

THE FIRST BOOK OF MOSES CALLED,

GENESIS

GENESIS CHAPTER 5: 1- 32

5: 1...*“book.”* The use of the word *“book”* in this connection strongly implies that reading and writing were abilities commonly shared by the earliest generations of mankind. These records, finally edited and assembled by Moses, must originally have come from eyewitnesses, and there is no reason why their transmission could not have been written records instead of orally-repeated tales.

5:1...*“generations.”* This is the second of the *“toledoth”* statements in Genesis. (*the first at 2:4 a*) Since only Adam could have personal knowledge of all the events in Genesis 2, 3, and 4, it is reasonable to conclude that this section was originally written by him. *Genesis 5:1a is thus Adam’s signature at its conclusion.*

Definition of Toledoth.....means generations or descendants. It marks the transitions between different sections of the book and highlights the lineage and descendants of key individuals.

5:1...*“made he him.”* If Genesis 5:1a is the concluding statement of Adam’s record, then Genesis 5:1b is the opening statement of Noah’s record, which concludes with Noah’s signature at Genesis 6:9 a. As is true with the corresponding opening statements following the other *“toledoth”* endings in Genesis, as well as similar phenomena in Babylonian tablets, each statement ties in to the previous division by keying in to relevant statements. The opening statement in Genesis 5:1-2 obviously refers back to Genesis 1:26-28. Note that God *“created”* man in His spiritual image, and *“made”* man in His physical *“likeness.”* (*anticipating His future incarnation in human flesh*)

5:2...*“their name Adam.”* *“Adam”* and *“man”* are both translations of the same Hebrew word. Its generic use in this context would perhaps better warrant the translation *“...and called their name Man.”*

5:3... "hundred and thirty years." It is possible that other children were born to Adam, particularly daughters, during this 130-year period. With only Seth being mentioned by name, in view of an implied revelation to Eve that he was the appointed son leading eventually to Christ.

5:3... "begat a son." Adam was "**created**" in God's likeness, (5:1) whereas Adam "**begat**" Seth in his own likeness. Jesus Christ is the only "**begotten**" Son of God. (*John 3:16*)

5:4... "sons and daughters." Many children were born to Adam during his long life. The ancient quibble about "**Cain's Wife**" is easily resolved in terms of brother/sister marriages in the first generation. Close marriages are genetically dangerous today because of the accumulation of harmful mutations in the human genetic system over many generations, and incest has been prohibited since Moses' time. (*Leviticus 20:11-20*)

In the first few generations, including those after the flood, marriages of near relatives were necessary in order for mankind to obey God's command to "**multiply**," (*Genesis 1:28, 9:1*) and accumulated mutations were few.

5:5... "all the days that Adam lived." 930 years, and he died.

5:6... "begat Enos." These records provide three items of necessary information nowhere else available:

- (1) The names of the pre-flood patriarchs in the line of the promised seed who would ultimately fulfill God's promise. (***these names are accepted as authentic and repeated in 1 Chronicles 1:1-4 and Luke 3:26-38***)
- (2) The chronological framework of primeval history, showing a total of 1,656 years from Adam to the flood. (***there is no internal evidence to suggest any gaps in these records.***)
- (3) The lifespans of those living before the flood averaged over 900 years, (***912 to be exact, excluding Enoch***) indicating superior environmental conditions then.

5:7... "And Seth lived." 912 years and begat sons and daughters.

5:8... "nine hundred and twelve years." These great ages have been questioned. However, a "**king list**" was excavated near Babel, which tells of 10

kings who had lived to great ages before the flood. Although these ages were first deciphered as thousands of years, improved translations have brought them more in line with those in the Bible record. The Egyptians, Chinese, Greeks, and Romans also recorded a tradition that the ancient men lived to great ages.

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.

5:21... "Enoch lived sixty and five years and begat Methuselah."

"Methuselah" means "*when he dies, judgement.*" He died in the same year that God sent the flood, suggesting that his father Enoch received a prophecy concerning this coming judgment at the time Methuselah was born.

5:22... "walked with God." Enoch presumably did not literally walk with God, as had Adam before the fall but, walked "*by faith*" (*Hebrews 11:5*) in prayer and

obedience to God's Word. There seems to be an implication that this spiritual walk had a special beginning at the time of his son's birth, and the accompanying revelation. (*See Genesis 6:9*)

5:22... *"sons and daughters."* It is worth noting that Enoch's walk with God was not such a mystical, pietistic experience as to prevent him from having an effective family life or a strong vocal opposition to the apostasy and wickedness of his day. (*Jude 1: 14-15*)

5:23... *"And all the days of Enoch"* Enoch lived to be 365 years old.

5:24... *"Enoch walked."* Twice Enoch's walk with God is mentioned, and he himself is elsewhere (*Jude 14-15*) said to be a great prophet who prophesied of God's ultimate judgment on all ungodliness at His coming, as well as its initial fulfillment at the coming deluge. There are at least three apocryphal books that have attributed to Enoch, and they may have preserved certain elements of his prophecies. However, in their present form at least, they actually date from shortly before the time of Christ and are certainly not part of the inspired Scriptures.

5:24... *"was not."* It is not said of Enoch that he *"died,"* like the other pre-flood patriarchs but, only that he was no longer present on earth. The New Testament makes it plain that he *"was translated that he should not see death."* (*Hebrews 11:5*) Elijah had a similar experience 25 centuries later. (*2 Kings 2:11*) Both Enoch and Elijah were prophets of judgment to come, ministering in times of deep apostasy. Enoch, as the *"seventh from Adam,"* (*Jude 14*) a contemporary of ungodly Lamech, (*Genesis 4: 18-24*) prophesied midway between Adam and Abraham, when God was dealing directly with mankind in general.

Elijah prophesied midway between Abraham and Christ when God was dealing with Israel in particular. Both were translated in the physical flesh directly to heaven. (*not yet glorified, as at the coming rapture of the church, described in 1 Thessalonians 4:13-17, since Christ had not yet been glorified*)

"The other possibility is Moses and Elijah. This would be considered because Moses would represent the Law while Elijah would represent the prophets. It would be very hard to leave Moses out of this discussion due to his mysterious death and the testimony of God concerning Moses. (Deuteronomy, Chapter 34) There is also

the account of Moses appearance on the Mount of Transfiguration with Elijah and Jesus. (Matthew 17:1-8)”

5:24... *”God took him.”* The text does not say where God took him but, presumably he, like Elijah, was taken into heaven and into the personal presence of God. Elijah is definitely scheduled to return to earth to preach again. (*Malichi 4:5-6, Matthew 17:11*) And it may well be that Enoch will accompany Elijah, and they will serve as the two prophetic witnesses of Revelation 11:3-12, prophesying again of God’s coming judgment, this time to the whole world, both Jew and Gentile.

5:25... *”Lamech.”* *“Lamech”* means *“conqueror.”* It is interesting that Lamech and his grandfather Enoch both appear to have been named after their older relatives in the line of Cain, possibly as a gesture of family affection in hope of leading the Cainites back to God. It is also interesting that these are the only two pre-flood patriarchs in the Seth’s line who did not outlive their fathers. Furthermore, Enoch and Lamech are the only two of these patriarchs from whom have been handed down to us fragments of their prophecies. (*Genesis 5:29, Jude 14-15*)

5:26... *”Methuselah lived.....and begat sons and daughters.* Methusaleh lived 782 years after Lamech, and had other sons and daughters.

5:27... *”nine hundred and sixty nine.”* Methuselah’s 969-year life span is the longest ever recorded, possibly testifying to God’s *“longsuffering...in the days of Noah,”* (*1 Peter 3:20, 2 Peter 3:9*) since the flood was to be sent to destroy the world immediately after Methuselah’s death.