

THE MESSIANIC PROPHECIES

Chapter Two

The Linage of Faith in the Seed

The Bible is God's historic record of the *linage of faith*. We often fail to see this when we read the Bible's record of *begats*. We read the seemingly unending genealogies without *connecting the dots* in the line of a succession of salvation "by grace through faith" and the gift of imputed righteousness from Genesis 3:15 to the birth of the Promised Seed. Therefore, we must see genealogies in the light of their purpose in the fulfillment of Messianic prophecies. Genealogies are the divine record of God's preservation of a *remnant of believers* throughout the generations of humanity from Adam to the Messiah. This is certainly true of Genesis chapter five.

“⁶ And Seth lived an hundred and five years, and begat Enos: ⁷ And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸ And all the days of Seth were nine hundred and twelve years: and he died. ⁹ And Enos lived ninety years, and begat Cainan: ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹ And all the days of Enos were nine hundred and five years: and he died. ¹² And Cainan lived seventy years, and begat Mahalaleel: ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴ And all the days of Cainan were nine hundred and ten years: and he died. ¹⁵ And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶ And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷ And all the days of Mahalaleel were eight hundred ninety and five years: and he died. ¹⁸ And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹ And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰ And all the days of Jared were nine hundred sixty and two years: and he died. ²¹ And Enoch lived sixty and five years, and begat Methuselah: ²² And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³ And all the days of Enoch were three hundred sixty and five years: ²⁴ And Enoch walked with God: and he *was* not; for God took him. ²⁵ And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶ And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷ And all the days of Methuselah were nine hundred sixty and nine years: and he died. ²⁸ And Lamech lived an hundred eighty and two years, and begat a son: ²⁹ And he called his name

Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:³¹ And all the days of Lamech were seven hundred seventy and seven years: and he died.³² And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth” (Genesis 5:6-32).

God gives us very little historical data recording most of these men who are the descendants of our faith in Messiah. God tells us how long they lived, who their father was, and the next generation of faith in Messiah that came from them. God does not record every one of their children and often does not give us the names of any daughters. The reason for God only recording the believing male remnant is that the promised Messiah would be a male child.

Seth (Genesis 5:6) is the son of Adam born after Cain kills his brother Abel. Abel was the *descendant of faith*. Cain was the *descendant of unbelief*. After God banishes Cain for murdering his brother, there is little mention of him again. He becomes the *generation of unbelief*. Seth becomes the *line of faith* and the *line of the New Genesis* “in Christ.” How many other children did Adam and Eve produce in the 130 years before Seth was born? Probably many other children were born. We know human gestation takes nine months and a woman can produce one child, or more, at a time about every ten months. We could presume that Eve could have produced at least another one hundred children in the time span of 130 years. God does not record the names of the others. Did they have other children along with Cain and Abel? They most probably did.

God only records the *line of faith* (the *New Genesis*). Genesis 5:4 tells us, “the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.” How many other children did they have? We do not know, but probably a very large number of other children. Yes, brothers were marrying sisters. Yes, cousins married cousins. In the 930 years of Adams life, we can surmise that Adam and Eve replenished the earth with hundreds of thousands of people. The population grew exponentially in those first 1,000 years perhaps into the billions. People were living lives of almost a thousand years each. The implication is that they were healthy and reproducing up to the time of their deaths. It was not until after the Great Flood that life spans began to reduce down to around 100 years. Are we to surmise then that there were no other believing sons or daughters in the children of Adam and Eve? We do not know. God gives us one believing descendant – Seth, and one descendant of faith in each generation thereafter.

God names Seth as the Messianic line from Adam. Enos is the Messianic line from Seth (Genesis 5:6-11). God tells us in Genesis 5:7 that Seth “lived after

he begat Enos eight hundred and seven years, and begat sons and daughters.” Are we to presume that Seth had no other children before Enos, who was born when Seth was 105 years old? Are we then to surmise that all the other sons and daughters of Seth born after Enos were unbelievers? We do not know. We only know that God only lists Enos in the Messianic line. God tells us regarding Enos that Seth “called his name Enos: then began men to call upon the name of the LORD” (Genesis 4:26). Adam Clarke comments on the generation beginning with Enos:

“Then began men to call upon the name of the Lord - The marginal reading is, Then began men to call themselves by the name of the Lord; which words are supposed to signify that in the time of Enos the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of sons of God; those of the other branch of Adam’s family, among whom the Divine worship was not observed, being distinguished by the name, children of men.”¹

Therefore, this fact emphasizes that Enos was the line of the *New Creation* “in Christ” and these descendants are the line of those saved by grace through faith known as the *sons of God*. The emphasis of these genealogies is that they are Messianic in their nature and purpose. The fact that God tells us that, “Then began men to call upon the name of the Lord,” reveals others that believed in the promised *Seed*. Why is there no mention of their names? Why does God only mention Enos? The point of the genealogies is that they are Messianic in their purpose. Therefore, the intent of the genealogies is that there was a remnant of believers throughout all generations who were faithful and obedient to God’s commands. We can be encouraged by the fact there were probably many other believers. However, we should also take note that the testimony of each generation of faithful believers is mostly that of failure in reproducing faith in their children and in their children’s children. To avoid reproducing this failure in our own generations, we should ask and answer the *why question* lest we repeat the failure.

Each new generation carries a connection to the prophetic fulfillment of the original Messianic prophecy of the “seed” that would crush Satan’s head in Genesis 3:15. The genealogical line of the *New Creation* is important in its connection to Messianic prophecies because in its connection to its beginning in Genesis 3:15 it is also connected to the *completion* of those Messianic prophecies in the creation of the New Heaven/Earth in Revelation 21:1-8. Therefore, the Messianic prophecies reveal Christ as the “I am Alpha and Omega, the beginning

¹ Clarke, Adam, *Adam Clarke’s Commentary on the Bible*, SwordSearcher Software 6.1

and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Revelation 1:8). The presence of the Son of God within His creation is the one *constant* that runs throughout all generations.

“¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. ⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ⁵ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. ⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be my son. ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:1-8).

Genesis 5:9 tells us that Enos “lived ninety years, and begat Cainan.” We have no information about Cainan, his son Mahalaleel, or Mahalaleel’s son Jared. We simply find their names in the line of faith in the promised Seed. We know from Genesis 5:12-18 that 297 years passed between the birth of Cainan and the birth of Enoch as the fourth generation from Cainan. Enoch receives honorable mention for both a remarkable life and as a type of glorification. We are told in Genesis 5:23-24 that after a short life of 365 years, “Enoch walked with God: and he *was* not; for God took him.” The implication of the text is that Enoch just disappeared from planet Earth one day because God “took him” to Heaven. The details other than this are nothing but conjecture. We should not assume or presume more than what the Scriptures give us. Enoch walked with God, he disappeared, and God took him. To what place did God take Enoch when God translated him?

In Genesis 2:8, we are told that the “LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.” This “garden” is the same as the “paradise” mentioned numerous other times in the Scriptures. The Greek translation of the Old Testament, the Septuagint, translates the Hebrew word

for “garden” into the Greek word for “paradise.”

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” (Luke 23:43).

In this text, “paradise” was a place we know as “Abraham’s bosom” from Luke 16:22. Paradise is the Garden of Eden that was hidden from humanity after Adam was driven out and angels were set to guard its entrance.

“²² And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³ Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Genesis 3:22-24).

The Garden of Eden was intended to be God’s special place for man to fellowship with Him and walk and talk with Him. God closed the entrance to Eden after the fall and hid it from the eyes of men. That does not mean Eden, or Paradise, ceased to exist. It became the holding place of the redeemed after their death.

Genesis 3:22 is a difficult text to understand. Adam Clarke gives us an excellent commentary in explanation of this verse, as does the Jamieson-Fausset-Brown Commentary.

“Behold, the man is become as one of us - On all hands this text is allowed to be difficult, and the difficulty is increased by our translation, which is opposed to the original Hebrew and the most authentic versions. The Hebrew has הָיָה *hayah*, which is the third person preterite tense, and signifies was, not is. The Samaritan text, the Samaritan version, the Syriac, and the Septuagint, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis {*omission*} of some words which must be supplied in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: ‘And the Lord God said, The man who was like one of us in purity and wisdom, is now fallen and robbed of his excellence; he has added תַּעֲדָל *ladaath*, to the knowledge of the good, by his transgression the knowledge of the evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever in this miserable state, I will remove him, and guard the place lest he should re-enter.

Therefore the Lord God sent him forth from the garden of Eden,' etc.”²
Words in { } added

“**And God said, Behold, the man is become as one of us**--not spoken in irony as is generally supposed, but in deep compassion. The words should be rendered, ‘Behold, what has become [by sin] of the man who was as one of us’! Formed, at first, in our image to know good and evil--how sad his condition now.”³

God is no longer *hiding* “paradise” on earth. We know that God moved “paradise” to Heaven at the resurrection and ascension of Christ.

“⁸ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁹ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth {*into Paradise where He told the thief on the Cross He would see him shortly after their deaths*}? ¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)” (Ephesians 4:8-10).

This was where the Apostle Paul was “caught up” to after his conversion and call to Apostleship in order for Christ to teach him the things he needed to know regarding a correct interpretation of the Old Testament books.

“How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (II Corinthians 12:4).

This is where we find “paradise” in Revelation 2:7. It is important to see from this text that the “tree of life” is still in “paradise.” In other words, this is the same Garden of Eden in Genesis chapters two and three that is now in Heaven. This is now incorporated into the “city of God” referred to in Scripture as “the new Jerusalem” that will finally descend into the midst of the New Heaven/Earth created after the end of the Kingdom Age.

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Revelation 2:7).

² Clarke, Adam, *Adam Clarke's Commentary on the Bible –Genesis 3:22*, SwordSearcher Software 6.1

³ *Jamieson-Fausset-Brown Commentary – Genesis 3:22*, SwordSearcher Software 6.1

“¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. ⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ⁵ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. ⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Revelation 21:1-7).

“¹ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ² In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. ³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴ And they shall see his face; and his name *shall be* in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Revelation 22:1-5).

Why spend so much time with all of these details? We must belabor these details because they show us that the Messianic prophecies connect the believer to a new existence that is even greater than that originally intended for Adam in the Garden of Eden. Enoch “walked with God, and God took him” to Paradise where the fellowship Enoch experience with God through his walk of faith became a walk of the sight of God’s face and sound of God’s voice. It is to this *new existence* that faith in all the Messianic prophecies connects. This is so much more than just a *fire escape* view of salvation.

In Genesis 2:9, we are told that within this “garden” God planted two special “trees,” – “the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” God gives one commandment to Adam signifying the *covenant conditions* of obedience for maintaining the spiritual relationship between Adam and God. We notice some changes here in Genesis chapter in the Name of God.

This transition begins in Genesis 2:4 and it is significant in progressive revelation. In Genesis 2:4, God begins to use the phrase “the LORD God.” This phrase is the Name of God to which faith in the promised *Seed* connects every “born again” believer. Therefore, we covenantally connect ourselves to Jehovah’s expectations of us in accepting His gift of salvation.

“A thinking reader will also note another change in the second chapter. The first chapter uniformly uses the word, ‘God,’ but the second chapter, ‘Jehovah God,’ and this change from the name of ‘God’ to ‘Jehovah God’ appears a number of times, not merely in Genesis, but in many succeeding books, and is just as marked in the psalms as it is in Genesis. The word ‘God’ is employed when the Deity is spoken of in the abstract. The words, ‘Jehovah God,’ are employed when there is a revelation of the Deity spoken of in covenant relation. The name, ‘Jehovah,’ is always used when you want to show God’s covenant relation with man, and you find both of these names, or titles, of God oftentimes in the same verse (see Ge 7:16; 1Sa 17:46-47; 2Ch 18:31). God in the abstract is *Elohim*, or just ‘God,’ but God in covenant relation is ‘Jehovah *Elohim*,’ or ‘Jehovah God.’”⁴

There was also a prophetic type of Christ in the covering of Adam and Eve to which God connects the believer “by grace through faith.” These types are Messianic prophecies in themselves in that prophetic types are promises of fulfillment of what the type portrays. The prophetic type of Christ in the covering of Adam and Eve gives additional details of the Gospel in the portrayal of the death of a perfect, sinless substitute as the price of redemption. In order for God to “cloth” Adam and Eve with skins of animals, the lives of those animals needed to be sacrificed and God needed to shed the blood of those animals. The purpose in God clothing Adam and Eve was to *cover* their nakedness and their guilt of sin before Him. This signified an act of grace by God in passing over the deserved condemnation of Adam and Eve in giving them the gift of salvation by grace through faith. This type continues throughout the Old Testament in the sacrificial Lamb and connects to the fulfillment in the prophetic type in the birth of Jesus. It is to this type that the Mosaic Covenant ordinances of the Passover and the Day of Atonement (Covering) point.

“²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before

⁴ The Pastor’s College, Section I, Article VI, [http://trinitycollegeofbiblicalstudies.com/lectures/CategoryView.category,SectionII,SectionIII,SectionIV,SectionV,SectionVI.aspx](http://trinitycollegeofbiblicalstudies.com/lectures/CategoryView.category,SectionI,SectionII,SectionIII,SectionIV,SectionV,SectionVI.aspx)

me.³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.³³ And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.³⁴ And I saw, and bare record that this is the Son of God.³⁵ Again the next day after John stood, and two of his disciples;³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God” (John 1:29-36)!

We know that Abel understood that he could only approach God through the sacrificial lamb to have worship accepted and his fellowship with God restored. This understanding reveals Abel’s understanding of the Gospel and the reality of Abel’s salvation. Abel’s keeping of the prophetic type manifest his faith in the fulfillment of the type. Equally, Cain’s misunderstanding and refusal to bring the appropriate substitute sacrifice reveals that Cain was lost in that he was a person trusting in the works of his own hands.

“¹ And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.² And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.³ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.⁴ And Abel, he also brought of the firstlings of his flock and of the fat thereof {*as a sacrificial burnt offering for sin*}. And the LORD had respect unto Abel and to his offering:⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin {*a sin offering – most probably a lamb*} lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him” (Genesis 4:1-7).

At sixty-five years of age, Enoch begat Methuselah. Yes, Enoch had many other sons and daughters (Genesis 5:22), but the remarkable son in the line of faith in the *Seed* was Methuselah. The name Methuselah is said to have two meanings. The first is *the man of the dart/spear*.⁵ The second has a more prophetic significance – “his death shall bring.”⁶ The intent of this second meaning signifies

⁵ http://en.wikipedia.org/wiki/Methuselah#cite_note-0

⁶ Ibid.

the coming of the Great Flood at Methuselah's death. Someone has said, "God delayed the Flood specifically because of the seven days of mourning in honor of the righteous Methuselah."⁷

Lamech was born the son of Methuselah when Methuselah was 187 years old. Lamech actually died five years before his father's death and five years before the promised curse of the Great Flood. God tells us that Lamech was the father of Noah when Lamech was 182 years old. However, Genesis 5:29 tells us that Lamech believed his son was going to be the promised *Seed* of Genesis 3:15 who would remove God's curse. "And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed" (Genesis 5:29). The name Noah means *rest*.

What we often fail to realize is that at the time of the Great Flood, the vast majority the descendants of Jared, Enoch, Methuselah, Lamech, and other children of Noah (if any) were most probably still living. Their children would have had children who had children who had children. In other words, there were probably thousands, if not millions, of descendants from these men of faith in the *Seed* still living at the time of the Great Flood. God does not record one of those descendants as people of faith. None of those descendants entered the Ark built by Noah. We must ask ourselves how these men could be so ineffective in leading their own children, grandchildren, and great-grandchildren to faith in the *Seed*. Sometimes it is just as important to look at what God does not say, as it is to look at what He has said. What is NOT on the sacred pages of Scripture is sometimes more overwhelming than what is there.

By the time of Noah, the population of the world was most probably in the billions. Noah is the only man of faith in the *Seed* where God lists three sons. Did Noah have other children? He most probably did have other children. God does not give us their names. However, if Noah did have other children, none those other children entered into the ark with Noah. Were the three sons of Noah, "Shem, Ham, and Japheth," triplets because they were all born when he was "five hundred years old" (Genesis 5:32)? From Genesis 10:21, we learn that Japheth was actually the first born of the three. The intent is that Noah began to *begat* these three sons at the age of 500 with Japheth being the eldest.

Why then does God list Shem first in the order in Genesis 5:32? "Shem is mentioned first, because it was from him, in a direct line, that the Messiah came."⁸ Although Ham and Japheth entered the ark, their descendants ended up living in unbelief. Noah gives the birthright of the firstborn to Shem, even though he was second born. This is similar to Jacob and Esau where Isaac gave Jacob birthright

⁷ Ibid.

⁸ Clarke, Adam, *Adam Clarke's Commentary on the Bible*, SwordSearcher Software 6.1

of the firstborn even though he was born after Esau. God renamed Jacob Israel, which means *wrestler with God* (Genesis 32:28). Jacob would be the father of the twelve tribes of Israel.

Genealogies are an important part of God's inspired Scriptures. They give us the details in how God has fulfilled His Messianic prophecies in considerable detail. It is important to see the lineage of faith from the first Adam to the last Adam in Jesus Christ. Has God written your name written in the Lamb's book of life?