

Genesis – Story of Adam

- Introduction [5:1-2]
 - “This is the book of the story of Adam. In the day when God created man, He made him in the likeness of God.”
 - The word “book” is סֵפֶר (se-pher) which means “book”, “document” or “scroll”.
 - This is the first mention of this word in Genesis and indicates that this section was written on its own scroll (and maybe the other sections, too?).
 - The word “generations” is תּוֹלְדוֹת (tō-le-dōth) which means “account” or “story of what became of”.
 - This is the same word we saw translated “account” in Gen 2:4 and identifies this new section.
 - The word “created” is בָּרָא (ba-ra’) which we saw in our study of chapter one to mean creation out of nothing (ex nihilo).
 - The word “made” is עָשָׂה (‘a-sah) which means to form something from existing materials.
 - Adam was both formed from existing materials (his body) and created from nothing (his soul and spirit) so the use of both words is appropriate here just as it was in Gen 1:26-27.
 - As we noted in Gen 1:26-27, Adam being made in the image and likeness of God is a reference to the invisible attributes of mankind (personality, thought, volition, ability to communicate, ability to love, ability to rule, etc.).
 - “He created them male and female, and He blessed them and named them Mankind in the day when they were created.”
 - In these verses God creating Adam is equated with God creating both Adam and Eve. In language similar to Gen 1:26-27.
 - As we saw in Gen 1:28, God blessed Adam and Eve which included the ability to reproduce.
 - God named them אָדָם (‘a-dam).
 - Clearly this does not mean that God named both of them Adam, so this is a reference to the Adamic race or mankind.
 - The day that man was created is mentioned twice in these two verses.
 - This is referring to a literal day and a very specific day – the sixth day.

- Summary of Genesis 5:1-2
 - After concluding the story of the heavens and the earth we begin the story of Adam.
 - In the story of the heavens and the earth we learned about Adam being made and created in the image and likeness of God.
 - In this story we learn about how that image is passed down through the succeeding generations.
 - This story begins by reiterating that the creation of Adam included the creation of Eve.
 - The story of Adam is written on its own scroll.
 - It seems possible that each תולדות (tō-le-dōth = story) recorded in Genesis could have been written on its own scroll.
 - The story of Adam records the generations of the line of the Seed of the Woman down to Noah and his sons.

- The Line of the Seed of the Woman [5:3-32]
 - Adam [5:3-5]
 - “When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.”
 - Adam was 130 years old when he fathered Seth.
 - Notice that this verse says that Adam named Seth whereas Gen 4:25 says that Eve named him meaning that they named him together.
 - We have no idea how old Adam was when he fathered Cain and Abel or how old they were when Cain murdered Abel, but this does put a limit on how long Adam lived in the garden before the fall.
 - Adam fathered Seth in his own image and likeness.
 - Adam was created in God’s image, but Seth was fathered in the image of Adam – an image which is now fallen as a result of sin.
 - Thus, Seth had both the image of God and Adam.
 - None of the other generations mentioned include this statement, but this establishes the pattern for the fathering of all generations.
 - “Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.”
 - Adam lived 800 more years after fathering Seth.
 - Only three sons are named in Genesis (Cain, Abel and Seth), but Adam and Eve had other sons.
 - They had others daughters as well who were the wives for their sons.
 - “So all the days that Adam lived were nine hundred and thirty years, and he died.”
 - Adam lived to the ripe old age of 930.
 - His death is the first mention of physical death other than murder.
 - He died physically as a consequence of his sin, being separated from the Tree of Life [Gen 3:24].
 - Seth [5:6-8]
 - Seth was 105 when he fathered Enosh.
 - Perhaps this gives us an idea of how old Adam was when he fathered Cain and Abel.
 - Like Adam, Seth had other sons and daughters.
 - Seth lived to the ripe old age of 912.
 - Enosh [5:9-11]
 - Enosh was 90 when he fathered Kenan.
 - Enosh also had other sons and daughters.
 - Enosh lived to the ripe old age of 905.
 - Kenan [5:12-14]
 - Kenan was 70 when he fathered Mahalalel.
 - Kenan also had other sons and daughters.
 - Kenan lived to the ripe old age of 910.

- Mahalalel [5:15-17]
 - Mahalalel was 65 when he fathered Jared.
 - Mahalalel also had other sons and daughters.
 - Mahalalel lived to the ripe old age of 895.
- Jared [5:18-20]
 - Jared was 162 when he fathered Enoch.
 - Jared also had other sons and daughters.
 - Jared lived to the ripe old age of 962.
- Enoch [5:21-24]
 - “Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah,”
 - Enoch was 65 when he fathered Methuselah.
 - All the others “lived” additional years after the birth of the son in the line of the Seed of the Woman, but Enoch “walked with God.”
 - This indicates close communion with God.
 - This verse states that Enoch walked with God 300 years after fathering Methuselah, but his fellowship and close communion likely began well before that.
 - “and he had *other* sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.”
 - Enoch also had other sons and daughters.
 - Enoch lived to the age of 365.
 - After 300 years of walking with God, “he was not, for God took him.”
 - The phrase “and he was not” is a Hebrew expression that means Enoch disappeared.
 - The word “took” is *נָחַץ* (la-qach) which means “take” and is used of Elijah [2 Kings 2:9-12].
 - This language, along with the fact that there is no “and he died” statement regarding Enoch indicates that he was “raptured” or “translated” alive and did not experience physical death [Heb 11:5].
- Methusaleh [5:25-27]
 - Methusaleh was 187 when he fathered Lamech.
 - Methusaleh also had other sons and daughters.
 - Methusaleh lived to the ripe old age of 969.
- Lamech [5:28-31]
 - Lamech was 182 when he fathered Noah.
 - Lamech also had other sons and daughters.
 - Lamech lived to the ripe old age of 777.
 - “Now he called his name Noah, saying, ‘This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.’”
 - The name “Noah” is *נֹחַ* (no-ach) which means “rest” or “comfort”.
 - Noah was given this name because Lamech believed he would bring comfort/rest.
 - Lamech’s statement means that he thought Noah would reverse the curse of the fall.
 - This means he mistakenly believed that Noah would be the Seed of the Woman.

- Noah [5:32]
 - By the time Noah was 500 years old, he had fathered three sons – Shem, Ham and Japheth.
 - Noticed that Noah “was” 500 years old whereas all the others “lived” a certain number of years and then fathered a son.

Person	Date of Birth	Age of Fathering	Years of Life on Earth	Year of End of Life on Earth
Adam	0	130	930	930
Seth	130	105	912	1042
Enosh	235	90	905	1140
Kenan	325	70	910	1235
Mahalalel	395	65	895	1290
Jared	460	162	962	1422
Enoch	622	65	365	987
Methuselah	687	187	969	1656*
Lamech	874	182	777	1651
Noah	1056	(500)	950	2006

- Observations concerning this table
 - There are no gaps in this genealogy as some try to claim in order to accommodate the “scientific” long age of man.
 - This is confirmed by the record in Luke 3:36-38.
 - These years are actual years, not months as some try to claim, and these people actually lived these long lifetimes.
 - Methuselah has the longest lifespan listed in the Bible at 969 years.
 - This is shorter than the 1000 year duration of the future Millennial Kingdom.
 - This could very well mean that none of the believers who make up the 1st generation of the Millennial Kingdom live until the end.
 - The Great Flood was in 1656 AH (2348 B.C.) which is the year Methusaleh died.
 - All of the other men listed (except for Noah) died before Methuselah.
 - Therefore, none of the men in the line of the Seed of the Woman died in the Great Flood.
 - Adam died when Lamech was 56 years old, many year before he fathered Noah.
 - This means Adam’s godly influence on his descendants ended the generation before Noah.
 - When Enoch was taken up by God, only Adam of all of those in his line had already died.

- The Corruption of Mankind [6:1-4]
 - “Now it came about, when men began to multiply on the face of the land, and daughters were born to them,”
 - The phrase “Now it came about” is וַיְהִי (way-hiy) which could be translated “And it came to pass”.
 - This phrase connects this passage with the genealogy we studied in chapter 5.
 - The phrase “when men began to multiply on the face of the land” is a restatement of all the verses in chapter 5 that said, “and he had other sons and daughters [Gen 5:4, 7, 10, 13, 16, 19, 22, 26, 30].
 - The phrase “and daughters were born to them” changes the focus from the sons highlighted in the line of the Seed of the Woman in chapter 5 to the daughters born to them.
 - “that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.”
 - The phrase “the sons of God” is בְּנֵי־הָאֱלֹהִים (bə-nei ha-Elohim).
 - This Hebrew phrase is found here, in verse 4, and three times in the book of Job [Job 1:6; 2:1; 38:7] and always refers to angels.
 - Given that the phrase “the daughters of men” is used to refer to the human women in this verse, the phrase “the sons of men” would have been used rather than “the sons of God” if this verse were referring to human men.
 - The word “saw” is רָאָה (ra’-ah) which can mean “see” or “understand” and is used here of “visual observation” or “perceiving with the eyes”.
 - The word “beautiful” is טוֹב (tov) which means “good” and here refers to physical appearance.
 - The phrase “they took wives for themselves” tells us that these angels had relations with human women.
 - This is clearly an unnatural union which gives us the first clue that these are fallen angels.
 - Some object to this being the union of angels and human women on the basis of Matt 22:30.
 - What these objectors are missing is that Jesus is speaking of “angels in heaven” in Matt 22:30 which refers to the holy angels, not the fallen angels.
 - “Then the LORD said, ‘My Spirit shall not strive within mankind forever, for he is flesh and strays;”
 - The phrase “My Spirit” is a clear reference to God the Holy Spirit.
 - This is not the first time the Holy Spirit has been mentioned in Genesis [Gen 1:2].
 - The word “strive” is יָדֹן (ya-don) which means “strive” in the sense of restraining sin.
 - The word “with” is the preposition בְּ (bə) which means “in” or “within” here.
 - The word “man” is אָדָם (‘a-dam) and is used here to mean “mankind” as it did in Gen 5:2.
 - The phrase “because he also” is literally “in his going astray”.

- “therefore mankind’s days shall be one hundred and twenty years.”
 - The word “nevertheless” is וְ (wə) which should be translated “therefore” here.
 - The word “his” refers back to אָדָם (‘a-dam) and refers to all of mankind.
 - The phrase “shall be” indicates a decree made by God regarding mankind.
 - Some take God’s declaration that mankind’s “days shall be one hundred and twenty years” to refer to the shortening of lifetimes.
 - However, taken in context this is a reference to the extent of God’s patience with mankind during the period of the construction of the ark [1 Pet 3:20].
- “The Nephilim were on the earth in those days, and also afterward,”
 - The word “Nephilim” is נְפִלִים (nə-phi-liym) which means “fallen ones”.
 - The Nephilim are the result of the union between fallen angels and human women.
 - These half-breeds are also referred to in Scripture as Rephaim and Sons of Anak (Anakim).
 - The phrase “in those days” refers to the 120 years prior to the flood.
 - The phrase “also afterward” indicates that the Nephilim were on the earth after the flood as well.
 - The flood wiped out the Nephilim, but fallen angels continued to have relations with human women.
- “when the sons of God came in to the daughters of men, and they bore *children* to them.”
 - The phrase “came in” is בָּאוּ (bo’) which describes fallen angels having physical interaction with human women.
 - The phrase “bore *children*” is יָלְדוּ (ya-lad) which means to “bear” or “beget” in the sense of the bearing of children.
- “Those were the mighty ones of old, well known men of fame.”
 - The phrase “mighty men who were of old” is literally “mighty ones of old”.
 - The word “men” is אִישׁ (‘iysh) which means “male” and is used here instead of אָדָם (‘a-dam).
 - The word “renown” is שֵׁם (shem) which means “name” and means “fame” here.

- Summary of Genesis 6:1-4
 - As the Adamic race multiplied on the earth, fallen angels took notice of human women.
 - These fallen angels (all of which are male) were attracted to the beautiful women.
 - They also observed humans procreating which is something angels did not do.
 - Fallen angels have a corrupted nature, so they are given to do that which was unnatural (and sinful).
 - More importantly, angels procreating with human women was a means by which Satan could attempt to pollute the human race and prevent the Seed of the Woman from being born.
 - Although the angels were created as spirit beings, they have the ability to take on human form [Gen 18:2 cf. 19:1-3; Heb 13:2].
 - This angelic physical manifestation includes the ability to interact sexually with humans and procreate.
 - The children of fallen angels and human women are called Nephilim (fallen ones).
 - As we shall see in our upcoming study, God destroyed all of the Nephilim in the flood.
 - However, fallen angels would continue to procreate with human women even after the flood event.
 - The Nephilim were well known mighty men of old.
 - The Sons of Anak (Anakim), giants in the land of Canaan, were Nephilim [Num 13:31-33].
 - Anakim are also called Rephaim [Deut 2:10-11].
 - Goliath, the mighty warrior of the Philistines, was also a Nephilim [1 Sam 17:4].
 - Because of the mighty feats attested to him, some speculate that Alexander the Great was a Nephilim.
 - The future Antichrist will be a Nephilim (Satan's singular seed [Gen 3:15]) which helps to explain his worldwide fame during the Tribulation.
 - Because the Nephilim do not have a human father, they are not under the Adamic curse.
 - They are, however, cursed because of their angelic father's fallen estate.
 - The Nephilim are often described as aggressive and violent, a result of their angelic father's nature.
 - When Nephilim die, their souls crave embodiment.
 - These disenfranchised souls are the ones called demons in the N.T. [Matt 8:31-32].
 - Because of the corruption of the Adamic race taking place and the wickedness of men, God determined to give mankind 120 more years before he would destroy them.
 - This time period would give Noah time to build the ark and mankind the opportunity to repent.

- The Divine Response [6:5-8]
 - “Then the LORD saw that the wickedness of man was widespread on the earth,”
 - The word “saw” is רָאָה (ra’-ah) which means “see” or “understand”.
 - This is the same word we saw in chapter 1 where God was evaluating His work and determining that it was good [Gen 1:4, 10, 12, 18, 21, 25].
 - The word “wickedness” is רַעָה (ra’-ah) which means “evil”, “wickedness” or “distress”.
 - This is the first use of this word in the Bible.
 - This is evidence of the depravity of man after the fall and the corrupted character of the Nephilim.
 - The word “great” is רַב (rav) which means “much”, “many” or “great”.
 - In context this is a reference to wickedness being widespread among the people on the earth.
 - “and that every inclination of the thoughts of his heart was only evil continually.”
 - The words “every”, “only” and “continually” indicate the extent of the wickedness of mankind.
 - As we will see in verse 8, Noah is an exception to this blanket statement about mankind.
 - Similar passage: Psalm 14 vv. 1-3 cf. vv. 4-6.
 - The word “intent” is יִצְוֶה (ye-tser) which means “form” or “fashion”.
 - With reference to thinking it means “imagination”, “purpose” or “intent”.
 - This is man’s “evil inclination” i.e. the sin nature.
 - The word “evil” is רַע (ra’) which is a cognate of the word “wickedness” (רַעָה, ra’-ah).
 - This is the word we saw in the verses about “good and evil” [Gen 2:9, 17; 3:5, 22].
 - “The LORD was sorry that He had made man on the earth, and He was grieved in His heart.”
 - The words “sorry” and “grieved” are perfect examples of anthropopathism.
 - Anthropopathism involves ascribing human emotions and feelings to God.
 - Another example of this is “regret” in 1 Sam 15:11 which is that same words as “sorry” here.
 - It is significant that in the very same chapter Samuel’s statement makes it clear that God does not change His mind [1 Sam 15:28-29].
 - Both of these anthropopathisms describe man’s failure to meet God’s standards and expectations.
 - Another well known example of anthropopathism is found in Ex 32:9-14.
 - We know God does not actually change His mind, so this anthropopathism describes how God was pleased with Moses’ plea by using the language of a change of mind.
 - “The LORD said, “I will wipe out man whom I have created from the face of the land,”
 - The phrase “blot out” is מָחָה (ma-chah) which means “wipe out” or “obliterate”.
 - This is the same word David used for God’s dealings with his transgressions and iniquities [Ps 51:1, 9].

- The word “created” is בָּרָא (ba-ra’) which means to create out of nothing.
- This is a reminder that God created man in righteousness [Gen 1:27] and that the widespread wickedness of man stems from man’s volition.
- “from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”
 - The rest of this verse explains that God was not only going to wipe out mankind – He was going to wipe out all manner of life on earth.
 - Note that the fish are not mentioned here since the obliteration is going to come by water.
 - Here again we see the word “sorry” used as an anthropopathism.
 - The word “made” (עָשָׂה, ‘a-sah) gives us both the creation and making of man and animal life.
- “But Noah found favor in the eyes of the LORD.”
 - The word “favor” is חֵן (hen) which means “grace” or “favor”.
 - This is the first use of this word in the Bible.
 - This tells us that Noah and his family would be saved from the flood purely as a matter of God’s grace, not because it was earned or deserved.
- Summary of Genesis 6:5-8
 - In the generation after Adam died, the whole of mankind continually pursued evil.
 - This widespread wickedness was the product of man’s sin nature completely run amok as well as the corrupted nature of the Nephilim.
 - The appalling condition of man grieved the Lord.
 - God responded to this situation by declaring that He would wipe out man and animals from the face of the earth.
 - This at least raises the question as to whether or not the fallen angels had polluted the animal population somehow.
 - One way or the other, God determined to do a “reset” by wiping out most of mankind and reestablishing the environment (geology, fauna, flora, etc.) he would dwell in on earth.
 - Noah found favor with God, so he was spared from the destruction.
 - It is unclear whether or not there were other people walking in righteousness at the time of Noah, but we know Noah was a preacher of righteousness [2 Pet 2:5] and the one chosen by God to build the ark which would save him, his family and the animals.
 - It is evident that Noah and his family were not corrupted by fallen angels because the line of the Seed of the Woman was preserved through them.
 - Thus, the purpose of the flood was to remove rampant unrighteousness from face of the earth as well as prevent the corruption of the entire human race by fallen angels.