

**CALVARY PANDAN BIBLE-  
PRESBYTERIAN CHURCH**

[Adapted from Bethel Bible-  
Presbyterian Church, 10 Downing St.  
Oakleigh, Vic., 3166]

**DHW BIBLE CLASS**

**LESSON 4**

**THE BOOK OF GENESIS**

**Chapter 5**

**INTRODUCTION**

Many Christians do not think much about the records of biblical genealogies. In the first eleven chapters of Genesis, there are three genealogical records: 4:17-5:32; 10:1-32; 11:10-32. But contrary to general thoughts about genealogies, biblical genealogies teach important things which are relevant to its whole message.

Genesis 4:17-26, the genealogy of Cain, the ungodly line, is given in contrast to the godly line of Seth from Adam. The contribution of the ungodly line of Cain was cultural and technological culminating in the wickedness of Lamech. On the other hand, the contribution of the godly line of Seth is theological, describing "then began men to call upon the name of the LORD" (4:26).

A common feature of these two parallel genealogical accounts is that each genealogy ends with the names of three sons. The line of Cain ends with the three sons of Lamech, namely, Jabal, Jubal and Tubal-cain; the line of

Seth ends with three sons of Noah, namely, Shem, Ham and Japheth.

The right approach to a proper understanding of the genealogies is to take the text as it is. There is no valid reason to resort to any hypothetical documentary gymnastics to try to explain them. The accounts were written by holy men chosen and superintended by God. There is no question of their reliability and trustworthiness.

Reading through Genesis 5, one cannot help but be reminded of the solemn and sure fact that all men die, some earlier than others. God is true to His Word that the penalty of sin is death. However, the overriding purpose of the chapter is the evidence of the development of the human race from the first man on earth to Noah. These people are not mythological or imaginary figures. These people were referred to as historic figures by the writer of 1 Chronicles (1:1-4), and by Luke in his Gospel (3:36-38).

The idea that there may be gaps in these genealogies, that is, if the text says, "And Seth . . . begat Enos," it may mean that there were other children born to Seth before Enos, cannot be conclusively proven. On the other hand, the assumption that there are no gaps in these genealogies cannot be completely dismissed. If that is so, the total number of years from the Creation to the Flood is 1,656. It is computed as follows:

Patriarch	Year Born	Year of Death
Adam	1	930
Seth	130	1042
Enos	235	1140
Cainan	325	1275
Mahalaleel	395	1290

Zared	469	1422	
Enoch	622	987	
Methuselah	687		1656
Lamech	874	1651	
Noah		1056	
Shem	1556		

The Flood occurred when Noah was 600 years old (7:11) and in that same year, Methuselah died.

The longevity of life for the patriarchs may seem strange. Some tried to explain the “years” as “months” and in that case Seth begat Enos when the latter was about 9 years old! The best comment on this is Leupold’s:

“He . . . who is duly impressed by the excellence of man’s original estate, will have no difficulty in accepting the common explanation that even under the curse of sin man’s constitution displayed such vitality that it did not at first submit to the ravages of time until after many centuries had passed.”<sup>1</sup>

This is indeed a reflection of divine grace and the blessings of God.

### ***The Generations of Adam***

The opening paragraph of this chapter (vv.1-4) is of no little import. Since Adam, the first man, had no parents, his birth began with God, who created him. The declarative statement is simple and plain and it leaves no shadow of a doubt concerning the origin of man on earth. Man is created by God

full grown and not through the process of evolution based on Darwinian theory.

It is repeated here that man is made in the image or likeness of God. These two words “image” and “likeness” are used interchangeably (v.2). The constitution of man is more than just flesh and blood. Man is a living soul or spirit. That makes the human race special and apart from the rest of creation.

In verse 3, the phrase, “in his likeness, after his image,” is mentioned here in contrast to the earlier declaration that Adam was created in the image of God. Adam fell by disobeying God, and he passed on his fallen nature to all his posterity without any exception. So death reigns from Adam to Moses and to the present day.<sup>2</sup>

It is quite clear that the intent of the writer here is to trace the godly line of Adam’s children through Seth, as opposed to the ungodly line of Adam through Cain (4:17-24). God, who is true to His promise, began to trace the development of the godly line to its ultimate descendant in the person of Jesus Christ, the one whose heel would be bruised by Satan but who will crush the head of Satan. Matthew used the same expression: “The book of the generation of Jesus Christ, the son of David, the son of Abraham” (1:1). Abraham is traced to the line of Seth, the godly line. Two seeds and two genealogy lines which war against each other (Genesis 3:15; 4:17-24; 5:3-32).

<sup>2</sup> KJV Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

<sup>1</sup> H.C. Leupold, Exposition of Genesis, vol. I, 234.

And only in Christ Jesus is paradise before the fall regained!

### ***The Structural Format***

The account of the genealogy takes a consistent pattern:

1. The age of the father at the time of the firstborn son—“Adam.”
2. The name of the firstborn son given—“Seth.”
3. The remaining years of the father after the firstborn son—“eight hundred years.”
4. The mention of subsequent children born to him—“and he begat sons and daughters.”
5. The total age of the patriarch—“all the days of that Adam lived were nine hundred and thirty years.”
6. His death—“and he died.”

From Adam to Noah, there were ten generations.

### ***The Format Interrupted***

But Enoch, the seventh generation from Adam, this pattern of death to man was broken. All the days of Enoch was three hundred and sixty five years, and Enoch “was not; for God took him” (23). He disappeared from the earth. He was translated into the presence of God. There was a similar incident in the Old Testament. Elijah also did not die. He was taken up to heaven in a chariot of fire.<sup>3</sup> The final word is from the inspired pages Hebrew 11:5:

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<sup>3</sup> KJV 2 Kings 2:11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

KJV Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

It is not clearly explained why Enoch did not die and was taken away by God. The only clue is the expression that “he walked with God.” This expression is mentioned twice (vv.22, 24). What does it mean? It cannot mean that he walked with God in the physical sense. God walked with man before he sinned in the garden of Eden, not after that. However, Malachi 2:6 throws some light to its meaning:

Malachi 2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

The reference here was to Levi, the priestly tribe. Levi’s ministry of preaching and teaching the will of God to turn Israel away from her iniquity was described by God as walking with Him. The action speaks of upholding God’s holiness and of devotion to His will. Thus Enoch did this. The book of Jude in the New Testament describes that Enoch, the “seventh from Adam” was a prophet of righteousness in his time. He preached to the generations in his time. The text in Genesis states that Enoch walked with God after he begat Methuselah (v.22). One bible scholar suggested that Enoch’s life changed after Methuselah was born—“the baby

turned him to God . . . sometimes God puts a baby in a family just for that purpose.”<sup>4</sup>

Another theological truth concerning the translation of Enoch to the presence of God is that life continues after death, or that there is life beyond the grave. There is the hope of a glorified body that is incorruptible with God. This translation of Enoch as well as of Elijah is a precursor of the rapture of the Church in the last days.<sup>5</sup>

**Noah**

When Lamech was 182 years old, he begat Noah. After that he lived for another 595 years before he died. He was the only one who gave an explanation why He named his son Noah. Noah was the first man recorded in the genealogy list to have been born after the demise of Adam. Adam had been dead for about 126 years when Noah was born.

At the birth of Noah, Lamech said, “This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed” (v.29). What did Lamech mean by this? Various answers have been given to explain why Lamech said those words about his son Noah. Was he prophesying or was he expressing a wish or hope in his son?

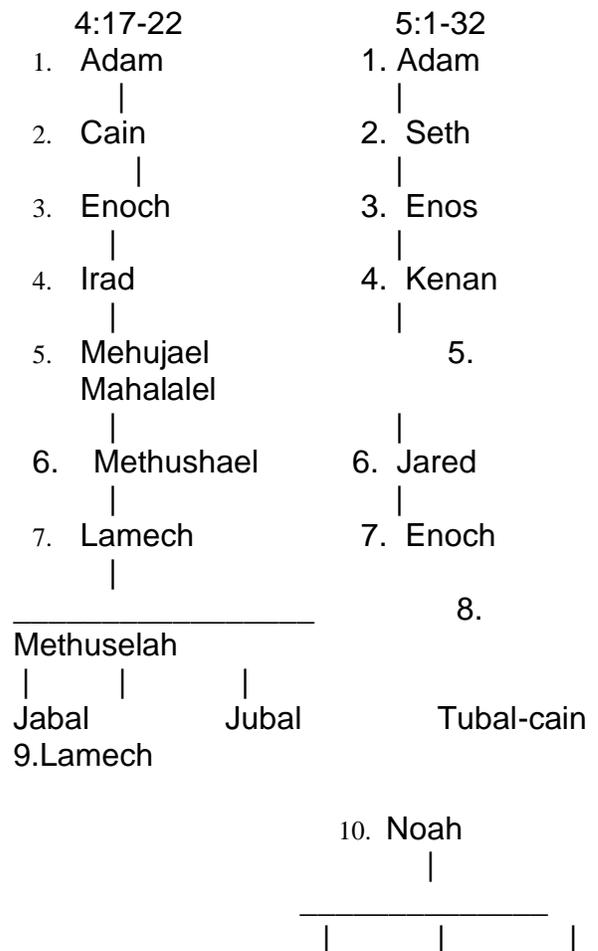
<sup>4</sup> J. Vernon McGee, Thru the Bible: Genesis through Deuteronomy, vol.1, 34.

<sup>5</sup> KJV 1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

In some theological circles it is believed Enoch is identified as one of the two witnesses who are mentioned in the book of Revelation 11:3-12. The other witness is Elijah.

Did Lamech express this hope because the curse which was spoken to Adam would come to an end with his death? It is very difficult to come to a definite answer. It is best, however, to view Lamech’s words as an expression of his hope that Noah would be able to lift his own toil and pain. Lamech exercised this hope by faith that some day the curse would come to an end. Lamech would have recalled the promise of Genesis 3:15.<sup>6</sup>

Noah was five hundred years old when he begat three sons, namely, Shem, Ham and Japheth. The following are the two genealogies of Cain and Seth:



<sup>6</sup> G.Ch. Aalders, Genesis, vol. 1, 143-144.

Japheth                      Shem                      Ham

These two parallel genealogies are distinguished by Scriptures. On the one hand, the line of Cainites was portrayed as increasingly godless, and on the other, the line of Sethites as godly. Thus the two divisions between the “seed of the serpent” and the “seed of the woman” are clearly delineated. And so the divine comment states that Enoch proclaimed to the godless in his time the repentance, righteousness and divine judgement. The wickedness of the godless culminated in the time of Noah. END.

### **Preliminary notes**

Introduction.

Adam and Eve had no father or mother. Their history began when they were created by God. This spells out the clear and simple declaration of Adam’s origin. Man’s theory that humans evolved through millions of years from either matter or a single-cell amoeba contradicts the biblical statement of the origin of man.

### **IN THE IMAGE OF ADAM**

The words “in his likeness, according to his image” in verse 3 is significant. Contrasts the earlier description that Adam was created in the image of God. Adam is seen to pass on to his children his own fallen image, so that death reigns from Adam to Moses till now though his descendants had not sinned in the same fashion as had Adam.

KJV Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless

death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

### **HUMAN FAMILIES**

Adam’s sons and daughters are the source of the development of human families before the flood. It means that brothers and sisters, and cousins intermarry.

### **THE GENEALOGICAL RECORD**

Stigers commented that the genealogical record is to be construed as revealing God’s intent to have a people of his own (95).

### **SETH THE GODLY LINE**

#### **ENOCH, THE GODLY MAN**

In the case of Enoch being a godly man, his parents played a very important part.

McGee comments that it was the first child born to him that turned his life around.

He was also a prophet and that he spoke judgement to come.

KJV Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Enoch “walked with God.” This phrase does not mean to walk in a physical sense with God. That had already passed when Adam fell. To walk with

God is to live in according to His will and the desire to please God in all things.

Enoch did not die. He was translated, transported into heaven.

KJV Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

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2. Can the longevity of the people in years be explained in months? Give reasons.

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3. In the dawn of time brothers and sisters and cousins marry one another. How would you explain this?

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4. What vital truth does the repeated clause "and he died" teaches man?

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**Daily Readings**

**MONDAY:** Read Genesis 5:1-5; Romans 5:12-19

**TUESDAY:** Read Genesis 5:6-11; Psalm 116:1-19.

**WEDNESDAY:** Read Genesis 5:12-17; Proverbs 3:1-12.

**THURSDAY:** Read Genesis 5:18-24; Hebrew 11:5-6; Jude 14-16.

**FRIDAY:** Read Genesis 5:25-32; Hebrews 11:7; 2Peter 2:4-9

**Discussion Questions**

1. Adam sinned against God; not me. Why must I also die?

5. What is the secret of long life today?

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6. What is better than to have a long life on earth?

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10. What future event that will happen which is similar to the experience of Enoch who was taken away by God?

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7. With the aid of a concordance, cite a verse in the New Testament, which describes "Enoch walked with God"?

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11. Are you doing what Noah did in his time to people then?

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8. What does the expression "Enoch walked with God" teach us?

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12. What good are biblical genealogies?

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9. What does the statement "and God took him" teach us?