

Genesis & A Biblical Worldview

Bethany Bible Church, Adult Sunday School Class, August 25, 2012

Introduction

—

God

—

Creation

—

Man

—

Sin

3

Grace

—

Culture

—

Purpose

—

The Spread of Death & Promise of Grace

We have been considering what the Book of Genesis tells us about the fall of man (chapter 3) and its impact on humanity (chapter 4). Today, we particularly consider one aspect of this impact--and a very vital one to the consideration of our worldview: the spread of death throughout mankind--but with God's promise of life.

God warned Adam in Genesis 2:16-17; "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat; for in the day that you eat of it you shall surely die."¹ Man ate; and as we have seen, death *did* indeed occur--first in terms of relationship (separation from God, from fellow man, and from creation); then physical death (though not occurring immediately). Fallen man became subject to mortality. It is as Romans 5:12 puts it, ". . . just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned . . ."

Men died; but God did not allow humanity to die-off! As we move on to Genesis 5, we see not only the spread of death making its progress throughout humanity, but also--along with humanities preservation--the hope of God's promise of a Redeemer (Genesis 3:15). In the 'big-picture' of our worldview, we see how God worked in man's fall to bring about man's redemption. This chapter shows us:

I. THE PATTERN OF DEATH.

Pre-flood humanity lived long from our perspective. Adam lived to be 930, Seth 912, Enosh 905, Cainan 910, Mahalalel 895, Jared 962, Enoch 365, Methuselah 969, Lamech 777. But this was not longevity from their own perspective. The fact that men died at all was a constant reminder of man's fallenness. Note the sad repetition that we find after each man's story (except Enoch)--tolling like a mournful bell--"and he died . . . and he died . . . and he died . . ." (vv. 5, 8, 11, 14, 17, 20, 27, 31).

II. THE PRESERVATION OF HUMANITY AND HOPE.

But note also that mankind itself did not die-off. Men begot sons 'in their own likeness' (v. 3). Adam begot Seth at age 130, Seth begot Enosh at age 105, Enosh begot Cainan at age 90, Cainan begot Mahalalel at age 70, Mahalalel begot Jared at age 65, Jared begot Enoch at age 162, Enoch begot Methuselah at age 65, Methuselah begot Lamech at age 187, Lamech begot Noah at age 182, and by the time Noah was 500 he had begotten Shem, Ham and Japheth. Even though men died, God's promise of the Seed of the woman was not lost. Note that we're told in Enoch--after he begot Methuselah--"walked with God three hundred years and had sons and daughters" (v. 22). This may be a figure for "living"; but it also may be a description of the character of his life. Fallen men still called on the name of the LORD (see 4:26).

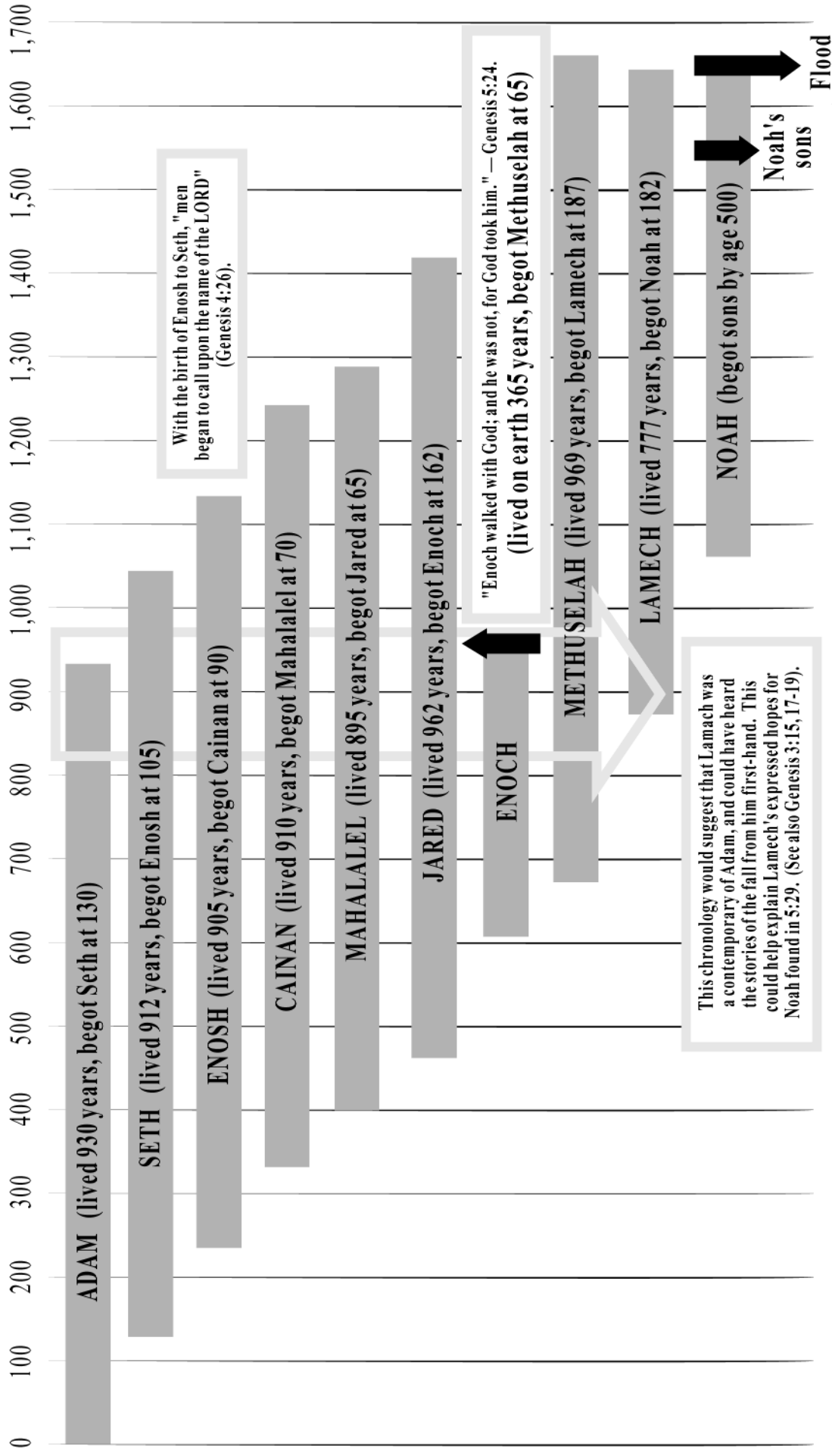
III. THE PROMISE OF REDEMPTION.

Many children were born other than the ones that are specifically mentioned. But this specific list of names gives us the genealogy of our Redeemer (see Luke 3:23-38; especially vv. 36-38). Lamech--a possible contemporary of Adam (see attached chart) expressed the hope that his son Noah "will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed" (v. 29; see also 3:17-19). Through Noah came Shem--the father of the lineage of people through whom the Jews--and ultimately our Redeemer, Jesus--was born.

¹All Scripture readings are taken from *the Holy Bible, New King James Version*; copyright © 1982 by Thomas Nelson, Inc.

LIVES OF THE PATRIARCHS FROM ADAM TO NOAH

from Genesis 5:1-32



1,656 years from Creation to Flood (based on this genealogy and assuming no gaps).