

I

“This is the book of the genealogy of Adam. 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. And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth” (Genesis 5:1-3).

It was Jesus who attributed the authorship of Genesis to Moses, along with the other books of the Old Testament Law. ⁽¹⁾ The Biblical book of Exodus further affirms that declaration of Mosaic authorship in stating that Moses ***“...wrote all the words of the Lord...”*** (Exodus 24:4, see also Joshua 8:30-31).

However, the final events recorded in the book of Genesis unfolded about three hundred years prior to Moses' birth. So how did Moses obtain the information we read in this book?

One possibility is that Moses had access to ancient historical records that he incorporated into the book of Genesis under the guidance of the Holy Spirit. There is evidence to support that theory in the structural aspects of certain portions of this book. As mentioned [earlier](#), the book of Genesis features ten sections that are divided by the same language: ***“This is the book of the genealogy of...”*** or, ***“This is the book of the generations of...”***

The “generations” referenced here pertain to *“a genealogical list of one's descendants, one's contemporaries or the course of history,”* ⁽²⁾ Thus, it's possible that Moses used written documentation (potentially dating back to Adam's era), in composing the book of Genesis. If that was the case, then the phrase, ***“These are the generations of...”*** signals the point where one historical narrative ends and a new one begins. ⁽³⁾

So Genesis 5:1 begins by saying, ***“This is the written account of Adam's line...”*** (NIV), ***“This is the book of the generations of Adam...”*** (RSV), or ***“This is the book of the genealogy of Adam...”*** (NKJV) depending on the translation. Since this reference to a “book” or “written account” may also represent a type of legal document, ⁽⁴⁾ this verse may further validate that idea.

(1) See [Matthew 8:4](#), [Matthew 19:8](#), [Mark 1:44](#), [Mark 12:26](#), [Luke 20:37](#), [Luke 24:44](#), [John 5:45-46](#), and [John 7:19](#).

(2) H8435 toledah, *Brown-Driver-Briggs' Hebrew Definitions* <https://www.blueletterbible.org/lexicon/h8435/kjv/wlc/0-1/>

(3) See Henry M. Morris, *The Genesis Record* pg. 27

(4) H5612 seper, *Brown-Driver-Briggs' Hebrew Definitions* <https://www.blueletterbible.org/lexicon/h5612/kjv/wlc/0-1/>

II

“He created them male and female, and blessed them and called them Mankind in the day they were created” (Genesis 5:2).

So, God bestowed the name "mankind" upon humanity right from the start. While some may view this as a sexist or gender-specific term, the word “man” or “mankind” represents a general Scriptural reference that encompasses all humanity.

“And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth” (Genesis 5:3).

When we first discussed the creation of humanity back in Genesis chapter one, you may recall the following passage from Genesis 1:27: ***“So God created man in His own image; in the image of God He created him; male and female He created them.”***

But here now in Genesis 5:3, we find that Adam ***“...became the father of a son in his own likeness, in his own image”*** (GW). So is there any real meaning in these differences?

Well, perhaps we may be familiar with the term, *“like father, like son.”* That adage tells us that children

typically grow to emulate their parents as they mature. Since God created Adam in His own image according to [Genesis 1:27](#), we may conclude that Adam, like his Father, had no faults, imperfections, or defects.

But once Adam violated [God's warning](#) in the Garden of Eden, he ceased to reflect his Father's likeness. Adam's decision led to his separation from God, thus affecting his children as well. So, while Adam's children inherited his genetic likeness, they also inherited his state of separation from God as well.

Adam's disobedience prevented him from imparting the example of a good relationship with God to his children. Since we cannot give what we do not possess, Adam's children grew up like their father in this respect. Adam's children had only the example of their father's disobedience and thus followed in his footsteps, even to this day.

But as we'll see, Seth and his descendants will choose a path that differed significantly from the one traveled by the members of Cain's lineage.

III

“After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters” (Genesis 5:4).

So Adam lived for an astounding eight hundred years after Seth was born. While don't know how many children Adam fathered during that period, we can surmise that he produced a great number of descendants during that time.

To illustrate, let's say that Adam became a new parent every 2.5 years. That ratio would produce forty new children every one hundred years. When you consider the fact that Adam's life spanned more than nine centuries, that would add up to over three-hundred and fifty sons and daughters over the course of his life.

But let's say that each of those children also began having children of their own every twenty years. Then let's assume that the same process repeated itself with all of Adam's descendants every twenty years. In that case, Adam would have seen his progeny increase by an extraordinary amount before he passed from this life.

“So all the days that Adam lived were nine hundred and thirty years; and he died” (Genesis 5:5).

Adam's obituary from Genesis 5:5 reminds us there is a price to pay whenever we disobey God. God set that price in Genesis 2:17 when He told Adam, ***“...you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die” (NET).***

For Adam, that bill ultimately came due nine hundred and thirty years later. This price tag also became the subject of an oft-quoted passage from the Biblical book of Romans: as well ***“...the wages of sin is death...” (Romans 6:23).***

Despite the long passage of time, the repercussions of Adam's sin eventually caught up with him. In a similar manner, people today may deliberately engage in misconduct with the assumption that God (if He even exists) will not hold them accountable for their actions. The Old Testament book of Ecclesiastes addresses that mindset when it says, ***“Because God does not punish sinners instantly, people feel it is safe to do wrong” (Ecclesiastes 8:11 TLB).***

Adam's example reminds us that choices have consequences. The lesson for us is that the absence of immediate retribution in response to our behavior does not mean God is disinterested or unwilling to act. It took many hundreds of years before Adam received his final installment on the wages of sin. That bill will eventually come due for us as well. The only question is when.

IV

“When Seth had lived 105 years, he became the father of Enosh. And after he became the father of Enosh, Seth lived 807 years and had other sons and daughters” (Genesis 5:6-7).

This portion of Scripture begins a section that continues to the end of chapter five. These verses provide us with Adam's family history along with a list of some of his descendants. A closer look at this section also tells us that...

- It covers a span of approximately 1650 years.
- The average life span of the people mentioned in this portion of Scripture was 907 years (excluding Enoch).
- The average age at which people had their first child was 155 years.

The most obvious feature of this chapter is the exceptionally long life spans of the individuals referenced here. While an average person might live for 70-80 years today, the people mentioned in Genesis chapter five typically lived to be 800-900 years old before they passed away. In fact, no one in Genesis chapter five lived for less than 365 years, and the person who lived to that age never actually died. So how were such remarkable life expectancies achieved?

Well, people clearly lived longer prior to the Great Flood that we'll discuss later in Genesis chapter six. One potential explanation for those lifespans is that the environment that existed in the pre-Flood era was more favorable for human life than the post-Flood environment. The result was that human beings aged less quickly and lifespans increased. Another possibility is that these early human beings had fewer genetic flaws, or were less susceptible to illness and disease.

Thus, the physical impact of Adam's sin upon humanity was seemingly less significant at the beginning. The result was that people lived for lifespans that typically continued for centuries.

Finally, it's interesting to imagine what it would be like if similar conditions existed today. Imagine what it would be like to speak with those who spearheaded the technological innovations of the 18th and 19th centuries. Imagine the discussions that might take place with the great historic figures of the past. Consider the conversations that might occur with those who lived through the Renaissance or the Industrial Revolution. What might we learn from those who lived on the African, Asian, North and South American, European, and Australian continents hundreds of years ago?

It has often been observed that those who forget the past are condemned to repeat it. If human beings enjoyed similar life spans today, perhaps that observation might be less fitting.

V

In Genesis chapter five, there is mention of a man whose life on earth was considerably briefer than the other individuals we have already discussed. That man was Enoch. We find Enoch's account beginning in Genesis 5:21...

“Enoch lived sixty-five years, and begot Methuselah. 22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him” (Genesis 5:21-24).

Among the various Biblical personalities, Enoch stands out as a mysterious, enigmatic figure. With the exception of a single reference in the New Testament book of Hebrews, virtually everything we know about Enoch is derived from the account presented to us here in Genesis chapter five.

The phrase ***“...he disappeared because God took him away” (NET)***, suggests that God abruptly and unexpectedly removed Enoch from the planet at some point following his 365th birthday. So, what can we glean from this brief narrative concerning Enoch's passage from this life?

First, [Hebrews 11:5](#) highlights Enoch's reputation as someone who was pleasing to God prior to his departure. Next, Genesis 5:24 tells us that "...***Enoch walked with God.***" To put it another way, Enoch pleased God by faithfully advancing in his relationship with Him, much as we do when we walk together with someone. Enoch refrained from rushing ahead or pausing intermittently; he simply walked in step with God.

The Old Testament book of the prophet Micah also references this concept of walking with God: "...***the LORD has already told you what is good, and this is what He requires: to do what is right, to love mercy, and to walk humbly with your God***" (*Micah 6:8 NLT*). Thus, if we seek to walk with God, we must follow His path. That path embraces the virtues of justice, mercy, and humility- and those who [approach](#) God [through](#) the [mediator](#) He has [established](#) can find similar [favor](#) with Him.

Finally, there is one additional thing to address before we leave this chapter. Considering the remarkable life spans of the individuals discussed within this chapter, it should not surprise us to learn that the oldest person mentioned in the Bible is found here in Genesis chapter five. That person was Enoch's son Methuselah, an individual who lived for an astonishing 969 years.

Enoch's choice of name for his son, Methuselah, is one that merits a closer attention. According to one source, Methuselah's name means, "*when he dies, judgment.*" ⁽¹⁾ So what might that judgment refer to? That answer to that question comes in the following chapter.

(1) Henry M. Morris, *The Genesis Record*, Baker Book House, Master Books, 1976, pg. 155