

# Genesis 5:4

Authorized King James Version (KJV)

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

## Analysis

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

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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

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
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

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|                  |                  |                      |                  |                      |             |               |                  |
|------------------|------------------|----------------------|------------------|----------------------|-------------|---------------|------------------|
| וְהָיָה<br>H1961 | וַיְמִי<br>H3117 | אָדָם<br>H121        | אַחֲרָיו<br>H310 | וַיֻּלְדֶּה<br>H3205 | אֶת<br>H853 | שֵׁת<br>H8352 | וְהָיוּ<br>H8083 |
|                  | And the days     | of Adam              | after            | and he begat         |             | Seth          | were eight       |
|                  |                  |                      |                  |                      |             |               |                  |
| מֵאֵת<br>H3967   | שָׁנָה<br>H8141  | וַיֻּלְדֶּה<br>H3205 | בָּנָיו<br>H1121 | וּבָנוֹתָיו<br>H1323 |             |               |                  |
| hundred          | years            | and he begat         | sons             | and daughters        |             |               |                  |
|                  |                  |                      |                  |                      |             |               |                  |

## Additional Cross-References

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**Genesis 5:13** (Parallel theme): And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

**Genesis 5:10** (Parallel theme): And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

**Genesis 5:26** (Parallel theme): And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

**Genesis 5:30** (Parallel theme): And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

**Genesis 5:7** (Parallel theme): And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

**Genesis 5:19** (Parallel theme): And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

**Genesis 5:22** (Parallel theme): And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

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