

# GENESIS

## 5:1-32

### Genesis 5:1-32

Taught by Simeon Forder on Sunday morning, 13th August 2023 @ Deal Christian Fellowship

**Reading:** Romans 5:12-19

### Introduction

The Bible is the most incredible book ever written. It is the Word of God. It's His message for you and I, and gives us all that we need to know about Him, and to live in a way that pleases Him. It is perfect, it is powerful and it is relevant for all ages.

As I've shared with you before, Finnis Dake makes this comment on it:

*The Bible contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good is its design, and the glory of God its end.*

**Finnis Dake**

And it is that notion of Christ being its grand subject that I want to dwell on as we start our Bible study this morning. Indeed, as I said at the outset of this series through Genesis, we can find Jesus on every page. And we've already seen that starting in Genesis chapter 1 with the Trinity creating mankind — "in *our* image", we *read* (not to mention how the apostle John notes that Jesus was present at and responsible for our creation). Chapter 2 saw Adam's bride come from his side, just as the church was born; as blood and water came from Jesus' side.

And then in chapter 3 we *read* (after the fall of man) of the promised Seed that would crush Satan's head — that Seed being Jesus. Then last week, as we studied chapter 4, we saw a foreshadow of Jesus' sacrifice for us, in Abel's blood sacrifice of an innocent lamb, as well as insight that we would be saved through faith, just as Abel had faith *in* that sacrifice to atone for his sin.

*DL Moody*, an American evangelist in the 1800s, explained it concisely:

*The theme of the Old Testament is the Messiah, and until you realize that, you have not found the key to its treasures.*

***DL Moody***

Now, don't take my word, or that of other preachers for it. But rather look at what the Bible says. We read in Hebrews 10, quoting from Psalm 40;

**Hebrews 10:5-7**

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.' "

That is, Jesus is saying that we find Him written about throughout the Bible. We also read His words as recorded in John chapter 5:

**John 5:39**

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

You and I live at a wonderful point in history, for we can look back over the history of all these things coming to pass. We can see how all the Bible prophecies that pointed to Jesus were fulfilled in Him. And how God preserved the pure line through to Jesus, so that we could indeed have a Saviour. Peter wrote of this preciousness:

**1 Peter 1:10-12**

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

Picture that! — that what we know through the Word of God today, the prophets *yearned* to understand for hundreds of years, and even now the angels desire to look into.

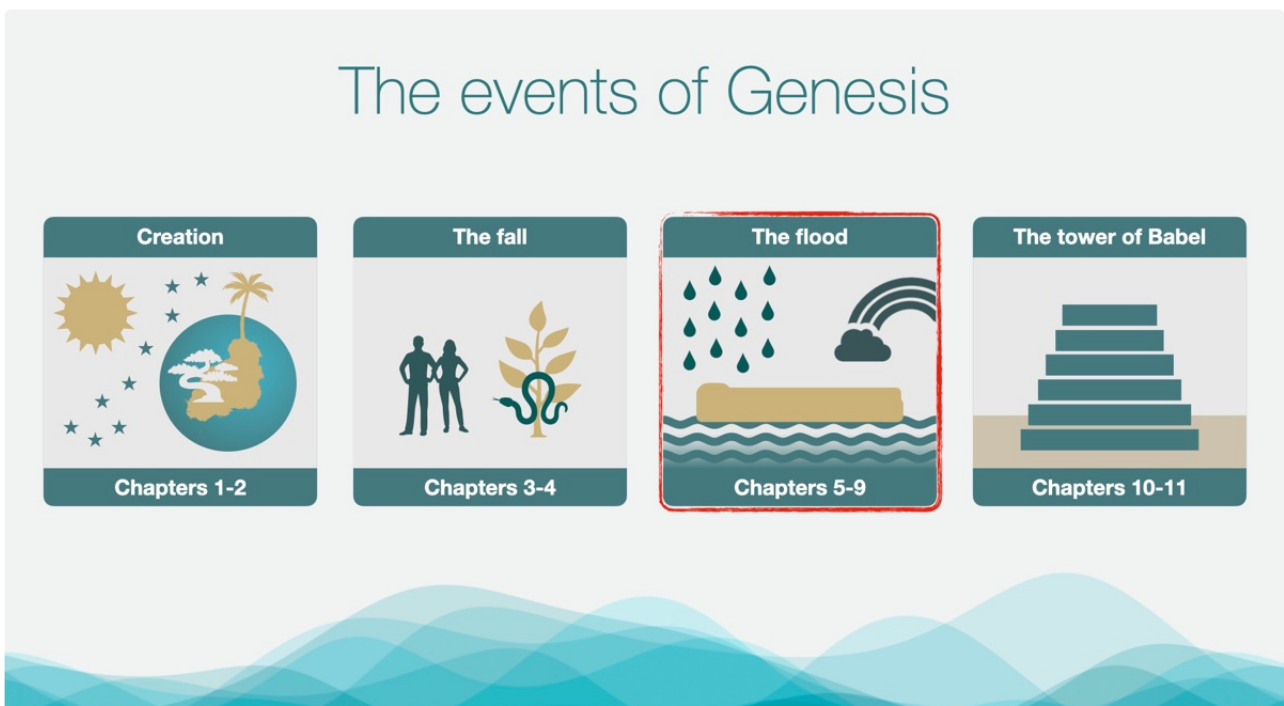
First, we should sit up and recognise how wonderful it is to have this book in our hands, in our language, in homes. And second, when we see not only what Jesus has done for us by *dying* in our place, but how far in advance He *planned* it, it should humble us, and leave us in awe of Him.

So let us look at all God says through Moses in each chapter, as we continue to study the book of Genesis, with open ears to learn what God was doing all that time ago for *our* good, ultimately through Jesus. Keeping in mind what we read in Romans 15:4...

**Romans 15:4**

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

## Overview of Genesis



Now, before we get into chapter 5 of Genesis in any detail, I want to start zoomed out to the book as a whole, because we move to a new section today, with chapters 5-9 largely focussing on the third of four key events in this book. And that event is the flood. It's chapters 6-8 that specifically record the flood, but chapter 5 will give us the lineage from Adam to Noah, while chapter 9 brings us to the end of Noah's life.

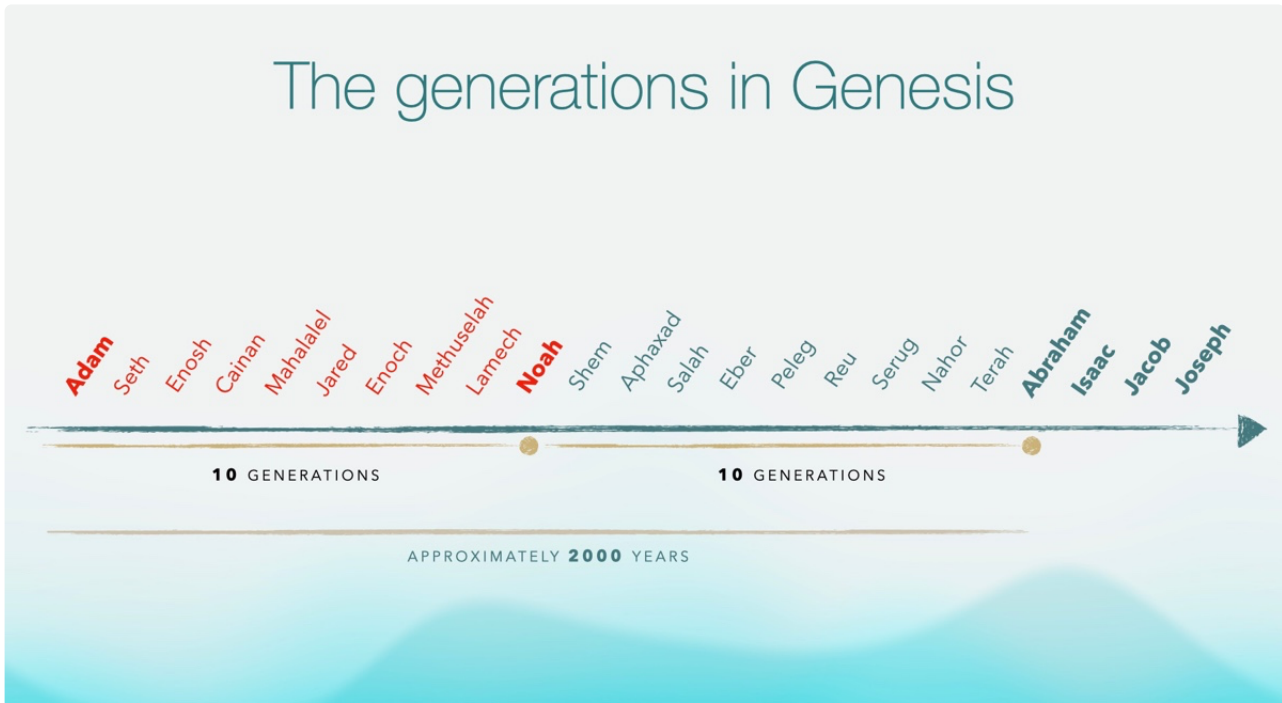
## Overview of chapter five

**Overview of chapter five**

- **v1-2**— Reminder of when mankind was created

- **v3-32** — The genealogy of Adam (through to Noah)

Zooming in to this *particular* chapter, there are two simple sections to it — with verses 1 and 2 taking us back to when mankind was created, before the bulk of the chapter (from verse 3 to the end) records the genealogy of Adam through to Noah.



And that will cover almost half of the 24 generations recorded in Genesis, which span around 1600 years of history.

You might think (with 30 verses focussed on a genealogy) that there won't be much to discover here in this chapter. Indeed even one trustworthy Bible commentator described it as like walking through a cemetery, for we have a name followed by "and they died", then another name followed by "and they died" and so on. But believe me — we're going to see much more than a list of names. And I'm excited to get into it...

## Chapter five

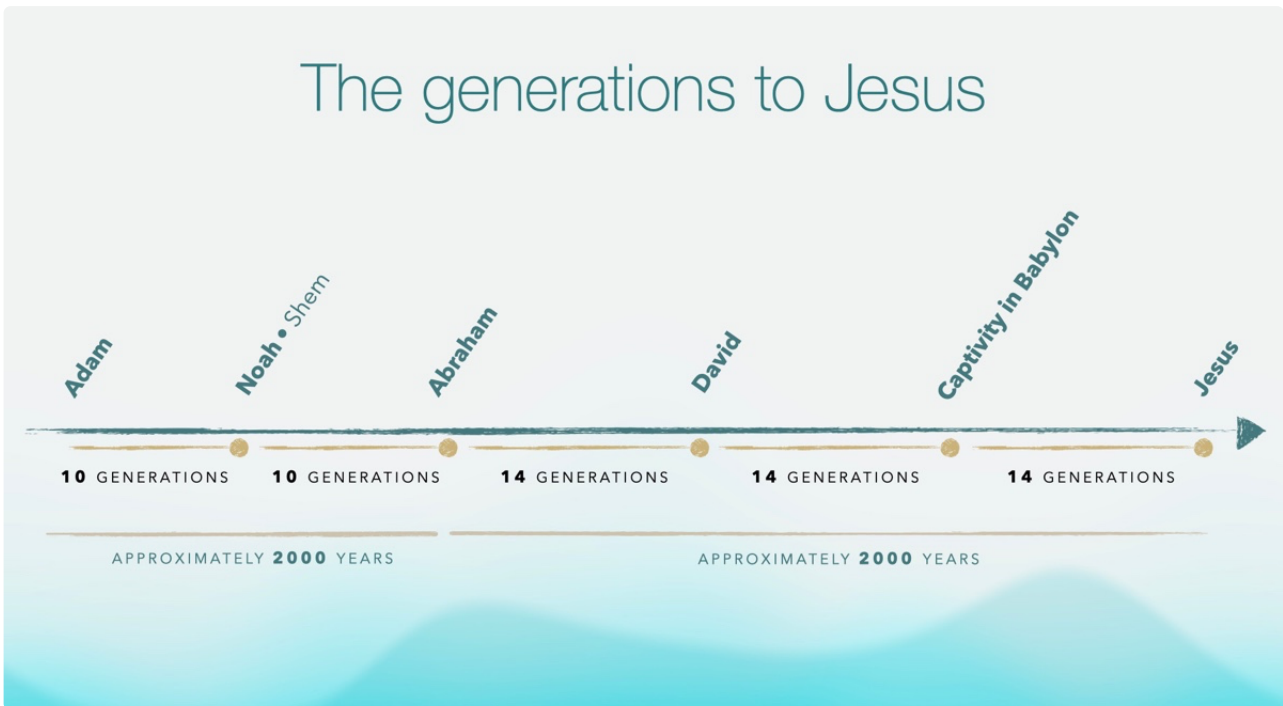
So, let's turn to verse 1. We read there:

### Genesis 5:1a

This is the book of the genealogy of Adam...

As mentioned then, this chapter will detail Adam's descendants through to Noah. It isn't a family tree showing *all* of Adam's descendants, however, for Seth is the only of his children named, we hear nothing more of Cain, and we see no record of his descendants through his other sons and daughters that are mentioned (almost in passing) in verse 4.

Why is this? Because the Bible is only interested in one genealogical line — and that is the one of the promise, the one that leads to Christ. Indeed there are only two places where this phrase “book of the genealogy” occurs, and that’s here in Genesis 5, and in Matthew 1, where we read “*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*”.



The promise begins in Genesis 3 where we read that through Eve a Seed a would come, and then in chapter 22 we see God promise to Abraham that *through his seed all the nations of the earth shall be blessed*, speaking of Jesus. And that line would ultimately run via King David to Jesus, as Matthew records in the opening chapter of his gospel. The importance of this lineage through through to Jesus cannot be underestimated, for if Satan could have interrupted it in some way, then God would have broken his promise. And we'll get to more of that next week as we study chapter 6.

Now, sometimes we see other genealogies in the Bible which give us a historical picture, and often an explanation as to why certain nations warred against each other, but the only full one is that which leads to Christ. And following His birth, there was no need for any more genealogies, which is why these are a feature of the Old Testament, and not the New.

Here in verse 1, we next see Moses point us back to the beginning:

**Genesis 5:1**

This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

So then, God created mankind on a literal day — not an accident, and not a over a period of time — and He made him in His likeness. This is another reminder that there is a great uniqueness to mankind as opposed to animals — and as such human life is to be valued far above that of any animal. And this echos of course what we read in Genesis 1:27...

### Genesis 1:27

So God created man in His own image; in the image of God He created him; male and female He created them.

In verse 2 of chapter 5, this echo continues...

### Genesis 5:2

He created them male and female, and blessed them and called them Mankind in the day they were created.

As we looked at a few weeks ago, it was God who made the distinction between male and female, and He who called them Mankind. That's not a sexist term, but a descriptive one. Mankind being comprised of both man and woman. And we see *God* called them Mankind in the *day* they were *created*, not after millions of years of evolution had taken place.

What is this blessing that is noted? It's that which we read of in Genesis 1:28...

### Genesis 1:28

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

That is, God blessed them, and instructed them to be intimate and have children. We already *read* of their first two boys, Cain and Abel, in chapter 4 — and now we read of their third:

### Genesis 5:3-5

And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.

There is a pattern in these verses that we'll get familiar with:

#### Pattern of the genealogy in Genesis 5

- How long the father lived
- The name of his firstborn son
- How long he lived after that
- A note that he had other children
- How long he lived in total (and that he died)

That is, for each person in this chapter, we'll read how long the father lived, the name of his firstborn son, how long he lived afterward, a note that he had other children, how long he lived in total, and that he died. There's just 3 exceptions to that — Enoch being the major one (which we'll get to), Lamech (where we'll also learn why he called his son Noah), and Noah (plus his three sons) who we are only introduced to here (that is, it won't be until the end of chapter 9 that we see Noah dies).

### Genesis 5:3-5

And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.

So we start with Adam, whose name means “man”, and we learn a little of the timing of chapter 4 — that Cain and Abel were born, grew up, that Cain killed Abel, and Seth was born in the first 130 years of history. Furthermore, we read that he was born in *Adam’s* likeness. That doesn’t mean he looked like Adam (though he may have done), but rather that he was born with Adam’s sin nature. He was still made in the *image* of God in that he was a free moral agent, self-conscious, able to reason, love, laugh and create. But he was born with Adam’s sinful tendencies. And thus, he was as spiritually dead as his father was.

And along with Seth, we read Adam had other sons and daughters also, which is where Cain, Seth and their other sons would have found their wives. Of course, that would be considered incest today, and indeed God later spoke to Moses saying this was not to happen. So why was it permissible here? Because none of the health implications that make it illegal today would have existed at this early stage in history.

As for *Adam*, we read that he lived for 800 more years, 930 in total. While that's much longer than people live today, or lived after the flood, Adam didn't live forever, for he died. Just as 10 out of every 10 people after him have died also. This was the consequence of his sin — for he had already died spiritually the day he sinned, but now he died physically. And let that be a warning to you and I, that sin will affect our relationship with God far quicker than anything else. It may be months or years before your affair is discovered and your marriage breaks down. Or before your gambling is uncovered and your mortgage is called in. Or your embezzlement or tax avoidance comes to light and your relationship with your employer is terminated. But your relationship with *God* is compromised the *moment* that you yield to temptation in your heart - there is always an immediate consequence in that regard.

Now, next, we learn more about Seth. We read:

### Genesis 5:6-8

Seth lived one hundred and five years, and begot Enosh. After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. So all the days of Seth were nine hundred and twelve years; and he died.

Seth's name means “appointed”, which we learned at the end of chapter four where Eve named him, saying “*For God has appointed another seed for me instead of Abel, whom Cain killed.*”. And we see the pattern as recorded Adam's life; he lived for 105 years, his eldest son was born and called Enosh, and 807 years later he died (having had other sons and daughters). The sin nature that led to Adam's death, led to Seth's death too. Indeed he was born in his likeness.

Next, we read:

### Genesis 5:9-11

Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; and he died.



Now perhaps realising the predicament mankind was in as a result of sin, Seth names his firstborn son Enosh, which means “mortal, frail, or miserable”. So I guess that rules it out as a possible baby name! Indeed, the name comes from the root **anash**, “to be incurable”, used of a wound, grief, woe, sickness, or wickedness.

As for *his* eldest son, we read:

#### **Genesis 5:12-14**

**Cainan** lived seventy years, and begot Mahalalel. After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. So all the days of Cainan were nine hundred and ten years; and he died.

So, Cainan, also spelt as Kenan in English — and not to be confused with the *Land of Canaan* — is born, and given this name that means “sorrow, dirge, or elegy”. I guess that’s what you name your child when you yourself were given a name from birth that indicated you were going to die.

Were these names reflecting on what had happened in the past, or prophetic of what would happen in the future, or indicative of what happened at the time of their birth? Perhaps the choice of names was for more than one of those reasons. We’ll see in a moment that this is building to something.

Now, next...

#### **Genesis 5:15-17**

**Mahalalel** lived sixty-five years, and begot Jared. After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

Here, we have a much happier name, for *mahalal* means blessed or praise. While *El* is the name for God — such as in *El Shaddai*; meaning *God Almighty*, *Bethel*; meaning *house of God*, or *Daniel*; meaning *God is my judge*. Putting these parts together we have Mahalalel, which means the “Blessed God”.

#### **Genesis 5:18-20**

**Jared** lived one hundred and sixty-two years, and begot Enoch. After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. So all the days of Jared were nine hundred and sixty-two years; and he died.

Jared’s name comes from the Hebrew verb **yaradh**, meaning “shall come down”. And a suggestion some make is that this is an allusion to the fallen angels that we’ll read of in Genesis 6 next week.

Now, next, is a man who stands out in this chapter, that is Jared’s son, Enoch — a different Enoch to Cain’s son that we read of in the prior chapter. We read here in verse 21:

#### **Genesis 5:21-24**

**Enoch** lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.



Enoch, whose name means “teaching, or commencement” was a notable man, for good reasons. First, we read here of his walking with the Lord. It seems that wasn’t the case for the first 65 years of his life, but something evidently occurred around the time of his son’s birth, for his sons name itself was prophetic... we’ll come back to that.

But, second, we also read in Jude’s letter in the New Testament, that Enoch gave the first recorded prophecy in history. Jude warns there about those who teach lies, and who want glory and profit for *themselves*, and *not* God:

**Jude 1:14-15**

Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

That is, Enoch prophesied Jesus second coming, when He will return to judge the world.

Now, such was Enoch’s closeness to the Lord, that we see the Lord took him — that is, he didn’t suffer a physical death, but rather he was raptured, he was taken directly to heaven. As if he walked with God so long, that God said, we’re closer to my place than yours, so come home. Indeed, his faith is spoken of Hebrews 11, affectionately known as the hall of faith:

**Hebrews 11:5-6**

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

We should pay attention to his character. Do we *diligently* seek God as Enoch did? Can it be said that we walk *with* God? How *close* are we to Him? We can come up with many excuses, but closeness to God requires action on our part — just as you can’t expect to maintain a closeness to your spouse if you never spend time with them. Frankly, we’re fools if we don’t invest in our relationship with God, for we have this great promise in James 4:7...

**James 4:8a**

Draw near to God and He will draw near to you...

As has been well said, if you once were close to God, and now you’re not, guess who moved! There is no substitute for reading the Bible, and spending time in prayer. They are as important as breathing in and breathing out. But likewise prayer is no substitute for obedience. Neither is serving or giving to the things of God, for we read in 1 Samuel that “to obey is better than sacrifice”.

So then, do we have the same testimony as Enoch, that we please God? He was evidently a man of good and godly character. Some even believe he’ll be one of the two witnesses we read of in Revelation, though I don’t believe will be the case, and rather it will be Moses and Elijah, representing the law and the prophets.

Next, we read of Enoch’s son:

### Genesis 5:25-27

Methuselah lived one hundred and eighty-seven years, and begot Lamech. After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

Methuselah's name comes from two roots — *muth*; which means *death*, and *shalach*; which means *to bring, or to send forth*. And thus the name Methuselah means "his death shall bring". And in that we see that the judgement Enoch foretold, that follows Christ's second coming, was not the *only* judgement that Enoch prophesied about. For it was the very year that Methuselah died, that Noah's flood came. As Chuck Missler quipped, "*Can you imagine raising a kid like that? Every time the boy caught a cold, the entire neighborhood must have panicked!*"

But he also adds:

*It is interesting that Methuselah's life, in effect, was a symbol of God's mercy in forestalling the coming judgment of the flood. Therefore, it is fitting that his lifetime is the oldest in the Bible, speaking of the extensiveness of God's mercy.*

**Chuck Missler**

Just as we read of God's character in 2 Peter 3:

### 2 Peter 3:9

The Lord is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.

Now, Methuselah (Noah's grandad) had a son called Lamech. We read in verse 28:

### Genesis 5:28-31

Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years; and he died.

The meaning of Lamech's name isn't too obscure, for the root is still seen in our English word *lament* or *lamentation*. And his name indicates *despairing*. We also read in verse 29 that his son's name, Noah, means comfort, or rest. A man who we read in Genesis 6 was a *just* man. And indeed that must be a comfort to any father, to see their child grow up to be a just person.

Now, Lamech lived to be 777 years old, and he died five years before the flood, and his own father. And we read of his son:

### Genesis 5:32

And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

Unlike all the others listed in this chapter, we find the names of all three of Noah's son's recorded. Why? Because it is from these three sons that the entire population of the world descended after the flood, as we find out in Genesis 9:19. Was it that they were triplets, or twins and another? We're not told, but we are told that Noah was 500 years old, which places their birth 100 years before the flood, at least in round numbers, in the year their great-grandad, Methuselah, died.

What is interesting to note, is that (given the ages people lived to) Methuselah and Lamech would have known Adam for decades, and so would have been able to learn directly from him all that happened at Creation, and at The Fall. And, Noah who would have learned all this from them, would have been able to relay all this with confidence as far down the family line as Abraham who would have been around 60 when Noah died.

Now, this genealogy is important, for as I shared earlier, it records the earliest generations between Adam and Jesus. However, this genealogy isn't only important, but remarkable. "Remarkable?!" You might think, "for this is just a list of names and ages and deaths, right?" Well, no, there's more to it than that. And you may have noticed how with each person, I explained the meaning of their name. And that's intentional. Let's recap what those meanings were:

Name	Meaning
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow;
Mahalalel	Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	Despairing
Noah	Comfort, or rest

Adam's name means *man*, Seth's means *appointed*, Enosh means *mortal*, Cainan's means *sorrow*, and Mahalalel's means *Blessed God*. Jared's then means *shall come down*, while Enoch's means *teaching*, Methuselah's means *his death shall bring* (again that was literally fulfilled by the flood coming the year he died), Lamech's means *despairing*, and Noah's name means *comfort or rest*.

Put that together, and we see the gospel story! That is, these names when concatenated or read together, read: **Man (is) appointed mortal sorrow; (but) the Blessed God shall come down, teaching (that) His death shall bring (the) despairing rest.**

This is truly remarkable! Especially when you think there is no way that Jewish Rabbis would have intentionally concealed the Christian Gospel right here in the Torah (that was so precious to them). And it should humble us as we realise that God planned our salvation not only *way* before we were born, but *way* before Jesus was born. In fact, not only that but it was way before King David sat on his throne, and way before Abraham received the promise from God that through his seed all the nations would be blessed.

The wonderful reality is that God sent Jesus to die for you and I, not only *knowing* that we would sin, but *because* of our sin, that we might be saved from an eternity in hell, through His sacrifice in our place. What love. What mercy. What grace! We read in Romans 5:

#### **Romans 5:6-8**

For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

## Conclusion

How do we respond to this? There are only two options. Reject all God has done, or accept His gift of salvation and stand in awe Him, just as John did when he wrote:

#### **1 John 3:1a**

Behold what manner of love the Father has bestowed on us, that we should be called children of God!

## Application questions

This morning, please think about these two questions:

- Are you walking with God as Enoch did? (are you being diligent to show yourself approved in Him?)
- Are you truly in awe of what God has done for you? (or are you dismissing it as unimportant?)

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