

Genesis 5:29

Authorized King James Version (KJV)

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.

Analysis

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our ... 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

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. What theological truths about Genealogy emerge from this passage?

2. What specific changes in thinking or behavior does this verse call us to make?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

וַיֹּאמֶר נָחָם אֱלֹהִים אֶת־ And he called his name Noah	H853	שְׁמָה־ H8034	אֶת־ H5146	לֵאמֹר saying	H2088	וְיַחֲנֹם כֵּן This same shall comfort	H5162
מִמְּפָאֵשׁ כֵּן us concerning our work	H4639	וּמְעַבֵּד כֵּן and toil	H6093	יְדֵינוּ of our hands	H3027	מִן־ because	H4480
אֲשֶׁר־ hath cursed	H779	אֲרָר־ which the LORD	H3068	הָאָדָם הָאֲדָמָה of the ground	H127		H834

Additional Cross-References

Hebrews 11:7 (Parallel theme): By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

2 Peter 2:5 (Parallel theme): And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Matthew 24:37 (Parallel theme): But as the days of Noe were, so shall also the coming of the Son of man be.

Isaiah 54:9 (Parallel theme): For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Genesis 9:24 (Parallel theme): And Noah awoke from his wine, and knew what his younger son had done unto him.

Ezekiel 14:14 (References Lord): Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

Ezekiel 14:20 (References Lord): Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

Genesis 7:23 (Parallel theme): And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Luke 3:36 (Parallel theme): Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

1 Peter 3:20 (Parallel theme): Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.