



The Book of Genesis

Lesson Number 10



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord

THE GENERATIONS OF ADAM

“ ^{5:1} This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ² Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth; ⁴ And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters: ⁵ And all the days that Adam lived were nine hundred and thirty years: and he died. ⁶ And Seth lived an hundred and five years, and begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸ And all the days of Seth were nine hundred and twelve years: and he died. ⁹ And Enos lived ninety years, and begat Cainan: ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹ And all the days of Enos were nine hundred and five years: and he died. ¹² And Cainan lived seventy years, and begat Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died. ¹⁵ And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died. ¹⁸ And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died. ²¹ And Enoch lived sixty and five years, and begat Methuselah: ²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And Enoch walked with God: and he was not; for God took him. ²⁵ And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died. ²⁸ And Lamech lived an hundred eighty and two years, and begat a son: ²⁹ 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. ³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died. ³² And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.” Gen 1:1-32

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

For the third time, there is a review of the creation of man – *“the son of God,”* Adam (Lk 3:38) and Eve, *“the mother of all living”* (Gen 3:20).

This is not the way God would speak of a myth, or a legend. In fact, what has been revealed of the original male and female is in remarkable detail. Ponder what has been made known.

WHAT HAS BEEN MADE KNOWN

➔ That mankind was a planned

- ➔ project, being made in the image of God and after His likeness (Gen 1:26-27).
- ➔ That this special creation was constituted of one male and one female (Gen 12:27).
- ➔ That the pair were blessed by God (Gen 1:26).
- ➔ Confirming they were not an undeveloped and crude creation in need of a perfecting process, they were commissioned to be fruitful, fill the earth, subdue it, and have dominion over it (Gen 1:28).
- ➔ That the pair was given fully developed foods for nourishment: every herb bearing seed, and every fruit of the trees (Gen 1:29).
- ➔ That man’s body was formed from the dust of the ground (Gen 2:7a).
- ➔ That man has a soul, the result of Divine breath being breathed into him (Gen 2:7b).
- ➔ That God put man in the Garden of Eden *“to dress and keep it”* (Gen 2:15).
- ➔ Confirming man’s intellectual capacity, God commanded him to eat the fruit from every tree of the Garden, except one – *“the tree of the knowledge of good and evil”* (Gen 2:17).
- ➔ That God declared it was *“not good for man to be alone”* (Gen 2:18).
- ➔ That God brought *“every beast of the field, and every fowl of the air”* to Adam to *“see what he would name them”* (Gen 2:10), doing so during the same day Adam was created.
- ➔ That Adam gave all of the creatures names, and the names that he gave hem remained (Gen 2:10-11).
- ➔ That God created a woman from

one of Adam’s ribs, and brought her to him (Gen 2:21-22).

- ➔ That Adam, on the same day he was created, properly assessed the woman, and pronounced the fundamentals of marriage (Gen 2:24).
 - ➔ That Eve confronted the serpent, eventually being beguiled by him, eating the fruit of the forbidden tree, and giving it to Adam, who also ate of it (Gen 3:1-6).
 - ➔ That Adam and Eve, upon being aware of their nakedness, sewed fig leaves together, making for themselves a covering (Gen 3:7).
 - ➔ That commensurate with a sense of guilt, man became afraid to stand before God (Gen 3:9-10).
 - ➔ That shortly after they were created, Adam and Eve gave an account to God, doing so in a thoughtful, but incorrect, manner (Gen 3:9-12).
 - ➔ That, because of sin, the woman has pain in child-birth, and was made subject to her husband (Gen 3:16).
 - ➔ That, because of sin, man would have to work and sweat to obtain food (Gen 3:17-19a).
 - ➔ That when man dies, his body returns to the earth from whence it was originally taken (Gen 3:19b).
 - ➔ That Adam named his wife *“Eve”* in anticipation of the swelling of the human race (Gen 3:20).
 - ➔ That, because of sin, Adam and Eve were driven out from the Garden (Gen 3:24).
 - ➔ The first two children of Adam and Eve are named Cain and Abel (Gen 4:1-2).
- None of the above information is addressed by any evolutionary hypothesis. All of it conforms to**

observable human experience. Further, it perfectly accords with the redemption that is in Christ Jesus as it is prophesied by Moses and the Prophets, and expounded by Jesus and the apostles. In fact, it is imperative that a person have a working knowledge of what is revealed in the first three chapters of Genesis if they are to comprehend the salvation of God.

WHAT WE WILL FIND

Now, the Spirit makes some additional remarks about the creation of man, adding some insights that were not made known in the first two summations (Gen 1:26-30; 2:7-25). **Not a single one of the details provided are even approached by the theory of evolution – a philosophical view that presents a wholly heathen concept of the origin of man.** Some heathen mythology attempts to explain mankind, but not to the extent of Genesis.

Now, in confirmation of the fact that Adam and Eve were real people, an extensive genealogy, together with life spans and the time of death, is provided for ten generations: from Adam to Noah.

Only seven generations of Cain were provided. From this point on, holy generations will be **the emphasis** in Genesis, as well as the rest of Scripture. In fact commencing with the twelfth chapter of Genesis, the focus of Scriptures will be upon Abraham and his descendants, the chief of which was the Lord Jesus Christ – the “Seed” promised in Genesis 3:15.

All of this confirms the fact that God does not view all men alike – at least not from the standpoint of His eternal purpose. From the first ten generations of men, only ten men were counted for a seed – that is a period of

over 1,500 years. This accounts for billions of people. The ten men are as follows:

- Adam
- Seth
- Enos
- Cainan
- Mahalaleel
- Jared
- Enoch
- Methuselah
- Lamech
- Noah

The notion that God regards every person the same must ignore these facts – revealed facts. From the standpoint of sin, all men are considered sinners in need of a Savior. **But from the standpoint of Divine regard and preference, that is not the case.** The book of Genesis leaves us thinking in this manner.

THE BOOK OF THE GENERATIONS OF ADAM

“ 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him. . . ” Other versions read, *“book of the genealogy,”* ^{NKJV} *“written account of Adam’s line,”* ^{NIV} *“list of the descendants of Adam,”* ^{NRSV} *“the family records of the descendants of Adam,”* ^{CSB} *“written account of Adam and his descendants,”* ^{GWN} *“genealogy of men in the day in which God made Adam,”* ^{SEPTUAGINT} *“the record of the family line of Adam,”* ^{NET} *“an account of the births of Adam,”* ^{YLT} *“a list of some of the descendants of Adam,”* ^{LIVING} *“the origin of men,”* ^{AMPLIFIED} *“the history of Adam’s family,”* ^{ERV} *“ the family tree of the human race,”* ^{MESSAGE} and *“the written record, the history of the generations of the offspring of Adam.”* ^{AMPLIFIED}

THE GENERATIONS OF ADAM

This is the book of the generations of Adam . . . ”

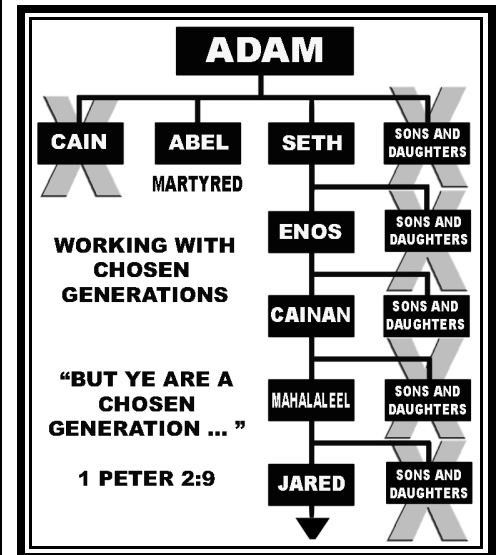
No one is able to give even an approximate number of children begotten by Adam through Eve, for he is never associated with any other woman. There may have been multiple births, and no doubt were frequent births. Although our text will state that Adam begat sons and daughters, only

three of them are named: Cain and Abel, who were both close to *“the beginning,”* and Seth, begotten when Adam was 130 years old.

The word *“generations”* is not intended to be equated with the number of children personally begotten by Adam. **The selection of the head of each generation was made by God Himself.** In this section, therefore, we are being acquainted with a Divine manner – the making of fundamental choices. One may argue that the choice of God is not arbitrary, but it will prove exceedingly difficult to prove when dealing with these genealogies.

Keep in mind that at this point we are only dealing with Adam’s generation. Later the Spirit will develop the generations of Abraham, the generation chosen to be priests, and the generation selected to be high priests. The ancestors of Jesus, according to the flesh, were all chosen by God, and meticulous care is taken to list them by both Matthew (1:1-17), and Luke (3:23-38). Luke traces the generations leading to Jesus precisely in the order specified by Moses in our text (Lk 3:36-38): Adam, Seth, Enos, Cainan,

Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah – ten generations.



None of those generations were chosen by men. None of the individuals are said to have been selected on the basis of their works. All of them are mentioned as though they were the only offspring of the one begetting them. **Now, when we read of God choosing, we will have a better idea of what that means.** The Lord will refer to

His choice frequently in His record of the people who produced the Messiah. It will all begin with Abraham, then Isaac, then Jacob, and then the twelve tribes. There is also the harbinger of Jesus, John the Baptist, all of the apostles, and the seventy that Jesus sent out. **All were chosen.**

Contrary to the contradiction of “science falsely so called” (1 Tim 6:20), there was a “day” in which man was created – the sixth day of creation, to be precise. Man is not the result of an evolutionary process that spanned a period of staggering length. Such a view is in direct contradiction of the

He him; male and female created He them” (Gen 1:27).

➔ “. . . . In the day that God created man, in the **likeness** of God made he Him” (Gen 5:1).

➔ “. . . for in the **image** of God made He man” (Gen 9:6).

➔ “For a man indeed ought not to cover his head, forasmuch as he is the **image and glory** of God . . .” (1 Cor 11:7).

➔ “Therewith bless we God, even the Father; and therewith curse we men, which are made after the **similitude of God**” (James 3:9).

The words themselves are intriguing – particularly when applied to man.

➔ “**Image**” – HEBREW: **צֶלֶם** {TSEH'-LEM} MEANING: 1) IMAGE, LIKENESS (OF RESEMBLANCE). GREEK: “εἰκών EIKON {I-KONE'} MEANING: 1) AN IMAGE, FIGURE, LIKENESS . . . ONE IN WHOM THE LIKENESS OF ANY ONE IS SEEN.”

➔ “**Likeness**” – HEBREW: **דְמוּת** {DEM-UOTH'} MEANING: 1) LIKENESS, SIMILITUDE ADV 2) IN THE LIKENESS OF, LIKE AS **ORIGIN:** FROM 01819; TWOT - 437A **USAGE:** AV - LIKENESS 19, SIMILITUDE 2, LIKE 2, MANNER 1, FASHION.”

➔ “**Glory**” – GREEK: **δόξα** DOXA {DOX'-AH} **MEANING:** A THING BELONGING TO GOD.”

➔ “**Similitude**” – **ὁμοίωσις** HOMOIOSIS {HOM-OY'-O-SIS} **MEANING:** 1) A MAKING LIKE 2) LIKENESS: AFTER THE LIKENESS OF GOD; **ORIGIN:** FROM 3666; TDNT - 5:190,684; N F **USAGE:** AV - SIMILITUDE; **STRONG'S:** “A STATE OF SIMILARITY LIKENESS, RESEMBLANCE.” **FRIBERG** “THE STATE OF BEING SIMILAR TO SOMETHING,” LOUW-NIDA

This language is not intended to suggest that man is a replica of God – a view entertained by the Latter Day Saints, or Mormons. Only Jesus is “**the express image of His**” [God’s] “**Person**” (Heb 1:3). Other versions read, “**exact representation**,” **NASB** “**exact imprint**,” **NRSV** “**very stamp**,” **RSV** “**very image of His substance**,” **ASV** “**true image of His substance**,” **BBE** “**expression of God’s essence**,” **CJB** “**exact expression of His nature**,” **CSB** “**expression of His substance**,” **DARBY** “**figure of His**

Man is not the result of an evolutionary process that spanned a period of staggering length. Such a view is in direct contradiction of the revelation of God. Further, if men are wrong about the origin of humanity, how can they possibly be right about the identity of God, the salvation of men, or anything pertaining to life and godliness.

IN THE DAY GOD CREATED MAN
 “. . . In the day that God created man . . .” Other versions read, “**God created man**,” **ASV** “**when God created humankind**,” **NRSV** “**when God created humans**,” **GWN** “**God’s preparing man**,” **YLT** “**God created men and women to be like Himself**,” **CEV** “**God created people**,” **ERV** “**God created the human race**.” **MESSAGE**

The name “Adam” is a transliteration of the word “man” (aw-dawm). In keeping with the rest of Scripture, it seems best to refer to the first man as “Adam,” not merely a man. “Adam” is mentioned twenty-two times from Genesis through Malachi, and eight times from Matthew through Jude. There was never another man like Adam. His uniqueness is pivotal in doctrine (Rom 5:14; 1 Cor 15:52,45; 1 Tim 2:13-14; Jude 1:14). Scripture speaks of “**the generations of Adam**” (Gen 5:1), “**the days of Adam**” (Gen 5:4), and “**the sons of Adam**” (Deut 32:8), and “**the son of Adam**” (Lk 3:38).

The point of this text is that all humanity came from one man, and his name was Adam. Paul referred to this truth when he told the Athenian philosophers, “**And [God] hath made of one blood all nations of men for to dwell on all the face of the earth . . .**” (Acts 17:26).

revelation of God. Further, if men are wrong about the origin of humanity, how can they possibly be right about the identity of God, the salvation of men, or anything pertaining to life and godliness. **The whole of Scripture hinges upon the fact that man is the deliberate creation of the Almighty God.** Human responsibility is traced to that fact. The Word becoming flesh and dwelling among us is because of that reality.

IN THE LIKENESS OF GOD
 “. . . in the likeness of God made He him. . .” Other versions read, “**the image of God**,” **BBE** “**to be like Himself**,” **NLT** “**was like God**,” **LIVING** “**like Himself**,” **GNB** and “**with a nature akin to God**.” **MESSAGE**

Most versions read “**in the likeness**.” The lexical meaning of the word is, **דְמוּת** {DEM-UOTH'} **MEANING:** N F 1) LIKENESS, SIMILITUDE ADV 2) IN THE LIKENESS OF, LIKE AS: **ORIGIN:** FROM 01819; TWOT - 437A **USAGE:** AV - LIKENESS 19, SIMILITUDE 2, LIKE 2, MANNER. **STRONG'S**

In Scripture, this is a primary way of describing man.

➔ “**And God said, Let us make man in Our image, after Our likeness . . .**” (Gen 1:26).

➔ “**So God created man in His own image, in the image of God created**

substance,"^{DOUAY} "engraved form of His Person,"^{GENEVA} "exact likeness of God's being,"^{GWN} "representation of his essence,"^{NET} "bears the impress of God's own being,"^{NJB} "expresses the very character of God,"^{NLT} "impress of His subsistence,"^{YLT} "all that God's Son is and does marks him as God,"^{LIVING IE} "exact picture of God's real being,"^{WILLIAMS} "stamp of his substance,"^{MONTGOMERY} "impression of His essence,"^{ABP} "like him in every way,"^{CEV} "a perfect copy of God's nature,"^{ERV} "stamped with God's nature,"^{MESSAGE} and "the perfect imprint and very image of [God's] nature."^{AMPLIFIED}

You see with what difficulty the translators handled this expression: "the express image." It is apparent that is not a conceptualized English word that captures the meaning of this term. Men are aware of the resemblance of twins, family likenesses, and personality similarities. However, there is something in humanity that parallels the concept of Divine imagery – whether seen precisely in Christ, or in a reflective sense in man.

The key to understanding this description of man is found in the objective for which He was made. If that is not comprehended, the distortion of the meaning of this text is inevitable. **Ultimately, like several other Scriptural teachings, the significance of inspired statements cannot be resolved by the wisdom of men, of which etymology is one branch.**

THE DIVINE INTENTION FOR MAN

At the elemental level, the purpose for which man was created was dominion – dominion over the works of God's hands. As it is written, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen 1:26). Although this is only introductory, there is something very apparent in the saying. Unless God is going to abandon His Sovereignty, the dominion of reference must be in accord with His purpose and will. **And how is it that such a thing can happen? The one having the dominion must, in some sense, bear the likeness of God.**

When addressing the purpose for man, the Scriptures make clear that it is realized in Christ Jesus, and by means of the salvation that is in Him with eternal glory. **Until man is reconciled to God, in fellowship with the Son, and in possession of the Holy Spirit, He cannot possibly be a representative of God, ruling, as it were, in His behalf.** If that reconciliation has not taken place,

- ➔ To have the mind of Christ (1 Cor 2:14; Phil 2:6).
- ➔ To have the living and dying of Jesus manifested in our bodies (2 Cor 4:10-11).
- ➔ To live unto Him who loved them and gave Himself for them (2 Cor

If that reconciliation has not taken place, whether we are speaking of the individual, or the whole of the human race, man is the enemy of God (Rom 5:10), alienated from Him (Eph 4:18), a child of wrath, children of disobedience, and a vassal of the devil

whether we are speaking of the individual, or the whole of the human race, man is the enemy of God (Rom 5:10), alienated from Him (Eph 4:18), a child of wrath, children of disobedience, and a vassal of the devil (Eph 2:1-3).

Furthermore, in salvation God is not merely restoring man to the condition of Adam prior to the fall. In fact, Adam's lineage is no longer valid before God. Now, in order to be accepted by God, a person has to be in Christ Jesus (2 Cor 5:17), constituted a son of God by regeneration (1 John 3:1), brother to Jesus (Heb 2:17), and a member of the household and family of God (Eph 2:19). They must be born again (1 Pet 1:23), be the special workmanship of God (Eph 2:10), delivered from the power of darkness, and translated into the Kingdom of God's dear Son (Col 1:13).

And what is the revealed intention for such people? A few representative samples will suffice to make the point.

His Intentions for Us in This World

- ➔ That we would be led by the Spirit (Rom 8:13; Gal 5:17).
- ➔ To be joined to the Lord (1 Cor 3:16).
- ➔ To have fellowship with Christ (1 Cor 1:9).

5:15).

- ➔ To perfect holiness in the fear of the Lord (2 Cor 7:1).
- ➔ To cast down deviate and distracting thoughts (2 Cor 10:3-4).
- ➔ That we would approve things that are excellent (Phil 1:10a).
- ➔ That we would be sincere and without offense until the day of Christ (Phil 1:10b).
- ➔ To grow up into Christ in all things (Eph 4:15).
- ➔ That God's manifold wisdom may be displayed through the church to principalities and powers in heavenly places (Eph 3:10).
- ➔ To comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ that passes all knowledge (Eph 3:18).
- ➔ That we might be filled with all; the fulness of God (Eph 3:19).
- ➔ That we might be filled with the knowledge of God's will in all wisdom and spiritual understanding (Col 1:9).

- ➔ That we might walk worthy of the Lord unto all pleasing, being fruitful in ever good work, and increasing in the knowledge of God (Col 1:10).
- ➔ That we would know how to possess our vessels in sanctification And honor (1 Thess 4:3-4).
- ➔ That we would give thanks in everything (1 Thess 5:17).
- ➔ That we would walk worthy of the Lord unto all pleasing (1 Thess 2:12).
- ➔ To know the Lord (Heb 8:11).
- ➔ To be as Jesus is in this world (1 John 4:17).

In the World to Come

- ➔ To be conformed to the image of Christ (Rom 8:29).
- ➔ To inherit all things (Rev 21:7).

- ➔ To judge the world (1 Cor 6:2).
- ➔ To judge angels (1 Cor 6:3).
- ➔ To reign with Christ (2 Tim 2:12).
- ➔ To be praised by God (1 Cor 4:5).
- ➔ To possess the Kingdom (Dan7:18, 22,27).
- ➔ To inherit the earth (Psa 37:11; Matt 5:5).
- ➔ Be with Jesus where He is (John 14:3).
- ➔ That His glory might be displayd in the church world without end (Eph 3:21).
- ➔ That we might be presented to Christ *“a glorious church, not having spot or wrinkle, or any such thing”* (Eph 5:27).

And how is it possible for such noble and transcendent objectives to be fulfilled? Can it be realized in Adam’s

generation? Is it even remotely possible that this could be achieved through the channels of human wisdom and discipline? I would think those who imagine such a thing to be fools of the highest rank. Such people are unworthy to bear Christ’s name!

THE DIVINE IMAGERY IS THE MEANS

If man can but bear the Divine image, all of these things can be realized without God violating His known will and nature.

This, then, is why God made man the way He did. **He made man in the prospect of His established purpose for man:** *“For whom He did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren”* (Rom 8:29). That is the reason why He is in the imagine and after the likeness of God. It is why he bears God’s glory, and is after His similitude. **As such, he has the capacity to be molded into the image of God’s Son – and that arrangement is an intentional one!**

MALE AND FEMALE CREATED HE THEM

“² Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.”

us make man in Our image, after our likeness” (Gen 1:26). The fulfillment of that word is also recorded in these words: *“So God created man in His own image, in the image of God created*

one: He *“created man,”* creating *“him male and female, created He them.”* Here is an example of oneness, or being *“joined”* together.

Once again, I want to draw your attention to the fact that the theory of evolution makes no effort to provide an explanation for marriage and the procreation of the human race.

Once again, I want to draw your attention to the fact that the theory of evolution makes no effort to provide an explanation for marriage and the procreation of the human race.

The Type

Ultimately, in the process of time, this is the kind of unity that will be formed between Christ and His people, who will be *“joined”* to Him, and constituted *“one spirit”* with Him (1 Cor 6:17). With Adam, the woman is referred to as *“his wife”* (Gen 2:24). This is also how the church is viewed in her relationship to Christ Jesus (Rev 19:7; 21:9). The creation of Adam and Eve was clearly in anticipation of the marriage of the Lamb (Rev 19:7-9). In distinction to the relationship of husband to wife, that marriage is intended to be forever (1 Thess 4:17).

MALE AND FEMALE

“Male and female created He them . . .” Other versions read, *“He created them male and female,”* ^{NKJV} *“male and female He made them,”* ^{SEPTUAGINT} and *“God created man and woman.”* ^{LIVING}

The creation of man, according to purpose, is stated in these words: *“Let*

He him; male and female created He them” (Gen 1:27). Now, the dual nature of this creation of man is mentioned once again. **Mankind consists of two genders – male and female. Together they comprise humanity.**

The image of God is here affirmed to be reflected in two personalities, not

The absurdity of men being married to men, and women to women is seen in at least five ways.

- ➔ It contradicts the manner in which God created the human race – one male and one female.
- ➔ It violates the express teaching of Scripture that every man should have “his own wife,” and every woman “her own husband” (1 Cor 7:2).
- ➔ It dishonors the commandment for men not to have relations with men as they would the woman (Lev 20:13; Rom 1:27).
- ➔ One of the chief reasons for marriage is procreation, which is impossible between those of the same gender (Gen 1:22; 9:7).
- ➔ It destroys the revealed type of Christ and the church (Eph 5:22-33).

HE BLESSED THEM

“ . . . and blessed them . . . ” Other versions read, “giving them His blessing.” ^{BBE} Other versions read the same – “blessed them.”

The record of the creation of Adam and Eve elaborated on this blessing: “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so” (Gen 1:28-30).

This was the blessing of productivity and stewardship – ability, responsibility, and provision.

- ➔ **ABILITY** – They were able to be fruitful and multiply.
- ➔ **RESPONSIBILITY** – They were given charge over the fish, fowl, and land

creatures.

- ➔ **PROVISION** – They were given food to sustain life.

All of this took place on the day they were created. They did not learn these things, or develop them, over a lengthy period of time. Once again, this contradicts the speculation of men concerning the origin of species.

HE CALLED THEIR NAME “ADAM”

“ . . . and called their name Adam, in the day when they were created.” Other versions read, “called them ‘Mankind,’” ^{NKJV} “named them Adam,” ^{NASB} “He called them ‘man.’” ^{NIV} “named them ‘Humankind,’” ^{NRSV} “naming them ‘Man,’” ^{BBE} “called them Adam [humankind, man],” ^{CJB} “called his name Adam,” ^{SEPTUAGINT} “ed them ‘man’.” {Hebrew Adam},” ^{NIB} “gave them the name Man,” ^{NJB} “called them ‘humans,’” ^{ERV} “named them ‘Human Beings,’” ^{GNB} “the whole human race,” ^{MESSAGE} and “named them [both] Adam [Man].” ^{AMPLIFIED}

“Adam,” with one of the times being the name of a city (Josh 3:16). **All other references to “Adam” distinguish him from all other people** (Gen 21:19-21,23; 3:8-9,17,20,21; 4:1,25; 5:1-5; 21:6; 1 Chron 1:1; Job 31:33; ; Lk 3:36; Rom 5:14; 15:22,45; 1 Tim 2:13-14; Jude 1:14). If you were to replace the word “Adam” in the above texts with words like “man,” “human,” “humankind,” or “humanity,” the absurdity of the act would at once become apparent. As I have previous said, the word “Adam” is a transliteration of the Hebrew word “aw-dam,” and of the Greek word “adam.” This word occurs in reference to “man” over 57- times in Moses and the Prophets (Genesis through Malachi). In Matthew-Revelation the Greek word translated “Adam” is used nine times (Lk 3:38; Rom 5:14; 1 Cor 15:22,45; 1 Tim 2:13-14; Jude 1:14). All of them refer to the single man. “Adam.”

I will proceed with the persuasion that in this text, a proper name is intended that was given to no one else.

All of this took place on the day they were created. They did not learn these things, or develop them, over a lengthy period of time. Once again, this contradicts the speculation of men concerning the origin of species.

The meaning of the Hebrew word translated “called,” and as used here, is as follows: “𐤀𐤏𐤁𐤁 QARA' {KAW-RAW'} **MEANING:** . . . TO CALL, NAME, GIVE NAME TO, CALL BY . . . BE NAMED.” ^{STRONG'S} It also ought to be noted that the word “human” is a supposedly scientific term, and is defined as, “A BIPEDAL PRIMATE MAMMAL (HOMO SAPIENS) : MAN; BROADLY: HOMINID — HUMAN-LIKE.” ^{MERRIAM-WEBSTER}

While this is not something worthy of extended argumentation, the idea of God giving a generic name fo the created pair does not seem reasonable to me. The purpose of a name is to distinguish an individual from others. If “human,” or “humankind,” or “man” represents a proper view, then man is distinguished from the brute creation. However, the teaching of Scripture distinguishes Adam from all other men. Thirty times the Scriptures refer to

The rest of the Scriptural record suggests that this is the way it is to be taken.

God “Called THEIR name Adam”

The flow of the sentence suggests that “them” is proper: “created He **them** . . . blessed **them** . . . called **their name.**” This would also conform with what has been said about marriage to this point: “they shall one flesh” (Gen 2:24). The name “Adam” was also appropriate for them both, for Eve was made from one of Adam’s ribs. He responded to this by saying, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man” (Gen 2:23).

Therefore, from the perspective of the creation of the man and the woman, they were called “Adam.”

ADAM BEGETS SETH AND SONS AND DAUGHTERS

“³ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. ⁴ And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters. ⁵ And all the days that Adam lived were nine hundred and thirty years: and he died.”

Now the Scriptural record of Adam’s offspring begins. Some of his children are not mentioned at all. Certain have, and are, specified. Some are mentioned generally, with no specifics. **It will become apparent that God does not view men according to the flesh.** Neither, indeed, will He reveal generations in such a way as to encourage pride. From the standpoint of what God is doing, certain people are important, and some are not.

AFTER 130 YEARS

“And Adam lived an hundred and thirty years. . .”

We have no idea of the things that transpired during this time. There are a number of glaring gaps not covered in Scripture.

- ➔ **CAIN AND ABEL.** The lives of both Cain and Abel prior to relating their occupations and the time they offered to the Lord.
- ➔ **ADAM AND EVE.** We have no idea of Adam and Eve’s activities after the fall, before the birth of Seth, and during the last eight hundred years of Adam’s life, other than having sons and daughters.
- ➔ **ABRAHAM.** The first seventy years of Abraham’s life.
- ➔ **JOSEPH.** Prior to being sold as a slave, and going into Egypt, we only know of two dreams that Joseph had.
- ➔ **MOSES.** The first forty years of Moses life, and nearly 100% of the second forty years.
- ➔ **AARON AND MIRIAM.** All of the life of Aaron prior to the exodus, and most of the life of Miriam.

➔ **JOSHUA.** Although he was a man when Israel left Egypt, we do not know a single thing about Joshua prior to the fight Israel had with the Amalekites after they left Egypt.

➔ **ZECHARIAS AND ELIZABETH.** Although they were both very old, we only know that they walked in all the commandments and ordinances of the Lord blameless.

➔ **JOHN THE BAPTIST.** Most of the life of John the Baptist prior to the beginning of his ministry.

➔ **JESUS.** Only two incidents are related that took place during the first thirty years of Jesus’ life.

➔ **THE TWELVE APOSTLES.** We know nothing of their lives prior to the coming of Jesus, except that some of them were disciples of John the Baptist during the six months that preceded Jesus’ ministry.

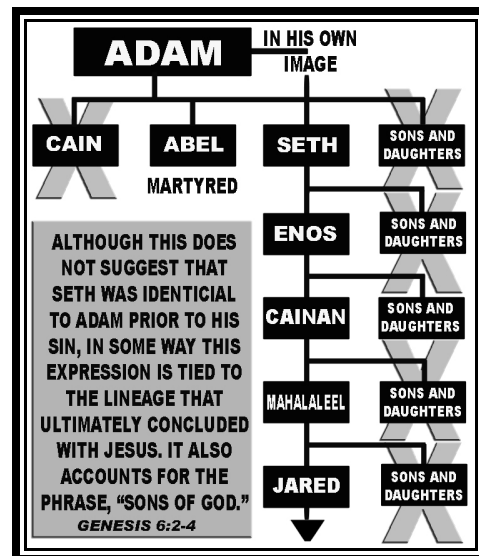
➔ **PAUL THE APOSTLE.** We know nothing of Paul’s young life, except that he was brought up at the feet of Gamaliel.

This Divine manner teaches us not to glory in the flesh, or place a lot of stock in our earthly lineage.

ADAM BEGETS SETH AFTER HIS IMAGE

“ . . . and begat a son in his own likeness, after his image; and called his name Seth.” Other versions read, *“in his own image,”* ^{NIV} *“in his likeness,”* ^{NRSV} *“like himself,”* ^{BBE} *“to his own image and likeness,”* ^{DOUAY} *“after his image,”* ^{DARBY} *“after his own form,”* ^{SEPTUAGINT} *“who was just like him,”* ^{NLT} *“who was just like him,”* ^{LIVING} *“according to his image,”* ^{ABP} *“This son looked just like Adam,”* ^{ERV} *and “just like him, his very spirit and image.”* ^{MESSAGE}

Doctrinally, we know that all generations following Adam were constituted “sinners.” As it is written, *“For as by one man’s disobedience many were made sinners”* (Rom 5:19). The fact that *“it is appointed unto man once to die”* confirms this to be the



case, for *“the wages of sin is death”* (Heb 9:27; Rom 6:23). This means that this text does not involve starting over, so to speak, with Seth.

It is my persuasion that the statement “in his own image” somehow relates to the lineage that terminated in the birth of Jesus Christ – who, “according to the flesh,” is traced back to Seth (Lk 3:38; Rom 9:3). This appears to also relate to the reference to “the sons of God” that appears in the next chapter (Gen 6:2-4).

This view accords with the references to godly people after the fall and before the inauguration of the New Covenant. It also suggests that Adam and Eve lived in a disciplined manner, even though they had sinned and came short of the glory of God. **The image of God was marred within man, but not totally removed.** We know this is the case because of the manner in which the Spirit refers to certain of mankind after the fall.

➔ **ABEL** – *“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar”* (Mat 23:35). *“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he*

was righteous, God testifying of his gifts: and by it he being dead yet speaketh”(Heb 11:4).

- ➔ **ENOCH** – “*And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters . . . And Enoch walked with God; and he was not; for God took him”* (Gen 5:22,24). “*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”* (Heb 11:5).
- ➔ **NOAH** – “*These are the generations of Noah: Noah was a just [righteous, ^{NASB}] man and perfect in his generations, and Noah walked with God”* (Gen 6:9).
- ➔ **LOT** – “*And delivered just [righteous, ^{NKJV}] Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds”* (2 Pet 2:7-8).
- ➔ **ABRAHAM** – “*And he believed in the LORD; and he counted it to him for righteousness”* (Gen 15:6).
- ➔ **JOB** – “*There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil”* (Job 1:1).
- ➔ **MOSES** – “*Now the man Moses was very meek, above all the men which were upon the face of the earth”* (Num 12:3). “*My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold . . .”* (Num 12:8).
- ➔ **JOHN THE BAPTIST** – “*For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb”* (Luke 1:15). “*For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard*

him, he did many things, and heard him gladly” (Mark 6:20).

➔ **JOSEPH, HUSBAND TO MARY** – “*Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily”* (Matt 1:19).

➔ **SIMEON** – “*And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him”* (Luke 2:25).

➔ **CORNELIUS** – “*There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway”* (Acts 10:1-2). “*And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee”* (Acts 10:22).

These are sufficient to confirm that, although all men were “*made sinners”* (Rom 5:17), and had “*sinned and come short of the glory of God”* (Rom 3:23), **yet there was a distinction among men insofar as their deeds were concerned.** It was not sufficient to take away their sins, or to give God a sufficient reason to justify them “*from all things”* (Acts 13:39).

I gather that beginning with Seth, a generation was commenced that feared God, sought to please Him to the best of their understanding, and replied upon Him for help. This is the generation of whom David said, “*or God is in the generation of the righteous”* (Psa 14:5). And again, “*He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah”* (Psa 24:4). This is to be compared with “*a generation that set not their heart aright, and whose spirit was not steadfast with God”* (Psa 78:8).

YEAR	POPULATION
1	1
2	2
3	4
4	8
5	16
6	32
7	64
8	128
9	256
10	512
11	1,024
12	2,048
13	4,096
14	8,192
15	16,384
16	32,798
17	65,536
18	131,072
19	262,144
20	524,288
21	1,048,786
22	2,097,152
23	4,194,304
24	8,388,608
25	16,777,216
26	33,554,432
27	67,108,647
28	134,217,772
29	268,435,444
30	536,870,888
31	1,073,741,776
32	2,147,483,552
33	4,294,966,104
34	8,589,072,208
35	17,179,144,416
36	34,358,288,832
37	68,716,577,764
38	137,433,155,524
39	274,866,311,048
40	549,732,622,096
41	1,099,465,544,192

800 YEARS OF BEGETTING

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

During the eight hundred years that followed the birth of Seth,, Adam “*begat sons and daughters.*” We have no idea how many children were begotten – but it must have been on a

exponential basis. If there were no multiple births, which highly unlikely, it is possible that a the average could have been a child every year – 800.

The population during this time could theoretically have grown to staggering numbers. Consider the following circumstances for only the first forty-one years of the world.

- ➔ No one would have died, except those who were murdered.
- ➔ Life spans were in the 800-900 category.
- ➔ Climate changes that are now common would not have existed.
- ➔ Conditions of general health would have been far superior to our times.

If the population doubled every year, starting with the number of one, by the end of the forty-first year, the population would have swelled to more than one trillion people. This would commence the reckoning with Seth, not including his wife, or the wives of those who followed. For the sake of perspective, we will only consider two children per family, leaving the wives out of the equation.

Now the phrase, *“begat sons and*

His commission was to “replenish the earth,” filling it with people, so that no part of the earth would be uninhabited.

In the greater picture, the Lord was preparing the earth for His great salvation that would ultimately include a massive number – “a great multitude could number” (Rev 7:9). Before all of the children are brought home, God has determined that the whole earth will be impacted by this *“great salvation.”* He gave His prophets Isaiah and Habbakuk words to write concerning this matter. Isaiah wrote, *“for the earth shall be full of the knowledge of the LORD, as the waters cover the sea”* (Isa 11:9). Habbakuk prophesied, *“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea”* (Hab 2:14).

The point here is not to engage in idle speculation, for there are no sure answers to the questions men may raise. It is enough to know that the Lord *“created”* the earth *“not in vain, “He formed it to be inhabited”* (Isa 45:18).

Concerning our generation, some may wonder if there is any possibility that many people will finally be saved. God has given us a record of the world filled with men, together with a good idea about how many people inhabited it. **I cannot imagine the latter glory of this earth being less than the former, or**

Behold Me, behold Me, unto a nation that was not called by My name”(Isa 65:1). Paul refers to this very text in his reasoning concerning the bringing in of Israel by means of Divine provocation (Rom 10:20).

The creation of the world, the curse of the earth, and the commission to fill the earth were all in anticipation of a multitude of people being saved – which salvation will bring glory to God.

AND HE DIED

“And all the days that Adam lived were nine hundred and thirty years: and he died.”

930 years: 70 years short of a millennium! That means that, according to appearance, it looked as though Satan’s word was true: *“Thou shalt NOT surely die”* (Gen 3:4). It would not surprise me if Satan did not tempt Adam and Eve with the thought they were immortal. Or, he might have brought up the words of the Lord, *“for IN THE DAY that thou eatest thereof thou shalt surely die”* (Gen 2:17). According to his manner of thinking, God had not told them the truth about eating from the tree, and the outcome of eating of it was not true either – at least that was the manner in which the devil would have presented it. However, it was Satan who had lied, and time eventually proved that was the case.

The truth of the matter is that man DID die on the very day he ate of the fruit, being “dead in trespasses and sins,” and “dead” toward God. The Divine order of things was carried out in this matter. That which was first (the body), was inferior to that which was last (the spirit). Thus it is written, *“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual”* (1 Cor 15:46). **Therefore, the first created part of man was the last to die, and the last created part was the first to die.**

Until the time of his death, Adam lived for first 800 years of Seth’s life. When Seth came of age, Adam no doubt recounted to him many times what had taken place inside the Garden of Eden. I imagine that he was capable of some rather profound reasoning on the subject

The creation of the world, the curse of the earth, and the commission to fill the earth were all in anticipation of a multitude of people being saved – which salvation will bring glory to God.

daughters” appears quite differently. When it comes to population, what the evolutionist says requires millions, perhaps even billions of years, could clearly have taken place in just a few decades. Given the factors that must have existed, this is not at all beyond reason.

The intention of God Almighty must also be part of our consideration.

the work of salvation being less extensive than the fall of man. I realize that Jesus said *“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”*(Matt7:14). But there are other ways to gain access that *“finding”* this way. There is also the Divine mode revealed in the words, *“I am sought of them that asked not for Me; I am found of them that sought Me not: I said,*

An Application

Those living in sin appear no more dead than Adam did for 929 years. They appear on the surface to be alive

and well, and the devil works to persuade them that physical existence is really the most important thing. Sometimes, sinners do not realize how

miserable their condition is because their experience in the flesh is satisfactory. Satan uses this to delude the individual.

SETH BEGETS ENOS AND SONS AND DAUGHTERS

“⁶ And Seth lived an hundred and five years, and begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters. ⁸ And all the days of Seth were nine hundred and twelve years: and he died.”

SETH BEGETS ENOS

“And Seth lived an hundred and five years, and begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years . . .” The previous chapter concludes with a reference to the days of Enos: *“And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD”* (Gen 4:26).

Seth is mentioned eight times in the Scriptures (Gen 4:25,26; 5:3,4,6,7,8; Lk 3:38). All we know about him is the following:

- ➔ He was begotten by Adam when he was 130 years of age.
- ➔ Adam named him “Seth.”
- ➔ A son was born to Seth, whom he named Enos.
- ➔ At 105 years of age, Seth beget Enos.
- ➔ Seth lived after he had begotten

Enos 807 years.

- ➔ Seth died when he was 912 years of age.
- ➔ Seth is mentioned in the generations that lead to Christ (Lk 3:38).

We know more about Cain, Lamech, Jabal, and Tubalcain than we do about Seth (Gen 4:15-22). Yet, which one would you say is the most important?

multiply, and replenish the earth” (Gen 1:28). In order to permit a rapid and extensive population, the duration of human life was unusually long.

AND HE DIED

“ . . . And all the days of Seth were nine hundred and twelve years: and he died.”

Even being in the lineage of Jesus did not exempt Seth from the “wages of sin,” which is death (Rom, 6:23).

For 911 years, it may have

For 911 years, it may have appeared as though Seth would not die. However, he did – and that because death had been passed over the entirety of the human race (Rom 5:12)! No doubt Satan sought to obscure this.

SETH BEGETS SONS AND DAUGHTERS

“ . . . and begat sons and daughters . . .” The race continues to multiply, each generation honoring the Divine mandate, *“Be fruitful, and*

appeared as though Seth would not die. However, he did – and that because death had been passed over the entirety of the human race (Rom 5:12)! No doubt Satan sought to obscure this.

ENOS BEGETS CAINAN AND SONS AND DAUGHTERS

“⁹ And Enos lived ninety years, and begat Cainan: ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹ And all the days of Enos were nine hundred and five years: and he died.”

ENOS BEGAT CAINAN

“And Enos lived ninety years, and begat Cainan . . .”

There are two men in Scripture with this name. This is the first, and is listed in the genealogy of Jesus, as we as this part of Genesis (Gen 5:9-14). The second is also listed in the genealogy of Jesus, being listed in Luke 3:36 as being in Shem’s genealogy, the son of Arphaxad. He is nowhere named in Genesis through Malachi. Importance does not require frequent mention.

The name “Cainan” means “POSSESSION,” STRONG’S “WEAPON-MAKER,” FAUSSET’S “POSSESSOR, PURCHASER” HITCHCOCK’S INTERPRETIVE

ENOS BEGAT SONS AND DAUGHTERS

“And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters . . .”

Possibly for a period of 815 years Enos continued to beget sons and daughters as the number of men began to swell in the earth. A great spectacle is being lived out before the angelic hosts. **The human condition does not improve with the addition of numbers.** No true advantage comes simply by an

increase of numbers.

AND HE DIED

“And all the days of Enos were nine hundred and five years: and he died.”

A casual observer may have

concluded that Enos would not die, but he did. It was true, as Paul would later observe, *“For if by one man’s offence death reigned by one . . .”* (Rom 5:17) Death was an ultimate certainty, with only two Divinely ordained exceptions. Adam’s sin caused death to enter, and it will not leave unto *“the end.”*

CAINAN BEGETS MAHALALEEL AND SONS AND DAUGHTERS

“¹² And Cainan lived seventy years, and begat Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died.”

CAINAN BEGET MAHALALEEL

And Cainan lived seventy years, and begat Mahalaleel . . .”

The name *“Mahalaleel”* means *“PRAISE OF GOD,”* STRONG’S *“PRAISING GOD,”* HITCHCOCK’S INTERPRETIVE

This name is mentioned seven times in Scripture (Gen 5:12,13,15, 16,17; 1 Chron 1:2; Neh 11:4). The First Chronicles text also cites the

genealogy of Adam through the sons of Noah: Ham, Shem, and Japheth: *“Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth”* (1 Chr 1:1-4). It is generally conceded that First Chronicles was written around the time of Nehemiah, between B.C. 410 and 410. This being true, the book was written nearly 3,200 years after the actual birth of Mahaleleel, and nearly 1,500 years after the death of Moss, who wrote the book of Genesis. This confirms the accuracy of this genealogical record, for *“all Scripture is given by inspiration of God”* (2 Tim 3:16).

HE BEGET SONS AND DAUGHTERS

“And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.”

Again, the growth of mankind is underscored as more and more people were born. **If it was possible for man to grow better over a period of time, recovering from the Adamic fall, there is surely enough time being allotted for it to happen.**

HE DIED

“And all the days of Cainan were nine hundred and ten years: and he died.” Once again, death overcomes, fulfilling the word of Paul, *“in Adam all die”* (1 Cor 15:21-22). David spoke the truth when he said, *“none can keep alive his own soul”* (Psa 22:29).

MAHALALEEL BEGETS JARED AND SONS AND DAUGHTERS

“¹⁵ And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died.”

MAHALALEEL BEGET JARED

“And Mahalaleel lived sixty and five years, and begat Jared . . .”

The name *“Jared”* means *“DESCENT,”* STRONG’S *“A RULING; COMMANDING; COMING DOWN.”*

HITCHCOCK’S INTERPRETIVE

This name is mentioned six times in Scripture, and always refers to the same man – the son of Mahalaleel (Geb 5:L16,16,18,19,20; Lk 3:37). In strict accord with the promise of the Messiah, Jared is also listed in Luke’s genealogy of Jesus (Lk 3:37).

MAHALALEEL BEGAT SONS AND DAUGHTERS AND DIED

“And Mahalaleel lived after he begat Jared eight hundred and thirty

years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died.”

Although life spans were significantly longer than they are now, since God has set a limit on age (Psa 90:10), **yet the living finally succumbed to death.** This again brings us to the probing question, *“What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah”* (Psa 89:48).

JARED BEGETS ENOCH AND SONS AND DAUGHTERS

“¹⁸ And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat

sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died.”

JARED BEGETS ENOCH

“And Jared lived an hundred sixty and two years, and he begat Enoch. . .”

The name "Enoch" means, "DEDICATED," STRONG'S "DISCIPLINED," HITCHCOCK'S INTERPRETIVE "INITIATED," EASTON "CONSECRATED," FAUSSET

This is the second "Enoch" of Scriptural record, the first being a descendant from Cain (Gen 4:17-18). **This Enoch, however – the son of Jared – is the Enoch identified with God, and the person who daily sanctified the name.** In keeping with the Divine ranking, "But many that are first shall be last; and the last shall be first" (Matt 19:30).

As has been appointed out previously, Enoch was the "seventh" generation from Adam (Jude 1:14). That was reckoned from Seth's generations. **Reckoned from Cain's generation, the seventh from Adam" was another Lamech, noted for having two wives and murdering two men.** O, how different the generations. While all

1. ADAM	1. ADAM
2. CAIN	2. SETH
3. ENOCH	3. ENOS
4. IRAD	4. CAINAN
5. MAHUJAEI	5. MAHALALEEL
6. METHUSAEL	6. JARED
7. LAMECH	7. ENOCH

men are alike so far as being sinners and coming short of the glory of God, there are differences, unrelated to the appropriation of salvation, that have distinguished some men from others.

JARED BEGETS SONS AND DAUGHTER, AND DIES

"And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died."

Once again, the number of people is multiplied, as sons and daughters are born over lengthy periods of time. Yet, the normality of death is again emphasized, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa 40:6-8).

O, that men would plan for their death as they do for their life!

ENOCH BEGETS, WALKS WITH GOD, AND IS TRANSLATED

"²¹ And Enoch lived sixty and five years, and begat Methuselah: ²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And Enoch walked with God: and he was not; for God took him."

As the time of the conclusion of "the world that then was" approached (2 Pet 3:6), a special focus is placed on the preparation of a man who will be chosen to survive the flood – a man who will do something no one is depicted as doing before Enoch – walking with God. **First, the record will confirm Enoch to be a very real man with very real progeny. Then it will focus on his uniqueness.**

ENOCH BEGETS METHUSELAH

"And Enoch lived sixty and five years, and begat Methuselah . . ."

The name "Methuselah" means "MAN OF THE DART," STRONG'S "HE HATH SENT HIS DEATH," HITCHCOCK'S INTERPRETIVE "HE DIES AND IT (THE FLOOD) IS SENT," FAUSSET "MAN OF THE JAVELIN." ISBE "MAN OF OFFSPRING," SMITH'S DICT

"Methuselah – The etymology of this word is uncertain. Gesenius gives it *man of the dart*; it may also mean, *he dieth, and sendeth forth*, (that is, the deluge,) a prophetic name, given by his father, Enoch, when prophesying of God's judgments, indicating that the deluge would take place at his death. He died in the year of the flood, having reached the greatest age recorded, nine hundred and sixty-nine years." DANIEL WHENDON on GENESIS

As to the meaning of these names, I leave that to your desecration. The various sources that attempt to define them have the appearance of a blind hog rooting for an acorn. Some of the definitions make no sense at all, and their sources are not specified.

ENOCH WALKED WITH GOD

: ²² And Enoch walked with God after he begat Methuselah three hundred years . . . Other versions read, "went on in God's ways," BBE "was well-pleasing to God," SEPTUAGINT "lived in close fellowship with God," NLT "walketh habitually with God," YLT "Lived in . . . fellowship with God," LIVING "Enoch truly

loved God," CEV "lived in fellowship with God," GNB "walked steadily with God," MESSAGE and "walked [in habitual fellowship] with God." AMPLIFIED

The expression "walked with God" is mentioned only two times in Scripture – and in both cases, it was applied to men living before the flood (Enoch – Gen 5:22,24; Noah – Gen 6:9). It is used here for the first time in reference to the activity of man. Prior to this it is applied to Divine activity only once: "And they heard the voice of the LORD God walking in the garden in the cool of the day" (Gen 3:8).

God told Abraham, "walk before Me, and be thou perfect" (Gen 17:1). Abraham confessed to the eldest servant of his house, "The Lord, before whom I walk" (Gen 24:40). Jacob acknowledged that both Abraham and Isaac walked "before" God (Gen 48:15). God told Israel that He had required their father's to "walk" before Him (1 Sam 2:30). Before he died, David spoke to Solomon that God had spoken to him about Israel walking before Him "in truth," with all of their heart (1 Kgs 2:4). Solomon prayed to God concerning Israel walking before

Him (1 Kgs 8:25). Jeremiah spoke to Israel about walking on God's "law" (Jer 26:4). Not until the Revelation of God to John about things to come do we read again of someone walking with the Lord: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy" (Rev 3:4).

You see, then, what a rare thing was being done by Enoch – walking with God! He did this during a rapidly deteriorating age that would be terminated by the flood during the days of his great-great-grandson, Noah.

We may conclude that evil times, and spreading iniquity are by no means an excuse to live at a distance from God. In fact, they mandate a closer walk with God than at any other time. O, that this were known more fully in our time!

unstable during dangerous times are more unstable than they think. They are more apt to compromise their convictions. They more easily forget the warnings of Scripture concerning "the appearance of evil" (1 Thess 5:22).

Having formed basically ungodly friendships, weaker brethren are more inclined to follow their ways, reasoning that they will be able to control any downward propensities. But they are wrong, and the history of humanity as recorded in Genesis solidly attests the rightness of maintaining a walk with the Lord, even when the moral world is deteriorating all around us.

I have no question that Enoch will rise up in the day of judgment against those who were carried away with the manners and reasoning of a wicked world. Without a Bible, without being surrounded by prophets speaking warnings from the Lord, and with only

when fruitless lives of thirty, forty, or fifty years, are compared that of the three hundred years Enoch walked with God? How will they explain how they succumbed to social pressure? What will be their defense for preferring friends with either no faith, or, at the best, little faith?

Does it seem wrong to speak of such things now? Why would anyone prefer to wait until the world begins to break up as it did in Noah's day – only in an infinitely worse way?

ENOCH BEGETS SONS AND DAUGHTERS

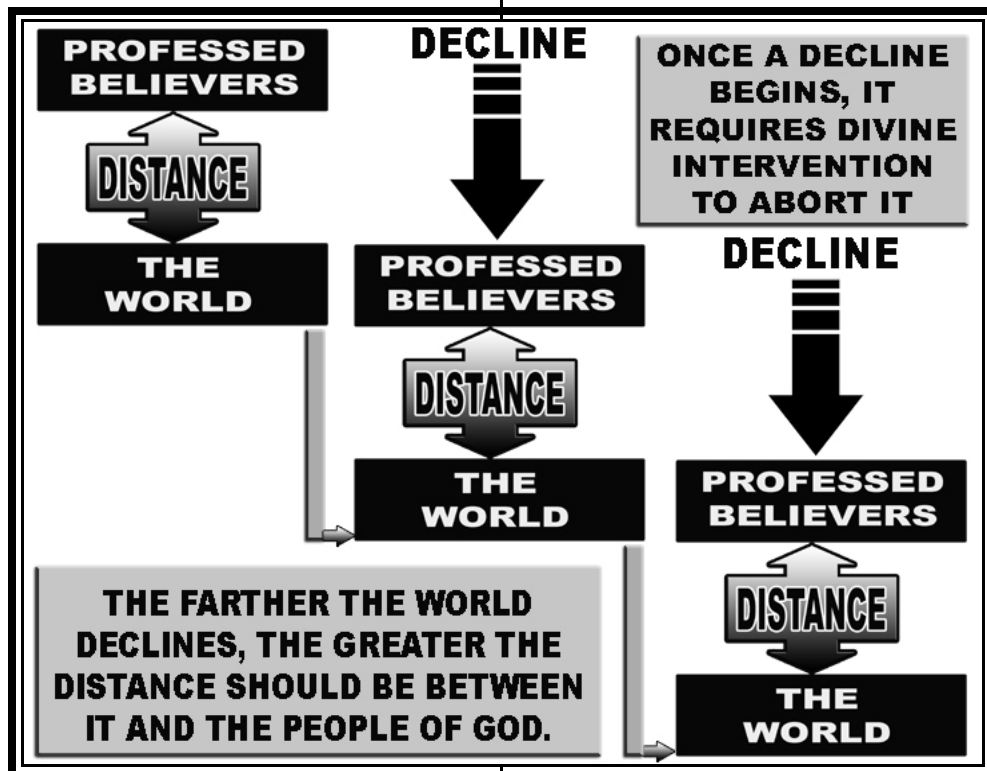
"... and begat sons and daughters . . ." For three hundred years, Enoch contributed to the increase of the population. We have reason to believe the lineage of Seth made some good contributions to the number of humanity.

ENOCH IS TRANSLATED

"... And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him." Other versions read, "then he was no more, because God took him away," NIV "he was not seen again, for God took him," BBE "he was not there, because God took him," CSB "and was not found, because God translated him," SEPTUAGINT "he disappeared because God took him away," NET "transposed him," ABP "one day he was simply gone: God took him." MESSAGE

Further revelation is given of this incident in the epistle to the Hebrews. There it is written, "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" (Heb 11:5).

We also know of a prophesy delivered by Enoch, which prophesy applied immediately to the flood of Noah's day, and typically to the coming of the Lord: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly



Decline Calls for Godly Stability

It is never right to either be at a distance from God, or to be unstable in one's faith. However, during spiritually tumultuous and unstable times, it is especially essential that a walk with God be maintained. Those who are

a sparse amount of revelation, he maintained his walk with God, doing so for three full centuries!

What will men say before the Lord when it is shown that they could not maintain a walk with God for five, ten, or fifteen years? How will it sound

sinner have spoken against him” (Jude 1:14-15). We learn the following from this prophesy.

- ➔ That God had apparently revealed to Enoch that judgment was on the way, although the specifics were not made known as they were later to Noah.
- ➔ That angelic hosts would be involved in the judgment of reference.
- ➔ That ungodly men would be faced with their ungodly deeds which were ungodly committed.
- ➔ That words had been spoken against the God of heaven, and would be recompensed.

We do not know the particulars about the translation of Enoch. He apparently disappeared from the earth, and no one of record knew why or how. We do not know if anyone saw his translation.

These are the things we know about Enoch.

- ➔ He was the son of Jared.
- ➔ He has in the Messianic lineage.
- ➔ He was the father of Methuselah, begetting him at the age of sixty-five.
- ➔ He walked with God for three hundred years.
- ➔ He beget sons and daughters.

- ➔ He lived to be three hundred and sixty-five years of age.
- ➔ He did not die, but was “*taken*” by the Lord in his three-hundred and sixty-fifth year.
- ➔ He was translated by faith.
- ➔ Before his translation he had this testimony – that he pleased God.
- ➔ He delivered a stirring prophesy about imminent judgment.

About Enoch’s Translation

Enoch is first one of two men who were taken from the earth without seeing death, which common to all other men (Heb 9:17).

Elijah

Elijah was the other one. The record of Elijah’s removal is found in First Kings 2:1-14. It is introduced by the words, “*And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal*” (2 Ki 2:1). More details are provided concerning his translation.

- ➔ A chariot of fire and horses of fire were employed, separating the mighty prophet from his understudy, Elisha (2 Kgs 2:11-12).
- ➔ There was also a “*whirlwind*” that was the means of carrying Elijah up.
- ➔ It is written that “*Elisha saw it*” (verse 12).

The Lord Jesus

The third person to ascend unto heaven is the Lord Jesus Himself (Acts 1:9-11; John 20:17; Eph 4:8). **His ascension was different in that He had died first – not as other men, but as One who yielded up His death in obedience to the Father’s commandment** (John 10:17-18). Jesus did not deserve to die, but belonged in heaven from whence He came. Thus He “*ascended on high, leading captivity captive.*” Enoch and Elijah did deserve to die by virtue of their relation to Adam by nature. Yet, they were received up into heaven without experiencing death, confirming that grace has more power than law.

A Glorious Attestation

Thus we have a revealed and written attestation of life after death – a threefold testimony. Enoch, **before** the Law. **Elijah**, during the Law. Jesus Christ, when the **transition to the New Covenant** was about to take place. Existence in this world is not the only existence!

Therefore, in all three phases of the world’s association with the Living God, evidence was presented and recorded to ensure us life on earth is not the ultimate life, but is rather a preparation for the time following the earth’s demise. There is another place where men shall continue their existence. That existence will be in strict harmony with how they lived here.

METHUSELAH BEGETS LAMECH, AND SONS AND DAUGHTERS

“²⁵ *And Methuselah lived an hundred eighty and seven years, and begat Lamech:* ²⁶ *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:* ²⁷ *And all the days of Methuselah were nine hundred sixty and nine years: and he died.*”

METHUSELAH BEGET LAMECH

“*And Methuselah lived an hundred eighty and seven years, and begat Lamech . . .*”

This is the second “*Lamech*” that was born, the first being in the generations of Cain (Gen 4:18-24).

The meaning of the name “*Lamech*” is said to be “*POWERFUL,*” STRONG’S “*POOR, MADE LOW,*” HITCHCOCK’S INTERPRETIVE “*THE STRIKER DOWN THE WILD MAN,*” EASTON “*TASTER, A VIGOROUS YOUTH,*” McCLINTOK-STRONG’S “*A STRONG YOUTH.*” ISBE I have determined for myself that anything marked with such uncertainty is not worthy of extensive pursuit. It is enough to say that this Lamech had some pertinent knowledge of God, and therefore raised the son of mention (Noah) in a godly and commendable manner.

METHUSELAH BEGET SONS AND DAUGHTERS

“*And Methuselah lived after he*

begat Lamech seven hundred eighty and two years, and begat sons and daughters . . .” Again, for an extensive period, the race continued to grow, and the world continued to be populated.

It also ought to be noted at this point that “*the fruit of the womb*” is the result of God’s own work (Psa 127:3). Thus we see, as will later be demonstrated when Israel was in bondage in Egypt, that **there can be an explosion of population that by no means endangers mankind.** The holy Prophets also suggest a massive ingathering of souls toward the end of time. This record confirms such an

occasion should not be a stumbling-block for the disciple of Jesus.

METHUSELAH DIED

“And all the days of Methuselah were nine hundred sixty and nine years: and he died.” Methuselah is the oldest person of Scriptural record. Men revealed to have lived over nine hundred years are ranked as follows.

- ➔ 969 – Methuserlah
- ➔ 962 – Jared
- ➔ 950 – Noah
- ➔ 930 – Adam
- ➔ 912 – Seth
- ➔ 910 – Cainan
- ➔ 905 – Enos

This accounts for seven of the first ten generations through Seth’s line.

Yet, with such remarkable longevity, and with the single exception of Enoch, they all gave way to death. Thus the saying of James is fulfilled, *“For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.* (James 4:14). O, that men would not live as though this was not really the case – that they would not live earth-centric lives!

THE BIRTH OF NOAH

“²⁸ And Lamech lived an hundred eighty and two years, and begat a son: ²⁹ 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.”

LAMECH BEGETS NOAH

“And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah . . .”

The name “Noah” means, “REST,” STRONG’S “REPOSE OR CONSOLATION.” HITCHCOCK’S INTERPRETIVE

Lamech was 182 years old when he begat Noah. **Adam died during the first 50 years of Lamech’s life.** It is quite possible that Lamech learned of the cursing of the earth first-hand from Adam himself.

AN APPROPRIATE NAME

“ . . . saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.” , saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.” Other versions read, “This one shall give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed,”^{NASB} “Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the toil of our hands,”^{NRSV} “This child will bring us relief from the work and painful labor of our hands since the LORD has cursed the ground,”^{GWN} “This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed,”^{SEPTUAGINT} and “Here is one who

will give us, in the midst of our toil and the laboring of our hands, a consolation out of the very soil that Yahweh cursed.”^{NJB}

COMMENTS ON THIS TEXT
 Noah eased them in a good measure of their toil and trouble, by inventing instruments of ploughing, as Jarchi suggests, which they had not before, but threw up the ground with their hands, and by the use of spades, or such like things, which was very laborious; but now, by the use of the plough, and beasts to draw it, their lives were made much more easy and comfortable; hence he is said to begin to be an “husbandman”, or a “man of the earth”, that brought agriculture to a greater perfection, having found out an easier and quicker manner of tilling the earth: and as he was the first that is said to plant a vineyard, if he was the inventor of wine, this was another way in which he was an instrument of giving refreshment and comfort to men, that being what cheers the heart of God and men, (see Genesis 9:20) and if the antediluvians were restrained from eating of flesh, and their diet was confined to the fruits of the earth; Noah, as Dr. Lightfoot observes, would be a comfort in reference to this, because to him, and in him to all the world, God would give liberty to eat flesh; so that they were not obliged to get their whole livelihood with their hands out of the ground: and moreover, as Lamech might be apprised of the flood by the name of his father, and the prediction of his grandfather, he might foresee that he and his family would be saved, and be the restorer of the world, and repeople it, after the destruction of it by the flood. And he may have respect to comfort in spiritual things, either at first taking him to be the promised seed, the Messiah, in whom all comfort is; or however a type of him, and from whom he should spring, who would deliver them from the curse of the law, and from the bondage of it, and from toiling and seeking for a righteousness by the works of it; or he might foresee that he would be a good man, and a preacher of righteousness, and be a public good in his day and generation. ^{JOHN GILL}

Lamech recognized that the birth of Noah in some way marked the beginning of a new epoch. Until His

birth, life had grown very tedious, and now the prospect of relief was awakened with the birth of a child.

There have been other births that were seen as a sort of epoch, or marking a period of time: Moses (Heb 11:23), Ichabod (1 Sam 4:21), John the Baptist (Lk 1:15-16), and, above all, the Lord Jesus (Lk 2:34).

Precisely what is intended by this word is a subject that has been much discussed by students of Scripture. Some feel it referred to Noah inventing special instruments by which the ground could be plowed. Others feel he was a husbandman, and grew vineyards, making for a more orderly way of working the soil. Others believe the relief from being able to eat the flesh of animals. Still others feel that the thought of sinners being destroyed from the earth was the relief of reference.

There is more to this text than mere history, and for that reason many of the suggestions that have been made are, to me, unacceptable. If agricultural instruments is what brought comfort to sensitive men, why were they not mentioned as was the works of brass and iron and musical instruments, brought about in Cain’s generation?

It seems to me to be more appropriate to associate these words with the prophecy of Enoch (Jude 1:14-15). Also, perhaps Lamech saw in Noah a “proper child,” as Jochebed did in Moses. The thought of a godly offspring during the time when iniquity was growing exponentially would surely have been a great comfort to those who were daily reminded of the curse resulting from the sin of Adam and Eve.

LAMECH BEGETS NOAH, AND SONS AND DAUGHTERS

“³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.”

LAMECH BEGET SONS AND DAUGHTERS

“And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters...”

For 595 more years, Lamech beget sons and daughters, as the number of

men continued to multiply. If having a lot of people will in any way contribute to men being better, surely there will be some improvement in humanity at large.

LAMECH DIED

“And all the days of Lamech were seven hundred seventy and seven years: and he died.”

With the single exception of Enoch, who was translated at a relatively young age (365), this is the youngest man to die of the first ten generations from Adam, through Seth, Lamech passing on at the trifling age of seven

hundred and seventy-seven). Yet, he did die, even though it seemed 776 years as though he would not. This confirmed the resounding testimony of the sons of Korah, *“For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish”* (Psa 49:10-12). Lamech also went *“the way of all the earth.”*

AFTER NOAH WAS FIVE HUNDRED YEARS OLD

“³² And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.”

The record now turns to Noah, whose life will be viewed in greater depth. Chapters six, seven, eight, and nine are devoted to Noah, the events associated with the flood, and the days immediately following the flood. This is one of the great epochs of Scriptural record, and it begins by focusing our attention upon Noah.

NOAH WAS FIVE HUNDRED YEARS OLD

“And Noah was five hundred years old . . .” We know absolutely nothing about the first four hundred and ninety-nine years of Noah’s life. We do not know where he lived, when he was married, or how many children were begotten by him during that period of five centuries less one day – or if he had any children at all. Some imagine that He did not. **However, in consideration of what was said of the previous generations, I find it most difficult to think that Noah beget no children during that period of time.** If he did, however, they died before the flood, living a relatively short period of time, OR the most of his children died in the flood.

Cain and his generations are not

mentioned after the flood. I assume they were all destroyed in the flood. I suppose it is possible that some one was salvaged from Cain’s generation, particularly in view of the naming of *Methusael*, who was the fifth generation from Cain. His name means *“who is of God,”* ^{STRONG’S} *“man of God,”* ^{LANGE} and *“man of prayer.”* ^{KIEL} We have no the word that even suggests a remnant of Cain was preserved.

NOAH BEGET SHEM, HAM, AND JAPHETH

“. . . and Noah begat Shem, Ham, and Japheth.”

Shem

The name *“Shem”* means *“SHAME,”* ^{STRONG’S} *“A NAME, RENOWN.”* ^{HITCHCOCK’S} ^{INTERPRETATIVE} The genealogy of Jesus is traced through Shem (Lk 3:36). In anticipation of this, Noah blessed Shem saying, *“Blessed be the Lord God of Shem”* (Gen 9:26). *“Shem”* is mentioned seventeen times from Genesis through First Chronicles – fourteen of them are in Genesis.

LANDS OCCUPIED BY SHEM’S DESCENDANTS

The portion of the earth occupied by the descendants of Shem (Genesis 10:21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the

Mediterranean Sea to the Indian Ocean. Beginning at its northwestern extremity, with Lydia (according to all ancient authorities, though doubted by Michaelis [see Gesenius, Thesaur. p. 745]), it includes Syria (Aram), Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). ^{MCKNIGHT & STRONG’S} The Bible traces Eber to Shem, the son of Noah; from him were also the Assyrians and the Arameans. All these peoples spoke languages closely related, which we are in the habit of calling Semitic. ^{LATTER RAIN}

Ham

“Ham” means *“HOT,”* ^{STRONG’S} *“HOT, HEAT, BROWN,”* ^{HITCHCOCK’S INTERPRETIVE} *“BLACK,”* ^{FAUSSET,} and *“WARM, HOT.”* ^{EASTON}

The Psalmist refers to Egypt as *“the land of Ham”* (Psa 105:23,27; 105:22). The meaning of the name *“Ham”* suggests a hot climate where his descendants dwelt, and that they were dark-skinned people.

LANDS OCCUPIED BY HAM’S DESCENDANTS

Ham may therefore have been so named as progenitor of the sunburnt Egyptians and Cushites. Cush is supposed to have been the progenitor of the nations of East and South Asia, more especially of South Arabia, and

also of Ethiopia; Mizraim, of the African nations, including the Philistines and some other tribes which Greek fable and tradition connect with Egypt; Phut, likewise of some African nations; and Canaan, of the inhabitants of Palestine and Phoenicia. The speech of the Canaanites was nearest to that we know as Hebrew; yet the Bible groups these people, together with the Egyptians, among the descendants of Shem's brother Ham. Cush begat Nimrod and his kingdom was Babel. Out of that land went forth Asshur. Southern Arabia was settled in part by Cush and his sons, descendants of Ham. LATTER RAIN

Japheth

"Japheth: means "EXPANSION . . . OPEN," STRONG'S "WIDE, SPREADING," EASTON "enlargement," FAUSSET and "MAY GOD MAKE WIDE." ISBE

LANDS OCCUPIED BY JAPHETH'S DESCENDANTS

In Genesis 10:2 sq. he is called the progenitor of the extensive tribes in the west (of Europe) and north (of Asia) of the Armenians, Medes, Greeks, Thracians, etc. The sons of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Madai is "middle land", the third son of Japheth (Gen. 10:2), the name by which the Medes are known on the Assyrian monuments. Javan was the fourth son of Japheth (Gen. 10:2), whose descendants settled in Greece, i.e., Ionia, which bears the name of Javan in Hebrew. Alexander the Great is called the "king of Javan" (rendered "Grecia," in the King James Bible, Dan. 8:21; 10:20; comp. 11:2; Zech. 9:13). This word Javan was universally used by the nations of the East as the generic name of the Greek race. LATTER RAIN The immediate descendants of

Japheth were seven in number, and are represented by the nations designated Gomer, Magog, Madai, Javan, Tubal, Mesech, and Tiras; or, roughly, the Armenians, Lydians, Medes, Greeks, Tibarenians, and Moschians, the last, Tiras, remaining still obscure. The sons of Gomer (Ashkenaz, Riphath and Togarmah) were all settled in the West Asian tract; while the sons of Javan (Elisah, Tarshish, Kittim and Dodanim or Rodanim) occupied the Mediterranean coast and the adjacent islands. RETURN TO GLORY

The stage is now set for the coming flood, and the dispersion of mankind throughout the various parts of the world. The dispersions shown above may contain some inaccuracies, but the general placement of the peoples is fairly accurate. There is some disagreement among students on this, but I do not see it as worthy of pursuit.

CONCLUSION

The Genesis record is rapidly moving toward the time of the flood – the greatest global catastrophe that has ever occurred. It will be superceded only by the coming of the Lord which will bring the conclusion of the natural order. Just as the flood was preceded by the preparation of a remnant who

would survive the end of "the world that then was" (2 Pet 3:6), so God is preparing a people now for the "end of all things." Just as in the times of Noah, these people differ from the rest of the world. They are part of a differing genealogy that is traced to God's only begotten Son, full of grace

and truth.

It is not by coincidence that men like Enoch, Noah, Abraham, Isaac, Jacob, Joseph, etc. are found in the same family tree. There is an ordained generation that is consistently noted for their faith and do what God requires.

Our next Hungry Saints Meeting will be held on Friday, 6/3/11. We will continue our series of lessons on the book of GENESIS. The Eleventh lesson will cover verses 1-22 of chapter Six: "THE DETERMINATION TO DESTROY THE WORLD." As the race continues to enlarge, the two major branches of humanity – the generation of Cain and the generation of Seth – began to mingle, an admixture taking place. The result is an explosive of iniquity that soon pervades the entire world. Ruthless men seized the domination, and violence covered the face of the earth. A wicked mind dominated the entirety of humanity. The situation was so bad that God could stand it no longer. He determined to wipe the earth clean of wicked men, destroying all but eight with a prevailing flood. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

TABLE OF ADAM'S GENERATIONS THROUGH THE YEAR OF THE FLOOD

Although the dates are estimates, they are an accurate depictions of proportions and ratios

NAME	HEBREW				SAMARITAN		SEPTUAGINT		JOSEPHUS	
	Age at son's birth	Lived After	Age at Death	Person Dying	Age at son's birth	Age at Death	Age at son's birth	Age at Death	Age at son's birth	Age at Death
ADAM	130	800	930	No deaths recorded for the first ten generations	130	930	230	930	230	960
SETH	105	807	912		105	912	205	912	205	912
ENOS	90	815	905		90	905	190	905	180	905
CAINAN	70	840	910		70	910	170	910	170	910
MEHALALEEL	65	830	895		65	895	165	895	165	895
JARED	162	800	962		62	847	162	962	162	962
ENOCH	65	300	365		65	365	165	365	165	365
METHUSELAH	187	782	969		67	720	187	969	187	969
LAMECH	182	585	777	ADAM-930 SETH-912 ** ENOCH-365	53	653	188	753	185	777
NOAH	500	450	950	ENOS-905 CAINAN-910 MAHALALEEL-895 JARED = 962 LAMECH-777 METHUSELAH-969	500	950	500	950	500	950
SHEM	100				100					
THE FLOOD	B.C. 1656				B.C. 1307		B.C. 2262		B.C. 2256	

** Enoch did not die, but was translated

LIVING DURING THE LIFE OF LAMECH, FATHER OF NOAH
ADAM, SETH, ENOCH, ENOS, CAINAN, MAHALALEEL, JARED, and METHUSELAH

LIVING DURING THE LIFETIME OF NOAH:
ENOS, CAINAN, MAHALALEEL, JARED, LAMECH, METHUSELAH

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ADAH's Webpage: <http://wotruth.com/adah.htm> -- EVA's Webpage: <http://wotruth.com/Eva.htm>

Benjamin (Bensvison@aol.com), Eva (Evablakely@aol.com)

Adah Hutchcraft (adahhutchcraft@hotmail.com), Jason Hutchcraft (hutchcraftj@hotmail.com)

THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1stthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>
