

Introduction

Now that we have studied the initial creation (1:1-2:3), the history of the earth through the fall, curse, and Cain and Abel (2:4-4:26), we move on to the history of Adam's family. While there was some genealogical information in 4:1-2, 16-22, and 25-26, this chapter contains the first detailed genealogy of the Bible, as you can see from the spreadsheet "The Genealogy of Genesis 5."

General Structure

There are ten main characters listed in chapter 5, from Adam to Noah. Each person has about 3 verses devoted to them, in this general form:

1. The man lived so many years and had a son.
2. After he had his son, he lived so many more years.
3. During that time, he had more sons and daughters.
4. The length of his life was so many years total.
5. He died.

There are a couple of exceptions to this pattern. The most notable of these is the translation of Enoch. Instead of dying, he was translated directly into God's presence. Enoch is also said to have "walked with God" for 300 years (5:22, 24), something not mentioned of any of the other men in the list.

Another exception to this pattern is Lamech in 5:29. There he names Noah and there is an explanation given for the name.

The final exception is Noah himself, who is listed as having three sons, who is older than all the other men at the birth of their notable sons, and a who has a large section of the Bible (chapters 6 through 9) focused on his life and times. At the end of that section, #4 and #5 from the above pattern are recorded (9:28-29).

Image of God, Image of Adam**A. What is the image of God?**

The image of God is the personal, spiritual, and moral likeness of man to God, rather than a functional or relational likeness to God. It has to do with what the constitution of man is, that is, what man *is*, not what he does or that he relates to things outside of himself. We are persons (beings with an intellect, emotion, and will), like God is. We have a spirit, like God is. We have morality, an ability to discern right from wrong which is built-in by God.

The view of "relational" likeness says that the image of God is the experiencing of a relationship with God. The "functional" likeness view says that the image of God is what man *does*, that he has dominion over creation.

The image is not just physical (as Mormons believe). It may include physical features (suppose that God made man in the form of the perfect humanity that Christ would take upon Himself).

B. Do we still have the image of God today?

In short, yes. Genesis 5:3 says that Adam had a son in his own (Adam's) image. This speaks of the sin-damaged copy of God's image from 5:1. Today, we still possess the image of God as part of our constitution, yet it has been marred by the Fall.

There are a couple of verses which point this out. Genesis 9:6 gives the death penalty on the basis of the fact that man is created in God's image. In murder, an image-bearer is snuffed out, and the only sufficient penalty for this is death itself.

James 3:9 also teaches us that men are made in the likeness of God. That is the reason why it is so out of place to curse men yet bless God, for men are created in God's image.

1 Corinthians 11:7 mentions this truth briefly as well.

Reign of Death

Genesis 5 tells us that each man (except Enoch) died – 8 times it uses this phrase, with the ninth occurrence in 9:29 to complete the account. We know that the wages of sin is death according to Romans 6:23. Romans 5:12 explains this in that it teaches sin entered into the world by one man, and that death came on the heels of sin.

Thus the Word of God in Genesis 2:17 is confirmed. Basically no one escapes the sentence of death.

The Translation of Enoch

The one exception listed in Genesis 5 does provide us with the insight that it is possible, however rare, for some people to avoid death. The general rule is given in Hebrews 9:27, where the Bible says that it is appointed for man to die once, and after that the judgment. Note that it does not say "after that, the reincarnation." There is only one life to live, and one judgment to face—believers at the judgment seat of Christ (Romans 14:10-12, 1 Corinthians 3:12-15, 2 Corinthians 5:10), all others at the Great White Throne judgment (Rev. 20:11-15).

Hebrews 11:5-6 tells us about Enoch. Why was he translated? First, he had faith. Second, he pleased God. This is the NT rendition of he "walked" with God (Noah also did this, Genesis 6:9). The commentary in 11:6 of Hebrews is that without faith it is impossible to please God. So, faith and pleasing God come together. You cannot have the second without the first.

One other man who was taken up without dying was Elijah (2 Kings 2:11).

Enoch and Elijah offer us a prototype for the rapture of the Church. All those who were Christians when they died will be resurrected before the coming 7-year tribulation and go to be with Christ forever. At the same time, those Christians who are still alive will be "caught up" as Enoch and Elijah to join their predecessors with Christ. The word for "caught up" literally means "kidnapped." They (we too, if it happens soon!) will be snatched away from the earth in the twinkling of an eye. See 1 Corinthians 15:51-56 and 1 Thessalonians 4:13-18.