

## A STUDY BASED ON A TEACHING GIVEN BY RAY STEDMAN

Genesis contains the first genealogy in scripture. When we read scripture, we should read it as a detective because God likes to hide things in His word. Turn to Genesis 5:1-5

1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. 4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. 5 So all the days that Adam lived were nine hundred and thirty years, and he died. NASB

This sets a pattern for the rest of the chapter. We see each one lived so long, had sons and daughters, and then he died. We need to notice the title of this chapter in verse 1: Adam's line. There is only one other place in the Bible where we have a chapter titled for us and that is in Matt 1:1

A record of the genealogy of Jesus Christ the son of David, the son of Abraham: (NIV)

Here we find the generations of Jesus. This is also the first hint that we have two kinds of humans on earth: The family of Adam and the family of Jesus. These genealogies are the beginnings to the Book of Adam and the Book of Jesus. In the closing scene in the book of Revelation, there is an account of when the "Books are opened." Rev 20:12

And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. (NIV)

This could be a reference to the Books we have right here, the book of the generation of Adam and the Book of the generation of Jesus are probably included in these "Books" mentioned here.

In Genesis 5:1-2, notice that "God created man, he made him in the likeness of God. He created them male and female; at the time they were created, he blessed them and called them man." Today's society is one in which we are easily accused of being sexist. It is wrong to address a woman as though she is a man. But we see here that the Bible itself does this very thing and tells us woman is included in the title of man, so that there is a proper generic term of manhood that includes womanhood and it takes both male and female to make man. We see here in verse 2, God made both male and female and named them both man. The actual name He gave them was literally "Adam." Adam is a Hebrew word and is singular. This suggests that this account here is the story of a race and not just individuals. This is also true in Matt 1. The account in Genesis is Adams book, the one of the natural man.

In verse 3, we see Adam lived 130 years and then he had a son in HIS own image and likeness, and named him Seth. We have a tendency to take the words "image" and "likeness" and think of them as the same thing, but the Bible doesn't. They are two different things. The word "image" is "TSELEM" and it means "...to shade; a phantom, i.e. illusion, resemblance; hence a representative figure, especially an idol:-image, vain shew." The word translated "likeness" is "DEMUWTH" and it comes from the root word "DAMAH" which means, "to compare; by implication to resemble, liken, consider:-compare, devise, (be) like, mean, think, use similitudes."

As we can see, the two words are related, but they are not the same thing. If we were to stand in front of a mirror, we think we see our own image. But what we see is not our image, but our likeness. We ourselves are the image, the real thing, that projects a likeness. When we look in the mirror we see only the likeness of the real thing and it is distorted because your image is turned around in the likeness in the mirror. For this reason, we never quite see what we look like in a mirror. The mirror doesn't give us the image, it only gives us the likeness. In the Bible, we ought to clearly distinguish the difference between what is called the "image" and the "likeness" of man. When Adam had a son, he had him after his own "likeness" and after his own "image." In Genesis 1:26, God said the same thing of man after God.  
Gen 1:26

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." (NIV)

Man is created in the "image" and "likeness" of God. Interesting to also note in this verse, (Gen 1:26) God said let US make man. This identifies God as plural, a triune God.

In Col 1:15-16 we see Christ is the "image" of God and by Him all things were created. Col 1:15

He is the image of the invisible God, the firstborn over all creation. (NIV)

Col 1:16

For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. (NIV)

This includes each of us as people created by Jesus in His image. Couple this with Gen 1:26 and we have Jesus identified as God and us as created in the image of our creator, Jesus. So what does it mean when we say "image" and "likeness?" Image is what you really and truly are. There are scriptures that advise us that seeing the "image" of God in man is the spirit of man. There is a human spirit and there is a Divine Spirit. Romans 8:16 tells us God's Spirit bears witness with our spirit, our human spirit, that we, our human spirit, are children of God. Romans 8:16

The Spirit himself testifies with our spirit that we are God's children. (NIV)

Watchman Nee pointed out in his book "THE SPIRITUAL MAN" that one of the functions of our spirit is communion with God. Our personality is a function of our soul and this is what other people see when they see us. We need to understand this. One of the great things about the Bible is what it explains to us about us. Man is the greatest mystery in the universe, outside of God Himself. One thing that we must understand about ourselves is that apart from the revelation of this Book (The Bible) we will never understand who we are. There is no way man, groping in his own fallen intellect can discover who he is until he finds himself by the revelation of God, who made him. The

secret to this is to understand the position God wants for each of His children. Notice that in almost all of the Epistles, the writer refers to himself as a "bond servant" of Our Lord. What does this mean and what benefit is it for us to be a Bond Servant?

In the Old Testament, when a servant served his master for seven years, he was to be set free. If the servant wished, he could return to his master to remain a servant for him, this time, for his entire life. To seal or mark the servant, an awl was pierced through his ear into the doorpost of the master's house and the servant became a bond servant. As a bond servant, he now served his master totally. All of his possessions belonged to the master and this made a contract only death could break. All that the servant had, to include even his own family, belonged to the master. This servant would do anything his master wanted, even if it meant his own death. This is the same type of relationship Jesus wants with each of us. What is the benefit of this? Look at Revelation 1:1.

The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, (NIV)

Here, we see the word "revelation" is singular. Since the entire Book of Revelation of Jesus is explained throughout scripture, it is a single revelation about Jesus. Jesus also tells John that His servants will be shown the mystery, they will understand: the Revelation of Jesus. Because of this, it is also obviously true that when man loses himself, he also loses God. Man cannot understand himself apart from God. And a godless generation will also find itself wandering in utter confusion in the area of human psychology because they can't understand themselves when they've lost God in whose "image" they are made. All of this is suggested to us in this title in the words "In the image and the likeness." The image is what we are. It is our correspondence to the character and nature of God. The most beautiful statement that can be made about man is that we are made in the "image" of God. There is something about us that corresponds with God Himself. He designed us with Himself in mind. That is the highest honor that has ever been paid to a human being.

Now that image is deep inside of us, and we can't touch it. It is so much a part of us we can't get a hold of it. We only sense it and feel it

vaguely because it is so close to us. IT IS US! We find this difficult to understand. But what comes out is what we call our personality. This is our very soul. This is our "likeness." The "image" produces the "likeness." Thus, when you stand in front of a mirror, your image produces the likeness in the mirror. What other people see about you is your likeness. The likeness of God in us has been lost in the fall of man; however, the image of God is still there. The capacity to be like God remains, even in the most fallen of men. But the likeness is long since gone. That is why, even though we have the capacity to be like God, we don't act like God. Our God likeness is gone. The God quality, the God capacity, the God image is still there.

Now, once we understand that this hidden inner pattern is there and an actual outward appearance is there, we see it reproduced in Adam and Seth. Seth became after the image and likeness of FALLEN Adam. That pattern had continued every since. That is why we have all been born into a race already twisted and distorted. We must be able to understand this to be able to handle life realistically. This is why humanistic and liberal thought is always naive in its attitude about human evil. It never understands that we start life twisted; fallen. We are not starting life as innocent children who gradually drift off into evil. We are born with the evil twist within because of Adam's fall.

There is an interesting chronology that follows. This chronology is not intended to be a time schedule. In the Hebrew, there is no word for grandson or great grandson and so on. Here, and also in the genealogy in Matthew, there is the possibility that some of the names we see as being sons were not sons as we know it, but could have been grandchildren. This points out to us that God has used selected names in these genealogies to show us something. We also see recorded here the vast difference in the ages of man before the flood and how they are now. This would certainly indicate conditions were different then. In this chapter, there is a phrase, "and he died." It is used eight times. This contradicts the lie of Satan in the garden where he told Eve, if she ate of the fruit, she wouldn't die. There are only two men in the Bible who never died: Enoch and Elijah. Notice Gen 5:22-24:

22 And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. 23 Altogether, Enoch lived 365 years. 24 Enoch walked with God; then he was no more, because God took him away. (NIV)

It is said twice of Enoch that he walked with God. The obvious focus is on that phrase. In the midst of a godless generation, this man walked with God. In the New Testament, we are called to walk with God in the midst of a technologically brilliant age. What does this mean? A walk consists of two steps repeated over and over all of our lives. This consists of repent and believe. Repent, or say no to the old life, and say yes to the new: believe God! We are to deny what is wrong and affirm what is right. Paul says for us to put off the old man or self and put on the new. Say no to the flesh and yes to the Spirit. It is said of Enoch that he learned to walk with God. Enoch didn't start to walk with God until he was 65. (Gen 5:21-22) What caused him to start to walk with God? When Enoch turned 65, he had a son. There is a clue God gives us of this in understanding the name that was given to his son. Enoch named his son Methuselah, which means, "when he dies, it shall come." What will come? Obviously God told Enoch something was coming. It was probably told to Enoch what was coming and also that it would come when his son died. This changed Enoch to the point it is recorded here that he walked with God. What came when Methuselah died? The flood! The year Methuselah died the flood came. With a name like this, that was given prophetically by God, can you imagine how men must have watched this boy? And yet, the grace of God is manifested in that Methuselah was the oldest man that ever lived. He lived 969 years. This was God's grace giving man a chance to repent.

The reason for this genealogy is somewhat prophetic also. It warns of a day when human evil is going to be stopped. We are living in this kind of age, very similar to the days before the flood. God has hidden something in this genealogy that will probably amaze you. Chuck Missler points out that when the Holy Spirit inspired men to write the scriptures, He never drew attention to Himself, He always points to Jesus. The same is true of this genealogy.

We will follow the genealogy in the order the names are presented to us. First is Seth. His name means "appointed."

Next comes Enosh and his name means "mortal." Enosh had a son named Kenan and his name means "sorrow."

Kenan has a son named Mahalalel, which means, "the blessed God."

Mahalalel has a son named Jared, which means "shall come down."

Jared has a son named Enoch, which means, "teaching." Enoch has a son named Methuselah, which means, "his death shall bring" or "when he dies, it shall come."

Methuselah has a son named Lamech, which means, "the despairing."

Lamech has a son named Noah, and Noah means, "grace" or "comfort."

If you take the literal meaning of all of these names in the order they are presented, you get something like: "It is appointed to mortal man sorrow. But the blessed God shall come down teaching that His death shall bring the despairing comfort."

Does this speak of Jesus? God put this book all together to teach us the way to walk with God in a despairing and godless age.