



The Sermon

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Genesis 5:1-32

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"From Adam to Noah: The Foundation of Civilization" TRANSCRIPT

Well, if you have your Bible turn with me to Genesis chapter 5. And today we are going to look at an entire chapter in the Bible, Genesis chapter 5. The title of this message is "From Adam to Noah: The foundation of Civilization." So I want to begin by reading the passage. If any of you need to slip out at any time during the course of reading this entire chapter, feel free to do so.

This is the word of the living God: "This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created.

"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. Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. So all the days that Adam lived were nine hundred and thirty years, and he died.

"Seth lived one hundred and five years, and became the father of Enosh. Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters. So all the days of Seth were nine hundred and twelve years, and he died.

"Enosh lived ninety years, and became the father of Kenan. Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters. So all the days of Enosh were nine hundred and five years, and he died.

"Kenan lived seventy years, and became the father of Mahalalel. Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters. So all the days of Kenan were nine hundred and ten years, and he died.

"Mahalalel lived sixty-five years, and became the father of Jared. Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

"Jared lived one hundred and sixty-two years, and became the father of Enoch. Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters. So all the days of Jared were nine hundred and sixty-two years, and he died.

"Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.

"Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

"Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, 'This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed.' Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years, and he died.

"Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth." This is God's word. Let us go to Him in prayer.

[Prayer] Father, I pray that You would give us understanding into this text, why You have included it, and why we would be preaching on it today. We admit it's somewhat tedious and long; and yet there is contained in this the truth that has come from Your mind, and You have purpose that we would see and understand what is in this text. So give us eyes to see. Give us ears to hear. Help us to harvest from this field all the bounty that You would have us to take. And so, Father, we pray this in the name of Jesus. Amen.
[End]

I've given thought as to how to set up this chapter, which is the most unusual chapter. I'll have to tell you, I've never preached Genesis 5. I've never attended a funeral service in which this was the text, "and he died." So let me help us think this through. I'm going to give you five words to kind of help think what is this about.

Number One is the word "foundation. This really is the foundation for the entire Bible, for all of human civilization. Everything that follows really rests upon the shoulders of Genesis chapter 5. Now we've already had significant commentary in Genesis 2 and 3 that is to be really enfolded into this. But when Moses wrote this, he went all the way back to the beginning. He went back to Adam, and extended it to Noah. And so all of human history and all of human civilization rests upon this foundation.

The second word is "bridge." This chapter serves as a bridge from Cain and Abel to Noah; and it's really as if Moses, as he writes this, hits the fast-forward button and wants to advance us to what's the next most important event in the unfolding of God's purpose and plan; and it would be Noah and the flood. But Moses, as he wrote this, did not want to give the impression that there's no connection between Cain and Abel and Noah, so this is a bridge that we walk across in order to – next week we will be looking specifically at Noah. And bridges are very important to help you advance from where you are to where you need to be. And so this will advance us to where we need to be.

The third word is "history." This is really a precise and accurate history of the foundation of the world. Christianity is a historical religion. It's not just a philosophical religion like most cults are. No, it's rooted and grounded in time and space and in history; and we see that very clearly here, the historical nature of true religion in Christianity.

The fourth keyword that I would want you to see is "chain," or to think of this as a chain. It's a chain with eleven links in it, and each link in a chain is vitally important. And though we do not have commentary on every person in this chain, nevertheless it would only take one link to break and the entire chain would break. And so here are really ten generations with eleven key figures, from beginning to end, as this functions as a chain.

But, fifth, this is an "obituary," because there is a three-word refrain that is repeated eight times in this chapter, and we've already read it, and it's these three words: "and he died, and he died." It is found throughout this entire chapter, and it is to underscore the certainty and inevitability of death. There is only one who escaped death here, and we'll talk about him, and that's Enoch, who God just took to heaven like Elijah in a chariot of fire, or something like that. And Noah's death is not mentioned here, but it will eventually at the end of chapter 9, and it is to impress upon us the shortness of life and the certainty of death, that each and every one of us here today would realize that those three words, if the Lord should tarry, will be placed at the end of your name: "and he died, and she died."

The government has come up with a new statistic. One out of every one person dies, okay. Billions of dollars to come up with that. And it's true. I will die. You will die. Your children will die. Your parents will die. Everyone on planet earth will die. No one will escape death, unless the Lord should come during our lifetime. And so this chapter is intended to reinforce in our mind that our life is but a vapor, it's just here for such a short period of time, and that we must invest our life wisely for the glory of God, and to use the time that we are given to serve the Lord. And so those five words I think will serve as somewhat of an introduction to this very unusual, yet important chapter.

So I want to walk through it with you now, and the first person I want you to see is Adam; that's where this starts. In order to have a comprehensive understanding of the birth of the human race, we have to go back to the very beginning to Adam. We've already been introduced to Adam in chapter 2 and chapter 3.

But we read here, "This is the book of the generations of Adam." The word "book" here is important to note. It means a written source. It's a genealogical registry. And it is very possible that someone had been taking family records down through the centuries, and Moses accessed that book, the book of the generations; or direct revelation from God to Moses as he wrote it in the book of Genesis would become the book of generations.

It says, "In the day when God created man, He made him in the likeness of God." "Day" here refers to the sixth day of the week of creation, a literal 24-hour period of time. And it was on that specific day, not an era, not a lengthy period of time; that would be to corrupt the Scripture. No, it was on a day that God created Adam in His own likeness. That is to say that Adam was created directly by God to be unique in all creation, that he would be the apex of God's created order.

"And he was made in the very likeness and image of God," which means that he was created with unusual capacity to think, to make decisions, to know God, to worship God in ways that the rest of creation would not be

able to. Adam was created for this purpose, that he might love and adore, serve and worship God; and in order to do so, he was created in the image of God.

And we read, "He created them male and female." Please note, He did not make them male and male, He did not make them female and female; that is such a depravity, and a gross departure from God's original design. That would be to sin against nature and to sin against one's own body. No, "God made them a male and a female, and He blessed them, named them Man" - referring to humanity - "in the day when they were created." And so the entire human race began with this first couple. They are just as literal as every other name in this chapter. If you want to try to allegorize and explain away Adam and Eve, then you're going to have to allegorize and explain away every other name in the Bible, because here Adam is standing shoulder to shoulder in this list of names of real people who lived a real number of years upon this earth.

And so in verse 3, "When Adam had lived one hundred and thirty years, he became the father of a son in his own image," - now note that - "according to his image, and named him Seth." That should just leap off the page to us, because up to this point, Adam, we have just read in verse 1, that Adam was created in the image of God. But now we read that Seth is created in Adam's own image. What are we to make of this shift? And the answer from the rest of Scripture is very simply this, that the image of God in Adam after he sinned was greatly marred. The image of God remained in him, but it was devastated, it was defiled, it suffered great destruction. So the image of God continues to be in us, yet we bear the marks of Adam's sin within us.

And so when Adam had his child Seth, he was made by God in the womb of Eve, not as Adam and Eve had been made in a state of innocence, Seth was made with a sin nature. There was a total depravity that passed down from the corrupt father Adam now into the womb of his wife Eve, and the result was a conception in which there was a sin nature in Seth; and so in this sense, he is now made in the image of his father, just like every one of us here today have been made in the image of Adam. And that has been passed

down through every subsequent generation. We have the image of God in us, but it is a marred image that we could describe as the image of Adam.

And so in verse 4, "Then the days of Adam after he became the father of Seth were eight hundred years." That's a long time to be a father. And we obviously would ask the question, "Eight hundred years? Surely this is a hyperbole. Surely this is metaphorical. Surely this is analogous." But the answer to that is no. God means what He says and says what He means. It was, "He lived eight hundred years after the birth of his son Seth." And we'll talk about it in future Sundays. But there is a strong case that can be made for why men and women lived so long before the flood. And all of the lifespan, the longevity of people who live before the flood, lived to be eight hundred, nine hundred years in length, literal eight hundred and nine hundred years. And I think a case can be made that there is a water vapor canopy that surrounded the earth before the flood, and at the time of the flood it totally altered the atmospheric conditions. But before the flood there was a filter, if you will, that kept out the ultraviolet rays that take the span of life from us today. And so when Moses writes in Psalm 90, by that time, he says, "What is man's span but seventy years, or maybe eighty." But here they lived for a very long period of time.

And we read at the end of verse 4, "and he had other sons and daughters." Verse 5, "So all the days that Adam lived were nine hundred and thirty years." You had the hundred and thirty years in verse 3 with the eight hundred years in verse 4 and it comes up exactly what verse 5 says: nine hundred and fifty years.

And then at the end of verse 5, here it is: "and he died." It is a sober reminder that every man shall die. Hebrews 9:27 says, "It is appointed unto man once to die, and after this, the judgment." It's been said that your heartbeat is really the drumbeat of a funeral dirge, as it's beating its way to the grave. And we shall all die. In fact, God has appointed that you will die. He has appointed the day of your death, He has appointed the very moment, and you will not live one millisecond longer or one millisecond less or shorter than what your appointed time is. So our lives are in His hands: "and he died."

The second person we read about is Seth, he's in verses 6 through 8. And so in verse 6, we've already been introduced to Seth as the son of Adam. We read in verse 6, "Seth lived one hundred and five years, and became the father of Enosh." Verse 7, "Then Seth lived eight hundred and seven years later, and he became the father of Enosh, and had other sons and daughters. So all the days of Seth were nine hundred and twelve years, and so he died."

We come to Enosh in verse 9. And Enosh means man: man in frailty, man in weakness. And because now of the pollution of sin in the human race, man also lives in a very weakened state where he grows weary and tired and shows the effects of age. "And so Enosh lived ninety years, and became the father of Kenan. Then Enosh lived eight hundred and fifty years after he became the father of Kenan. So all the days of Enosh were nine hundred and five years, and he died." Again, this repetitive refrain. And it is Moses' intention to underscore that three-word chorus, "and he died," so that we as the readers would have that as an echo in our mind. And you shall die, and I shall die, "and he died, and she died."

This brings us to verse 12 to Kenan: "Kenan lived seventy years," - he was the son of Enoch - "and became the father of Mahalalel. And Mahalalel means praise of God. So that would indicate perhaps that Kenan was a believer and named his son praise of God or praise to God, that he was a worshiper of the one true God. And in the midst of what we will discover next week of a godless culture, so much so that God would send a global flood and just wipe out the entire human race, except for eight people, that in the midst of this there is a remnant. There is always a remnant. There is always a golden thread of believers that is woven through the tapestry of history who have not bowed the knee to Baal, and who have remained loyal to God in the midst of a decadent society. And that may well be the case here with Kenan as he names his son "praise the Lord," or "praise to God," or "praise of God."

Now verse 13, "Then Kenan lived eight hundred and forty years," - after he became the father of Mahalalel - "he had other sons and daughters."

And I think there's something here for us. As the culture is becoming more corrupt by each generation - it's not being stated here, we'll see it next week - that was not a hindrance to this righteous remnant to have children. They never adopted the mindset, "Well, the days are so evil and so ungodly we're not going to have children." They went in the total opposite direction, that, "This would be the greatest time to have children to be sent out into the world to be light and to be salt and to stem the tide of what is taking place all around us."

And we continue to read even this refrain, "and he had other sons and daughters. There was no pulling back in having children in a godless age. No, the home would become the training ground for discipleship, and they would be sent out like arrows into the world. Psalm 127 says, "Like arrows in the hand of a mighty warrior, so are the children of one's youth," that there should be a quiver full of children, and to be fired out into the world.

And an arrow can go where the warrior cannot go. The warrior stays here, but the arrow can go to another location, and carry out the attack. And that is what we see in these successive generations: they continue to have sons and daughters. And in the case of the believers, it was so that they would be sent out into the world to the front lines to lead an assault against the kingdom of darkness. There was no retreat gear, it was only forward by faith. And so verse 14, "So all the days of Kenan were nine hundred and ten years, and he died." Again the refrain of the certainty and the inevitability of death.

In the middle ages it was the practice of scholars and prominent men of position to have on their desk as they studied and as they read a human skull, and it was to be a reminder every time they came to their desk that, "Your days are numbered, that this is what awaits you in the future." And it was used to remind them of the shortness of life and the suddenness of death. And you and I need this reminder as well: "and he died." It's been well-said that no one is ready to live until they're ready to die. It is only once we are ready to die may we truly live for today. And in order to die well, you must live right today. In order to die without regrets, you must live wisely today.

During the evangelical awakening in England in the 1740s, John Wesley was a powerful preacher in England; and when asked to comment on the Methodist movement, which originally was actually a reformed Calvinistic Methodist movement, not by Wesley's doing though, he said, "Our people die well. Our people die well." May that be said of this church, that our people die very well. They die in the grace of God. They die in the comfort of God. They die without regret. They die knowing that they have invested their life well in the cause of the gospel. They die well because they realize they have not wasted their life, they have not squandered their time. They die well because they have lived for what lies on the other side of the grave, while in this world they have lived for the world to come. And that reminder needs to be an echo in our minds again and again and again, that right now counts forever, and how I live today will have a great effect upon how I will die tomorrow.

And so godly saints down through the centuries have long thought about dying well. And Jonathan Edwards, arguably the greatest preacher ever born on American soil, when he was 18 years old he became an interim pastor in downtown New York at the intersection of Wall Street and Broadway. He went to pastor a church, a Scottish Presbyterian church that had undergone a split, and he wrote out 70 resolutions that would be like a moral compass for his life drawn from Scripture that would always be pointing him in the right direction, so that he would live his life with maximum rate for eternity.

And there's one resolution I want to read to you, Resolution Number Nine, because it is so fitting for what we're looking at in this chapter. Resolution Number Nine reads, "Resolved" – this is an 18-year-old boy writing this – "to think much on all occasions of my own dying and of the common circumstances which attend death." You see, Edwards had prepared his entire life for the end of his life. When he died as President, the third President of Princeton University 1758, second floor of the President's house, with his two daughters at his side, his wife packing up from out in the wilderness where he had served in a missionary capacity to the Indians in upper state New York, Edwards came to the end, he said, "I die without regret, that I had given my all for the glory of God. And as I die," – he

sends a very sweet welcome to his wife. He died without regret because he lived without wasting his life.

You and I need to be focused on what's really important in life, so that when we come to the end we're not begging for a second chance, but that we left it all in the field, that we gave our all. I love John 9:4. Jesus said, "We must work the works of Him who sent Me while at his day; night is coming when no man can work." "Night" there, a metaphor for death. "The light of day," a metaphor for the time that we have to live. And Jesus understood that the sun was setting upon His life as He approached the cross, and that the Father had given Him a work to do, and that He had a limited amount of time to do the work that God had entrusted Him to do. But Jesus pulled in His disciples as He said that, and He said, "We must work the works of Him who sent Me."

And the same is true for us here today. We want to live in such a way, that when they write at the end of our life, "and he died," that we had done the will of God to the best that we could, by the grace of God. There's only two things going out of this world: the word of God, and the souls of men. And you and I would be so wise to invest our lives into the word of God and the souls of men, because that is all that will last beyond the grave.

So we continue our journey through this incredible chapter. We come to verse 15, and we come to the fifth name: "Mahalalel lived sixty-five years, and became the father of Jared. Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and had other sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years," - here's the broken record - "and he died."

In verse 18 we see Jared, as this stream of humanity continues to flow down through these early centuries in this pre-flood world. And we come to verse 18, "Jared lived one hundred and sixty-two years, and became the father of Enoch." Verse 19, "Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters." And, again, the world is just becoming increasingly evil. Genesis 6:5 will tell us that, "The

hearts of men were on evil constantly, continually." Yet in the midst of this dark and decadent culture and age, they continued to have sons and daughters. Verse 20, "So all the days of Jared were nine hundred and sixty-two years, and he died."

We come now to Enoch, in verse 21, who receives more commentary than anyone else in this chapter, and is really worthy of our focus. He really stands out as a bright-shining light. And it's not to say he is the only bright-shining light, but I think we could make this case: he is the brightest of all the shining lights. And I think of another Jonathan Edwards resolution, Resolution Number 63, that it so pertains to this. He said, "Resolved that there can only be one Christian alive on the earth who is the most complete Christian in this generation. Resolved: I will live to be that one." Jonathan Edwards purposed as a teenage boy that he would be the strongest Christian on planet earth, and that he would make every effort by the grace of God to be that bright-shining light in his day. Jonathan Edwards did not just happen to become Jonathan Edwards. He had charted a course from his teenage years to be the man that he would eventually become, and arguably the strongest Christian, certainly on American soil in his day.

I think Enoch is much like that. He stands out like a bright star in a dark night. And we read in verse 21, "Enoch lived sixty-five years, and became the father of Methuselah. Verse 22 – now this is very important – note the first word in verse 22: "Then." "Then Enoch walked with God." Something happened in Enoch's life. He had previously been walking according to the course of this world. He had previously been walking the broad path headed for destruction, and there came a turning point in his life. There came a tipping point. There came the hinge of his life where he was turned to walk with God. And according to this text, it is because of the birth of his son Methuselah, that it so sobered him, this responsibility, it so weighed upon him, the spiritual accountability to God to have a son entrusted to your care, that it was a wake-up call for Enoch. And we read in verse 22, it's clear as day: "Then Enoch walked with God."

What does it mean to walk with God? It means to have a personal relationship with God through His Son Jesus Christ. It means to walk in

close partnership with God. It means to be going in the same direction God is going. It means for God to take you by the hand and for God to lead you through this complicated maze in this world. It means for you to walk on the same path with God. It means to have God at your side. It means to have God in your ear. It means to have God going before you to prepare the way. It means to have God, really, as we will learn in the rest of Scripture, to have God inside of your life. It means to be going in the same direction with God, and to be cutting against the course of this world, almost like a salmon fighting its way upstream against the strong current that's going in the other direction. That's what it means to walk with God.

No one coasts when they walk with God. No one just floats downstream and goes with the age, the spirit of the age, when they walk with God. No, to walk with God means that God takes us by the hand, by His saving, gracious hand, and we now live every moment of every day in conscious awareness of our need for God and for God's direction and for God's guidance, for God's provision, for God's protection, that I cannot go through this world solo, that that I cannot go it alone, that I must have God, I must have God in my life.

And that's what took place in Enoch's life. And in verse 22, we read, "Then Enoch walked with God three hundred years after he became the father of Methuselah." That's important. This wasn't just a little emotional weekend retreat that he went to, that for a few moments he had a few crocodile tears and then went back to his old ways. No, this was real in Enoch's life. And for the next three hundred years he had his back to the world, he had his face towards God, and he walked with God; and this is, really, an early statement of the perseverance of the saints, that, "He who has begun a good work in you shall perfect it until the day of Jesus Christ," Philippians 1:6.

No one, no one ever starts out walking with God in a real relationship and then abandons the faith; it was a fraud from the beginning. Those who truly are walking with God, there may be times when they trip, there may be times when they fall, but they're not going back to the world. They're not like a pig going back to its mud, not like a dog going back to its vomit. No, he is a sheep, she is a sheep, who will continue to walk with God and to

follow God, whether it be a hundred years, two hundred years, three hundred years; there's no going back to living for this world. We will be in the world, but we will not be of the world. We will not be squeezed into the mold of this world.

And verse 22 is an incredibly important verse. It's like a diamond in the midst of this dark cave of Genesis chapter 5. It's a sparkling diamond that radiates the grace of God in Enoch's life. And so I need to ask you this question: "Has there been this turning point in your life? Has there come a time in your life when you have turned away from the world and all of the seductive lures of the world and have turned with resolute faith, and have turned to God and said, 'I am going to walk with God'?"

For Enoch, it was the birth of his son Methuselah that got his attention. For you it might be a financial crisis. It might be a broken relationship. It might be the loss of a loved one. It might be a shattered dream. Who knows what God would use to pry open that closed heart of yours. But there must come a time, there must come a time when you become like Enoch, and you turn around and you walk with God every moment of every day. And I want to tell you, you cannot straddle the fence, you can't have it both ways. You cannot have one foot in the world and one foot in the kingdom of heaven; it's all or nothing. You must deny yourself, take up a cross and follow the Lord Jesus Christ, or you'll have to get in another line, because this line belongs to disciples, this line belongs to those who are like Enoch.

And when we come to the New Testament, the New Testament puts Enoch somewhat on a pedestal to showcase him to us that this is a brother that you need to keep your eye on. You need to be like Enoch, you need to walk with God. In Hebrews 11:5, in that incredible chapter "God's Hall of Fame," Enoch is in the Hall of Fame. And in Hebrews 11:5 we read, "By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that his being taken up was pleasing to God."

You know what happened to Enoch? Enoch was walking so close to God, that there came a time in Enoch's life when God said, "You know, we're a little closer to My home than your home; why don't you just come home with Me." And God just snatched him up, and he went to heaven without ever dying, because he was walking so close to God. God wanted him home. I'm reminded of Charles Haddon Spurgeon who wrote the foreword to *Body of Divinity* by Thomas Watson. Thomas Watson the great Puritan, he died in his prayer closet. And Spurgeon wrote, "He probably did not even know he had died, he just went from glory to glory." Well, that's Enoch, except he didn't die, he just went straight into the presence of God.

Now look at this in verse 23. Genesis 5:23, "So all the days of Enoch were three hundred and sixty-five years." Now that's a short lifespan back then by hundreds of years. So what happened? Why did he only live three hundred and sixty-five years when everyone else is living to be nine hundred years? Well the next verse tells us. Verse 24, "Enoch walked with God; and he was not." What does that mean? He was not to be found. Where'd he go look? Look at the end of verse 24: "for God took him."

I looked up this word "took" in the Hebrew. I really wanted to understand what this word "took" means. I mean, what does this mean? Here's what it is literally: to take into the hand, to seize, to fetch, to lay hold of for yourself. God just reached down and laid hold of Enoch and took him straight to glory. That's pretty good.

So the New Testament, in Hebrews 11:5 that I just read, explains. Yeah, that's exactly what happened. And then in Jude 14 and 15, we read that Enoch was a preacher of righteousness in his day. He was so turned on for the Lord, I don't know what he was doing before he began to walk with God. But once he began to walk with God, he began to prophesy and to preach and tell other people about God. And we read in Jude 14 and 15, "He preached that God will execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Enoch couldn't bear to hear the name of God degraded, and he just preached judgment upon his generation. He was just an old fiery preacher. By the way, you know what you call a hellfire brimstone preacher? You call him a Bible preacher. So this is Enoch. Is this you? Are you walking with God? Are you walking in the closest association in partnership with God? Do you talk to God? Do you listen to God through His word?

Well this leads us now to verse 25, Methuselah, which is a very familiar name to most of us. We know Methuselah, by the longevity of his life, that he lived longer than any man who's ever lived. And we see that here, verse 25: "Methuselah lived one hundred and eighty-seven years," - he was the son of Enoch - "and became the father of Lamech. Then Methuselah" - verse 26 - "lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters." Verse 27, "So all the days of Methuselah were nine hundred and sixty-nine years, and he died." What is interesting is that he died at the time of the flood, and God kept him alive until the time of the day of judgment would come that he had heard his father Enoch preach about as a boy.

Well, this leads us - we're getting close to the end, so hang with me. Verse 28 is Lamech. We read, "Lamech lived one hundred and eighty-seven years, and became the father of a son. Now he called his name Noah." Now this is very interesting. The name Noah means rest or comfort. Now notice what Lamech says at the birth of Noah: "This one" - referring to Noah - "will give us rest from our work and from the toil of our hands arising from the ground which He has cursed."

What does that mean? Well, you remember back in Genesis 3, verses 17 through 19, that God pronounced a curse upon the soil and upon the earth, that there would be thorns and thistles, and that man will now have to work by the sweat of his brow. And cultivating the earth will not be easy, it will require blood, sweat, toil, and tears to earn a living, and to cultivate the land. But there is coming a deliverer we know to be the Lord Jesus Christ, who will reverse the curse, who will reverse the curse and restore the world to what God originally intended it to be. That paradise lost would become

paradise regained. And when Eve gave birth to Cain, she thought that he might be the deliverer. It turned out the very opposite: he was the destroyer.

But here, as Noah is born, his father by this statement is hoping that, "This is the Deliverer, that this is the Messiah, that this is the coming One who will crush the head of the serpent. And when He does, He will remove the curse from the soil, and we will be able to farm the land in a far easier way; it'll be so much more productive. And the desert will blossom with roses, and there'll be streams in the desert." And so they're looking for this deliverer in Noah, and so they name him comfort, and they say, "This one will give us rest from our toil and our labor."

And there's something for us to learn here, that from the dawn of human history every generation has looked for the coming of Christ, beginning with Eve. In her lifetime she was expecting the coming of this Deliverer, even in her own children. And it has continued down here now with Lamech and Noah, longing, looking, expecting, anticipating that this world will finally be put back in right order, that someone will come and destroy the works of the devil, that someone will come and usher in the fullest expression of the kingdom of God upon this earth.

And down to this very day it is spiritually healthy for you and for me to long for the return of the Lord Jesus Christ, that we should set our sights upon the sky: "For the Lord Himself shall descend from heaven with a shout, with the trumpet of God and the voice of the archangel. And the dead in Christ shall rise first. Then we who are alive and remain shall be caught up to meet the Lord in the air; and thus we shall always be with the Lord. Therefore comfort one another with these words." And so just as the parents of Noah were looking for the return of Christ to set the world back into its right order, so you and I must not become so attached to this world that we do not want God to dramatically intervene by the sending of His Son Jesus Christ, to take back the planet, and for it to be assumed by its rightful owner: the Creator Himself, the Lord Jesus Christ.

So verse 30, "Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years, and he died." This leads us now to the last name, Noah, in verse 32. The bridge is now complete from the garden to the flood. The chain is now complete from Adam to Noah, as we have sped over at a minimum sixteen hundred years, perhaps longer and more, in just a chapter, to fast-forward us to where we need to be, where the action really begins to pick up; and it will begin to pick up with this one who is mentioned in verse 32: Noah.

We read in verse 32, "Noah was five hundred years old, and Noah became the father of Shem, and Ham, and Japheth." We will be given much more detail about Noah and these three sons in four consecutive chapters: Genesis 6, 7, 8, and 9. That's where Moses is trying to get us to as quickly as he can, though he has taken us across the this bridge extending back to Adam, now to Noah, because what God will do through Noah will be something so cataclysmic, that it would be unprecedented in the history of the world and never to be repeated again, a global flood that will just wipe out the entire human race, except for eight people: Noah, his wife, his three sons and their three wives.

So this underscores the importance of getting your family on board, doesn't it? You don't want to go to heaven alone, you want your family to be on board the good ship grace. As it sails through the stormy seas of this world, it is headed for destruction, to be submerged into the bowels of hell, the lake of fire and brimstone below. And so if you love your family, if you love your children, you would do everything that you can through prayer and witness and showing love, to get them on board the Lord Jesus Christ, who alone can save the soul.

Well, this has been a long journey through a full chapter; and I think we've got the point, I think we've got the message, and it's very simply this, by way of application, that God has appointed your time to be born. Your hour of history is now, and God has already gone before you and He has recorded the time of your death, and you will die. And so what you do with your life and the time that remains is really the most important issue before you:

"How will you invest your life for God?" And it begins with, "Have you come to a turning point? Have you turned to God through His Son Jesus Christ? Have you come to repent of your sins and to believe upon Him? Have you humbled yourself and come to Him like a little child, and said, 'Lord Jesus, save me'?" That's what you need to do if you never have. May God do that in you today. And for the rest of us who have committed our lives to Christ, we cannot die well unless we live well.

We will die with many regrets if we do not invest our life within time for eternity. And so my prayer for you is that as a result of this study, admittedly a very dense, cumbersome passage of scripture, that the simplicity of that truth will echo in your heart and in your mind, that you only have a limited time left. Don't squander it. Don't waste it. Invest it wisely in the kingdom of God. And when you come to the end, you will die well. Let us pray.

[Prayer] Father, we want to die well. We want to, when we come to the end of our life, that we have lived for You, that we have lived to honor Your Son, we have invested our life in Your kingdom, we've loved our families, and we have walked with You. So, Lord, I pray here today that each and every one of us under the sound of my voice would resolve, as with Jonathan Edwards, to think much about, "The occasion of my death, such that before that time comes I would die without any second regrets." Lord, make this true in our lives, in Jesus' name. Amen.