

sermonnotes

Introduction

Today we move on in Genesis and come to a chapter that probably isn't preached that often. It's a chapter of genealogy, which on a cursory reading seems pretty boring and irrelevant. What I want to do is first move us backward, and then forward into this chapter and beyond. Because it is a genealogy, I am not going to touch on every generation, but on some of the highlights, as they pertain to the author's message. Genesis 5:1 begins as a rubric/heading for a new section ("Generations of Adam"). Ancient genealogies are never intended to be complete, but to tell a story. If I wanted to tell a story about my grandfather, it might not be that odd to show him as my dad in a genealogy, since the emphasis would be on him and not my real dad. The fact is I did come from the loins of my great grandfather in a weird sort of way. Also, the names I might choose to use in the full genealogy were to show scope, and not highlight every person involved.

We were created by God to share in a mutual cultivation of culture (Genesis 2:5,15)

God gave dominion to mankind to serve, protect, and "subdue" evil in the world.

Man is still called to cultivate after the fall (Genesis 3:23)

In spite of sin, we are people called by God to create. It is how we are most like Him. It is here that mankind is both evil and sublime.

Our cultivation will not yield its fruit (Genesis 4:12)

Creating, building, and trying to influence culture will come with much heartache and labor. The fruit of our labor seems useless and will often cause a sense of hopelessness more than it will bring reward. Life east of Eden is hell!

Building of culture is not an ode to our creator, but a need to survive (Genesis 4:16)

Building Protection/City States (Genesis 4:17).

Food and Dairy Production (Genesis 4:20).

Music and Arts (Genesis 4:21).

Metals and Technology (Genesis 4:22).

Religion (Genesis 4:26).

Today, with the above understood, we embark on the beginning of God's story in a journey as the "People of God," who stumble, fall, act righteous, act carnally, and die like the rest of mankind as a result of the fall.

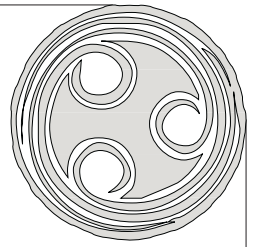
The Image of God is Marred in the Image of Man (Genesis 5:1-3)

Here we see the creation reiterated and deconstructed in the same set of verses. It kind of summarizes the issue. What God meant for good, we turn into evil. The marred image of man is passed on to the next generation. As much as we try to be "good" parents, we struggle with the mental baggage that we suffered from at our youth.

The Reality of Human Life Is Human Death (Genesis 5: 5, 8, 11, 14, 17, 27, 31)

The most notable aspect of this set of verses is the emphasis on death, indicating that the generations would be characterized with the curse of Genesis 2:17). Human death is a grand reminder that this is not how it's supposed to be.

From The Head...



Walking With God (Genesis 5:22)

In the midst of our wilderness, God's grace affords us a stroll with Him on the journey toward faith and obedience in Him. The concept of "walking" in scripture has a rich tradition. Micah 6:8 encourages us to "walk humbly with our God," while Ephesians 4:1 dictates that we "walk worthy of the manner in which we were called." Walking denotes fellowship in the light (see 1 John 1). Walking assumes mission. Walking allows us to gain a humble and faint understanding about this world we live in. It's a faint whisper in a world with much noise and little wisdom.

The Grace of Death (Genesis 5:24)

Walking with God is no buffer from the reality of death, but we can note that this is the only place in this genealogy that doesn't end with "he died," but that "he was not." Death is inevitable, what happens at death is up to God.

The Hope of Man (Genesis 5:29)

This is an interesting and unique break in the genealogy. The word for Noah (Noach) literally means, "rest," which is sort of a reference to some key themes coming up in Genesis. The name Noah (rest) sounds like the word for "comfort" (nacham), which literally means comfort or repentance. This is man's continued journey to try to bring relief from the effects of the fall (Genesis 5:29 cf. Genesis 3:17).

Time has come and gone, and generations have passed before us and will continue to pass after we are long gone. Even in lines that should produce righteousness come sin and death. Life on earth is for walking with God, traveling in His light, and allowing His wisdom to wash over our lives with divine preciseness. Our passage ends in Noah having three sons. What we will see is God's continued acts of grace as He brings forth rest in Noah, while righteously judging a world of evil.

... To The Heart

pastors

mikegunn ::
mike@harambeechurch.com

bradsessler ::
brad@harambeechurch.com

marksteeds ::
mark@harambeechurch.com

deacons

bryannelson :: administrator
bryan@harambeechurch.com

aaronyoungren :: music
aaron@harambeechurch.com

prayerrequests ::
prayer@harambeechurch.com