

Genesis 5:18

Authorized King James Version (KJV)

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

Analysis

And Jared lived an hundred sixty and two years, and he begat Enoch:... This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

Historical Context

The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

Related Passages

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?

3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

וַיְחִי	וַיָּרָד	שְׁנַיִם	וְשֵׁשֶׁשׁ יָמִים	שָׁנָה	וּמֵאָה	שָׁנָה	וַיֵּלֶד
lived	And Jared	and two	sixty	years	an hundred	years	and he begat
H2421	H3382	H8147	H8346	H8141	H3967	H8141	H3205
אֶת	הֶנֶךְ:						
H853	Enoch						
	H2585						

Additional Cross-References

1 Chronicles 1:3 (Parallel theme): Henoch, Methuselah, Lamech,

Genesis 4:17 (Parallel theme): And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Luke 3:37 (Parallel theme): Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

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