

THE FIRST CIVILIZATION AND SOCIETY: THE LINE OF THE GODLY SEED — SIGNIFICANT EVENTS GENESIS 05: 01–32

Introduction — Genealogy

This is the first godly genealogy listed in the Bible, the first roots of the earth's godly heritage. How do we know this? Several facts show us.

- => The first man upon earth, Adam, who was a godly man, is listed in this genealogy; but the second man, Cain, is not listed. Why? Because Cain was an ungodly man.
- => The son of Adam who is listed is Seth (v. 3), and the son of Seth who is listed is Enos (v. 6). These sons were the godly descendants of Adam, the seed that God had appointed and set in place and through whom God had promised to send the Saviour.
- => The author of Genesis is very aware of the seed promised by God. He has already mentioned the seed (Genesis 3:15), and he knows about God's promise to Abraham, that Abraham was to bear the seed through whom the Saviour would come. The writer knows that this line of godly persons will ultimately run up to Abraham, and that God will then reaffirm His promise of the godly seed and Saviour to Abraham. The author is going to be writing about God's promise to Abraham in just a few chapters.

What the author is doing in this genealogy is this: he is listing the genealogy of the godly seed or descendants. He is showing how God appointed and set in place the godly line of people through whom He could fulfil His promise, His promise...

- that the woman's seed would always have a godly line of people
- that the woman's seed — the godly line or descendants — would eventually bear one descendent who would be the Saviour of the world (See note, Gen 3:15).

Several facts need to be noted about the godly genealogy before actually studying it.

First, this is the genealogy of Adam, of the godly line that descended from Adam. It does not list all the godly descendants of Adam. The genealogy takes each generation and lists only one descendent, the one descendent who formed the line through whom *the promised seed*, the Saviour of the world, was to come.

Second, many of the godly descendants were contemporaries. They had the godly influence of each other, at least those who lived close by one another.

Third, this is not a list of all the godly people upon earth. It is a list of only the godly line through whom the promised seed, the Saviour, was to come. There were other godly persons upon earth, at least up until Noah's time. Each of the descendants mentioned in the godly genealogy are said to have had other sons and daughters (vv. 4, 7, 10, 13, 16, 19, 22, 26, 30).

Fourth, note exactly what is said: “This is the book (sepher) of the generations [descendants, offspring] of Adam” (v. 1). The Hebrew word for *book* (sepher) means any size document ranging from a one page divorce document to a large book. What document, then, is this?

=> Is the author referring to some document or book that had been written from the earliest of times, when man was first upon earth? A document or book that the author is using to gather information about the early history and genealogy of man upon earth? Or...

=> Is the author referring to the genealogy he is about to write?

We cannot say, not for sure; but the latter is unlikely, for this is the only Old Testament genealogy that begins this way, that is, by adding the word *book* to it. In fact, there is only one other genealogy that begins this way, and it is in the New Testament, “The book of the generation of Jesus Christ” (Mat 1:1).

Note where these two unique genealogies are placed in the Bible: in the first book of the Old Testament, and in the first book of the New Testament. Without question, Mathew had some book or document that listed the genealogy of Jesus Christ, and he was copying the genealogy and including it in his own writing, The Gospel of Mathew. Therefore, he is saying so and giving credit to the fact. Most likely, this is exactly what the author of Genesis was doing: being honest and giving credit to another document. Apparently, he also had a book or document that listed the genealogy of the godly seed who lived before the flood. The great *Pulpit Commentary* says this:

If...the original compiler of this ancient document was Noah... no one would be more likely or better qualified than he to preserve some memorial of the last race of which he and his family were the sole survivors, it [gives additional proof] of the intelligence and culture of the [age]. (The Pulpit Commentary, Vol. 1, p. 93).

Now, to our study of the genealogy. This is, *The First Civilization and Society (Part 3): The Line of the Godly Seed or Descendants — Significant Events*, Genesis 5:1-32

- I. Event 1: God created man (vv. 1-2).
- II. Event 2: Adam had a son, born in his likeness and image (v. 3).
- III. Event 3: God was faithful to His Word, to His promise (vv. 3-5).
- IV. Event 4: Man died (v. 5)
- V. Event 5: Godly parents taught their children about God, to follow Him and to worship and live for Him (vv. 6-20).
- VI. Event 6: One godly man, Enoch, dedicated his life totally to God (vv. 21-24).
- VII. Event 7: One man, Methuselah, lived longer than anyone else, lived longer as a testimony to God’s grace and judgment to come (vv. 25-26).
- VIII. Event 8: Godly men believed in the coming rest and comfort promised by God (vv. 27-32).

I. *Genesis 05:01–02 The Creation of Man*

The first significant event, God created man. Man did not just appear by chance; he did not just evolve through some freak accident of nature; he did not come from some random evolutionary process. There was plan and purpose behind man's appearance upon earth, the plan and purpose of God. Man is the climactic creation of God. Man is the creature that God planned and purposed eternally — long, long before the earth was ever founded. God and God alone created man. Note four facts about God's creation of man. (See notes, Gen 1:26-31; 2:7.)

1. God made man in the likeness of God; He created man with the highest dignity and nature possible. This means that man was created just like God...
 - in perfection
 - in holiness
 - in love
 - in spirit(See *Creation of Man, Animal*, Gen 1:26.)
2. God created both male and female, He created them...
 - to love, comfort, and help each other
 - to carry on the human race. God appointed Adam and Eve to be the head of the human race, to stand as the first man and woman upon earth (See notes, Gen 2:18-25.)
 - to work and subdue the earth (See notes, Gen 1:28; 2:19-20.)
3. God blessed the man and woman, gave them His glorious benediction (see note 3, Gen 1:28).
4. God called both the male and female "Adam." The word "Adam" means *man earth, red earth*. God gave this name to the male and female so they would have a constant reminder...
 - that they had come from the humblest origin, from dust as well as from His Godly hand
 - that He is God, the only living and true Intelligence and Power, who alone could take dirt and create life

Note: the fact that God Himself named Adam and Eve was not given in the earlier account of man's creation. This is new information. God created man, both male and female, in His own likeness and blessed them with every imaginable blessing. Man was created perfect: he had everything necessary to live both in perfection and for eternity. This is the first significant event to note in the godly genealogy.

II. *Genesis 05:03 The Birth of Adam's Son*

The second significant event, Adam had a son born in his own likeness, in his own image. There is a deliberate contrast between the statements...

- that "God created Adam in His likeness" (Gen 5:1)
- that "Adam begot a son in his own likeness" (Gen 5:3)

The point is this: Seth was a being just like Adam, in the image of Adam, and not in the perfect image of God, at least not in the perfect image that man had when God first created Adam. Right after God created Adam, Adam sinned; he fell. Adam experienced what it was to be “hid” (Gen 3:8-10) and “cut off” (Gen 3:23-24) from God. He was to die (Gen 2:17; 3:19; 5:5; see *Death*, Heb 9:27). He had corrupted the perfect nature that God had originally given him. Simply stated...

- Adam experienced the transformation from a perfect and innocent human nature to a fallen human nature

Whatever is involved in a *fallen human nature*, Seth was born “in his father’s likeness, in his father’s image.” Seth too possessed a fallen human nature. He too was corruptible and doomed to die. (See notes, Gen 2:16-17; *Birth of Jesus Christ*, Mat 1:16; note, Rom 5:12-21.)

Now, what is involved in a fallen human nature? In contrast to God’s image, the nature God first gave Adam, there are at least five things involved in a fallen human nature. (See *Creation of Man in the Image and Likeness of God*, Gen 1:26.)

1. A perfect human nature would be absolutely perfect, without any flaw or defect whatsoever. But a fallen human nature is the exact opposite. A fallen human nature is full of defects and flaws. A fallen human nature...
 - has an imperfect body and mind
 - is subject to sickness, disease and accident
 - has a limited capacity to learn
 - experiences pain and suffering
 - senses alienation, loneliness and emptiness
 - sheds tears of sadness, sorrow and grief
 - is sinful, corruptible and dies
2. A perfect human nature would be holy: sinless, righteous, pure and godly. But a fallen human nature is the exact opposite. A fallen human nature is unholy and wicked. A fallen human nature is...
 - sinful • immoral • unrighteous
 - ungodly • impure
3. A perfect human nature would be love: always devoted, loyal, cherishing, loving, merciful, gracious and compassionate. But a fallen human nature is the exact opposite. A fallen human nature is...
 - often selfish
 - often undevoted and disloyal
 - often unloving and ungracious
 - often unmerciful and lacking in compassion

4. A perfect human nature would have the spirit of immortality, the power to live forever. But a fallen human nature is the exact opposite: it has the spirit of death. A fallen human nature dies; it returns to the dust of the earth. (See *Death*, Gen 2:17; *Death*, Heb 9:27.)
5. A perfect human nature would be in perfect union with God: it would worship, fellowship and serve God in an unbroken consciousness of His presence. But a fallen human nature would be the exact opposite. It is alienated and separated from God. It follows its own will and desires and does its own thing. It creates gods of its own and worships and follows the gods created by its own mind and imagination. A fallen human nature desperately needs to be reconciled with God. (See Acts 17:29; Rom 1:21-23; Gal 4:8.)

The point is this: when Adam and Eve sinned, they experienced the transformation from a perfect, innocent human nature to a fallen human nature. Consequently, when they had children, the children were born *in their likeness, in their image*. The children were born with the same fallen human nature.

Thought 1. Arthur Pink states the point of human depravity well:

By sin Adam lost the image of God and became corrupt in his nature and a fallen parent could do no more than beget a fallen child. Seth was begotten in the likeness of a sinful father! Since Noah was the direct descendent of Seth and is the father of us all, and since he was able to transmit to us only that which he had, himself, received from Seth, we have here the doctrine of universal depravity. Every man living in the world today is, through Noah and his three sons, a descendent of Seth, hence it is...here taken at the beginning of [Scripture] to trace the spring back to its fountain head, and show how all are, by nature, the fallen offspring of a fallen parent — that we have all been begotten in the image and likeness of a corrupt and sinful father.

Rom 5:12 *Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.*

1 Cor 15:21 *For since death came through a man.*

Isa 43:27 *Your first father sinned.*

Rom 6:23 *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

III. **Genesis 05:03–05** *The Faithfulness of God to His Promises*

The third significant event, God was faithful to His Word, to His promise. God had promised a godly seed and Saviour to the world, that there would always be a godly people upon earth and through this people — the godly seed — He would send one very special seed, the Saviour of the world.

Note the Scripture (v. 3):

When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. (v. 3).

God fulfilled His promise: God gave Adam a son, Seth, who was to become the first son of the godly line (see note 1, Gen 4:25). Above all else, it is this that the godly genealogy teaches: the faithfulness of God. Note how God faithfully causes one godly son after another to be born, how God carries the godly line from generation to generation (vv. 3-32). Each godly father had other children, both sons and daughters (vv. 4, 7, 10, 13, 16, 19, 22, 26, 30). But only one son could be the godly line through whom the Saviour was to come. How was that son to be chosen? By God or by man?

- => Since the fathers were godly men, could they ever determine who should be in the godly line? Think of all the temptations within the world, all the increasing lawlessness and wickedness, how far short man really is, even the godly. How could any human being conceivably choose which child was to carry on the godly line?
- => If the fathers had chosen the godly line, they would have corrupted and doomed it. Despite their godliness in following God and in being part of the godly line, they were still imperfect, still full of flaws and defects. If they had chosen the godly line, they would have doomed it and the Saviour could have never come.
- => The godly seed and Saviour had been promised by God; therefore, God alone knew how He wanted the godly line to develop. God alone could make the choice. It was His promise — His Word, His purpose — to send the Saviour into the world through the godly seed of the woman. And God was faithful, faithful to the ultimate degree. This is what this genealogy is all about: God's faithfulness in fulfilling His promise to send the Saviour to the world. The very first forefathers of the Saviour are here listed: Adam, Seth and all the other men who were chosen to be the first of the godly seed.

Thought 1. God is faithful to the ultimate degree. He will do for us what He did for Adam and the godly line: prove to be faithful. God will keep us safe and secure. He will deliver us from all evil and give us an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. All we have to do is repent and turn our lives completely over to Him: follow Him and give all we are and have to Him and His great cause of world missions.

1 Cor 1:9 *God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.*

Phil 1:6 *Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.*

2 Tim 1:12 *....I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.*

1 Pet 1:5 *Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.*

Jude 1:24-25 *To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forever more! Amen.*

Rev 3:10 *Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.*

Gen 28:15 *"I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you."*

Deut 7:9 *Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.*

Psa 31:23 *Love the LORD, all his saints! The LORD preserves the faithful.*

Psa 37:28 *For the LORD loves the just and will not forsake his faithful ones. They will be protected forever.*

Psa 89:1 *"I will sing of the LORD's great love forever: with my mouth I will make your faithfulness known through all generations."*

Psa 138:8 *The LORD will fulfil his purpose for me; your love, O LORD, endures forever — do not abandon the works of your hands.*

IV. Genesis 05:05 The Death of Adam

The fourth significant event, man died. Note the Scripture:

Altogether, Adam lived a total of 930 years, and then he died. (v. 5).

Remember: Adam had been created perfect. God's purpose was for man to live forever without ever having to die. But God had warned Adam: he would die if he ate the forbidden fruit, that is, if he...

- chose to turn away from God
- chose to walk his own way in life
- disobeyed God
- rebelled against God

Tragically, this was exactly what Adam did. He turned away from God and rebelled against God. He disobeyed God and walked his own way. Adam did his own thing: he ate the forbidden fruit. From that point — from that very moment of sin — Adam became mortal, subject to corruption, aging, deterioration and decay. Adam was afflicted with the seed of corruption, with the process of dying, day by day and degree by degree and

eventually he moved more and more toward that inevitable day of death. His body was doomed to die and return to dust.

This is the report of Scripture; this is one of the lessons of this godly genealogy. Note: the reign of death over man is seen eight times in this chapter alone (vv. 5, 8, 11, 14, 17, 20, 27, 31).

Thought 1. Gloriously, the love and power of God is seen in this one fact: no person has to die. No person has to ever taste or experience death. Jesus Christ has tasted and experienced death for us. Jesus Christ has died for us. He has already paid the penalty and judgment of sin for us. If we commit our lives to Him — totally commit them — we will never die. When the moment comes for us to leave this world, quicker than the eye can blink (11/100 of a second), God will transfer us right into His presence. One moment we will be in this world; the next moment we will be in the glorious presence of God. We will never lose consciousness of being alive; never know what the experience of death is.

John 3:16 *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

John 3:36 *“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”*

John 5:24 *“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life”*

Rom 6:23 *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Gal 6:8 *The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.*

2 Tim 4:18 *The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.*

V. Genesis 05:06–20 Godly Parents Teaching Their Children about God

The fifth significant event, the godly parents taught their children about God, to follow Him and to worship and live for Him. Three significant facts in this godly genealogy leap out at us:

⇒ All the persons listed here were believers; they followed God and worshipped and lived for Him. They believed in God and they believed God’s Word, His promise to send the godly seed, the Saviour, into the world.

⇒ All the persons listed here covered many generations of people, but they were all from one family. This line of believers — these godly followers of God — were all from the same family, and their godly line was never broken down through the years. These godly parents taught their children about God, to follow, worship, and live for Him.

=> Some of the children listened to the witness of their parents, but not all. Cain had the same godly parents, Adam and Eve, as Seth; but Cain rejected his parents and rebelled against God. Apparently, many of the children, when they became adults, rejected God and followed after the way of Cain and ungodliness. We know this because of the large population upon the earth at this time. (See note, Gen 4:17.) The children's rejection of God must have broken the hearts of their parents, just as it does the hearts of parents today. Nevertheless, the parents did not become discouraged, nor begin to question and blame God. They remained faithful and continued to teach the Word and promises of God to their children and grandchildren.

Thought 1. Two great lessons can be gleaned from the godly parents of antiquity.

(1) We must teach our children about God...

- to follow Him and to worship and live for Him.
- to believe His Word and promises, in particular the promise of the godly seed that has been fulfilled in Christ, the Saviour of the world.

Gal 3:16 *The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.*

Gal 3:29 *If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.*

John 3:16 *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."*

John 5:24 *"Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life."*

Rom 4:16 *Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring — not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.*

(2) We must not be discouraged or blame God when some of our children rebel and reject God. We must remain faithful and continue to teach the truth of Christ and His Word, no matter what some children may do. In fact, we must teach the truth with more fervour than ever before, never backing off. And we must pray fervently; we must intercede in prayer, never letting up. We must take more time than ever before for intercessory prayer, getting alone before God and crying out to Him for our children and loved ones. God promises to hear prayer, intercessory prayer, prayer that comes boldly before Him and wrestles with Him for help.

=> We must teach our children, teach them ever so diligently.

Deut 4:9 *Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.*

Deut 6:6-7 *These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.*

Deut 31:13 *Their children, who do not know this law, must hear it and learn to fear the LORD your God as long as you live in the land you are crossing the Jordan to possess.*

Prov 22:6 *Train a child in the way he should go, and when he is old he will not turn from it.*

Isa 28:9 *Who is it he is trying to teach? To whom is he explaining his message? To children weaned from their milk, to those just taken from the breast?*

John 21:15 *When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you truly love me more than these?” “Yes, Lord,” he said, “you know that I love you.” Jesus said, “Feed my lambs.”*

Titus 2:4 *Then they can train the younger women to love their husbands and children, to be self-controlled and pure.*

=> We must pray for our children, intercede and wrestle in prayer for them.

Mat 7:7 *“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.”*

Mat 21:22 *“If you believe, you will receive whatever you ask for in prayer.”*

Luke 18:1 *Then Jesus told his disciples a parable to show them that they should always pray and not give up.*

John. 15:7 *“If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.”*

John 16:24 *“Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”*

Psa 91:15 *He will call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.*

Isa 65:24 *Before they call I will answer; while they are still speaking I will hear.*

VI. Genesis 05:21–24 Enoch Dedicated His Life Totally to God

The sixth significant event, one godly man, Enoch, dedicated his life totally to God. Even the name Enoch (Chanokh) means dedicated. It could also mean initiator and teacher. Apparently, Enoch did three significant things:

=> He *totally dedicated and committed* his life to God — again, *totally*.

=> He initiated or began a *deeper kind* of walk and life with God, a *deeper kind* of communion and fellowship with God.

=> He taught men the life and walk of total commitment to God, of unbroken communion and fellowship with God.

Enoch was a most unusual person, a person who surrendered and yielded his life completely to God, who gave up all to follow God. He apparently lived a life of total *self-control* and *self-denial*. But he was not perfect, for he was but a mere man. He was as all other men are, sinful and mortal. Nevertheless, Enoch gave his life so completely to God — so totally — that he had a very, very special relationship with God.

Interestingly, more is said about Enoch in the New Testament than in the Old Testament. There are five passages of Scripture that deal with him. Two of these are in other genealogies that just list his name with no comment (1 Chr. 1:3; Lk. 3:37). But the other three passages tell us a great deal about Enoch.

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

Heb 11:5-6 *By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*

Jude 14-15 *Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”*

The Genesis passage gives us the outline of Enoch’s life. Two very significant things are said about him. (The following study on Enoch’s life is given in a broader outline because of the importance Scripture places upon his life.)

1. **ENOCH WALKED WITH GOD (vv. 21-24a)**

Scripture declares twice that “Enoch walked with God” (vv. 22, 24). Walking means forward movement, steady progress. Enoch did not walk a little and then stop or turn aside, backsliding. He was not fluctuating up and down. Enoch was genuine through and through; he was steadfast and persevering. He walked with God consistently, growing and growing more and more. What does it mean “to walk with God”? The life of Enoch shows us.

- a. To *walk with God* means that Enoch had a conversion experience. Enoch was born to sinful parents in a sinful world just like all other persons. From all indications Enoch had been living a sinful, wicked life, running around with the ungodly crowd of his day. But something happened in his life that changed him, that caused him to confess and repent of his sin — something so convicting that it aroused him to turn back to God. Something happened that stirred him to begin to live a life of self-control and self-denial. What was it?

Scripture says this: “Enoch walked with God *after* he begot Methuselah” (v.22). Note the word *after*. Scripture seems to be saying that it was after his son’s birth that Enoch began to walk with God. Apparently, the birth of his first son struck Enoch, struck him with a deep, intense sense of responsibility for the child. Enoch was convicted...

- of his sinful, ungodly life
- of his duty to provide a godly home for his son and any other children who might come
- of his duty to lead his son to trust and follow God and to believe God’s Word and promise to send the Saviour into the world

What did Enoch do when God convicted him of these things? He did exactly what every sinful and ungodly father should do: he began to “walk with God” (v. 22). Enoch repented, changed his life, and turned back to God. He turned away from sin and began to live for God. He began to live a life of self-denial and self-control. The next point clearly shows this.

Mat 18:3 *And he said: “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven.”*

Luke 13:3 *“I tell you, no! But unless you repent, you too will all perish.”*

Acts 2:38 *Peter replied, “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”*

Acts 3:19 *Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.*

Acts 8:22 *Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.*

Acts 17:30 *In the past God overlooked such ignorance, but now he commands all people everywhere to repent.*

2 Chr 7:14 *If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*

Isa 55:7 *Let the wicked forsake his way and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon.*

Ezek 18:31 *Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel?*

- b. To walk with God means to believe God and to be diligent in seeking after God’s promises. The passage in the book of Hebrews shows this:

Heb 11:5-6 *By faith Enoch ... pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*

Note what Enoch believed and what we must believe:

- ⇒ Enoch believed that God is, that He truly exists, that He is the only living and true God, the true Creator and Sustainer of the universe, the Lord and Master of life. Enoch knew what we must know: if God is, if God truly exists, then we owe our lives to Him. We must walk with God — follow, worship, fellowship and serve Him — with all our hearts.
- ⇒ Enoch believed that God rewards those who diligently seek after Him. This refers to the great rewards or promises of the Saviour. Enoch believed the promises of God, that God would give a godly line of people to the world and through that godly line, He would send the Saviour to the world. Enoch believed in the promise of the Saviour, the Saviour who would deliver the godly from all the corruption of sin, death and judgment to come. How do we know that Enoch believed all this about the Saviour? Because of the reference in Jude 14-15 which will be discussed in point five below.
- c. To *walk with God* means to develop an unbroken communion and fellowship with God. The phrase means to *walk about* with God, *to live* with God, to have the most intimate fellowship and communion with God. Enoch did what we should do: he sought after an unbroken fellowship and communion with God.
- ⇒ Enoch sought to keep his mind and thoughts upon God and upon the things that are true and profitable.
- Phil 4:8 Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things.*
- ⇒ Enoch sought to cast down every imagination and to captivate every thought for God.
- 2 Cor 10:5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.*
- ⇒ Enoch sought to keep his mind upon God.
- Isa 26:3 You will keep in perfect peace him whose mind is steadfast, because he trusts in you.*
- Luke 18:1 Then Jesus told his disciples a parable to show them that they should always pray and not give up.*
- Eph 6:18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.*
- Col 4:2 Devote yourselves to prayer, being watchful and thankful.*
- 1 Th 5:17 Pray continually;*
- d. To “walk with God” means to live a holy and godly life, a life of separation, a life that is completely different from the sinful lives of others. This does not mean a monastic life, a life that withdraws from the world. It means that Enoch began to live a life of self-control...

- that Enoch quit doing things that were sinful, wicked, evil, and ungodly
- that Enoch started doing things that were pure, righteous, good, and godly

We know this from the fact that Enoch “walked with God” (vv. 22, 24). He walked just like God and lived just like God. He lived a holy and godly life. But we also know that Enoch lived a holy and godly life from Jude.

Jude tells us that Enoch stood against and preached against the ungodliness of his day (Jude 14-15). This is seen in the next point.

- e. To “walk with God” means to bear a strong witness and testimony for God. Again, the Jude passage shows us this fact about Enoch:

***Jude 14-15** Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”*

Enoch was a preacher, a preacher of righteousness. Note what his message was.

- 1) First, the Lord is coming with ten thousands of His saints — with all the believers who have died up to that time in history. The Lord is coming to judge the world, to execute judgment upon “all,” upon everyone who has ever lived in the world.

This is a clear reference to the coming again of Jesus Christ in judgment and this is the first reference to His coming again in Scripture. How did Enoch know about the coming of God in judgment? Did God reveal the fact in a special revelation as He was to do to future prophets? Or did God reveal the truth to Adam earlier, and then Adam taught the truth to his children and grandchildren? We do not know. But we must remember that Enoch knew and believed the promise of God concerning the coming Saviour. He knew that God was going to send the Saviour to deliver the godly from the corruption of sin, death and judgment to come. And here in Jude, he somehow knew that the Saviour was also coming in judgment.

- 2) Second, Enoch preached against the ungodly lives people were living. He was a strong and forceful witness. Note how often he uses the word ungodly: four times. He declares that the Lord is coming to convict...

- *all* the ungodly
- of *all* their ungodly deeds
- that they did in an *ungodly way*
- because they were *ungodly sinners*

Remember: most of Enoch’s audience were cousins of his, not too many generations removed from him. This shows just how strong and forceful a preacher Enoch was. It makes us wonder how many people tried to get him to tone down his message, the truth of judgment, and to concentrate on the love and care of God?

Note one other fact in the Jude reference. This was an ungodly age, an age when few people were following God and living righteous lives. This will be clearly seen in the next outline and passage of Scripture (Gen 6:1-8).

Thought 1. Was Enoch’s day more ungodly than our day? The thinking and honest person has to confess that it was not much more, if any more, ungodly. Just think how wild ungodliness is running today, the awful rampage of evil in the world...

- lying
- alcohol
- hatred
- stealing
- immorality
- demonism
- killing
- greed
- witchcraft
- murder
- assaults
- materialism
- lawlessness
- injury
- secularism
- drugs
- anger
- denial or questioning of God

Thought 2. How many of us preach as strongly and forcefully as Enoch did? The love and mercy of God must, of course, always be preached and taught. But so must the coming again and judgment of God. How many people are lost because we have not warned them of coming judgment?

Mat 24:30 *“At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.”*

Col 1:28 *We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.*

1 Th 5:14 *And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.*

2 Th 1:7-9 *And give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power.*

2 Tim 4:2 *Preach the Word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction.*

Titus 2:15 *These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.*

Heb 9:27 *Just as man is destined to die once, and after that to face judgment,*

2 Pet 2:9 *If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.*

Rev 1:7 *Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him.*

Isa 58:1 *“Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the descendants of Jacob their sins.”*

Ezek 3:18 *When I say to a wicked person, ‘You will surely die,’ and you do not warn them or speak out to dissuade them from their evil ways in order to save their life, that wicked person will die for their sin, and I will hold you accountable for their blood.*

Ezek 33:9 *But if you do warn the wicked man to turn from his ways and he does not do so, he will die for his sin, but you will have saved yourself.*

Thought 3. Note what Scripture has to say about the believer’s walk.

1) Noah walked with God.

Gen 6:9 *Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.*

2) Abraham was required to walk before God.

Gen 17:1 *When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty; walk before me faithfully and be blameless.”*

3) We are all required to walk with God.

Micah 6:8 *He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.*

4) We are to walk before God.

Psa 116:9 *That I may walk before the LORD in the land of the living.*

5) We are to walk after God.

Deu 13:4 *It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him.*

6) We are to follow God and walk in love.

Eph 5:1-2 *Be imitators of God, therefore, as dearly loved children. And live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

7) We are to walk in Christ.

Col 2:6 *So then, just as you received Christ Jesus as Lord, continue to live in him.*

8) We are to walk by faith, not by sight.

2 Cor 5:7 *For we live by faith, not by sight.*

9) We are to walk in light.

1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.*

10) We are to walk in truth.

Psa 26:3 *For your love is ever before me, and I walk continually in your truth.*

Psa 27:11 *Teach me your way, LORD; lead me in a straight path because of my oppressors. (See 2 Jn. 4; 3 Jn. 3).*

11) We are to walk in newness of life.

Rom 6:4 *We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

12) We are to walk in the Spirit.

Gal 5:16 *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.*

13) We are to walk worthy of our calling and vocation.

Eph 4:1 *As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.*

14) We are to walk carefully.

Eph 5:15-16 *Be very careful, then, how you live — not as unwise but as wise.*

15) We are to pray for God to keep us from stumbling and falling that we may walk before Him.

Psa 56:13 *For you have delivered me from death and my feet from stumbling, that I may walk before God in the light of life.*

16) We are to walk as Christ walked.

1 John 2:6 *Whoever claims to live in him must walk as Jesus did.*

17) We shall walk with Christ in heaven and be clothed in white (purity, perfection).

Rev 3:4 *Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.*

Thought 4. Note that Enoch had a large family of both sons and daughters (v. 22). A person can “walk with God” — have a close fellowship and communion with God — and be a strong minister and still be married.

2. ***Enoch was Translated — Taken — Into God’s Presence without Dying (v. 24)***

Note what Scripture says: “He was not” (enenu) or “He was no more” (NIV) or “He was seen no more” (NEB). Scripture simply means that Enoch was translated — transferred from earth to heaven, to be with God. Enoch was transferred right into the presence of God without ever dying. The New Testament clearly tells us this:

Heb 11:5 *By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God.*

B.H. Carroll has an excellent description of Enoch's experience, of what the word "translated" means:

*God translated him. This is an old Latin word, an irregular verb, and it simply means carried over or carried across. God carried him across. Across what? Across death. Death is the river that divides this world from the world to come, and here was a man that never did go through that river at all. When he got there God carried him across. God transferred him; translated him; God picked him up and carried him over and put him on the other shore. (Quoted by Arthur W. Pink. *Gleanings in Genesis*, p. 79).*

Now, why did God translate Enoch so that he would not experience death? Why did God not let him die like other men? There are at least four reasons.

- a. God translated Enoch because Enoch walked so closely with God, because Enoch lived a life of complete surrender, of complete control and self-denial. Note what Scripture says:

Enoch walked faithfully with God; then he was no more, because God took him away. (v. 24)

Enoch's "walking with God" is closely tied to God taking him on home to heaven. That is, the very reason for God taking Enoch on home to heaven was because Enoch walked so closely with God. Enoch had apparently gained an unbroken consciousness of God's presence, an unbroken fellowship and communion with God.

=> Enoch's "walk with God" had become so intimate and intense,

=> and Enoch longed so much for face to face fellowship with God...

.. .that God just could not leave him upon earth any longer.

Thought 1. "He did not live like the rest, so he did not die like the rest" (*Mathew Henry's Commentary*, Vol. 1, p. 49).

- b. God translated Enoch to demonstrate and symbolize His power to execute judgment. Enoch's generation was ungodly, and he preached a strong, aggressive message to his ungodly generation (Jude 14-15). But despite their ungodliness, God loved the people. He wanted them saved. By giving them a living demonstration of His power...

- He proved that He really exists
- He proved His power to judge the ungodly. If He could translate a person, He had the power to condemn and judge a person
- He stirred some to repent and follow God

The ungodly could hardly miss the warning.

- c. God translated Enoch to demonstrate and symbolize the promise of eternal life. Enoch believed God's promise of the godly seed, that God was going to send the Saviour into the world. He believed that the Saviour was going to save man from sin, death and judgment, and that He was going to restore man to the perfection and eternal life Adam had known. Enoch's translation demonstrated that eternal life is a reality. Man can live forever with God.

Note this: Enoch's translation also symbolizes the resurrection of believers at the return of Christ. Enoch's translation is a picture of what God is going to do for the believer: raise him up and take him to heaven.

John 3:16 *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

John 4:36 *“Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.”*

John 5:24 *“I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.”*

John 20:31 *But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

Gal 6:8 *The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.*

1 John 5:13 *I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.*

- d. God translated Enoch to be an encouragement to other believers, both in his ungodly day and ours. God proved His promise and power to give eternal life. Enoch should stir us to press on, to believe God more strongly than ever before and to stand fast.

1 Cor 15:58 *Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.*

Gal 6:9 *Let us not become weary in doing good, for at the proper time He will reap a harvest if we do not give up.*

Phil 1:27 *Stand firm in one spirit, contending as one man for the faith of the gospel.*

Heb 12:1 *Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.*

Acts 20:24 *However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me — the task of testifying to the gospel of God's grace.*

VII. *Genesis 05:25–26 The Long Life of Methuselah*

The seventh significant event, one man, Methuselah, lived longer than anyone else, lived longer as a testimony to God’s grace and judgment to come. The name *Methuselah* means man of the weapon or javelin or of the spear (H.C. Leupold, Derek Kidner, Victor Hamilton). Or it can mean...

- “When he is gone it will come.”
- “When he is dead, it shall come” (Donald Grey Barnhouse. *Genesis*, p. 45).
- “[When] he dies [there will be] a sending forth” (*Mathew Henry’s Commentary*, Vol. 1, p. 50).
- “When he dies there shall be [a]...sending forth of waters” (John Gill. *Gill’s Commentary*, Vol. 1. (Grand Rapids, MI: Baker Book House, 1980), p. 35).

Just which of the two meanings is correct cannot be known with absolute certainty. But in searching the Scriptures and in looking back upon Enoch’s life and the events of his day, it makes far more sense to think that Methuselah’s name means “when he dies it shall come.”

=> Enoch’s apparent conversion took place when Methuselah was born (v. 22). Apparently, his life changed and changed radically. Why? Could it be that God gave him a special revelation of the coming judgment unless he and his fellow citizens repented?

=> Methuselah’s name can mean and is actually said by some scholars to mean, “When he dies, it shall come” (see Arthur Pink. *Gleanings in Genesis*, p. 76).

=> Enoch was a godly man — very godly — the kind of man to whom God would choose to reveal the coming judgment. If God was going to choose a person to whom He could reveal the coming judgment of world destruction, it would be someone who “walked with God,” someone who walked ever so closely and intimately with God. This was Enoch, the very father who named Methuselah.

=> Enoch preached strongly and aggressively against the ungodliness of his day. Most of the godly would have, of course, borne testimony against man’s sin and of God’s great forgiveness and love. But from the indication of Scripture, Enoch was much stronger and more aggressive in his preaching against the ungodly living of people. Why? Could God have given him a special revelation of coming judgment unless people repented of their sin?

When these facts are considered, the weight of the facts points to Methuselah’s name meaning “when he dies, it shall come.”

Apparently, God gave Enoch a revelation of the coming judgment upon earth, the coming judgment that lay right over the horizon, right before the people. Therefore, one of two things happened:

=> God told Enoch to name the child Methuselah, or...

=> Enoch acted on his own and declared the fact in the name of his son.

Whatever the case, Methuselah's very name stood as a testimony to the people of his day and time: "When he dies, it — the judgment of God — will come upon earth." And it did. Methuselah died in the year 1656, the very year the flood came upon earth. This fact also points to the meaning of Methuselah's name. He lived longer than anyone else upon earth (969 years), and he bore testimony longer than anyone else:

=> the testimony of God's wonderful grace in blessing the godly line and people while upon earth.

=> the testimony of God's coming judgment unless men repent of their ungodliness.

Thought 1. Enoch was not the only prophet to whom God has revealed the fact of judgment upon sin. God has revealed the coming judgment to New Testament prophets as well. If we — the generations since Christ has come — do not repent, God's judgment upon the world is coming a second time.

=> Jesus Christ declared that judgment is coming.

Mat 25:31-32 *"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats."*

=> The writer to the Hebrews declared that judgment is coming.

Heb 9:27 *Just as man is destined to die once, and after that to face judgment.*

=> Peter declared that judgment is coming.

2 Pet 2:9 *If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.*

2 Pet 3:10-13 *But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells.*

=> Jude declared the very same message as Enoch.

Jude 1:14-15 *Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."*

VIII. Genesis 05:27–32 *The Rest and Comfort Promised by God*

The eighth significant event, godly men believed in the coming rest and comfort promised by God. This is seen in the name Lamech gave his son, Noah. Noah means *comfort* or *rest*. Note what Lamech said when Noah was born.

He named him Noah and said, “He will comfort us in the labour and painful toil of our hands caused by the ground the LORD has cursed.” (v. 29).

Apparently, for some reason Lamech was weary, bone weary. He was tired and exhausted from having to struggle to earn a living day by day. The pressure, tension and toil was bearing heavily upon his mind, so heavily that his thoughts ran back to God’s curse upon the earth. In thinking about the curse, he also thought about the Saviour — *the promised seed* — God had promised and the glorious perfection He would bring to man and the earth, the perfection that Adam had originally known. This is probably the reason Lamech named his son Noah, which means comfort and rest. Lamech was expressing his faith in God’s glorious promise to send the Saviour, *the promised seed*, to restore man and the earth to perfection, to perfect comfort and rest.

Noah brought comfort to the human race in at least four ways.

1. Noah preserved the human race through the flood.
2. Noah preserved the godly line through the flood.
3. Noah preserved the hope for the promised Saviour. This he did by preserving the godly line, for the godly are the ones who believe and look for the Saviour (Titus 2:12).
4. Noah preserved the hope for the deliverance of the earth which God had cursed. Again, this he did by preserving the godly line; it is for their sake that God shall deliver the earth from the curse (Rev 21:1-5).

Thought 1. What a dynamic example of faith Lamech is: believing the promises of God despite being exhausted day by day, exhausted from having to face the struggle of difficult toil and labour hour by hour just to earn a livelihood. No matter the toil or exhaustion, no matter our circumstances in having to earn a living day by day, we must learn to trust the promises of God.

Mat 6:33 *“But seek first his kingdom and his righteousness, and all these things [necessities of life] will be given to you as well.”*

1 Pet 5:7 *Cast all your anxiety on him because he cares for you.*

Psa 31:19 *How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge in you.*

Isa 25:4 *You have been a refuge for the poor, a refuge for the needy in his distress, a shelter from the storm and a shade from the heat. For the breath of the ruthless is like a storm driving against a wall. ■*