

ENOCH AND THE GENERATIONS OF ADAM

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Adam was 130 years old when he had his first son, Seth, and he lived for a further 800 years and had sons and daughters. Seth was 105 when Enoch was born, and he lived another 897 years and had sons and daughters.

When Enosh was 90 he had a son called Kenan, and lived another 815 years and had sons and daughters.

At the age of 70, Kenan had a son Mahalalel, and lived for another 840 years and had sons and daughters.

Mahalalel was 65 when his son, Jared was born and lived another 830 years having sons and daughters.

When Jared was 162 years old, he had a son, Enoch.

Enoch was 65 when Methuselah was born. Enoch lived another 300 years and had sons and daughters.

But then God took Enoch who did not die but it is said of him that he walked with God in continual fellowship. He was translated and this speaks of the rapture of the church when all true believers will be translated into heaven

The problem with Genesis 5 is the length of time that people lived.

Did Adam really live to be 930 years old? The scientists and atheists laugh at this.

Arthur Cundall writes, "Genealogies were of great importance in the ancient world while they were often selective and schematic as in Matthew 1 which omits the names of several unimportant kings. The invention of a genealogy seems unlikely. The ten names recorded in Genesis 5 invites a comparison with the Sumerian king list whose reigns vastly exceed the large numbers attributed to the patriarchs. Various attempts have been made to reduce the figures in Genesis by suggesting a different mode of calculating time by relating them to a clan rather than to an individual or by suggesting errors in transmission. All of this is unsatisfactory. Knowing that atmospheric conditions, stress and other factors influence longevity and so the possibility of advanced ages in this period must be allowed. The general foreshortening of age may be due to the increase of man's sin. But to the Hebrews, the genealogy is of principle importance because it documents the direct line from Shem and, therefore Adam to Noah, where a new beginning was made.

We read of Methuselah, the man who lived the longest time but, sadly, we regularly read the phrase 'and he died'. No man is immortal. Methuselah's life was long but had no distinction.

W R Bowie wrote, 'His life was long but thin as string'. It was Enoch who had distinction. He pleased God and walked with Him.

The reduction of age to what we might call normal amount of years came with Samuel who lived to be 98 and to David (70) and Solomon (69). These two kings were often disobedient to God and His ways and seriously breached the covenant and conditions of Exodus 24, where the covenant is set out and sealed. It demanded total loyalty and obedience to God and an uncompromising disregard of heathenism and idolatry which Solomon, in particular, failed to honour.

Hugh Clark writes that "the age reduction was in two stages. Those in Genesis 5 had long lives. The subsequent generations of Abraham, Isaac and Jacob had shorter lives but long lives by our standards but much shorter than those before the Flood. Later, as we have seen, David had a life span which we consider normal.

Brazillai was described as a very old man when he was 80. We read about him in 2 Samuel 17.

The reduction in length of life may be due to departure from God and an increase in sin as already stated. One reason for the original longevity was that there was no written word and only a need of one intermediacy from Adam to Noah to communicate revelation from God.

Methuselah would have been 143 when Adam died."

Brian Currie queries whether longevity was due to the purity of the gene pool. He emphasizes that no one lived to be a thousand but refers to the millennium and Christ's reign on the earth for a thousand years

What matters is that these patriarchs did live and particularly in the case of Enoch there is a comforting lesson for all believers. In the last analysis the believer is to trust the Word of God.

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