

Two Cities

- ¹ This is the book of the generations of Adam. When God created man, he made him in the likeness of God.
- ² Male and female he created them, and he blessed them and named them Man when they were created.
- ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.
- ⁴ The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.
- ⁵ Thus all the days that Adam lived were 930 years, and he died.
- ⁶ When Seth had lived 105 years, he fathered Enosh.
- ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters.
- ⁸ Thus all the days of Seth were 912 years, and he died.
- ⁹ When Enosh had lived 90 years, he fathered Kenan.
- ¹⁰ Enosh lived after he fathered Kenan 815 years and had other sons and daughters.
- ¹¹ Thus all the days of Enosh were 905 years, and he died.
- ¹² When Kenan had lived 70 years, he fathered Mahalalel.
- ¹³ Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters.
- ¹⁴ Thus all the days of Kenan were 910 years, and he died.
- ¹⁵ When Mahalalel had lived 65 years, he fathered Jared.
- ¹⁶ Mahalalel lived after he fathered Jared 830 years and had other sons and daughters.
- ¹⁷ Thus all the days of Mahalalel were 895 years, and he died.
- ¹⁸ When Jared had lived 162 years he fathered Enoch.
- ¹⁹ Jared lived after he fathered Enoch 800 years and had other sons and daughters.
- ²⁰ Thus all the days of Jared were 962 years, and he died.
- ²¹ When Enoch had lived 65 years, he fathered Methuselah.
- ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters.
- ²³ Thus all the days of Enoch were 365 years.
- ²⁴ Enoch walked with God, and he was not, for God took him.
- ²⁵ When Methuselah had lived 187 years, he fathered Lamech.
- ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters.
- ²⁷ Thus all the days of Methuselah were 969 years, and he died.
- ²⁸ When Lamech had lived 182 years, he fathered a son
- ²⁹ and called his name Noah, saying, "Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands."
- ³⁰ Lamech lived after he fathered Noah 595 years and had other sons and daughters.
- ³¹ Thus all the days of Lamech were 777 years, and he died.
- ³² After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

Genesis 5:1-32

A Tale of Two Cities

There is a mortal city. **Babylon**. The city of man. Earthly city. Mistress of the nations. Founded in material good. Ruled by lust of power. There is an immortal city. **Jerusalem**. The city of God. The city come down from heaven. A city surpassingly glorious. Made of streets of gold. The wife of God. A city that lives by faith in this fleeting course of time. Founded upon hope. A city that sojourns as a stranger in the midst of the ungodly. A city that shall dwell in the fixed stability of its eternal seat, which now with patience waits for final victory and perfect peace.

So writes **Augustine** in his *City of God*,¹ perhaps the most influential book in the first 1,000 years of the church outside of the Bible itself. He writes not of Babylon, that ancient city of Assyria, but of Rome, that terrible-great city of the Caesars. For Babylon is all cities of the earth. Rome was in the midst of being **sacked**. Its once unsurpassed greatness was falling to the “barbarian” hordes. Christianity, some feared, would be lost forever. Thus, he was asked to write this book by one **Marcellinus**.

Marcellinus was correspondent of Jerome, Secretary of State of the Western Roman Empire under Emperor Honorius, and personal friend of Augustine. He had urged his friend to write it, and Augustine was able to finish the first few books (we would call them chapters) and dedicate them to the man just months before Marcellinus’ martyrdom. It was an **ironic death**, given the topic, and therefore worthy of mentioning here. For Augustine argues that there are two cities, both originating in Adam, but through two very different lines. In the death of Marcellinus, we see a good reason why they should be thought of as separate.

Though these cities are opposites, yet this man had been commissioned by the **Emperor** to deal with the heretics called the **Donatists** in the **church**. Thus, we see a merger of church and state. Marcellinus ruled that the Donatists were heretics and had to give up their churches. This edict was carried out in 411 AD by the Roman army with brutality and much spilt blood. Then, in 413, Marcellinus was accused by the Donatists of inciting a rebellion. A General named Maricus who had put down the rebellion and who sympathized with the Donatists had Marcellinus imprisoned, and he was sentenced to death on Sept. 12, 413 in this ironic mixing of the two cities.

¹ See especially his Book 1.1 and the Introduction.

The Scriptures say, “Fallen, fallen is Babylon the great. She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all nations have drunk the wine of the passion of her fornication, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living” (Rev 18:2-3). But it also says, “Glorious things of you are spoken, O city of God” (Ps 87:3). “As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, which God will establish forever” (Ps 48:8).

I bring this all up because Augustine sees the earthly city as being established in Genesis 4:17 when Cain goes out of the presence of the Lord and builds a city, naming it after his son.² All human cities afterward are built upon the original pattern and blueprint of that rejection of Yahweh. To the seventh generation and beyond, we see the necessary end of such cities, as Lamech corrupts God’s law and civilization deteriorates into promiscuity and violence. He calls them, “The enemies against whom I have to defend the city of God. Many of them have been reclaimed from their ungodly error [i.e. converted to Christianity], but many are so inflamed with hatred against it, and are so ungrateful to its Redeemer for His signal benefits, as to forget that they would now be unable to utter a single word to its prejudice, had they not found in its sacred places, as they fled from the enemy’s steel, that life in which they now boast themselves” (*City of God* 1.1).

Then in the *City of God*, Augustine does something important. He takes the names in the genealogy of Cain in Genesis 4:17-24, and compares them to the list of names in the genealogy of Seth in Genesis 4:25-26, 5:1-32. It is from this later list of names that he derives the origin of the city of heaven in the Bible. But perhaps there is a problem with this idea. Nowhere in the lineage of Seth does anyone build a city. This does not escape the attention of the greatest mind of the early church, who contemplates the long lives and other unnamed children of the men listed in Genesis 5 and then writes, “Considering that these sons and daughters are not named and remembering how long people lived in that first period of our history, can anyone refuse to believe that so great a multitude of men was born as to have been able, in groups, to build a great number of cities?” (*City of God* 15.8).

² He unfolds this in Book 15.

But this is really beside the point, isn't it? For the heavenly city is not built by men at all. As Hebrews says, its “**designer and builder is God**” (**Heb 11:10**). Even Holy Jerusalem in the land of Canaan falls into this category, as it was not God's people who first built the place. In the days of Joshua, Israel had to take the city from the Jebusites (**Josh 15:63**) who had a settlement there of at least 12 acres and 1,000 people as early as 3,500 B.C.³ Rather, God takes the place made by men and chooses of his own sovereign right to put his name there (**1 Kgs 11:36**; cf. **Deut 12:3**). In this way, earthly Jerusalem and her people are but a type and shadow of city coming down out of heaven.

The Lineage of Seth

Today we are in the lineage of Genesis 5. We will see shortly that it is clear from reading the two genealogies that they are deliberately meant to be read the way Augustine is reading them, at least for the most part. It begins the second of ten natural divisions of the book, each beginning with “**these are the generations of...**” (**Gen 5:1**). We have seen the generations of heaven and earth (**Gen 2:4ff**). Now we are going to look at the generations of Adam.

The Image of God

This chapter is the first extended genealogy in the book of Genesis. It traces the lineage through Adam's son Seth. It is curious that it says that “this” is the book of the generations of Adam, considering that it has just given a list of the generations of Adam through Cain. It is even more curious that it prefaces the Seth genealogy with the words, “**When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.**”⁴ The **image of God** bears the weight of the opening burden of the purpose of this family tree. Why is it here?

Does this mean that **Cain and his children were not in image** of God? No. That is not its purpose. It is also not that the men in this list are somehow of a **purser biological lineage** than was Cain (this is the importance of noting that Adam is Cain's son rather than the Nachash; **Gen 4:1**). Nor is it necessarily even

³ Philip J. King, “Jerusalem (Place),” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 753. This entry says the city has been continuously inhabited for 6,000 years.

⁴ This, of course, comes from Genesis 1:28-30. The reference to naming “them” “Man” has a certain theological reference to the politically correct language that refuses to call women “man” in our day. This sad development is not the result of godly thinking, but rather ungodly thinking that does not take the story of Eve's creation seriously, nor does it understand the meaning of Adam/man properly. See below when we discuss the theory of Chuck Missler.

that these men were **better human beings** than those in Cain's line. While we do see a deliberate comparison between the seventh from Adam in Lamech and the seventh from Adam in Enoch, we do not know much of anything of the lives of any of the other men in either line. To say things about their lives or even their personal faith is speculative, even if it may be rooted in good theology of sanctification by the Spirit and the doctrine of election.

Rather, the point here in light of the rest of the book of Genesis and the totality of Scripture is to emphasize that **image bearing** in the best and truest sense of the word after the fall comes from **the activity of God** in a person's life, in his choice of **election**, the work of his Spirit, and not in something innate in one human being over another. This is exactly the point of Augustine's idea of a city from heaven. God will not let humanity completely obliterate itself. He will have his city with his people. He will make his choice work.

The larger purpose than even this is to develop the **idea of the seed** which is raised in the last verse of Genesis 4 (**Gen 4:25**), and that through this line—this seed of Seth and Enosh—will come one who is finally the True Image of God (**2 Cor 4:4; Col 1:15-16; Heb 1:3**). Thus, Luke (**Luke 3:23-38**) makes a deliberate connection between Jesus and Seth, tracing the lineage of Christ all the way back through Genesis 5.

The Golden Age

If we want to talk about the great gospel purpose of this passage, we could just as well stop here and go straight to the Lord's Supper. But we want to look at the passage in more detail, not only to see this point, but to take to heart a couple of other major ideas that this fascinating genealogy develops. This genealogy is fascinating for something that we now read about Adam fathering Seth. It says, "**The days of Adam after he fathered Seth were 800 years**" (**Gen 5:3**). 800 year? That is a long time. It is almost beyond belief.

In fact, the length of the years of all of the men in this chapter are extraordinary. This applies even to Enoch, who lived 365 years:⁵

⁵ This table is from the wiki "Genealogies of Genesis" at:
http://en.wikipedia.org/wiki/Genealogies_of_Genesis

Patriarch	Masoretic & Vulgate				Samaritan				Septuagint			
	Birth	Son	remain	Death	Birth	Son	remain	Death	Birth	Son	remain	Death
Adam	0	130	800	930	0	130	800	930	0	230	700	930
Seth	130	105	807	912	130	105	807	912	230	205	707	912
Enosh	235	90	815	905	235	90	815	905	435	190	715	905
Kenan	325	70	840	910	325	70	840	910	625	170	740	910
Mahalalel	395	65	830	895	395	65	830	895	795	165	730	895
Jared	460	162	800	962	460	62	785	847	950	152	800	962
Enoch	622	65	300	365 ¹	522	65	300	365 ¹	1122	165	200	365 ¹
Methuselah	887	187	782	969	587	87	653	720	1287	187	802	969
Lamech	874	182	595	777	654	53	600	653	1454	188	565	753
Noah	1056	500	—	950	707	500	—	—	1642	500	—	950

Who is not captivated by the idea of men living so long? Who does not ask themselves questions such as, how is that possible, or did they look 30 when they were 300, or did they suffer great infirmities for hundreds of years, how long did their teeth last? Perhaps the ages are there so you *will* ask such questions and consider what sin has done to humanity as a result, because obviously, we do not live this long anymore (though science is madly rushing to return us to it).

Last week I told you about a famous discovery from the ANE called the [Sumerian King List](#). In this list we have eight kings living a total of 241,200 years. The youngest lived 18,600 years. An ancient scribe of this list writes, “In those days a child spent a hundred years in diapers; after he had grown up he spent a hundred years without being given any task to do.”^{A-58}

Sumerian King List	
Alulim	28,800 years
Alagar	36,000 years
Enmenluanna	43,200 years
Enmengalanna	28,800 years
Dumuzi	36,000 years
Ensipazianna	28,800 years
Enmeduranna	21,000 years

^{A-58} [This note comes from the Walton’s ZIBBC OT Commentary on Genesis]. There are several versions of this list; this one represents WB 444 published by T. Jacobsen, *The Sumerian King List* (Chicago: Univ. of Chicago Press, 1939). For discussion of the number systems relative to long lives, see J. Walton, “The Antediluvian Section of the Sumerian King List and Genesis 5,” *BA* 44 (1981): 207–8. The translation of the “Rulers of Lagash” is from B. Batto, “Paradise Reexamined,” in *The Biblical Canon in Comparative Perspective: Scripture in Context IV*, ed. K. L. Younger, W. W. Hallo, and B. F. Batto (Lewiston, N.Y.: Mellen, 1991), 33–66.

There are many explanations out there trying to square this list to the length of the names in the Bible. I'll leave that to others. I'm more concerned with the idea behind long lives. It is an idea described by all the Greek poets, and known throughout the ancient stories of the world as the **Golden Age**.

Publius Ovidius Naso (aka **Ovid**) was a Greek poet who lived during the days of Jesus of Nazareth. He writes,

The Golden Age was first; when Man, yet new,
 No rule but uncorrupted Reason knew:
 And, with a native bent, did good pursue.
 Unforc'd by punishment, un-aw'd by fear.
 His words were simple, and his soul sincere;
 Needless was written law, where none opprest:
 The law of Man was written in his breast.⁷
 (Ovid, "The Four Ages," *Metamorphoses*)

Hesiod, who lived 650 years earlier, is worth quoting at length:

[110] the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos [Time] when he was reigning in heaven. And they lived like gods [115] without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, [120] rich in flocks and loved by the blessed gods. But after the earth had covered this generation—they are called pure spirits (daimones/demons) dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; [125] for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received.

(Hesiod, *Works and Days* 110-129)

This is the idea behind **Plato**'s fabled Atlantis of which he curiously writes the following (presumably) fictional dialogue:

⁶ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, vol. 1 (Grand Rapids, MI: Zondervan, 2009), 42.

⁷ Ovid's *Metamorphoses*, Book the First, eighteenth century version, "Translated into English verse under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve, and other eminent hands.

Athenian: Then what view do you both take of the ancient legends? Is there any truth to them?
 Clinias: What legends are you talking about?
 Athenian: Those which recount recurring destructions of humanity by floods, epidemics or from a variety of causes, when only a few survivors are left behind.
 Clinias: Oh, those stories are entirely credible to anyone.
 Athenian: Well then, let us discuss one of those mass exterminations, the one that was brought about by the Great Deluge.

(Plato, *The Laws* Book III)

Both Hesiod and Plato here unintentionally foreshadow things that are coming in Genesis 6, but they are worth citing because Genesis 5 is the biblical version of the Golden Age, an age which by faith, we believe is yet future, as Isaiah says, “No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed” (Isa 65:20).

Other Sons and Daughters

In the meantime, we have to deal with the realities of the here and now. There are two main points that our text calls out repeatedly. The first is that each patriarch “had other sons and daughters.” This is a good thing, yes more than a good thing, for it sees the cultural mandate to “be fruitful and multiply and fill the earth” being carried out.⁸

It seems obvious that if men are having babies throughout the first 200 years of their lives (in the passage), that they probably had a lot of children each. And if no one is dying from old age for a very long time, then unless the earth just filled with murder, war, and accidents, there would have been a lot of people living here, carrying out the dominion of man to greater or lesser degrees. This would have been true for Seth’s line or Cain’s, or any of the other children Adam and Eve had.⁹ But given the sin that we have seen in the previous chapter, this

⁸ Claus Westermann, *A Continental Commentary: Genesis 1–11* (Minneapolis, MN: Fortress Press, 1994), 348.

⁹ Westermann sees the first three names (Adam, Seth, Enosh) as independent, and the last seven names as being the same names as follows:

5:12	Kenan	Cain	4:17
5:15	Mahalalel	Mehi(u)jael	4:18
5:18	Jared	Irada	4:18
5:21	Enoch	Enoch	4:17
5:25	Methuselah	Methushael	4:18
5:28	Lamech	Lamech	4:18

shows God’s grace, for he is letting mankind multiply and subdue the earth anyway. This will go on for a very, very long time.¹⁰ This is part of the feeling that you get with the long ages. In fact, more time passage in this single chapter than in the span of time between Moses and the end of the NT (and this is the most conservative way of putting it).

... *And He Died*

But something else is happening during this time. To me, it may be the single most important point of this chapter. Each man’s story ends with these words, “... and he died.” Genesis four introduced us to death, but it was death through unnatural means. Cain murdered Abel. Lamech murdered a man too.

But God promised Adam that if he ate of the forbidden tree that he would die. Thus it happens that Adam lives 130 years, fathers a son in his likeness (like God will do with Christ), after his image, gives him a name, lives 800 more years, has other sons and daughters, lives 930 years total ... and he died (**Gen 5:3**). There is an old Jewish Pseudepigrapha called the Live of Adam and Eve where it imagines what this may have been like:

After Adam had lived 930 years, he knew his days were at an end and therefore said, “Let all my sons be gathered to me, that I may bless them before I die, and speak with them.” And they assembled in three parts in his sight at the oratory where they used to worship the Lord God. And they asked him, “What is it with you, Father, that you should gather us together? And why are you lying on your bed?” And Adam answered and said, “My sons, I am sick with pains.” And all his sons said to him, “What is it, Father, to be sick with pains?”

5:32	Noah		
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In this way, he tries to harmonize Cain’s line and Seth’s line. This is an interesting idea, but unnecessary and actually destructive of the overall context. First, he has to take names out of order. Second, he has to say that one list was corrupted so badly that the other comes up with very different names which in reality only sound alike. Third, no one in history prior the modern times had ever suggested this as far as I know, and it destroys the deliberate placement of the two chapters side-by-side with one another as contrasting each other. Cain was not viewed as Seth’s son, but Adam’s as Gen 4:1 makes clear.

¹⁰ Regarding the length of time here, one can either assume that there are no gaps in the genealogies, and thus count the number of years to get a timeframe (there will be discrepancies between the numbers from the various translations). This kind of view was popularized by Archbishop Ussher (1581-1656). Or, if one sees the genealogies as primarily theological in nature, with the numbers 7 and 10 as being symbolic, and realizing that there is no different word in Hebrew for “son” or “grandson” or “great grandson,” there may be very many more generations involved here than just ten. An early Reformed article taking this position is William Henry Green, “Primeval Chronology” *Bibliotheca Sacra* (April, 1890), 285-303.

Then his son Seth said, “Lord, perhaps you have longed for the fruit of Paradise of which you used to eat, and that is why you are lying in sadness. Tell me and I will go to the vicinity of the entrances to Paradise and will put dust on my head and throw myself to the ground before the gates of Paradise and mourn with great lamentation, entreating the Lord. Perhaps he will hear me and send his angel to bring me the fruit which you desire.” Adam answered and said, “No, my son, I do not long for that; but I have weakness and great pain in my body.” Seth responded, “What is pain, O lord Father? I do not know; do not hide it from us, but tell us.” [after a lengthy talk with Seth about what God had done to them it says]

Adam said this to all his sons while he was seized with great pains, and he cried out with a loud voice, saying, “Why should I suffer misery and endure such agony?”² And when she saw him weeping, Eve herself began to weep, saying, “O Lord, my God, transfer his pain to me, since it is I who sinned.” And Eve said to Adam, “My lord, give me a portion of your pain, for this guilt has come to you from me.”

(Adam and Eve 30:1-4, 31:1-5; 35:1-5)

After this, Seth and Eve spend a great deal of time talking about Adam’s coming death. Eve cries a lot because of what she had done. She cries out to Adam, how can I live without you and how long must I live without you? The horror begins to sink in. The finality of it all. She cries out to God asking him to forgive her, hoping to stay Adam’s execution, which is really what death is after all, execution for our sins. Then suddenly, “While Eve was still on her knees praying, behold, the angel of mankind (Michael) came to her and lifted her up, saying, ⁴‘Rise, Eve, from your repentance, for behold, Adam your husband has gone out of his body. Rise and see his spirit borne up to meet its maker’” (*Apoc Of Moses 32:3*).

In this way, the Scriptures are now **confronting you with death**. Death, that **phantom** that Americans believe does not exist so long as they spend their life not thinking about it, living a life of revelry and partying. Death, that **ghost** that haunts the back of the mind of all human beings, frightening them because of the unknown and the end of life in the body. Death, that **demon** that accuses each person because they know they have sinned, and scares them so badly that they refuse to face up to it, often even when good news is presented. Death, that **angel** that comes to take each of us away, one by one, leaving a wake of sadness, emptiness, and devastation in its path for those who remain alive.

Though he was 930 years old, Adam **died**. Though he was 912 years old, Seth **died**. Though he was 905 years old, Kenan **died**. Though he was 985 years old, Mahalalel **died**. Though he was 962 years old, Jared **died**. Though he was 969 years old, Methuselah **died**. Though he was 777 years old, Lamech **died**.

Some of you are closer to death than others in this room. But there is a natural tendency to keep the thought from our minds.

“But Enoch didn’t die,” someone says. “Perhaps I won’t either.” Perhaps. But it is funny to me how people attach themselves to Enoch, hoping for a rapture and the Second Coming, hoping against all hope that will not have to die. Hoping that we will be like Enoch. My grandfather spent his whole life believing that he would be like Enoch. But now grandpa is dead. My daughter brings this up to me from time to time, and maybe she won’t die. I admit that I sometimes think like this as well, hoping that I won’t die. But then I think, “You know, there are only two people in the entire Bible that did not die: Enoch and Elijah. Who am I to think I should be like them? Indeed, my own Savior died, and he died for me. Should I not count it a blessing to do as he did? Why am I afraid? Why do I want to be Enoch so badly?”

Instead, we need to be confronted with death. If we are not in Christ, death is the most horrible thing imaginable, for it means having to stand before a holy God with no one to mediate your sins, no one to extend forgiveness. There is only judgment and punishment that lies ahead. But for those in Christ, death has been swallowed up in victory, the victory of the resurrection of Christ. This is the essence of the city of heaven. It is filled with life, life after death.

The children’s catechism asks, (Question #60), “What becomes of the righteous at death?” Answer: “Their body returns to the dust and their spirit goes to be with the Lord.” Prove it! II Corinthians 5:8, “We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.” Though the first death will take us away, the second death shall have no hold on those who trust that Jesus will forgive them of their sins, and justify them with his righteousness. What a blessed hope for Christ’s church.

Now, we will look at Enoch more next week. But let me assure you that his story is not here to give you hope that you will not die. That is not its purpose. Rather, its purpose is to insert a different kind of hope, a hope that comes before any thought of a rapture should enter your mind, and a thought which when really understood, should cause every bit of fear and doubt to flee from your mind so that you will not long think of death as a pagan does. It is to the shame of each of us that we do not believe the gospel more than we do. Yes, I’m talking about the gospel.

How does Enoch teach us the gospel? It is through a contrast with Lamech—from the line of Cain. Lamech was seventh from Adam and Enoch is seventh from Adam. They are polar opposites, as different as night is from day.

Lamech murdered a man merely for hitting him, then swore he would take revenge on 1000 people should even one dare to call him into judgment for it.

Enoch walked with God.

“Enoch walked with God after he fathered Methuselah ... Enoch walked with God, and he was not” (Gen 5:22, 24). As the seventh, Enoch shows what humanity can be like, if the LORD is their God. It shows God’s grace in protecting Enoch against his own sin. Enoch does not go the way of Lamech, and it seems to be because there was a godly line that was preserved by God’s electing grace. His ancestors began calling on the name of the LORD.

Enoch walking with God means that Enoch was obedient to God. He did what pleased God. It seems very presumptuous to me when we think that we should be like Enoch, taken by God without dying. Do we really think we are righteous like Enoch? Do we dare presume to have upheld God’s law as that man did? And what did Enoch do, anyway? Without going into this at length, I merely want to say what the inspired Scripture relates to us that Enoch did. He preached. He preached like Jesus did. He preached a message like this, “Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him” (Jude 1:15).

He then goes on to say that Enoch was preaching against these kind of people: “Grumblers, malcontents, following their own sinful desires; loud-mouthed boasters, showing favoritism to gain advantage.” Have you ever done those things? Then should you presume to have God take you like Enoch? Rather, Jude tells us what we should do. “You must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, ‘In the last time there will be scoffers, following their own ungodly passions.’ It is these who cause divisions, worldly people, devoid of the Spirit. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life” (16-21).

This is the exact opposite of seeing Enoch as your ticket to escape. It is seeing Enoch as the example of how to live a godly life in the city of man, because you know that your city is eternal and impervious to decay or ruin or sin. All of this is made available because of the Gospel, the Gospel we spoke of earlier, and the Gospel I wish to conclude with now.

I want to end this sermon by giving you an interpretation of the names of Genesis 5 that the author believes gives the Gospel—in his words—in a hidden message, in a code. This is what he says. The names of the 10 men, when understood correctly, give us the first gospel message in the Bible. Together, this is what their names mean: **Man** (Adam) **Appointed** (Seth) **Mortal** (Enosh) **Sorrow** (Kenan) **The Blessed God** (Mahalalel) **Shall Come Down** (Jared) **Teaching** (Enoch) **His Death Shall Bring** (Methuselah) **The Despairing** (Lamech) **Rest** (Noah). This Bible code sounds wonderful, especially in light of last week, when I said that Jews would have understood the meaning of the names, much like we would if we talked to a child named “Summer” or “Apple” or “Misty.”

The problem is two-fold. The first is the most basic. Simply put, these translations of names are not the only possibilities, and some of them aren’t really even a possibility at all.

Hebrew	English ¹¹	WIKI ¹²	Heiser ¹³
Adam	Man	Red	Human
Seth	Appointed	Compensation	Substitute
Enosh	Mortal	Man	Man
Kenan	Sorrow	Possession	Little Cain
Mahalalel	The Blessed God	One Who Praises God	Praising God
Jared	Shall come down	Descent	Go Down
Enoch	Teaching	Dedicated	Initiate
Methuselah	His death shall bring	Man of the Dart	Man of the Spear
Lamech	The despairing	Powerful	Oppressor
Noah	Rest, or comfort	Rest	Rest

The second problem is more fundamental. **Bible Codes** were a big rage about 15 years ago, and they have been in esoteric circles for thousands of years. But friends, God doesn’t need Bible Codes to get his message across. Rather, he

¹¹ The two columns to the left come from the paper I’m referring to. It is Chuck Missler, “A Hidden Message: The Gospel in Genesis,” Last Accessed 1-14, 2014, <http://www.khouse.org/articles/1996/44/>. Originally “Your Questions Answered by Church Missler Meanings of the Names in Genesis 5,” *Personal Update News Journal* (August 2000).

¹² This is the wiki entry, which is accurate in as far as it goes on this issue. “Genealogies of Genesis” at: http://en.wikipedia.org/wiki/Genealogies_of_Genesis

¹³ This comes from a rebuttal to Missler by scholar Michael Heiser. Michael Heiser, “Allegorical Interpretation of the Names in Genesis 5, July 7, 2012, Last Accessed 1-14-2013, <http://michaelsheiser.com/TheNakedBible/2012/07/allegorical-interpretation-names-genesis-5/>.

speaks plainly and not in riddles (**Num 12:8**). **Genesis 3:15** is actually the first Gospel message, and it is very clear. God will have a seed that will crush the head of the serpent. This seed line is picked up again in the last verse of Genesis 4, and Genesis 5 has the purpose of teaching us that the seed is going to come through this lineage—the lineage of Seth, through these 10 men, the seventh of which (because it is the perfect number) was Godly and the 10th of which (because it is also a kind of perfect number) does in fact bring rest.

Noah does mean “rest.” God will bring rest. Surely he will. But the way he will go about it is not how many would think. Thus, the story turns quickly now to the coming Flood, the reasons for it, and the way God goes about preserving eight souls through it, so that they will not die.

This is the gospel foreshadowed in the OT, and now we have the reality made sure in the New. That reality is found in Jesus Christ, who is able to save you from the second death, eternal death, if you trust in him. This is true not only because of what he did, but because of where he came from, for Jesus is 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 Kenan, the son of Enosh, the son of Seth, the Son of Adam, the Perfect Image of the Invisible God, by whom and for whom and through whom all things have been made, all things are held together, and all things have their purpose. Praise be to Jesus in the city of the living God.