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Genesis

Chapter 5 - God's Reconciliation Descending From Compensation to Dedication (vs. 6-20)

Genesis 5:6-20: 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.

As we begin this chapter, in Genesis 5, it starts off, “This is the book of the generations of Adam.” The phrase “generations” is the word *“tôldôt”* in the Hebrew, making reference to literally the history of things. In fact, it's seen earlier as we've pointed out before, but if you look with me in Genesis 2:4,

“This is the account of the heavens and the earth...”

“Account” is actually the same word that is translated in Chapter 5 as “generations”. So, the point is that we're

dealing with the proceedings of the course of history. As history proceeds and the generations, therefore that follow in this particular context, actually goes down the names of those that were descending from Adam. It is to be noted that Cain is not mentioned in this genealogy, as has already been dealt with in Chapter 4, but now the emphasis is more specifically on the promise of God. We know that because as you come to the end of Chapter 4, and my feelings are that Genesis 4:25 really begins the text.

(Genesis 4:25) “Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God has appointed me another offspring in place of Abel...””

Of course, “Seth” meaning compensation and that's what we're going to be looking at specifically today, the desire for compensation or the recouping or repairing or the mending of what had been lost or would have been broken; would have been lost and would have been broken was obvious that the fellowship with God, the life with God, the perfection with God had been broken and

the desire for that to come back. We've all been there. We've all done things that we wish we could have a do over. Of course, what we're seeing is desire for the do over in the hope of the promised one that was promised to Eve in the early stage right after their fall, that God would give her one that would ultimately bring this about, this sense of compensation, the sense of do over. She has this child by the name of Seth, and she recognizes something in him.

As it goes on to say that his son Enosh is one that comes along and when he comes along, then the world begins to, or at least some of the world begins to listen to God.

(Genesis 4:26) “To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”

What is repeated over and over again in Genesis 5, as you go through the genealogy, especially towards the end of each name is, “and he died,” which is God's reminder of the course of the sin. The wages of sin is death. So, He's reminding us of that. I think it's interesting, and it's just kind of a side note, that ancient Arabic writings, actually

refer to the death of Adam. We believe and know that it was actually historical; the setting had actually happened. So, they write in some of their annals about this and what is said in the writings is that he gathered Seth, he gathered Enosh, he gathered Mahalalel, Jared, and Kenan together for his burial, which is pretty interesting that he would gather those sons. Of course, he lived 930 years. He would see his son, his grandson, his great grandson, but he gathers these that were part of him. From what we understand according to the Jewish writings, he was buried in Machpelah, which is the same cave they believe Abraham would be buried, as well as Sarah and Jacob. So, we don't know if that's true. There are others that say that he was literally buried in Golgotha, where Christ was crucified, but we know that he died and was buried. What is interesting and what they are very emphatic about, is the exact date in which he died. Which I thought was very interesting. Of course, he died in the year 930. How do we know that? He was 930 years old. That's how we know. But he died in the year 930 and we also know that he died, according to their understanding, and here again, they're very emphatic about it, on Nisan 14. Of course,

their calendar is different than our calendar, but Nisan 14 is basically the March, April area in which we begin to celebrate ultimately, Resurrection Day. It is an interesting picture of planting a dead seed and then it's springing to life on Resurrection Day, but more specifically, Nisan 14, if you've ever read the Book of Exodus, you begin to realize in Exodus 12, that Nisan 14 was the day that the Passover lamb was slain. God declares in Exodus 20 this is the first of the year, and He declares, you take the lamb in Nisan 10, you slay the lamb in Nisan 14, as Christ died on that day. So, this is interesting because we know that Christ was our Passover lamb, and He did die on that Passover day of Nisan 14. It is an interesting thing and let me just add this too, that they actually believe that He died on the ninth hour. The ninth hour is 3:00 PM and that was when Christ died. All the gospels refer to Christ dying on the ninth hour. So, I think it's very interesting when you consider all of these things, because Christ died for the sins of Adam, bringing in the sins and the second Adam, according to the Book of Romans, came and saved us, and we see that wonderful picture.

When we see these genealogies, I know sometimes it's easy to get perhaps weighed down with the list and the different ones that are there, but clearly there's some wonderful things within this.

What is seen at the end of Chapter 4, which is really introductory to the genealogy, is that there is a search for something and it's very clear what Eve is searching for Eve and that is the compensation, or more specifically, the one who will come. The realization that Cain was not the one as first thought, perhaps as they called him “the gotten one,” which his name seemed to refer to, and Abel was not really perceived as significant, thus naming him insignificant or “*hebel*” or just breath. But she realized that this young man had something that she longed for, and this is really what we're going to be talking about: What are you looking for? What are you searching for? What we're going to see is that Eve and this particular genealogy is searching for something very different than Cain's genealogy. If you remember, as we went through the Cain's genealogy in Chapter 4, it seems like it was all about building a great city for himself. It was about

weapons of war. It was about notoriety; perhaps, positions and power. These are the things that are elevated with Cain's genealogy. You're not going to see a mention in the genealogy here of Seth. As we go through the list, you're not going to see an emphasis of city or things made or of deeds done, but what you're going to see more specifically are the names. In each name you're going to see a kind of progression that goes and begins to, in many respects, show us the journey to dedication because we're going to end up with Enoch or probably more specifically pronounced "*ḥănôk*," and as we end up with him, of course, his name means dedication. So, we're going to see one dedicated to the Lord. So dedicated, as Scripture will tell us, that in the year 365 of his life, he'll be taken up. Scripture will tell us that he was not because he was taken up and we realized that he would not, according to Hebrews 11, see death. So, it's an amazing journey as we see. What we're seeing in this genealogy is the progression of hope and we're also seeing a progression of a desire in which the emphasis once again of this genealogy is that they're searching for something

greater rather than accomplishments of man or the things that he desires.

So, as we come towards the end. once again, just to emphasize this in Genesis 4:25,

“Adam had relations with his wife again; and she gave birth to a son, and named him Seth...”

Which means “compensation.” Her desire for one to mend, one to replace in some regard.

“... for, she said, “God has appointed me another offspring in place of Abel...”

This shows us that this journey, therefore, as we go through this genealogy, is going to be emphasizing these that will embrace this character; the character of one compensating; the character of one being like as unto God.

It will make mention of this as you look in Genesis 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.”

Now, that's going to be repeated, if you look with me,

(Genesis 5:3) “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 (compensation).”

The point is, “He's like me,” which you're saying, “Who is Adam like?” He's made in the likeness of God. You won't see that phrase with Cain's genealogy, and what's interesting is, the ones that are mentioned in this particular genealogy are only very selective; are only those that will represent the Messiah coming. In other words, they'll have the qualities or the characteristics of that which would be Messiah like. What is clear as you go through the genealogy, is it will be mentioned, “and they had other sons and daughters.” You go, “Well, who were they?” He goes, “Not important.” They didn't display that kind of character and that kind of quality.

It is also to be noted that you're going through this period of time, and we make reference to ultimately up to the time of Noah, over 1600 years, by the time you get to Noah. It's a vast population. However, very few are really representative of God, and by the time you come to

Noah, let's see, one. In Genesis 7:1, God says, "I found that you're the only one." That's an amazing statement when you realize this genealogy. You realize, according to Genesis 6, that there was clearly, like with the Moabites and the Israelites, an intermarriage with those that were not following God, or more specifically, those of Caine's influence. As we often made reference to Corinthians, "Don't be deceived; God's not mocked" and you're going to somehow in some way allow that other influence in your life to deceive you. So, you don't be deceived, bad company corrupts good morals, and it's a good reference, and it's a good understanding. That's what ultimately happens through the genealogy. However, as we begin to go through, the different picking out of individuals begin to show us not only character traits, but a kind of journey that takes us from a desire for compensation to a place of dedication, and that's where we begin to go.

So, if you pick up with me,

(Genesis 5:6) "Seth lived one hundred and five years, and became the father of Enosh."

(Genesis 5:7) Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters.”

Once again, the significance of that is not necessary.

(Genesis 5:8) “So all the days of Seth were nine hundred and twelve years, and he died.

(Genesis 5:9) Enosh lived...”

Now, we're seeing the carrying on. Now, we know that each of the names are significant. One is Adam was named “Adam” because of the way that he came up from the dirt, so to speak, and was red clay or perhaps making reference to who he was. Adam names Eve because she was a life giver. Thus, her name means “life giver.” So, each of the names that we understand as we're going through have meaning and really define kind of a progression. When we see the name “Seth,” we understand that God was giving one that was compensating or one that was going to mend and then his son, he would name “Enosh”. “Enosh,” you might want to underline, will make reference to “man”. Now, we already have a name for man, and that's Adam, but Enosh will

give another perspective to this, and I would say it's part of the journey for compensation and dedication, and that is, you have to come to realization that you are frail; that you are mortal. So, the name "Enosh" or the name "man" is actually used throughout Scripture that will almost always emphasize that point. It is coming to the realization that you have weakness. One of the things that makes God's people unique is they actually admit the truth. The world will say that they're pretty good people. The world will say that they feel like they can actually be good by virtue of working at it, the harder they work at it. That's why they have New Year's resolutions and things like that. Through the process of them just making up their mind, sheer resolve, they're going to get better. But the thing that makes us different is we realize that we're sinners. I mean, Christ says, "If you'd admit you need a physician, I could heal you, but you're just not." Most people aren't admitting it, and some people just won't admit that they're blind, that they can't see. Then, God says, "I can't open your eyes because you don't admit it. If you'll just admit the truth, all have sinned and fall short of the glory of God, maybe we can get somewhere." But

man has a hard time admitting his weakness, and I would say that the journey actually has to begin at this point of realization, because if you back up into Genesis 4:26, “To Seth (compensation), to him also a son was born; and he called his name Enosh...”

Which once again suggests the sense of frailty and mortality.

Watch the phrase,

“... Then men began to call upon the name of the LORD.”

Now what's also interesting, you might want to make note, is that up to this point, after the fall, Eve has been referring to the divine as “Elohim,” as God. At first in the garden, he was referred to as Yahweh or Jehovah, which is a personal name, but that personal was kind of lost, but now His name is reintroduced.

Now, if you look at the beginning of verse 25,

(Genesis 4:25) “Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God...”

“Elohim,” “the great One,” “the powerful One,” but not referring to Him in a personal way. That's interesting, isn't it? It still doesn't seem as personal, but when Enosh was born and he comes in a sense of brokenness and realizes a sense of God's grace and mercy upon him, then he calls Him “Yahweh.” He calls Him “Jehovah.” Pretty interesting. It's a very personal name. So, then men begin to call upon the name of “Yahweh,” the LORD. The text refers to the fact that something happened when men began to humble themselves, and something will begin to happen in your life when you begin to humble yourself when you come before God. Then men will begin to see God rather than see man. One of the big problems with the genealogy of man is there's a bunch of boasting going on. He's even telling his wives, “I can kill anybody I want to.” Basically, as you go through the genealogies you can sense the arrogance that is really pointing to self. “I'm going to build a city and name it after myself.”

(Genesis 4:17) “Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city...”

Which by the way means “dedicated.” So, he actually started the name “dedicated,” but we're going to see a different kind of dedication with God's people than there was with the world. The world wants to dedicate their strength and their power.

“... gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.”

In other words, what are we dedicating? We're dedicating a city. Well, really, what we're dedicating is our strength, our power, the walls that we build up; this is going to protect us. We're going to protect. We're going to be the security of us, and this is what we dedicate. We dedicate ourselves. We declare ourselves as the wall, the strength, the power, but this is not seen in the genealogy of Seth. What is seen in the genealogy of Seth is that there is a dedication to God and a belief that He is the One. So, it starts off with, what? It starts off with Enosh.

Let me just emphasize this, in Psalm 8, if you look there with me. There are a number of passages that I could

refer to, but these in particular just really bring out this particular name.

It says,

(Psalm 8:1) “O LORD, our Lord,

How majestic is Your name in all the earth,

Who have displayed Your splendor above the heavens!

(Psalm 8:2) From the mouth of infants and nursing babes

You have established strength

Because of Your adversaries,

To make the enemy and the revengeful cease.”

In other words, obviously strength is not in the person, it's in God.

(Psalm 8:3) “When I consider Your heavens, the work of

Your fingers,

The moon and the stars, which You have ordained;

(Psalm 8:4) What is man...”

Not “*‘ādām*,” but “*‘ěnôš*”.

“What is man that You take thought of him...”

Frail, mortal man. Why would You even think of him?

“... And the son of man that You care for him?”

In Psalm 103 you can see it again as well and I won't get too repetitious with this, but if you look with me in Psalm 103, one of our favorite psalms making reference to, of course, God's loving kindness towards us, who pardons our iniquities. He heals our diseases, redeems our life in the pit. I mean, the lovingkindness of God and His compassion are magnificent.

But as a comparative, if you look in Psalm 103:15,

“As for man, his days are like grass;
As a flower of the field, so he flourishes.”

Once again, making reference to the transientness of man. So, the name “Enosh” is making reference to the frailty. Now, what we have within the context is what, I would say, is being longed for. What is being longed for is an eternal life; there's something more.

Ecclesiastes 3:11 says that God has placed eternity in the heart of man. I mean, there's something in all of us that goes, “This can't be it.” Now, once again, I think it's bizarre that the world fundamentally ignores this point.

Psalm 49 talks about the arrogant and it talks about the powerful and it says they build great edifices unto themselves, and they declare that all the things that they have made, as well as their own lives are forever. But God says, "But man, in his pomp and in his arrogance is like the beast that perishes." So, He's fundamentally saying that he really takes no thought of anything eternal.

I think it's very interesting when you consider the genealogy here, is He seems to pluck out certain ones in, I would say, good families. He seems to pluck out certain ones, and He goes, "They understand, and they represent what this is all about." And the one thing that's really unique about those who are believers is we have a sense of there's got to be more. There is something inside of our heart, even with Job, you know, as ancient of those writings were, he says, "I know that my Redeemer lives. I know that even after I die, I will see Him." And there is something in it without any text that makes reference to that particular truth, Job was convinced this is going to happen. I don't know what you want to call it, but it seems to me that one of the things that Genesis is saying

is it's like a seed implanted, because remember, Eve says, "God has given me one, an offspring." That's the word "seed". So, it's like a seed has literally been implanted in some of us that desire or crave these kinds of things.

There's something inside of us that is looking for these things. When she is drawn to Abel, she will be drawn to this one Seth, who will have some of the same qualities, and I would say they would be admirable, commendable, praiseworthy qualities of excellence that she's drawn to. I would say that's true of people that are coming to Christ. The way that it's put in John 3, is it says, if you're coming to the light, you're doers of the truth; if you're doers of the truth, you'll come to Christ. So, there's a sense of "I'm looking for something true, looking for something real. I'm looking for these qualities, this nature, these praiseworthy, exceptional qualities that are Christ like or Messiah like." So, it begins with the humility, and that humility then turns into, if you look,

(Genesis 5:10) "Then Enosh lived eight hundred and fifteen years after he became the father of Kenan..."

Kenan is a very interesting name which is introduced,

(Genesis 5:12) “Kenan lived seventy years, and became the father of Mahalalel.”

“Kenan” makes reference to sort of a house. Here again, you want to do kind of a contrast between Cain’s as well as Seth’s genealogy, but as you as you look at Cain, there's a sense of, “I'm going to build a great city and it's going to make my name great.” But with the name “Kenan,” it's making reference to a nest, which to me is very interesting because of the fact that it’s fundamentally saying that they're not just seeking a house, they're seeking a home. I'm going to show you in Scripture where that kind pans out, but it was always something that really conveyed a sense of not only nesting, but nestling, which is a very interesting picture and one of the reasons why it's oftentimes used in Scripture to define even heaven.

Also, to be noted, some of these words don't necessarily jump off the page in the English, but if you look with me in Genesis 6 as the ark is being built, it reads this way,

(Genesis 6:14) “Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.”

Underline the word “rooms.” It's the word “Kenan.” Let's put it another way, “Make for yourself a nest.” Actually, the same word within the text, and you'll see this in Psalm 84 as well which to me is a wonderful picture of when you're with God just feeling His arms around you.

As you come to Psalm 84, it starts off this way,

(Psalm 84:1) “How lovely are Your dwelling places, O LORD of hosts!

(Psalm 84:2) My soul longed and even yearned for the courts of the LORD...”

What do we long for? Well, a lot of people, I think when they think of heaven, they think of, the glass buildings and all that sort of stuff, but I think true believers are thinking about home. It's about where I see my loved ones. It's a place of comfort; it's a place of peace; it's a place of rest. This is kind of described,

“My soul longed and even yearned for the courts of the LORD;

My heart and my flesh sing for joy to the living God.

(Psalm 84:3) The bird also has found a house,

And the swallow a (Kenan) nest for herself, where she may lay her young,

Even Your altars, O LORD of hosts,

My King and my God.

(Psalm 84:4) How blessed are those who dwell in Your house! ...”

What is he talking about? Well, he's talking about a dwelling place. It's kind of like Psalm 17:8, that I might rest under the shadow of his wings, and it's the same picture that Christ gives in Matthew 23:37 where He's crying out, “Jerusalem, Jerusalem. I would have gathered you as a hen.” I think that the way that it's actually put is,

(Matthew 23:37) “... the way a hen gathers her chicks under her wings...”

What we understand is this is a picture of warmth; it's a picture of security; it's a picture of safety; it's a picture of a belonging. I would say, one of the things that really

distinguishes us is that we're not only looking for eternity, something more, but we're looking for a place in which we feel secure, safe, accepted. We're looking for a home, not just a house, and what an interesting picture to me when you begin to see the different names.

We know that these names have been selected for a specific reason which represent the Messiah because there are other sons and daughters. So, to pay close attention to the names is appropriate.

(Genesis 5:12) “Kenan lived seventy years, and became the father of Mahalalel.”

The best way to describe it is actually where we get our phrase, “praise to God.” We have a derivative of that, “hallelujah, *“hallēlouia”* which makes reference to the fact of praising God. “El” refers to this. So, what is he actually saying? Well, I believe that as we go through the genealogies, what we're looking for is not only a place of home, but a place where God is elevated. It makes us very unique. I actually like to elevate God. If you've ever been in a room where people are elevating themselves, for believers, it should make you feel uncomfortable. But for

us, where we feel comfortable is where God's given the glory and we're pointing to Him and there's this great rejoicing over Him. The fact that the name "Mahalalel" is emphasized within the passage, meaning "giving praise to God," is giving reference to this.

In Psalm 145, if you look there with me, you'll see that kind of mentality with the psalmist. Of course, you go from Chapter 145 all the way at 150 and it's basically all "Praise the LORD," right? It starts off in Psalm 145,

(Psalm 145:1) "I will extol You, my God, O King,
And I will bless Your name forever and ever.

(Psalm 145:2) Every day I will bless You,
And I will praise Your name forever and ever."

It's the desire that we have because, why?

(Psalm 145:8) "The LORD is gracious and merciful;
Slow to anger and great in lovingkindness.

(Psalm 145:9) The LORD is good to all,
And His mercies are over all His works."

I mean, "I want to talk to You," and we get together and we begin to share just how wonderful God is. Now, that's

pretty unique when you think about it. I mean, the ungodly will gather together and play tiddlywinks and stuff like that, but we'll actually gather together and talk about God.

(Psalm 145:9) “The LORD is good to all,
And His mercies are over all His works.

(Psalm 145:10) All Your works shall give thanks to You, O LORD,
And Your godly ones shall bless You.

(Psalm 145:11) They shall speak of the glory of Your kingdom
And talk of Your power.”

This is what we talk about. I would say, if you don't feel comfortable talking about the glory of God, I don't know, you're not in the realm of the dedicated because that's what the dedicated talk about; that's what they meet about. So, wonderful picture within the passage.

I oftentimes think of 2 Peter 3:13, that we long for greater things. The way that is put in 2 Peter 3:13 is, we look for a place where righteousness dwells. And what a wonderful

thing to talk about, and of course, the righteous One dwells. It is the thing that literally unites us.

So, (Genesis 5:15) Mahalalel then becomes the father of Jared. I think what's interesting about Jared is it's bringing us to “*ḥănôk*.” It's bringing us to dedication. “Enoch,” making reference to “the dedicated one,” and he will be the one that is literally taken up. Jude will make mention of him, as well as Hebrews will make mention of him in the New Testament. What's miraculous, in this particular name, as he names his son, it seems as if he's naming him “one that descends.” More specifically, one that is going to a lower position. John will say, “I need to decrease. God needs to increase,” and I would say, that really only good praise works when that happens. I would also say that it's a sign of true dedication because when we're not elevating ourselves, but we're going to a lowly place, Christ will say that the greatest of you will be the servant of all. So, as we begin to go into a lowly place, God's name begins to be exalted, and we become dedicated. I think that the whole concept of dedication is misunderstood. And in many respects, this genealogy is explaining it to us.

That it really starts off with you admitting that you're mortal, you're frail, you're weak, you're a sinner. That's where it starts off with Enosh, right? But then it goes, and it progresses into this sense of us longing for something more. We long for eternal life. We long for a home, not just a house.

Probably one of the most comforting passages to all of us is John 14, "In my Father's house are many dwelling places." He could have just put it this way, "There's a place up north that you guys can stay. It's really, really big, and it's ostentatious perhaps even; it's going to wow you." But he calls it his Dad's house, and then He makes reference to "are many dwelling places," and it has a sense of nesting in there, but these are the kinds of things that we look forward to. I mean, the grandiosity is clearly seen with Cain and his genealogy, but Eve wasn't looking for that. Eve was looking for one like her son Abel, who would come before God and actually desire to give Him first of his firstlings before God. He wanted to give best, and it was the heart of Abel. She needed to see that heart again because it was her heart. I would say this, if these

qualities are yours and they're pulling on you, they should be pulling on us. In other words, we should be drawn to, even captivated by these qualities - the quality of a person that realizes that they're a sinner; the quality of a person that longs for something greater; the quality of a person that looks for a home rather than just a house; the quality of a person that desires to praise God. This is what we should be looking for. Let me just say this too, fundamentally, if you were to summarize all of these things, this is the Spirit of Christ, that you're looking for the Spirit of Christ, or more specifically, Christ being the word, "Messiah." You're looking for the Spirit of the Messiah in all of these things, and when you look for the right things, all these things begin to become clear, but it actually brings you into a realm of being dedicated because the things that you're pursuing, the things that you're desiring and the things that you're looking toward are the very things that are molding you or molding your character.

People oftentimes say, "How do I know the right church to go into?" People ask me that from time to time, and I

go, "Well, you need to be right looking for the right things." Sometimes, we get phone calls, and they go, "So, what's your music department like?" Or they'll ask about the youth department, or they'll ask about things. I said, "You know, if you're looking for entertainment, this probably is not going to be the church for you. If that's what you're looking for, but I would say this, that if you're looking for the Spirit of Christ, I believe you'll find Him." So, realize that if I'm looking for the Spirit of Christ, it'll put me in the right fellowship. If you'll go into a church and you'll say, "Do these people love the Lord? Are they humble before God? Are they decreasing and God is increasing?" Isn't that the quality? Are they giving praise to Him? Are they elevating Him? Do they value the things that are truly valuable rather than the things that are superficial? If that's true, it's going to put you in the right fellowship.

According to Peter in 1 Peter 1:8-9, this searching for the right things will actually save your soul. In fact, if you look at the passage with me, as it states in 1 Peter. As you come to the Gospel of John, as Jesus comes in contact

with these disciples, He goes, “What are you looking for?” It's a question that we all have to deal with. 1 Peter 1, if you look there with me, it says this,

(1 Peter 1:8) “and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,”

There's a sense of longing for Him and seeing Him without even seeing Him because the picture in your mind is what you desire, and the way that it ends here,

(1 Peter 1:9) “obtaining as the outcome of your faith the salvation of your souls.”

That's pretty comforting, isn't it? In other words, if you're looking for the right thing, you can find salvation. If you're looking for the Messiah, if you're looking for the qualities and characters; those things that are commendable, those things that are praiseworthy, exceptional in quality, that fills the void. There's something inside of all of us, this seed implanted in those that God is calling that longs for these things, and it's probably one of the reasons why I think oftentimes we feel like outcasts in our society

because we're looking around at everybody; we might even make a statement like, "Do you see this?" and they go, "No." "Well, don't you think that this ought to be?" "No. What are you talking about?" But there's something inside of us that's stirring, and we go, "There just has to be more." In 1 John 3 it says that everyone who has this hope in him purifies himself as he is pure, and I would say the more you're longing for the right things, the purer you're going to be. God will literally transform your life.

In 1 Thessalonians 1:6-10, as it comes to the end of 1 Thessalonians 1, and you look at verse 10 in particular, it says, "and you wait anxiously for the coming of the Lord." What does he say that it actually produces? He says it actually produces a great testimony because he says to the Thessalonians, "Your testimony is spread all over the place." And you go, "What created that?" Could you imagine if you were longing for the qualities and the character of the Messiah, and you thought about that all the time, how that would change your life to such a degree that your testimony would radiate around you?

You would actually become a witness of these qualities and characteristics.

In Hebrews 11:13-16, it will actually cause you to release the things of the world and embrace the city of heaven. Scripture talks about Abraham, that he was looking for a different city, not the one here, but a different one. You'll long for the right things, but you have to start looking for the right things. So, what the genealogy does for us is it gives us this interesting journey. As we come to Enoch, this is a very interesting character because he literally defies all odds. Up to this point, "and they died," "and they died," "and they died," "and they died," and we come to Enoch, and he doesn't die. He's just taken up, and we realize that God has great things for us, and it's a wonderful picture for the dedicated ones, isn't it? That even if you die, you'll live, and God has this wonderful plan for your life and death won't have a sting anymore, and what an interesting picture he actually gives us in the Old Testament. You're given these wonderful pictures in the Old Testament that you should embrace. So, I would encourage you as you go through these genealogies, not

to get overwhelmed by or underwhelmed by the things that are written, but that you begin to see the wonderful truths that God is laying out for you because God's not being redundant in just giving the genealogy. He's being very selective and giving us a message. All Scripture is inspired by God.

Closing Prayer:

Father, we come before You today, we give You thanks for Your word; we give You thanks for the details of Scripture, the names that You give us; the direction in which we see those that were called begin to come as they begin to walk in the progression of their lives. As they began with the realization that they are but dust and they end with the realization that they must decrease. Father, we realize that this is the progression of dedication, but until we take this walk, until we begin in this journey, until we take these steps, we have no idea what dedication is. A dedication to You really is loving You with all of our hearts, putting You first in everything, and loving the things that You love in our lives.

Your head's bowed and your eyes closed, what we're asking you to do is be dedicated to the Lord. I mean, the fact of the matter is, if in fact you have the same urging as Eve, you would desire things that are excellent, things that are noble, things that are honorable, and when it shows up, you go, "That's what I've been looking for." And you would begin to embrace that. You wouldn't want to let it go. You would surround yourself with people that feel the same way, and you would be home. If this is what you're looking for, rejoice and give God thanks.