

Ge 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;

Notice that this account of the Godly line begins with the word: “book” Every time that word is found in the Old Testament it means a written account: it’s translated as letter, about a dozen times, as a bill about four, and as book over 73.

This is one of the texts that people cite as probable proof that Moses used some sort of original story as part of his sources. The popular theory is that each generation had kept the story of their people, and that Moses had access to these documents in whatever shape they may have been.

But also notice that Matthew uses this same format at the beginning of his Gospel. Once again, Jesus is considered to be the new Adam in the New Testament. Whether Matthew knew this or was inspired to write it for our benefit is anybody’s guess.

Ge 5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Notice in this recap of creation, once again mankind is considered to be both male and female. The Jewish rabbis took this verse to mean that a man cannot be fully human, an Adam, without his wife as a counterpart to complete him.

Ge 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

the name Seth means “appointed one” and Seth will be that, the one appointed to carry on the line of the seed of the woman, the Godly line. Notice that he’s created in Adam’s likeness and image. Two things to notice here:

1. even though we’re fallen now, we’re still got some remnant of the image and likeness of God; but 2. it has been corrupted and isn’t what it was originally. (Notice that God created man “in Our own image, after our likeness”, but a fallen Adam creates “in his own likeness, after his image,” in other words, backwards from the way God started things out.

Ge 5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

but evidently, they didn’t all follow after the Godly line, as we’ll soon see.

Ge 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Here’s a pattern you’ll see repeated: he lived so many days “and he died” The commentators say that these verses sum up the two most important aspects of our days: how we live and how we die.

Ge 5:6 ¶ And Seth lived an hundred and five years, and begat Enos:

Remember, we’re skipping all sorts of generations, so we don’t know if Seth was actually Enos’ father, or, if at the age of 105, he begat a child who became an ancestor of Enos. The important thing to remember is that we’re in the Godly line....

By the way, Enos or Enosh’s name means “Mortal One” and hopefully you’ll remember from the last of

chapter four that it was during his lifetime that “men began to call upon the name of the Lord” or to be known as the people of the Lord, such as the sons of God.

Ge 5:7 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:

Cainan or Kenan means “flute player” or “hymn singer”

Ge 5:10 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:

Mahalaleel means “the praise of God”

Ge 5:13 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:

Jared means “one prostrating himself” It doesn’t mean that he hurt himself or gave himself a prostate exam, to prostrate means to lie down on the ground in the presence of a superior, as in humble prayer before God. The same idea as when we kneel or bow our heads.

Ge 5:16 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:

Enoch means “dedicated one” or “consecrated one”. To be consecrated to something means to be specially dedicated to that and to be fully committed to it.

Ge 5:19 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:

Methuselah means “man sent” or “messenger”

Ge 5:22 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.

No, “and he died” here. He’s one of only two men who didn’t die but was taken into the presence of God. You don’t get much better than that.

Ge 5:25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

Lamech means sorrow or despairing in Hebrew and Priest/Servant in Akkadian. So far we’ve been mixing the Hebrew and Akkadian meanings with impunity, so for now we’ll take “Priest/Servant”

Ge 5:26 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:

Gee, I wonder what his name will be?

Ge 5:29 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.

Noah means “rest”

Ge 5:30 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.

Let’s take a break from the story and go for a couple of digressions....

What I’ve been giving you in these names is not an exact translation from the Hebrew, but an interpretation from it. Let’s put them all together and see what message these generations of our spiritual forefathers might have for us.

Names as traditionally Interpreted

•Enos	Mortal Man
•Kenan	flute player/hymn singer
•Mahaleel	praise of God
•Jared	one prostrates himself
•Enoch	consecrated one
•Methuselah	messenger
•Lamech	priest/servant

Put them all together and we've got a message that says: "If a mortal man will use his talents to the praise of God and humble himself and pray and live a consecrated life, then he will be a messenger to the world as he is a priest and a servant to God.

Pretty cool, huh? But there's another way of looking at these names and taking a more literal translation of them and finding another message. Ready, let's go!

Literal translation of names

•Adam	man
•Seth	appointed
•Enosh	mortal
Kenan	sorrow (as in funeral song)
Mahalel	The Blessed God
•Jared	Shall come down
•Enoch	Teaching (as in dedicated to)
•Methuselah	His death shall bring
•Lamech	The Despairing
•Noah	Rest, or comfort

According to our old friend, Chuck Missler, this is but just one example of the hand of God at work in the writing of the Bible...Farfetched, difficult to imagine, hard to believe it would work out like that...maybe, but isn't that how our God often chooses to work?

Ge 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.