

5 This is the list of the descendants of Adam. When God created humankind,^b he made them^c in the likeness of God. ² Male and female he created them, and he blessed them and named them “Humankind”^b when they were created.

³ When Adam had lived one hundred thirty years, he became the father of a son in his likeness, according to his image, and named him Seth. ⁴ The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters. ⁵ Thus all the days that Adam lived were nine hundred thirty years; and he died.

⁶ When Seth had lived one hundred five years, he became the father of Enosh. ⁷ Seth lived after the birth of Enosh eight hundred seven years, and had other sons and daughters. ⁸ Thus all the days of Seth were nine hundred twelve years; and he died.

⁹ When Enosh had lived ninety years, he became the father of Kenan. ¹⁰ Enosh lived after the birth of Kenan eight hundred fifteen years, and had other sons and daughters. ¹¹ Thus all the days of Enosh were nine hundred five years; and he died.

¹² When Kenan had lived seventy years, he became the father of Mahalalel. ¹³ Kenan

lived after the birth of Mahalalel eight hundred and forty years, and had other sons and daughters. ¹⁴ Thus all the days of Kenan were nine hundred and ten years; and he died.

¹⁵ When Mahalalel had lived sixty-five years, he became the father of Jared. ¹⁶ Mahalalel lived after the birth of Jared eight hundred thirty years, and had other sons and daughters. ¹⁷ Thus all the days of Mahalalel were eight hundred ninety-five years; and he died.

¹⁸ When Jared had lived one hundred sixty-two years he became the father of Enoch. ¹⁹ Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters. ²⁰ Thus all the days of Jared were nine hundred sixty-two years; and he died.

²¹ When Enoch had lived sixty-five years, he became the father of Methuselah. ²² Enoch walked with God after the birth of Methuselah three hundred years, and had other sons and daughters. ²³ Thus all the days of Enoch were three hundred sixty-five years. ²⁴ Enoch walked with God; then he was no more, because God took him.

²⁵ When Methuselah had lived one hundred eighty-seven years, he became the father of Lamech. ²⁶ Methuselah lived after the birth of Lamech seven hundred eighty-two years, and had other sons and daughters. ²⁷ Thus all the days of Methuselah were nine hundred sixty-nine years; and he died.

^a The verb in Heb resembles the word for *Seth*

^b Heb *adam*

^c Heb *him*

introducing a new line of Seth. **26:** This tradition locates the beginning of use of the divine name “Yahweh” (LORD) in the primeval period, in contrast to the Priestly tradition, in which the divine name is not used until the time of Moses (Ex 6.2–6).

5.1–32: Second overview of generations from creation to flood. This Priestly genealogy parallels 4.1–26, building from the P creation story (1.1–2.3) to the Priestly strand of the flood narrative. **1a:** *The list of the descendants of Adam* was evidently a separate source which the Priestly writer drew upon for this chapter and used as a model for later notices (6.9; 10.1; etc.). **1b–2:** The Priestly writer uses this reprise of 1.26–28 to bind his genealogical source (where “adam” designates a particular person) to 1.1–2.3 (where “adam” designates humanity as a whole). **3:** The divine *likeness* (v. 1; see 1.26n.) was continued in Adam’s son Seth and thus transmitted to succeeding generations (9.6). **4–32:** Ancient Babylonian lists similarly survey a series of heroes before the flood, each of whom lived fantastically long times. Like those lists, the list in 5.4–32 gives extraordinary ages for pre-flood figures, with ages declining over time to the 100–200 years of Israel’s ancestors. The names in this list resemble those of 4.17–26 (see 4.17–26n.). **24:** Babylonian traditions also report that some individuals—e.g., Emmeduranki (a pre-flood figure), Etana, and Adapa—were taken up into heaven by God. Later Jewish tradition

²⁸ When Lamech had lived one hundred eighty-two years, he became the father of a son; ²⁹ he named him Noah, saying, “Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the toil of our hands.” ³⁰ Lamech lived after the birth of Noah five hundred ninety-five years, and had other sons and daughters. ³¹ Thus all the days of Lamech were seven hundred seventy-seven years; and he died.

³² After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth.

6 When people began to multiply on the face of the ground, and daughters were born to them, ² the sons of God saw that they were fair; and they took wives for themselves of all that they chose. ³ Then the LORD said, “My spirit shall not abide^a in mortals forever, for they are flesh; their days shall be one hundred twenty years.” ⁴ The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

⁵ The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their

hearts was only evil continually. ⁶ And the LORD was sorry that he had made humankind on the earth, and it grieved him to his heart. ⁷ So the LORD said, “I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.” ⁸ But Noah found favor in the sight of the LORD.

⁹ These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. ¹⁰ And Noah had three sons, Shem, Ham, and Japheth.

¹¹ Now the earth was corrupt in God’s sight, and the earth was filled with violence. ¹² And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth. ¹³ And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth. ¹⁴ Make yourself an ark of cypress^a wood; make rooms in the ark, and cover it inside and out with pitch. ¹⁵ This is how you are to make it: the length of the ark three hundred cubits, its width fifty cubits, and its

^a Meaning of Heb uncertain

speculated at length on Enoch’s travels. **29:** This (non-Priestly) verse links the curse of the ground in 3.17–19 and viticulture, which was inaugurated by Noah (9.20).

6.1–4: Divine-human reproduction illustrates the breaching of the divine-human boundary that the LORD God feared in 3.22. There the LORD God drove humans away from the tree of life. Here, in an abbreviated narrative often attributed to the Yahwistic primeval history, the LORD God limits their life span to *one hundred twenty* years, the life span of Moses (Deut 31.2); another interpretation is that the *one hundred twenty* years refer to a reprieve from punishment for several generations. Nothing appears to happen to the *sons of God* (see the “heavenly court” in 1.26n.) who instigated it all. **4:** The products of divine-human intercourse are legendary *warriors of renown*. They are distinguished here from the *Nephilim*, a race of giants said to exist both prior to and after those times (cf. Num 13.33; Deut 2.10–11).

6.5–8.19: The great flood. This story describes God’s un-creation and re-creation of the world. The version preserved here is an interweaving of parallel accounts, one of which links with the Priestly traditions of 1.1–2.3; 5.1–3.2 and the other of which links with the Yahwistic primeval history in 2.4b–4.26. This type of intertwining of traditions is less usual but is necessary here to avoid describing two consecutive floods. **6.5–8:** This introduction links with the non-Priestly material, particularly 2.7 (compare 6.7). **5:** Though the biblical account is quite close in many respects to Mesopotamian flood stories, one significant difference is that this text attributes the flood to God’s judgment on *the wickedness of humankind* rather than divine frustration with human overpopulation and noise. **9–22:** This section begins the Priestly account of the flood. **11–13:** Here the Priestly writers attribute the flood to corruption of the earth and *violence* filling it (see 4.8,10,23–24). **14–16:** In the Babylonian epic of Gilgamesh, the hero, named Utnapishtim, is told to build a similar houseboat, sealing it with pitch. The description of a three-leveled ark may be based on an ancient idea that the ark reflects the

height thirty cubits. ¹⁶ Make a roof^a for the ark, and finish it to a cubit above; and put the door of the ark in its side; make it with lower, second, and third decks. ¹⁷ For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. ¹⁸ But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. ¹⁹ And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. ²⁰ Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive. ²¹ Also take with you every kind of food that is eaten, and store it up; and it shall serve as food for you and for them.”

²² Noah did this; he did all that God commanded him.

7 Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. ² Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; ³ and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth. ⁴ For in seven days I will send rain on the earth for forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.” ⁵ And Noah did all that the LORD had commanded him.

⁶ Noah was six hundred years old when the flood of waters came on the earth. ⁷ And Noah with his sons and his wife and his sons' wives went into the ark to escape the waters of the flood. ⁸ Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, ⁹ two and two, male and female, went into the ark with Noah, as God had commanded Noah. ¹⁰ And after seven days the waters of the flood came on the earth.

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹² The rain fell on the earth forty days and forty nights. ¹³ On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons entered the ark, ¹⁴ they and every wild animal of every kind, and all domestic animals of every kind, and every creeping thing that creeps on the earth, and every bird of every kind—every bird, every winged creature. ¹⁵ They went into the ark with Noah, two and two of all flesh in which there was the breath of life. ¹⁶ And those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

¹⁷ The flood continued forty days on the earth; and the waters increased, and bore up the ark, and it rose high above the earth. ¹⁸ The waters swelled and increased greatly on the earth; and the ark floated on the face of the waters. ¹⁹ The waters swelled so mightily on the earth that all the high mountains under the whole heaven were covered; ²⁰ the

^a Or *window*

three-part structure of both universe and temple. It is about 437 x 73 x 44 ft (133 x 22 x 13 m). **18:** *Covenant*, see 9.8–17n. **19–20:** See 7.2–3n. 7.1–5: This non-Priestly text parallels P in 6.11–22 and continues the tradition seen in 6.5–8. **2–3:** The provision of extra *clean* animals allows for the sacrifice that will occur in 8.20. If only one pair of each animal were taken, every sacrifice would eliminate a species. In contrast, the Priestly tradition presumes that both sacrifice and the distinction between clean and unclean animals (see Lev 11) were not introduced until Sinai. Therefore only one pair of each species is taken in that tradition (6.19–20; 7.14–15; cf. 7.9), and there is no concluding sacrifice (9.1–17). **6–16:** Noah, his family, and the animals enter the ark twice (7.7–9 || 7.13–16), reflecting the interweaving of the two flood accounts discussed earlier. Whereas the non-Priestly account has the flood caused by forty days of rain (7.4,12), the Priestly account attributes the flood to God's opening of the protective dome created on the second day (1.6–8), thus allowing the upper and lower oceans to meet (7.11). **17–24:** The P and non-P strands are thoroughly interwoven in this description of the flood itself, including multiple descriptions of the extinction of life outside the ark (7.21–23). Such flood imagery seems to have been a powerful image of worldwide chaos. Though many world traditions speak of floods, there is no geological