

# Bible Basics Conference 2012: “Genesis 1-12”

## Part 7

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[00:00:00] Well, as Brother Mark said at the beginning of the last talk, the same is true of this.

We won't adequately in any way cover the chapter, but hopefully we'll gain something from it.

Okay, I'm going to start by reading some of this chapter, just to give us a flavor. So 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.

When Adam lived 130 years, Adam got a son in his own likeness after his image and named him Seth.

[00:01:02] And we seem to have lost the screen, I think.

And it's come back.

Okay. The days of Adam were 800 years and he had sons and daughters. So all the days that Adam lived were 930 years and he died.

And then we get records of the life of Seth and Enos and Canaan and Mahalal and Jared and Enoch and Methuselah and Lamech. And the chapter finishes with Lamech lived 182 years and had a son and he called his name Noah saying, this one will comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed. After he begot Noah, Lamech lived 595 years and had sons and daughters. So all the days of Lamech were 777 years and he died.

[00:02:04] And Noah was 500 years old and Noah begot Shem, Ham and Japheth.

Now I went through these names in the middle here in a rather brief and dismissive way and it's

tempting to do so because we can look at it and think, oh no, a load of names and years.

But of course, if you're familiar with this chapter, you'll know I've missed a gem here. And the lesson is, don't just skip over lists of names and years.

There's often something very interesting. So if you're not familiar with this chapter, then listen out and we'll come to it. Okay, this is what I want to split my talk into.

First of all, God and man. God wants communion with man and then we'll talk about likenesses. [00:03:05] Following that we'll talk about Cain's line and then Seth's line and then compare them. And then I want to pick up some individuals in Seth's line, particularly Enoch, Lamech and Noah.

And then I want to see Enoch and Noah as pictures of the future.

So let's start from the top. God wants communion with man.

God in his grace always wants communion with man and he came and talked to Adam and Eve when they were in the garden.

Adam since separated man from God and the Lord God still came to talk to man and Adam [00:04:07] and his wife hid themselves from the presence of the Lord God.

But we noted at the end of chapter four it says in connection with Seth's line at the birth of Enoch then man began to call on the name of the Lord.

Cain had gone out from the presence of the Lord.

The Lord provided Adam and Eve with another son Seth.

The start of our chapter reminds us that Adam was made in the likeness of God. It says in the day that God created man he made him in the likeness of God.

[00:05:08] He was good. He was without sin.

He walked with God in happy intimacy.

And unlike other creatures, as we've said, God made Adam a moral creature, able to make intelligent choices, having the capacity for communion with God. And Adam sinned and separated himself from God. Now, we might naively think that sin would only affect Adam and Eve.

And then their descendants could be sinless if they chose to. But no, the whole perfect creation was disordered by that sin and when the scriptures talk about the birth of Seth, the Bible doesn't say he was made in the likeness of God. But makes the point that he was made in the likeness of his father, Adam, after his image.

[00:06:09] But we notice in the New Testament, James, for example, notes in chapter 3 that man still bears in some senses the likeness of God.

So we have no choice over this. We're all born in sin with a sinful human nature. Seth was born in Adam's likeness and so are we through our parents. And we've already had this quoted to us, but David notes in Psalm 51, I was shaken in iniquity and in sin did my mother conceive me.

But the wonderful news is, if we just look at this, this is deeply depressing. But the wonderful news is, the astonishing truth is that we are being transformed into Christ's image and we will be like him when he comes. [00:07:05] And I'll just note one scripture there, but there are plenty we could quote. We know that when he is revealed, we shall be like him, for we shall see him as he is.

We shall indeed be like Christ. That work of transformation will be completed.

So the gloom that descends when we see that we're born in sin is lifted when we see that we will be like Christ and that he's performing a transforming work in us now. Okay, Cain's line.

Well, Mark has spoken about Cain's line.

Seven generations are shown in chapter four and we can say, ending really in the degradation [00:08:05] into which the human race had degenerated.

We read near the beginning of chapter six, but certainly referring to the end of the time period covered by chapters four and five, that the Lord saw that the wickedness of man was great in the earth and that every intent of the thoughts of his heart was only evil continually.

And we have at the end of Cain's line, as presented in chapter four, a small example of the ungodliness of violence that engulfed mankind.

Lamech, it says, got his revenge on a young man who had injured him by killing him.

So this line starts with a murderer and ends with a murderer, from murderer to murderer.

[00:09:04] Seth's line is what we see in chapter five, totally different line. The genealogy in chapter four comes through Cain, from chapter five, from Abel's replacement Seth. We should note at this point that Adam also had other sons and daughters. There may be many of them. We know nothing about them, none of them are mentioned, nor are their descendants, and the wickedness engulfing the human race would have included them as well. They also died in the flood. But here we're presented with ten generations from Seth to Noah.

And these are the progenitors, of course, of all mankind, but the scriptures always have the Lord Jesus Christ in view. So particularly, they're progenitors of the seed, the one who will come, the Lord Jesus Christ.

[00:10:02] And we see, if we look at the Lord's genealogy, this is the one quoted in Luke. Jesus himself being, as was supposed, the son of Joseph, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Canaan, the son of Enosh, the son of Seth, the son of Adam, the son of God. That's the Lord's genealogy here as a man.

Death.

We saw earlier that Adam and Eve disobeyed God, so sinned, and the just punishment was death.

This was pronounced by God, and as was noted earlier, spiritual death was immediate.

And although complete physical death wasn't immediate, the process had begun, and culminating [00:11:03] in Adam's death 930 years later.

So it says in our chapter, Adam and he died.

And Paul writes in Romans, the wages of sin is death, and Adam received sin's wages. The die had been cast, the deed had been done, and there was no going back. Sin had entered the world, and as we look at this chapter, we're struck by death. Seth, and he died.

Enosh, and he died. Canaan, and he died. Mahalalel, and he died.

Jared, and he died.

And then we have a difference. The exception is Enoch. He didn't die. God took him. Extraordinary, that, isn't it? God took him.

And this is part of what we missed when we just skipped over those names at the beginning of the chapter.

[00:12:02] God took him.

Methuselah died, Lamech died, and then we get to Noah, and his death is not recorded in this chapter, but is recorded later.

Again, Paul, writing to the Romans, says, by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

A dreadful conclusion, but it brings us to some wonderful contrasts.

Now, for time's sake, I'm not going to dwell on these, but I've pulled out five contrasts from Romans 5, and I suggest you study them at your leisure.

Many die.

God's grace abounds to many.

Condemnation and justification. [00:13:02] Death reigned. We shall reign in life.

Judgment to condemnation. Free gift to justification. Many made sinners.

Many made righteous. So I'm going to go on.

Seth's line. We're going to look at Seth's line in a bit more detail. We've got ten generations, and details of the age at the son's birth, and how long they lived, where they had other sons and

daughters, and so on. And we can make up a table like this, if we wish, which is similar to the table you'll see in the notes.

So there we are.

There are numbers.

Many people find numbers difficult to absorb.

That's really quite difficult to take in, so what I've done for us on the next slide [00:14:02] is do a timeline. Now, I'm very fond of timelines myself, and I think they're quite helpful, really. So here's a timeline. Okay, so we've got time going across the screen, yeah? So on the left, we've got when Adam was created, and on the right, that line when he died. So that's 930 years, this creation of Adam.

So that line there represents a thousand years after the creation of Adam. Then we have Seth, then we have Enos, Canaan, Mahalaleel, Jared, Enoch, Enoch was taken at that point, he didn't die, Methuselah, and we notice, if we work it out, that the flood occurred the same year as Methuselah died.

Then we have Lamech, who died just before the flood, and then we have Noah, who went through the flood, of course, and then we have Shem. [00:15:01] Okay, now, one of the interesting things about this is if we look at it, we can see that all the way down to Lamech, they could have known Adam, and they probably did. They could have talked to Adam, discussed what went on in the Garden of Eden, he could have told them about the fall and the terrible things that had happened. They'd have known firsthand, directly from the horse's mouth, if you like.

So do we actually believe this?

Do we really believe in this sophisticated, scientific, 21st century, that really people live this long? Well, I hope so, because that's what's in God's Word.

So it is true.

[00:16:05] And it's interesting to note that the longest living person here, Methuselah, who lived 969 years, didn't quite make it to a thousand.

When the Lord comes to reign, when he rules during the millennium, the faithful will live the full thousand years, longer than even Methuselah. Now I want us to look at what these names mean, possible meaning of names.

I think it's profitable to do so, but we have to be cautious about this, because it isn't always clear what the name means. This is very old language, and the experts don't always agree among themselves as to the meaning. But it's interesting to look at what's known. So Seth was a substitute, that's what the name appears to mean. [00:17:04] So Eve called him Seth, as he was another seed instead of Abel, a substitute for Abel. And with righteous Abel, we see a picture of Christ killed by evil men, and Seth substituted in his place, maybe considered as a picture of Christ risen from the dead.

And Seth had a son, Enos. And this actually illustrates that there isn't universal agreement about what names mean.

Brother Mark was saying the name of Enos is Weakness. You'll find in the notes that written down it says Mortal. Now, of course, Weakness and Mortal are similar ideas from a similar root, I'm sure. But what I've written here is Mortal. And this made me think, you know, here's Seth. He's got this beautiful newborn babe, there is, in his arms. [00:18:02] And he looks at his babe, and he's going to give her a name, give him a name. And he doesn't think, oh, what a beautiful baby. Well, he probably does.

But he also thinks, this child's going to die. That's what's on his mind. His parents' sin, and that this child is mortal, he's going to die. And if we take it that the name means Mortal, then that's what Enos, that's what Seth is thinking of. And of course, you know, how do we view the truth that we're getting older, and death comes to all, unless God intervenes. Now, of course, we know that we're mortal, but what's our attitude in view of this? Do we hide from this? Do we pretend it doesn't exist, and go on with life as though we are going to live here forever?

Well, we should note that we are going to pass away at some time if the Lord doesn't [00:19:06] come first, and live in the light of this. Now, if we consider the Lord Jesus himself through these names, which we can do, and it's profitable to do so, we're reminded that he, the one who is God, became man. He became for us a man who is subject to death. Canaan.

And again, we see there's disagreement as to what the name means, perhaps meaning fixed, suggesting when we think of the Lord Jesus, of his consistency. He would always do God's will, even knowing the terrible sufferings that would come upon him. Satan and nothing else could divert him.

And of course, we ourselves should be fixed. We should be constant. We should have our minds on the things of the Lord, and not the things this world offers. [00:20:02] Another suggested meaning is one who laments. We can think of the tears of our Lord Jesus, and the fact that anyone with real spiritual life laments the sinfulness within and the sinfulness around. Mahalaleel means praise of God.

The Lord Jesus' life was a life of praise, an expression of praise, and we who are redeemed have much to praise the Lord for. Jared, a descent, one who descends, reminds us of the Lord Jesus, who came down from the highest height of glory.

And Enoch, trained or dedicated, reminds us that the Lord Jesus was dedicated to do God's will, prepared for it, trained to do it, dedicated to it. Now, it seems the name of Methuselah includes the idea of death and a dart or a spear, and [00:21:01] the action in using it.

And it's been suggested that Enoch, being a prophet, as we'll note later, that he was giving a prophetic warning of the coming flood, an event which took place, as we noted earlier, in the year that Methuselah died. And if this interpretation is correct, and the name was so intended, it was a warning to a careless world that judgment was coming.

And the length of life of this man, the longest living that we know of, a personification, if this is right, of God's warning to mankind, he who lived longer than any other recorded, as it shows, it shows us God's very great patience to the world, patience which is stressed for us in the New Testament.

They mix meaning is uncertain, and no means rest or comfort.

[00:22:05] And God judged, and then gave rest to the earth.

And the Lord Jesus, who bore our judgments and rose again from the dead, we can say, gives rest to those who trust in him. Now I want to contrast these lines. It's interesting and profitable to compare Cain's line and Seth's line. They have the same origin. Both lines are descended from Adam, all are human in the same time period.

But then we see a difference. Here at the start, this is a key difference. The scriptures say Cain goes out from the presence of the Lord.

As far as Seth's line is concerned, it says, then men began to call on the Lord, a key difference.

[00:23:02] We notice there's a difference in the God-given details of the two lines. Very little is said about the individuals in Cain's line. Nor is said about the individuals in Seth's line, particularly how long they lived. This is a reminder that the Lord notes the lives, the work, the years of those who call on him in a world that's rejected him. Morality.

Well, we aren't told a lot about any of these characters. But where we do notice what they're like, we see that Cain's line has at least two murderers, and Seth's line has two who it says specifically walked with God.

That's Enoch and Noah.

Earthly success. And here's another contrast, and again, this reminds us of what Mark was saying earlier. Lamech, the Lamech in Cain's line, had children who made economic and cultural advances.

[00:24:04] They were successful in earthly enterprises. And we see nothing of this in Seth's line.

As Mark was suggesting, I don't think we should take from this that economic and cultural advance is wrong per se, because we'll benefit from it. In fact, it's a question of attitude and priorities, isn't it? We have to recognize the Holy Spirit gives this information for a reason, and it seems to me to be pretty clear that what those in Cain's line were engaged in, what took their time, what their priorities were, was things to do with this life, this world. Nothing to do with relationship with God. It was all to do with comfort here.

And this reminds us of the truth that we, as believers in the Lord Jesus, are citizens of heaven, not of earth.

[00:25:03] Peter writes we're sojourners and pilgrims. Seventh from Adam. Now there's an interesting contrast here. Seventh from Adam in Cain's line is Lamech.

We could say it's the culmination of a family that's chosen to go away from God's presence. He was a polygamous, vengeful murderer, and illustrating features of the world that are rejected God.

Whereas in Seth's line, the seventh is Enoch, and we'll talk a bit more about him later. First and second, well, again, we've seen this earlier. Often we see in the scriptures that the first follows man's way, man's way, and the second follows God's way.

And the scriptural principle is the spiritual is not first, but the natural, and afterward the spiritual. It's 1 Corinthians 15.

And of course the outcome. There's a difference in outcomes. [00:26:02] In Cain's line, they all die in the flood.

In Seth's line, Noah and his sons go through the flood. Okay, very briefly.

What do we know about these people? There are four we could say we know a little about, more than just how long they lived and who their son was.

We'll mention them, and then we'll look at two more in detail, although I'm running out of time.

Seth, well, I won't talk further about Seth. We've been talking about Seth. Enoch, we'll come back to, just to comment on Lamech, Lamech named his son Noah.

We could say Lamech was a prophet. He was clearly a man of faith. He was very concerned about the ungodliness of violence in the world. And he understood that rest will be brought to this earth by God through his son. [00:27:01] His understanding seems limited because he talks about bringing rest to us, and in fact he died before rest came, as did everybody else, apart from Noah and his family. There can't be rest without judgment.

And then, of course, Noah himself, and we'll talk a tiny bit more about him in a moment. Enoch, well, a few things about Enoch.

Enoch walked with God, and he was not for God to talk him.

He walked with God. It's a lovely expression, isn't it? His life was in communion with God. It's also said of Noah in chapter six. There was a continual contact, a permanent, active relationship with the Lord God. He walked with God.

And Enoch gets two very interesting mentions in the New Testament where we learn a bit more. It says, by faith, Enoch was taken away so he didn't see death because he was not found [00:28:05] because God, and he was not found because God had taken him. Before he was taken, he had this testimony that he pleased God. So, faith is a feature of Enoch's life.

He fully trusted God.

He walked with God, it says, and he pleased God. An important lesson we can learn from this is that it's possible to walk with God and to please God, even when around us is sin and corruption.

I mean, Enoch clearly lived in terrible times. Mankind had rebelled against God. Enoch managed to live a life in communion with God, a life that pleased him, and there are strong parallels between then and now.

And this commendation of Enoch tells us it's possible to please him, even in an evil age.

[00:29:05] He's a witness to us.



He appears in the Heroes of Faith, here in chapter 11, as one of the cloud of witnesses. He was a prophet. In Jude, verse 14, we read, Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord comes with 10,000 of his saints to execute judgment on all. As a man who walked with God, God was able to reveal things to him. And remarkably, he understood something about the coming of Christ. He talks about the coming of Christ to judge lawlessness. This is still future, but no doubt he warned his fellow antediluvians that judgment for them was to come.

And there's a good general principle that the closer we walk to the Lord, the better we will understand him and we will learn more from him. [00:30:02] And then finally, God took him. He walked with God, and he was not, because God took him. He disappeared from the earth, he was translated from earth to heaven. So before the world was engulfed, before God executed judgment, Enoch, the man who walked with God, was taken.

Noah, briefly, this is somebody else's topic, but briefly, Hebrews 11, verse 7 says, By faith Noah, being divinely warned of things not yet come, moved with godly fear, prepared an ark for the saving of his household, by which he condemns the world and became heir of the righteousness which is according to faith. So we find that Enoch's warnings to the world go unheeded, and Noah is introduced. And again, we notice faith.

He was moved with fear of God.

[00:31:01] Moved with fear. He has a proper understanding and appreciation of who God is.

He recognized the greatness and holiness of God.

In 1 Peter, we're told, fear God.

Fear God.

Remember who the mighty God is.

Fear him.

We notice his obedience.

The ark which Noah prepared to save his household gives us a picture of Christ, of course. A shelter from judgment.

As far as we're concerned, we're sheltered from God's wrath. He bore the penalty for our sins.

He saved his house and condemned the world, and he became heir of righteousness. I'm passing over these quickly because of time, and he's a witness to us. [00:32:04] We notice in Hebrews chapter 12, it says about those in chapter 11 that they are a great cloud of witnesses.

And the lesson for us is, because of the behavior of these people and their faith, let us run with endurance the race that is set before us, looking unto Jesus. Right, just a little bit more.

I just want to compare and contrast, just for a moment, Enoch and Noah, very quickly. We can

consider them as pictures of the future, if you like. Enoch as a picture of the church, the true church, true believers. And Noah as a picture, at least as a faithful in Israel in future times, after the church is taken.

[00:33:02] Both are witnesses to God in their age.

Both walk with God in relationship.

Enoch walking with God, pleasing God, warning of judgment to come to this earth. Enoch was taken by God, as true believers will be taken by the Lord Jesus.

Noah wasn't taken by God.

True church, those who are faithful in the Lord Jesus, will be taken by the Lord before God's judgment comes on this world. As one Thessalonians 4 tells us, then we which are alive and remain will be caught up in the clouds.

But God will still have a witness on this earth as he deals again with Israel. Faithful Jews, faithful Jews who will be saved through the tribulation period to go into [00:34:01] the millennium. And Noah gives us a picture of these. He was saved through the judgment on earth to go into the new world, if you like. Saved from judgment, saved through the judgment to heaven, to a different world. Okay, and finally, just one verse for us to think about.

I referred to it earlier.

Our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to his glorious body according to the working by which he is able even to subdue all things to himself.