hundred years,  
and begot (other) sons and daughters.  
And all the days of Kenan were  
ten years and nine hundred years,  
then he died.

When Mehalalel had lived five years and sixty years,  
he begot Descending-One (*Yered*).  
and Mehalalel lived after he begot Yered  
thirty years and eight hundred years,  
and begot (other) sons and daughters.  
And all the days of Mehalalel were  
ninety-five years and eight hundred years,  
then he died.

When Yered had lived sixty-two years and a hundred years,  
he begot Dedicated-One (*Hanokh*),  
and Yered lived after he begot Hanokh  
eight hundred years,  
and begot (other) sons and daughters.  
And all the days of Yered were  
sixty-two years and nine hundred years,  
then he died.

When Hanokh had lived sixty-five years,  
he begot Death-Sending-One (*Metushelah*),  
and Hanokh walked in accord with God  
after he begot Metushelah three hundred years,  
and begot (other) sons and daughters.

And all the days of Hanokh were  
sixty-five years and three hundred years.  
Now Hanokh walked in accord with God,  
then he was no more,  
for God had taken him.

When Metushelah had lived  
eighty-seven years and a hundred years,  
he begot One-Who-Brings-Low (*Lemekh*),  
and Metushelah lived after he begot Lemekh  
eighty-two years and seven hundred years,  
and begot (other) sons and daughters.

And all the days of Metushelah were  
sixty-nine years and nine hundred years,  
then he died.

When Lemekh had lived eighty-two years and a hundred years,  
he begot a son.

He called his name: Come-To-Rest! (*Noah*) saying:

“*Zeh yenamenu!*

May this-one comfort-our-sorrow from our toil,  
from the pains of our hands coming from the soil,  
which YHWH has *damned*.”

And Lemekh lived after he begot Noah  
ninety-five years and five hundred years,  
and begot (other) sons and daughters.

And all the days of Lemekh were  
seventy-seven years and seven hundred years,  
then he died.

When Noah was five hundred years old, Noah begot  
Renowned-One (*Shem*),  
Passionate-One (*Ham*), and  
In-Between-One (*Yefet*).

## Sons of Gods and Daughters of Men GENESIS CHAPTER 6:1-4

AND SO IT HAPPENED, as humankind began to multiply over the  
earth and daughters were born to them, that the sons of gods  
(*bene elohiyim*) saw that the daughters of men were good and  
beautiful, and they took themselves women howsoever they  
chose.

And YHWH said,

“My Spirit shall not abide in the human forever,  
for it is but flesh.

Let their days be a hundred and twenty years.”

The Fallen Ones (*Nephilim*) were then come on the earth  
and afterward as well—the sons of gods being united with the  
daughters of men who bore them children.

They are the heroes of yore, the men of renown.

## Reading/Translation Notes

Primary translation by Everett Fox (5:1–29) and Robert Alter (6:1–4)

As edited by John Lein

- **This is the Book...** Alter says this indicates a distinct document set in between other stories as source-critics support.
- **Adam:** Only use of *adam* as a proper name in Hebrew Bible.
- **...begot in image...** Human procreation is a continuation of God's image-replication.
- **930 years old:** Long lives reflect the ancient Mesopotamian King List (where reigns are up to 65,000 years pre-flood!). The Biblical ages are a more realistic rendition.
- **Hanokh:** "Enoch" alone "walks with God" as in the Garden. He is the 7th generation and lives 365 years (full solar cycle). Possibly related to the character *Enmeduranki* in Mesopotamian lore, one who was taken up to sit with the sun god.
- **Lamekh:** Contrasting ch. 4's geneology, here he is the penultimate 9th rather than ultimate 7th. The story reflects "fall" motifs. The last pre-flood life is a complete 777 years.
- **Noah:** The beginning of new creation (allusion to 3:17). As an early rabbi said, "When a righteous person comes into the world, goodness comes into the world."
- **Nephilim:** Echoing ancient stories of heroes who bridge human and divine, these "giants" are born of the lesser gods called the sons of god/s. When distinction between the mysteries of heaven and earth reality is broken God restrains his Breath, but does not remove entirely the gift of life.

## Resources used

- *The Five Books of Moses* translation/notes by Everett Fox
- *The Five Books of Moses* translation/notes by Robert Alter
- *The Jewish Study Bible* translation/notes
- *Genesis (Interpretation Commentary)* by Walter Brueggemann
- Hebrew Names from Abarim-Publications.com

## Notes from Walter Brueggemann's Commentary:

- The first of two extended genealogies in the Primordial history (the second in 11:10–29). These ten generations show the completeness of this first phase of humanity.
- "The book of generations of Adam" (5:1) continues "the book of generations of heaven and earth" (2:4a).
- Parallel with Sumarian King List of ten generations with extremely long lives.
- Seth as an image of an image: reflecting God both truly and distorted: *regal* image of God, *threatened* image of Adam.
- Only Enoch and Noah (6:9) "walk with God," implying privileged entry into the secrets of God. They have overcome the discontinuity of God and humankind as the New Testament describes in the gospel of the kingdom (1 Cor 4:1–2).
- Lamech is presented differently from 4:23–24. He serves two masters; self-security vs. a vision of an uncursed earth.
- Lamech anticipates Noah (5:29)—help will come out of the cursed earth just as life comes from the reality of death (Gal 3:13–14), an incarnational salvation!
- Lamech's son Noah is to bring rest and comfort, just as Isaiah is prophesying return from exile around the same time of writing (from the *Priestly* source). Noah as a gift of the "God of all comfort" is a gospel announcement, placed at the turn from death to life (through the waters: 1 Pet 3:18–22). "The comfort promised by Noah is to reverse the destiny of living with the consequences of sin."
- The geneology links between the hope of creation and the reality of sin. A promise of new beginning, daring to hope for a break in the sequence, coming in human form!
- The Nephilim and the limitation of lifespan are two more results of the human attempt to be like God, to unite earth and heaven.