



Genesis 5:1-32

DEATH ACCORDING TO GOD

The exceeding glory of the primitive world consists in this, that it contained so many good and wise and holy men. We are by no means to think that all these are merely common names of plain and simple men. They were the greatest heroes and men of renown that the world ever witnessed, next to Christ and John the Baptist. In the last day we shall behold and admire the real majesty of all these worthies, and then we shall truly behold the mighty deeds which these mighty men wrought. Yes, it will then be made manifest what Adam did, what Seth did, what Methuselah did, and the others; what they suffered from the old serpent; how they comforted and fortified themselves, by their hope in the promised seed, against all the harm and violence of the world, that is, of the Cainites; what craft they experienced; what injuries and hatred and contempt they bore for the glory of the blessed seed to be born from their lineage. We are assuredly not to imagine that these great and holy men lived without severe afflictions and innumerable crosses. All these things, I say, shall be revealed at the last day.

—Martin Luther, *Commentary on Genesis* (1535)

This is the book of the genealogy of Adam (5:1a). This heading begins the second section of Genesis. The first section (Gen. 1-4) told us of God’s creation of the world, His special creation of man and woman, the fall of humanity into sin, and the devastating effects of sin, particularly in Cain’s brutal murder of his brother, Abel.

Now Genesis 5 highlights the ten generations from Adam to Noah.

WE ARE ALL CREATED IN THE IMAGE OF GOD (5:1-2)

*In the day that God created man
He made him in the likeness of God
He created them male and female
And blessed them and called them Mankind
In the day they were created*

- Sin distorted, but it did not destroy, the image of God in us.
- Male and female are intrinsic to being made in the image of God.
- We are joined together as _____ humanity (cf. Acts 17:26).

WE ARE ALL SUBJECT TO SIN AND TO DEATH (5:3-31)

X lived _____ years and begot Y. After he begot Y, X lived _____ more years, begot sons and daughters, and then he died.

- Our life is _____.
- Our family is _____.
- Our death is _____.

The Hebrew word, *toledot* (“these are the generations of...”) provides the outline for Genesis (2:4; 5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1; 37:2). Genesis 5 marks the second “book,” detailing what happened to Adam’s descendants.

Reading Genesis 5 is like walking through a cemetery.

—John J. Davis

One important point emerges in the genealogical list in chapter 5: God is shown to be the Father of all mankind. —Timothy J. Cole

These series of proper names bear witness to the fact that, in the biblical perspective, man is neither a thing nor an abstraction, neither a species nor an idea, that he is not a fraction of the mass, as the Marxists see him, but that he is a person. —Paul Tournier

Genesis 5 lists ten generations from Adam to Noah, covering a span of 1656 years.

God often works in and through families to call people to himself. —James Montgomery Boice

WE ARE EACH INVITED TO WALK WITH GOD (5:21-24)

Enoch lived 65 years, and begot Methuselah. After he begot Methuselah, Enoch walked with God 300 years, and had sons and daughters. So all the days of Enoch were 365 years. And Enoch walked with God; and he was not, for God took him.

- His faith began to manifest itself at the birth of his child.
- His faith grew consistently over the course of _____ years!

A common _____.

A common _____.

A common _____.

A common _____.



If we live by the Spirit, let us also keep in step with the Spirit. (Gal. 5:25)

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. (Hebrews 11:5)

- His faith ushered him directly into God’s presence without death.

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. (1 Thessalonians 4:16-17)

WE ARE EACH OFFERED HOPE IN THIS SINFUL WORLD (5:28-32)

He [Lamech] named him Noah, saying, “This one will bring us comfort from our labor and from the painful toil of our hands because of the ground that the Lord has cursed.” (5:29)

- Noah’s world was filled with sin, selfishness, sexual immorality, hatred, and violence (6:1-8; cf. Matt. 24:36-39).
- Noah’s family had a sense of God’s coming judgment.
- Noah’s birth brought hope for God’s redemption and rest.
- Noah’s line would bring forth the “woman’s seed” (Gen. 3:15), the Savior who would save us from our sin, conquer death, and redeem the earth from its bondage to the curse (Luke 3:36-38).

In biblical genealogies, the 7th member is often specially favored, and Enoch, the 7th from Adam, conforms to this pattern (Jude 14).

—Gordon J. Wenham

“Walk” is used of one’s continued course of action and life—the habitual habit and manner of life.

—E. W. Bullinger

The lesson of Enoch (placed in the genealogy of death) is this: Life comes through walking with God.

—Timothy J. Cole

What a splendid walk! A walk of 300 years! One might desire a change of company if he walked with anybody else, but to walk with God for three centuries was so sweet that the patriarch kept on with his walk until he walked beyond time and space, and walked into paradise.

—Charles H. Spurgeon

Chuck Missler has an interesting take on the ten names in Gen. 5: Man (Adam) Appointed (Seth) Mortal (Enosh) Sorrow (Cainan) the Blessed God (Mahalalel) Shall Come Down (Jared) Teaching (Enoch) His Death Shall Bring (Methuselah) the Despairing (Lamech) Rest (Noah). Unfortunately, the meaning of the names is much debated and this interpretation is very stretched.

Enoch named Methusaleh—“When he is dead, it shall come.” The ark was finished. The animals were taken on. Methuselah died. God closed the door. The flood came.

—James Montgomery Boice

The anticipation of the work of Noah...is a gospel announcement. Noah is a gift of the “God of all comfort” (2 Cor. 1:3-7)... Noah holds promise of a new beginning.

—Walter Brueggemann