

[4 : 21] And this is a list of people that, quite frankly, compared to you, Lord, are nothing. And yet you use people as part of your plan. And I think of each person in this building today.

Similarly, you have called to bring here today. Lord, so I pray that your spirit would work through this passage. Lord, incline our hearts to your testimonies today.

Open our eyes to see wonderful things in this passage, Lord. Unite each one of our hearts to fear your name and satisfy us in the morning with your love, Lord.

I pray that you would just bless the reading, the talking, the preaching today. In Jesus' name we pray. Amen. All right.

So first question, who knows the names of their grandparents? All right. That's good. Okay. Scared me for a minute. Who knows the names of their great-grandparents? Okay.

[5 : 22] Keep your hand up if you know the names of your great-great-grandparents. Oh, that was it. Okay. Great, great, great-grandparents. No. Okay.

It's okay. We got a little farther than I thought. And if you got much farther than that, I was going to have you stand up and tell me to prove it. So good job. Nobody tried to pull a quick one on that one. All right. Well, you might still be able to find this information somewhere in your house, right?

I have a really old Bible in a closet in my house, and there are names in it from a couple hundred years ago. I don't know what they are. I'll just be honest. Well, that's because many of the people who lived a long time ago, even if they're part of our family, don't really have a significant impact on our life today in this moment, right?

Well, today we're going to look at a long list of names. And I want to first just big picture what's going on in this passage. So first of all, it's chapter 5.

And, Dylan, you can put up the next slide here. Chapter 5 starts with this is the book of the generations of Adam. So what that indicates is inside of the book of Genesis, this is a transition here, right?

[6 : 32] Before there were chapter numbers, this phrase was part of the text. It indicates there's kind of a pivot going on. The second thing is not only is it this pivot in the book, but before and after this lineage, in chapters 4 and 6, chapters 4 and 6 paint this escalating picture of evil, right?

Sin is growing. In chapter 4, it ends with Lamech, the seed of the snake, and Lamech is boasting about murder. So he's prideful. He's arrogant. And then in chapter 6, right after this lineage, right after this lineage is when God regrets making man.

It's when the intent and thought of man's heart was only evil, right? But in between those two chapters is chapters 5. And it's the seed of promise.

And it actually has a little intro right at the end of chapter 4. Right at the end of chapter 4, we have Eve giving birth to Seth.

And she says, God has appointed for me another offspring instead of Abel. And people began to call on the name of the Lord. So this chapter cuts right down the middle of two dark moments.

[7 : 51] It's supposed to be an illuminated path. It's supposed to be a bright spot. Well, this is exciting. It makes it a little bit more exciting, but it doesn't change that it's just a list of names still in some ways, right?

It's a long list. So what I want to do for starters is give us – don't change it yet, Dylan. Give us like a way to look at lineages in the Bible in general.

So maybe a tool. So maybe not even just for today. Kids, this won't be the only list of names you read in the Bible. So I brought a couple toys today, a couple pictures.

Help us remember these things. All right. Here's my big Amazon bag. It's for Mr. Bezos. Okay. So the first way we can look at a lineage is kind of like a zoom lens or a telescope.

This is my telescope. What a genealogy can do is it can help us look across a large expanse of time and focus in on one thing, focus in on one person who might become a focal point for a little bit.

[8 : 53] That might be Noah at the end of this chapter, right? We're going through history. We're focusing on Noah. Noah. The second thing, second way we can look at a genealogy – this is a car.

I wish this was a car. I took my road trips in – is like a road trip. When you talk about a road trip, you might mention destinations along the way or talk about the route.

Whenever I talk about going to Colorado, I talk about the world's largest rocking chair. Not because it was in Colorado, but it was part of the stop along the way. It was one of the rest stops. So that's another way.

It tracks the progress. It shows us stops along the way. But then the last thing – this is straight from the Parker Bros. basement. Thank you, Parker Bros. appreciate you.

Is kind of like a countdown till blast off. So there's an initiation. Think the promise in the garden. And now there's a countdown. And there's anticipation that's growing.

[9 : 51] And we're going somewhere. And we're getting closer. So those are three perspectives, three ways that I think might help us digest and take in what's going on in today's passage. And in future passages that are similar.

So here's the main idea we'll be looking at, though. The main idea is God's providence is, in spite of the curse, such that he is intimately with his people and inevitably advancing his purposes.

This is the main thing we'll be driving at. And first I want to focus in on this word providence. This word providence is a big word.

The overarching theme is providence. And I found a quote that I feel like it's a little long, but it really does get at all the parts I want to encapsulate today.

So we'll put it up here. It's from Table Talk magazine. It says, God has a plan and a purpose for the world. And governs history such that everything from the least to the greatest contributes to the achievement of that plan and purpose.

[11 : 02] He isn't merely a passive observer of history. Rather, he has designed history to achieve a particular end. And he directs history so that it will surely reach that end.

We will come back to this quote. I know that's a lot to take in. We will come back to those parts at a time. So God's providence is going to shine through this chapter all by itself. But if we consider the dark backdrop, remember chapters 4 and 6, the evil growing in the world, we realize that this is an illuminated path.

And it shows the seed of promise. We're going to get to see how God uses this chosen line to accomplish his plan and purposes. So to think about the original audience, I don't know about you, but when I think of the Israelites, for the first people to hear this, I think about 40 years.

And then I think about how 40 years is also a long time. And then I think about how it's a long time to do the same thing. And they were wandering and waiting for the promised land for 40 years.

And it probably felt like a long time to be wandering and waiting and not feeling much progress.

Well, in this passage, we're going to see how God may not always work on our timeline, but he is always working for our good and his glory.

[12 : 20] In the garden, God promised to make a way back to him, and he will do that in spite of the curse. So the first part of our main point here today is God's providence is in spite of the curse.

So what stands out to you in this lineage as a whole? Some weird names. Hannah, you killed it. I'm pronouncing all those. How about how old they are?

Does that stand out to anybody? If you're like me, that was my first reaction. I'm thinking about, like, I've heard about the 40s. Those sound scary, but how about your 740s? Yikes. In reality, maybe our perspective is off, though.

Planes are designed to fly, so when one crashes, it's big news. Well, God designed humans to live. And in this chapter, we read the phrase, and he died, over and over again.

This is the only lineage in the Bible that uses that refrain. So it's not typical. It's meant to draw our attention to the effects of the curse. God's good design is spoiled.

[13 : 29] The original sin of the garden has now bled out into history, staining all that mankind does with the disease of death.

But we also see something else. God's providence remains in spite of the curse. The gloomy refrain is just part of the frame around God's big picture of his providence.

God's spoken word will still come true. God's intentions are unstoppable. And he remains sovereign over all things. In Genesis 1, God commands, be fruitful and multiply.

And we see that happening. With mothers giving birth to sons and daughters. We also see the divine image being passed down. Adam fathered a son in his own likeness, after his image, and that pattern continues.

In Genesis 3, God gives punishment for sin. To the dust you shall return. And we also see that happening. The consequences are real. And what God says will happen.

[14 : 34] It does happen. And lastly, God has promised that there would be an offspring of the woman who would bruise the head of the serpent. This makes each name part of the countdown.

And as time moves forward, God's promised one gets closer. In spite of the curse, God remains in complete control. But even though God is completely in control, death also remains close at hand. Now remember, the Israelites were the first audience. And had a lot in common with this genealogy. Disobeying God and marching through time until death gets the final word.

Does that sound familiar? A couple of weeks ago, Mike used a phrase that really stuck with me when describing the Israelites. He described their journey as a death march. I don't know about you, but this passage today kind of sounds like a death march.

The tone of this chapter may have affirmed that they were following the same good God of the garden, but unfortunately made similar mistakes with similar consequences.

[15 : 45] There's hope that arises out of this reality. The genealogy is an anchor line back to God's promise in the garden. The Israelites would be able to track God's promise as it traveled to them and through them.

It's also bird's eye view of God's providence and would have helped the Israelites correctly orient themselves inside of God's story. Now, I'm no Israelite, but as I reflected on this chapter, I have been reminded of times in my life that felt more defined by the curse and when hope has felt far away.

So there's some truth here for some believers who might be feeling this way now. The first thing is God cares for you deeply. From Adam to Noah and all the way to you, the God of the universe made people out of his overflowing love.

The second thing is God gives our short lives eternal purpose. Every person on this list was a sinner. Yet, God uses them in his plan, and the same goes for you.

Jesus is our greatest joy and hope. So who else could break this pattern? That's worth asking in our own life. Who else could possibly fight back against decay and death?

[17 : 05] Even though the tempo seems set and death seems inevitable, Jesus has shown his power over death. Jesus has triumphed through death and for our good.

The phrase, and he died, it also happens in the New Testament. 2 Corinthians 5.15 says, And he died for all that those who live might no longer live for themselves, but for him who for their sake died and was raised.

God is not merely a passive observer. 2 Corinthians 5.17, a couple verses later says, But I want to be honest.

This is not a quick fix. Point you at something easy. Send you on your way. Sin's effects still aren't gone, and life is not always easy.

Our lives echo this chapter's sentiment about experiencing decay in the world around us, day in and day out. So is he keeping his promises at arm's length?

[18 : 22] Is God just out of reach? This brings us to the next part in our main goal here, looking at Enoch. I think we see that God's providence is in spite of the curse such that he is intimately with his people.

Enoch is kind of an outlier here. Two things are specifically said about him. Verse 22, Enoch walked with God. Verse 24 says, Enoch walked with God, and he was not, for God took him.

So what does that mean that he walked with God? What does it mean that God took him? Luckily, the Bible interprets the Bible here. In Hebrews 11, that reads, There are several things that Hebrews says that we're going to draw out.

The first thing is, Enoch did not die. That's kind of a big contrast in this passage, maybe in all of human history. Second thing is, Enoch pleased God.

Compared to all the surrounding chapters, that's pretty big. And Enoch lived a life of faith. He believed God was real and rewarding.

[20 : 04] In the pattern of this genealogy, Enoch breaks it. Thinking of this genealogy as a road trip, this might be one of the stops along the way that's not the main point, but it does stand out.

It's worth mentioning. So, why did God preserve Enoch from death? I think we should admit that God did not have to save Enoch. He was not obligated to do this.

This was God's grace. So, why would he do this? God wanted to show us something. He wanted to show us that he still desires a close relationship with mankind. He wants to walk with his people again, just like in the garden.

The second thing he wanted to show is God still has a place. God still has a home for mankind. God took him because God has a place that he wants to provide, and it's better than our current home.

The third thing is God still holds power over death and the curse. He desires to bless, provide, save, and he is completely able to do so.

[21 : 07] God wants to show that his way is better, and it is better in a sense that breaks our expectations. It shatters our assumptions. If we put all this together, we see that God wants to have a close relationship with us that gives us life.

God wants to meet our greatest need first, a relationship with him. And out of the relationship with him comes a rich, fulfilling life, even among the death and decay of this world.

The root cause of Enoch's pattern-breaking life was a close walk with God. And this is an invitation from God because he still wants to do this.

God wants to walk with us and rescue us from the decay of this world, even today. This is what God does, and this is what he says. In John 11, Jesus said, I am the resurrection and the life.

Whoever believes in me, though he die, yet shall he live. In 2 Peter, verse 3, his divine power is granted to us all things that pertain to life and godliness through the knowledge of him who called us to his own glory and excellence.

[22 : 27] A recent favorite of mine is Psalm 1. My community group knows I had to mention this. Talking about the one who knows the Lord, the righteous man. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither.

In all that he does, he prospers. God is the giver of all life, and he wants you to grow rooted in him through all circumstances.

I want to pause here and repeat what Jesus said in the book of John. I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.

Jesus offers eternal life to all, and if you are not sure what will happen to you after you die, then this truth is especially for you today.

The Bible says breaking God's rules, which is sin, that leads to death, but trusting Jesus leads to life if we turn from our sin and follow him.

[23 : 43] These short few lines in this book of Genesis, they're about a sinner named Enoch, and they show us that God wants to come near to people and rescue them.

This is an offer to you personally right now, too. If you have any questions, don't leave the service today afterwards. Stick around. You can ask anyone you've seen up front today, any one of the elders, myself, I'll be up here.

I'd love to talk more about that. So in this passage, we also should ask, what does this tell us about ourselves? Hebrews says Enoch believed God exists, and Enoch believed God's reward, God rewards people who seek him.

So this is not prescriptive. What I'm saying is if you live like Enoch, that doesn't mean you're not going to die. But we can live like Enoch, and we can expect to be rewarded by a God who desires to show his providential care for the good of his children.

The question is, do we actually trust God and believe that he rewards us? This is the definition of easier said than done.

[25 : 01] To walk with God means to seek God and live life in step with his will. When we live out of this seeking and following lifestyle, our actions will be transformed as well as the quality of the life we live.

I'm going to say that one more time. When we live out of this seeking and following lifestyle, our actions will be transformed as well as the quality of the life we live.

When the rubber meets the road, oftentimes the question really just comes down to, do we believe God? Do we trust him? When God shows us the next obedient step, will we take it?

Some examples that might make you think of the week ahead of you right now. Will working at my job with integrity actually lead to a more prosperous life?

Will delaying my personal goals and prioritizing others actually make me more content, more satisfied?

[26 : 15] Will gospel-centered parenting actually yield a fruitful harvest in the long run? Will working for the Lord during my retirement actually bring me more peace and rest than my hobbies and free time?

Maybe one big picture question, one way to really press yourself on this topic is ask, what is more impressive to us? Successful life, successful long life, or eternal life.

Who do you look up to? Who do you admire? Do you admire people for their stuff, health, looks, money, success, their house?

Or, do you admire people for their walk with God? This is what Paul is getting at when he says, be imitators of me as I am of Christ. And he says again in Philippians, brothers, join in imitating me and keep your eyes on those who walk according to the example you have in us.

How could you put that in action today before leaving? You could find someone who walks with God and seek to learn from them even today. Ask them if they'd be willing to disciple you.

[27 : 38] And this isn't a hobby I'm trying to get you into. This is your spiritual life. An intimate walk with God transcends quality of life that can be measured by time and riches.

It is beyond comparison. I have to guess when Enoch looked back, he would have never dreamed up what happened to him. And I think if we walk with God, we might look back on our lives one day and realize that our plans were so small.

Maybe you already have some of those things in your life and you cannot believe you wanted something so bad. I can think of some things in my life. I cannot believe five years I thought that was the big thing.

Five years ago. Well, praise Jesus. One day we can with Paul say, whatever gain I had, I count it as loss for the sake of Christ.

Okay, so here's the thing. The telescope, the road trip, and the countdown, they all have something in common. They all have a direction. Forward.

[28 : 43] And they all have a main point or focus. The big thing will happen at the end. And this chapter is no exception. And this chapter is also not exhaustive.

What I mean to say is there's a focus and there's a destination. There is a blast off at the end, but it's not the whole story. And this leads us to our third point.

God's providence is, in spite of the curse, such that he is intimately with his people and inevitably advancing his purposes.

God's plan is inevitably advancing. In this chapter, we see this through the hope-filled, future-looking name Lamech gives to his son Noah.

Now, maybe you've put together there's some similarities between Cain's lineage from chapter four and Seth's lineage in chapter five. And they both have the name Lamech.

[29 : 45] So, to be clear, chapter four Lamech is not chapter five Lamech. A quick comparison, chapter four Lamech had a couple wives, bragged about murder, and he, just out of proportion, selfishness, evil, a culmination of a lot of evil.

Chapter five Lamech was different because in chapter five we see the seed of promise. And honestly, not much is said about chapter five Lamech except for he had a son, just like everybody else on the list.

So, what stands out is the name that he gives his son. It says, he called his name Noah, saying, out of the ground that the Lord has cursed, this one shall bring us relief from the work and from the painful toil of our hands.

There has been a theme with the people's names in Genesis. After God's pronouncement on the curse, there has been a pattern of naming people for the hope that they bring.

Right after the curse, and I did not notice this until studying this passage, but right after the church, I mean the curse, Adam names Eve, so before the curse, I'm not sure what they were calling each other, but Adam names Eve and says, because she was the mother of all living.

[31 : 10] Then, after leaving the garden, Eve bore Cain and said, I have gotten a man with the help of the Lord. After Lamech's murderous boast in chapter 4, Eve names Seth, for she said, God has appointed another offspring, for Cain killed him.

And it's easy for us to brush over what Lamech says about Noah's name, especially if you're familiar with the flood story. But just like Eve, Cain, Seth, and Noah, Noah's name has been given with a tone of anticipation and hope.

His name directly addresses the pain and difficulty in the world. In the context of history right now, we only see a few concrete details about God's promise.

But what we do see is God's people choosing to cope with the brokenness around them by finding comfort and confidence in God's promise.

Chapter 5, Lamech, is trusting God in multiple ways. For God's promise to be fulfilled specifically, to address the pain and the work, he's believing God's promise to use the woman's offspring,

believing that God would do exactly as he said.

[32 : 35] And he's believing God's promise to the fullest. Lamech did not know much, but what he did know he was remembering and repeating. Lamech did not shy away from believing God's promise could come true in his lifetime.

In fact, in comparison to chapter 4, Lamech, who demonstrated abundant selfishness and evil. Chapter 5, Lamech, demonstrates abundant trust in God, putting no limits on what God might do. We do the same thing. We fight the present effects of the curse by looking back and remembering God's promise and looking forward in anticipation to how he may fulfill them.

When we do this, we proclaim God's power over the brokenness of this world. God's promises are where we can claim the truth that our lives are not dead ends. This is holy, courageous resolve in the face of death and decay.

This is what 2 Peter 1.4 says. He has granted us his precious and very great promises so that through them you may become partakers of the divine nature.

[33 : 49] Having escaped from the corruption that is in the world, because of sinful desire. And praise God that our resolve is not baseless. For us New Testament believers, we see our hope more clearly than Lamech because this chapter, it's just a zoom lens.

The story will focus on Noah and his family for the next few chapters and we will learn even more about God's plan. And this is just part of the road trip.

We will see that Noah is not the end of the journey though. We are headed somewhere much more exciting. And the countdown is just part of a larger countdown.

But unlike a rocket, this is not a countdown until we are able to blast off up to heaven by our good works. This is a countdown until Jesus comes down to earth.

So, you can ask, so does this chapter end with any kind of boom? Right? any sort of climactic end. The chapter ends by saying, Noah fathered Shem, Ham, and Japheth.

[34 : 55] So in one sense, it seems a little anticlimactic. But if we zoom out, way out, this chapter is about the seed of promise. And it's just one chapter in a whole book about God's ultimate providence.

God did use Noah to preserve the seed of promise. Rest did come through Noah, just not him specifically.

Lamech's hope would come to fruition. Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands.

Someone would come and his name was Jesus. Jesus came like a young plant. And like a root out of dry ground. And he brought relief from work when he bore our griefs and carried our sorrows. And who else could relieve the painful toil of our hands? Jesus did when he was pierced for our transgressions, crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.

[36 : 08] God's providence is in spite of the curse, such that he is intimately with his people and inevitably advancing his purpose. So let's praise Jesus, in whom the truths of this chapter become fully embodied.

Jesus is God's supreme expression of God's providence. He prevailed through death, sharing his resurrection with us, that we may be in the right relationship with God, and live in light of our future hope and glory.

church, let's pray. Lord, thank you for for a passage today that can speak into each one of our lives. Spirit, help the truths in this passage to take root for your glory, Lord. Lord, this is just a snippet, a glance, a small piece of what you are able to do, of what you have done.

Lord, no one else could do these things. I pray that we would respond in awe and in worship, that we would marvel at you, Lord. Amen.

[37 : 20] of communion, of the Lord's supper. One thing that you just said, Brad, was how Lamech was remembering and repeating.

He was clinging on to the promises of God and rehearsing those promises to himself, and so that's what we're doing right now. We're remembering, we're repeating the gospel of Jesus Christ over and over and over again.

Last week I talked about how we ought to rehearse the gospel. it's reviewing what it is, and right now we get to display that tangibly in the bread and the cup. We're celebrating how the gospel of Jesus Christ, his death on the cross for our sins, which this genealogy was ultimately pointing to

and fulfilled in, and his resurrection from the grave, how through that gospel, our communion with God has been restored.

It's because of what, you know, Enoch's faith was actually only possible because of what Christ did, right? The Old Testament saints had faith in God, and that was looking forward to the cross of Christ.

Their sins were forgiven in the cross of Christ. We're now looking back at the cross of Christ. Our sins are forgiven because of what Christ has done in the past. It's completed, and so it's really, Enoch was able to walk with God because of the gospel.

[38 : 39] We can walk with God today because of the gospel. We have been eternally restored in Christ, and so therefore now death is a defeated foe, right?

Death is a doorway into the next life. In this disordered state, you know, this sin-cursed world, this drumbeat that we saw in Genesis 5, that has been humanity's everyday experience, and he died, and he died, and he died, and he died, but then like Enoch, there came a grand interruption into that, right?

And Brad told us about that. Jesus Christ died, and then was raised to indestructible life. And so that story becomes the story of all of those who place their faith in Christ, right?

Our old self has been crucified, it has died with Christ when he died on the cross, and our sins nailed to the cross, and then we too are raised to newness of life in Christ.

And then one day, if Christ hasn't returned, like we are all going to physically die, but then at his return, what's going to happen? Our bodies will be raised to newness of life in Christ.

[39 : 57] They will be fit for the glories of heaven. And that's why, you know, Brad read from John 11 where Jesus says, I am the resurrection and the life, right? If a man lives in me, though he die, yet shall he live.

And anyone who lives and believes in me will never die. And so he's pointing to both realities. If we trust in Christ, spiritually we will never die. We have life. And even though we die physically, we're going to be raised to newness of life ultimately in Christ.

One theologian wrote this, where communion with God has been restored, their deliverance from death is bound to follow. Where communion with God has been restored, their deliverance from death is bound to follow.

God is the source of life and in Jesus we are connected to that source once again eternally. And so let's now partake. We're going to partake of the bread and the cup in celebration of these gospel realities which are preached in Genesis which is beautiful.

So this meal is for baptized believers who belong to this church or to another local church that is for those who have repented of their sin believed in Christ as Savior and Lord and committed themselves to him and to his body and so if that's you then we welcome you to receive the bread and the cup this morning if that's not you then we ask you this morning to forego the bread and the cup if you have not received Christ as your Savior and Lord we want you to see how he holds to you this day his offer of salvation himself and as Brad said that is beyond comparison he's offering you something that's better than life itself David says in Psalm 63 and so forego that the bread and the cup for today but receive Christ and if you want to know more about how to receive Christ talk to Brad talk to myself talk to one of the elders that are here if you have repented of your sin and you have believed in Christ but you have not been baptized and you want to pursue baptism please come talk to me or another elder we'd love to walk you through that process so let's take a few minutes right now to examine our hearts to repent of any known sin and then to rejoice in what [42 : 18] God has done for us in Christ and I just want to clarify we talk about examining ourselves and making sure that we're right before the Lord and the point of that is not to like go on some sin hunt to show that we're not you know able to take the bread and the cup the whole point is that we come unworthily but we find our worth in Christ we find our merit in Christ so repent of your sin the point is to come repentantly not to come perfectly the whole point of the gospel is that we aren't perfect we need a savior Christ is that savior and so as you examine your own hearts repent of known sin that Lord brings to mind and then grab a hold of the gospel and remember that your guilt is wiped away your shame is wiped away you are righteous in Christ once you're ready the bread and the cup are on either side so grab those and then we'll come back and we'll partake together so let's that that that

Thank you.

Thank you.

