

The
DAILY
BIBLE®

F. LAGARD SMITH



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To my father,
Frank L. Smith,
who gave his life to the ministry of the gospel and
first suggested the idea for this book
and
To my mother,
Mary Faye Smith,
who taught me to love God's Word.

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As You Begin . . .

THE DAILY BIBLE is conveniently presented for your daily reading so that you may read through the entire Bible in one year. But this is not just another yearly Bible. In fact, it is unlike any other Bible you have ever read. In *The Daily Bible*, you will read the Scriptures in chronological order, just as the events they portray happened in history. Instead of reading portions of the Old Testament and New Testament at random, in *The Daily Bible* you will see the events unfold before you like an epic novel. Along the way, you will be led from one passage to another by informative, interesting narrative which sets the scene for what you are about to read.

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The Daily Bible has been divided into 365 easily readable sections. Based on logical content, the readings will vary somewhat in length. On the average, however, each daily reading section is less than five pages. The sections are identified by this reading symbol  which will appear at the beginning of each day’s reading.

Descriptive Narration— Guides You Smoothly Through the Scriptures

The Daily Bible is neither a retranslation nor a paraphrase. The central text is composed entirely of Scripture, using the widely acclaimed New International Version. Thoughtful and reflective narrative commentary has been set apart by a screened background, but is written to integrate with the Scriptures in such a way as to be part of an unfolding story. For the most part, the narrative is written in the present tense in order to heighten your own sense of involvement in the lives of those who have sought to know God.

Throughout this presentation of Scripture, chapter and verse designations are placed in the margin for easy reference. Boldface references indicate passages which are actually shown in the text. Lightface references indicate parallel passages which are duplications of the text presented. Where repetitive text is mixed together, every scriptural thought is preserved in at least one of the passages actually shown. In addition, by the use of elevated book abbreviations, the text itself will indicate which book is being presented at the time. Where verses are rearranged in chronological order, the punctuation and format of the New International Version has been left unaltered.

The Daily Bible will become your second Bible and constant reading companion for years to come. Giving you a greater appreciation of context and a love for reading God’s revelation, it will make Bible reading a refreshing personal experience. To that end, may God richly bless your life and your reading of His Word.

—F. LaGard Smith

JANUARY 1



BEGINNINGS OF EARLY MANKIND

(Creation to ca. 2100 B.C.)

The Beginning



Is it possible to imagine a time when nothing existed? Take away the brilliance of the sun, for example, and the moon and stars at night. What would life be like without them? Take away the clouds and sky and rivers and oceans. Imagine the earth without any human beings, animals, fish, birds, grass, trees, or plants of any kind. What would it be like with the earth completely bare? Indeed, what would it be like if there were no earth at all, no universe—nothing? Has the universe existed forever? Was there never a time when it had a beginning? Surely it must have had a beginning. But when would that have been? How would it all have happened? What made it happen? For what purpose, if any, did it happen? Who am I? Where did I come from? Why am I here?

Since recorded history began, men and women of every generation, culture, and place have searched for the answers to those questions. Some say it all happened by chance, without any reason or purpose whatever. But given what appears to be intelligent design and order throughout the universe, an origin by chance seems hard to accept. And life without meaning seems clearly contrary to the very mind which searches for meaning. So what are the answers? Where did I come from, and why am I here? How did it all begin?

ACCOUNT OF CREATION. In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. Gen. 1:1,2

And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day. Gen. 1:3-5

And God said, "Let there be a vault between the waters to separate water from water." So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault "sky." And there was evening, and there was morning—the second day. Gen. 1:6-8

Gen. 1:9-13 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day.

Gen. 1:14-19 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

Gen. 1:20-23 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." And there was evening, and there was morning—the fifth day.

Gen. 1:24,25 And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Gen. 1:26-30 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,^a and over all the creatures that move along the ground."

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything

^aProbable reading of the original Hebrew text (see Syriac); Masoretic Text *the earth*

that has the breath of life in it—I give every green plant for food.” And it was so.

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Gen.
1:31-2:1

Thus the heavens and the earth were completed in all their vast array.

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Gen.
2:2-4

This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

Adam and Eve

The answer is God. God is the Creator of all things. God existed before the universe came into being, and it was God who made it all happen. What power and majesty must accompany this God! The Genesis account of the beginnings of all things is a revelation which ascribes creation to an all-powerful, all-knowing, and purposeful Supreme Being—a living Creator and spiritual God acting with meaningful deliberation. In documenting the creation of man, the account suggests that God speaks with more than one voice in bringing about his creation. The implication is that there is a fullness to this divine personality, a fullness which will be more completely revealed as the biblical text unfolds.

Of even more significance is the statement that, in some way distinctly different from all other creatures, mankind has been created in the very likeness of God. Surely this cannot mean that the likeness is a physical resemblance, since God existed before anything physical came into being. Therefore it probably suggests that, like God, human beings are essentially spiritual beings, having intelligence, moral consciousness, and freedom of choice. Though limited by human form, mankind is given creativity and permitted to exercise a degree of dominion over God’s creation and the lesser creatures within it. What an amazing thought, that mankind, both male and female, should be so honored by the Creator!

As if to underscore the significance of mankind’s creation, the Genesis revelation gives a special account of the first man and woman, known as Adam and Eve. Adam is formed first from elements of the earth, as if God, working like a potter, fashions him from a lump of clay. Then Eve is formed from part of Adam’s own body, suggesting a wholeness and unity between man and woman, particularly when the two are joined in the marriage relationship, which is instituted with this first couple. Both Adam and Eve share in the uniqueness of having received a divine inbreathing of God’s Spirit which sets them apart from all other living creatures. They are given dominion over the other creatures and are set in a garden of lush vegetation in a place called Eden, an area associated with the Tigris and Euphrates rivers, just east of the Arabian Desert in the Middle East.

Here in Eden, Adam and Eve live in a time of innocence until both are tempted by a serpent to eat of a particular fruit which God has forbidden them to touch or taste. Although a complete explanation is lacking, it appears that the serpent is being used on this occasion by Satan, or the Devil, who will subsequently be identified as God's adversary in the spirit realm and the great Tempter of mankind to do evil.

The effect of Adam and Eve's disobedience to God is a new acquaintance with sin and the reality of punishment. Their sin not only produces feelings of shame, fear, and blame but also results in more specific consequences to all mankind, who will be seen in each subsequent generation to participate in their own disobedience to God's will. The ultimate punishment, as far as Adam and Eve are personally concerned, is banishment from the garden, with all its ease and pleasure. They, like all generations thereafter, must face the hardships and struggles which life on the earth imposes.

Gen. 2:5-7 CREATION OF MAN. Now no shrub had yet appeared on the earth^a and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams^b came up from the earth and watered the whole surface of the ground. Then the LORD God formed a man^c from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Gen. 2:8-17 Mesopotamia GARDEN OF EDEN. Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin^d and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush.^e The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

Gen. 2:18-22 CREATION OF WOMAN. The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

^aOr *land*; also in verse 6 ^bOr *mist* ^cThe Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see verse 20).

^dOr *good*; *pearls* ^ePossibly southeast Mesopotamia

But for Adam^a no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs^b and then closed up the place with flesh. Then the LORD God made a woman from the rib^c he had taken out of the man, and he brought her to the man.

UNION OF MAN AND WOMAN. The man said,

Gen.
2:23-25

"This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man."

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

Adam and his wife were both naked, and they felt no shame.

TEMPTATION TO SIN. Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

Gen. 3:1-5

The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

"You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

SIN PRODUCES SHAME. When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Gen. 3:6,7

SIN PRODUCES FEAR. Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, "Where are you?"

Gen.
3:8-10

He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

SIN PRODUCES BLAME. And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

Gen.
3:11-13

The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

CURSE ON THE TEMPTER. So the LORD God said to the serpent, "Because you have done this,

Gen.
3:14,15

"Cursed are you above all livestock
and all wild animals!
You will crawl on your belly

^aOr the man

^bOr took part of the man's side

^cOr part

and you will eat dust
all the days of your life.
And I will put enmity
between you and the woman,
and between your offspring^a and hers;
he will crush^b your head,
and you will strike his heel.”

Gen. 3:16 CONSEQUENCES FOR WOMAN. To the woman he said,
“I will make your pains in childbearing very severe;
with painful labor you will give birth to children.
Your desire will be for your husband,
and he will rule over you.”

Gen. 3:17-19 CONSEQUENCES FOR MAN. To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

“Cursed is the ground because of you;
through painful toil you will eat food from it
all the days of your life.
It will produce thorns and thistles for you,
and you will eat the plants of the field.
By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.”

Gen. 3:20 WOMAN NAMED. Adam^c named his wife Eve,^d because she would become the mother of all the living.

Gen. 3:21 SHAME HIDDEN. The LORD God made garments of skin for Adam and his wife and clothed them.

Gen. 3:22-24 BANISHMENT FROM GARDEN. And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side^e of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

First Three Sons of Adam and Eve 

In a continuing succession of beginnings, the Genesis account records the beginning of the first family. Adam and Eve give birth to two sons, named Cain and Abel, and later to a third, named Seth. The text will subsequently indicate that over a period of many years the family will include numerous sons and daughters. As there is no indication of other created

^aOr seed ^bOr strike ^cOr The man ^dEve probably means living.
^eOr placed in front

human beings, it is altogether likely that these first brothers and sisters enter into marriages with each other, despite the sense of inappropriateness which would be felt should that occur in following generations.

Still another “first” is the Genesis record of mankind’s earliest formal worship of God. Both Cain and Abel offer sacrifices to God by devoting the fruits of their individual labors. As a farmer, Cain brings a portion of his crops, while Abel, a herdsman, offers up some of the best of his flock to God. Although the text is silent as to what prompts God’s response, it is evident that God is not pleased with Cain’s offering. Whether this is because God has specifically commanded the brothers to offer animal sacrifices, or whether perhaps Cain’s character is already known by God to be evil, is unclear. In any event Cain’s pride is dashed and his anger toward Abel is so great that in an act of premeditated murder Cain kills Abel. The murder is then compounded when Cain lies to God concerning Abel’s whereabouts.

Although God punishes Cain for his wrongdoing, the text gives some interesting insight into the character of God by indicating that, despite Cain’s great sin, God nevertheless shows mercy to him. This is not to be a unique act of grace. God’s mercy will be seen time and again. Unfortunately, Cain apparently does not respond favorably to God’s mercy, at least if his descendants are any reflection of Cain’s continued character. In contrast, when Seth is born it appears that Seth takes on the righteous character of Abel and instills a respect for God in his children as well.

CAIN AND ABEL BORN. Adam^a made love to his wife Eve, and she became pregnant and gave birth to Cain.^b She said, “With the help of the LORD I have brought forth^c a man.” Later she gave birth to his brother Abel.

Gen.
4:1,2a
Eden

BROTHERS BRING OFFERINGS. Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

Gen.
4:2b-7

Then the LORD said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.”

CAIN KILLS ABEL. Now Cain said to his brother Abel, “Let’s go out to the field.”^d While they were in the field, Cain attacked his brother Abel and killed him.

Gen. 4:8,9

Then the LORD said to Cain, “Where is your brother Abel?”
“I don’t know,” he replied. “Am I my brother’s keeper?”

CAIN PUNISHED. The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. When you work the ground, it will

Gen.
4:10-16

^aOr *The man* ^bCain sounds like the Hebrew for *brought forth* or *acquired*.

^cOr *have acquired* ^dSamaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “*Let’s go out to the field.*”

no longer yield its crops for you. You will be a restless wanderer on the earth.”

Cain said to the LORD, “My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

But the LORD said to him, “Not so^a; anyone who kills Cain will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no one who found him would kill him. So Cain went out from the LORD’s presence and lived in the land of Nod,^b east of Eden.

Gen.
4:17-22
Nod, east
of Eden

CAIN’S DESCENDANTS. Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

Lamech married two women, one named Adah and the other Zillah. Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. His brother’s name was Jubal; he was the father of all who play stringed instruments and pipes. Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of^c bronze and iron. Tubal-Cain’s sister was Naamah.

Gen.
4:23,24

LAMECH CONFESSES KILLING. Lamech said to his wives,

“Adah and Zillah, listen to me;
wives of Lamech, hear my words.
I have killed a man for wounding me,
a young man for injuring me.
If Cain is avenged seven times,
then Lamech seventy-seven times.”

Gen.
4:25,26

SETH BORN. Adam made love to his wife again, and she gave birth to a son and named him Seth,^d saying, “God has granted me another child in place of Abel, since Cain killed him.” Seth also had a son, and he named him Enosh.

At that time people began to call on^e the name of the LORD.

*Descendants from Adam to Noah*_____

What follows is a simple chronology of ten generations from Adam through Seth to Noah. Yet this brief family record is full of surprises. For one thing, the men who are named each live for hundreds of years and have children when they are from 65 to 500 years old! Much speculation has been generated as to the cause of this longevity. Some have even rejected the historical accuracy of the account, saying that the “years” are merely representative periods of time, perhaps shorter than modern years. However, the original language allows no such interpretation. In support of the historic credibility of the account, others have explained the unusual longevity on a variety of bases, including the effect of the fruit of the

^aSeptuagint, Vulgate and Syriac; Hebrew *Very well* (see verses 12 and 14). ^cOr *who instructed all who work in* granted. ^bNod means *wandering* (see ^dSeth probably means *granted*. ^eOr *to proclaim*

Tree of Life in the Garden of Eden; the original immortality of man feeling only the slightest consequences of sin at this early stage in man's development; or the superiority of the food, atmosphere, and other living conditions during this period. One can only speculate, but acknowledging a creative Being powerful enough to bring the universe into existence certainly allows the option for such a Creator to permit unusually lengthy lives for whatever purpose might suit his comprehensive plan for mankind. A number of possible purposes immediately present themselves, including the need to quickly populate the earth and the need to promulgate basic moral principles throughout the beginnings of mankind.

Promulgating morality throughout the early generations is made easier due to the fact that Adam and Seth continue to live as contemporaries with their offspring several generations removed. By living 930 years, for example, Adam is still alive during the days of Lamech, father of Noah, toward the end of the first millennium from creation. One can almost see Adam gathering the early patriarchs together and telling them over and over how God created the world, how he directed mankind to live, and how he showed both punishment and mercy when Adam and Eve, and even Cain, had been disobedient.

Still another surprise is that one of Adam's descendants, Enoch, does not die—ever! After 365 years of what is apparently an exceptionally righteous life, Enoch is taken from the world in some manner other than death. The accounts of the other patriarchs each record the year in which they die, but the account of Enoch indicates that "he was no more." What is even more noteworthy than one's being translated out of this life without experiencing death is the exciting suggestion that mankind is immortal—that there is actually life beyond death!

It is altogether possible that this genealogical listing and others to follow may not list every successive generation, and therefore may omit hundreds of years of mankind's history. Such would be the case, for example, if "son" were used in reference to a grandson or an even more remote descendant, as is sometimes seen in later historical records. Should that be the case, there would be great difficulty in assigning specific dates to such major events as the creation of the first man and woman, or the great flood which will come in the days of Noah. Because there is no indication to the contrary, this narrative proceeds on the assumption that the genealogies list father-to-son progressions without omission of intervening generations, but leaves the matter as an open question.

Early dating will be shown as A.C., After Creation (of mankind), as calculated from the information supplied in the Genesis record, until such time as more positive dating in the B.C. era can be utilized. Even then, the dates indicated are usually only approximate and should not be considered unquestionable. Dates are supplied where reasonably believed to be accurate in order to aid the reader's understanding of the historical context.

RECORD OF MANKIND. This is the written account of Adam's family line. Gen. 5:1,2

When God created mankind, he made them in the likeness of God. He

created them male and female and blessed them. And he named them “Mankind”^a when they were created.

Gen. 5:3-5 (130 A.C.) **SETH.** When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived a total of 930 years, and then he died.

Gen. 5:6-8 (235 A.C.) **ENOSH.** When Seth had lived 105 years, he became the father^b of Enosh. After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived a total of 912 years, and then he died.

Gen. 5:9-11 (325 A.C.) **KENAN.** When Enosh had lived 90 years, he became the father of Kenan. After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. Altogether, Enosh lived a total of 905 years, and then he died.

Gen. 5:12-14 (395 A.C.) **MAHALALEL.** When Kenan had lived 70 years, he became the father of Mahalalel. After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. Altogether, Kenan lived a total of 910 years, and then he died.

Gen. 5:15-17 (460 A.C.) **JARED.** When Mahalalel had lived 65 years, he became the father of Jared. After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. Altogether, Mahalalel lived a total of 895 years, and then he died.

Gen. 5:18-20 (622 A.C.) **ENOCH.** When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived a total of 962 years, and then he died.

Gen. 5:21-24 (687 A.C.) **METHUSELAH.** When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch lived a total of 365 years. Enoch walked faithfully with God; then he was no more, because God took him away.

Gen. 5:25-27 (874 A.C.) **LAMECH.** When Methuselah had lived 187 years, he became the father of Lamech. After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. Altogether, Methuselah lived a total of 969 years, and then he died.

Gen. 5:28-31 (1056 A.C.) **NOAH.** When Lamech had lived 182 years, he had a son. He named him Noah^c and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” After Noah was born, Lamech lived 595 years and had other sons and daughters. Altogether, Lamech lived a total of 777 years, and then he died.

Gen. 5:32 (1556 A.C.) **SHEM, HAM, AND JAPHETH.** After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

^aHebrew *adam* ^bFather may mean *ancestor*; also in verses 7-26.
like the Hebrew for *comfort*.

^cNoah sounds