

02.23.25

## Luke

### Chapter 3 - A Different Kind of Authority A Groundbreaking Connection (vs. 32-38)

**Luke 3:32-38:** the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

This is about a lineage, isn't it? It's the lineage of Mary. The question oftentimes arises, why would you stick something like this in the gospel? I mean, why do I even need to know these things? A good question, and you're the lucky ones because you get to hear a sermon on it. But you think about the genealogy. I've oftentimes thought about times that we gather together as a family, my folks, and we would kind of reminisce about different relatives. Of course, you kind of go back to your great grandfather or grandfather or whatever, and they'd begin to tell you stories, interesting stories. I had a great aunt by the name of Aunt Lou, and she was quite a story in and of herself. I mean, you could actually talk all night about Aunt Lou with her shotgun up in the mountains of North Carolina all by herself. She finally got married. She was looking for a husband and she finally found one. I don't know if she put a shotgun to him or whatever, but she finally found one, and you'll never believe what his name was. The only thing I could think of is that his parents named him at a time when there was a famine, because his first name was "Few" and his last name was "Corn".

So, she married a “Few Corn”. But it makes sense with Aunt Lou, why she would do something like that.

The point of the matter is that there's a story in these genealogies. There's a story in the lineage. So, Scripture is wanting us to know that. We've kind of broken it down just by way of mercy and not cause people to read the whole thing because there were other names before this. We looked at those last week, but more specifically, there is a division within the text as it goes through the list. What's interesting is, as we know that this is a genealogy of Mary, as we have in the Book of Matthew, the genealogy of Joseph, as it leads to that. The emphasis of Matthew is the tie to David specifically as king, because the emphasis of the Gospel of Matthew is “Good news, we have a new kingdom.” And what that gospel is all about is describing to us that there is a different way of living. God has different rules. Man sets up his rules and sets up his way of orchestrating and ruling, and God has His. So, you read through the Book of Matthew, and you realize that “Wow, I like God's ways better,” because it really is about a love of God, and to know that God is

going to be ruling rather than man is just such a wonderful thought.

So, the Book of Matthew is very different and when you look through the genealogy, you begin to realize why man shouldn't be ruling, and it gives an interesting picture as you go through. But one of the things that Matthew doesn't do is go all the way back to Adam. This particular genealogy because it's the genealogy of Mary, more specifically, the correct genealogy, because we know that Joseph was not the father of Christ, but legally he was perceived as that. So, according to the law, according to legality or a kingdom, he would be the one that would be established. That's why Matthew shows his genealogy, but this genealogy is demonstrating Mary's because of the fact that she is the one which the Christ child came from, and it was the Holy Spirit that implanted the seed. What a wonderful picture as we begin to see the truth of the matter and we know that Eli was her father. So, it actually starts with her father, and as it goes down, it begins to go down this list of names. Now, what's interesting is, at the very beginning, you have a list of

names that nobody knows. It's a list of obscurity, but that really is one of the great themes of the Book of Luke. Though Matthew will emphasize, of course, the great kingdom of God, and a different set of rules; Luke will emphasize the good news that God is for the unlikely. All the way through the gospel of Luke, you're going to see God calling and those that you would never think would be a part of this kingdom, and you realize that it's just His grace. It's just a gift of God.

So, what's interesting is, you look in Luke 3, and it starts off with going through the genealogy in verse 23, and some of the names that we talked about last week that's repeated over and over again is a name like “Matthat” or “Mattathias”, as well as the name “Joanan”. All of those are basically the same thing. So once again, let me just kind of repeat this.

(Luke 3:24) “the son of Matthat...”

Once again, the name actually means “grace”, or “gift of God”. So, you have “gift of God” in verse 24.

(Luke 3:25) “the son of Mattathias...”

That's "gift of God", once again, or "gift of Jehovah" within the text.

In verse 26, you have once again, another Mattathias mentioned as part of the lineage, which is "gift of Jehovah".

Then in verse 27, you have the son of "Joanan" which is "gracious gift".

Then in verse 29 you have "Matthat", once again, which is "gift of Jehovah".

Then, once again, in verse 30, you have "gracious gift", "Jonam" which would once again make reference to this.

In verse 31, you have "Mattatha" again which is "gift of God" and then in the same verse, you have "Nathan", which means "giving". Why the repetition? Well, we know that God is gracious, and He gives, but in the context of Luke, what is God saying? God is saying that He is gracious and gives to those that you would perceive to be unlikely receivers, but you wouldn't naturally think that they would be the ones. So, at the very beginning of the Gospel of Luke, it's Elizabeth who is this woman who is

old in age, hasn't had a child, probably close to 70-80 years old, and God says, "You're going to have a child. His name is going to be John the Baptist." And she goes, "That's unlikely." Actually, her husband basically says that and so he can't speak, but God begins to reveal and give these gracious gifts to these that you would think that wouldn't be receivers. Mary has a prominent position in the Gospel of Luke. Clearly, not in any of the other gospels, but in the Gospel of Luke, she's elevated to a position. Why? Because you have this indigent girl that's placed, and he says, "Above all women, you're going to be." And you're going, "How could that be?" I mean, even Mary says, "How can it be?"

In fact, if you look in Luke 1 in particular, you have Elizabeth even scratching her head as she's related to Mary and the question that arises in Luke 1:43, "and how this happened to me?" That's a good question, isn't it? "How is it that these things could be a part of my life?" And then Mary then follows up on this as she hears that God is going to grace her with this wonderful and high position.

(Luke 1:46) “And Mary said:

“My soul exalts the Lord,

(Luke 1:47) “And my spirit has rejoiced in God my Savior.”

(Luke 1:48) “For He has had regard for the humble state of His bondslave...”

And then if you drop on down in verse,

(Luke 1:52) “He has brought down rulers from their thrones,

And has exalted those who were humble.”

I guess you could kind of put in there, “nobodies”. He’s exalted nobodies. Really, throughout the Gospel of Luke, it’s the nobodies that we begin to see being pulled out. I mean, why would God reveal Himself to stupid shepherds in the field? But He does, above the kings. He literally passes the ivory towers of Jerusalem and goes to shepherds keeping watch over the flock by night, and those are the ones that the angels reveal themselves to. So, throughout the Gospel of Luke, you're going to see those that you would just never think God would be gracious to.



As this chapter begins, as we've been looking at Chapter 3, it begins with John the Baptist beginning to proclaim things. Of course, Chapter 3 starts off with all the dignitaries that are listed in verse 1. Then God says, "But we're not going to talk through them. We're going to talk through John the Baptist, who lives up in the hills. Nobody knows him." He basically lives in obscurity, like so many of the others according to Scripture. There you have it, he begins to announce the Savior that's coming. It's an uncommon voice and Scripture says, "THE VOICE OF ONE CRYING IN THE WILDERNESS". You go, "Man, that's very unconventional for God to use somebody like that." And God goes, "Ok, so, you're getting the picture." Because our thought is, as was true with the disciples, Jesus says, "Let me tell you something. It's really hard for a rich man to get saved." And His disciples come up to Him, and they go, "So, who can be saved?" Now, I don't know if they were thinking you could buy your way into heaven or something like that, but I think the perception was if you had a lot of money and you were very affluent, that you must be blessed by God. So, they had somehow come up with that conclusion. Of course, that Pharisees probably

convinced them of that, but their thought was, “I mean, we're just fishermen. So, if the greatest of people can't get in, then how could we ever get in?” And Luke will just reiterate time and time again that it's the lowly of heart.

We'll read in James 4:6 that God is opposed to the proud, but He gives grace to the humble.

Now, Peter will echo this in 1 Peter 5:6, and he will say, “humble yourselves under the mighty hand of God, that He may exalt you at the proper time.”

So, in many respects, as we're going through the Gospel of Luke, we're going to see God exalting people at the right time. Now, the very part of this genealogy you have God declaring, ‘Gracious gift. Gracious gift’ and I'm reminded that we're saved. As Titus would so aptly put it in Titus 3, “Not of the basis of deeds which we have done in righteousness, but according to His mercy.” So, the only way we actually get saved is, well, not because of anything we've done because the Bible says all have sinned and have fallen short of the glory of God, right? While we were yet sinners, Christ died for us. If you're just honest with yourself as Ecclesiastes so aptly puts it, “I tell

you that there's no one on earth that has never sinned and continually does righteousness." That pretty well speaks for itself. So, if we all sin and fall short of the glory of God, then we're all in trouble. But we know that there is a way to salvation, and it is that truth and it is us admitting that truth that brings us to salvation. Once you admit that "I need help", then God goes, "I'll help you. Just call on Me and I'll help you." And thus, the name "Jesus" means "the One who comes to save or help". So, the wonderful name that we cry out to that gives us that wonderful truth. Then we come to this genealogy, and the emphasis at the very beginning is His grace. Here again, I just want to emphasize, the list that He gives us, we don't know any of those people. The reason I'm emphasizing is we don't know those people from Scripture. They're not even mentioned any other place in Scripture, the first part, but by the time you get to David, we go, "Oh, there's somebody we know." And that's verse 31. We're actually going backwards. So, the genealogy is tied to Mary through Nathan, David's son.

If you look at verse 31, it ends with David. Of course, his name means “beloved”. So, David really becomes the point in which you begin to see some changes and the change that you see is, you go from this obscure list that continually says, “It's the grace of God. It's the grace of God. It's the grace of God. It's His gift. It's His gift.” You go from that first part to now, we have kind of like the announcement of God's beloved; “David”, meaning “the beloved of God”. So, you have this great announcement. Of course, everybody knows David. So, we go from obscurity to familiarity. As we go down the list, you'll begin to see, and you go, “I recognize them. I recognize that person from the Old Testament.” I personally believe that what Scripture is doing is not only giving us the genealogy but giving us stories. That's what genealogies do. They tell their own story. Once again, if you were to put in the context of Luke, what is the story of Luke? Well, the unlikely are the ones saved. The ones you wouldn't think; the humble of heart. There is this fundamental message that in order to be saved, you're going to have to be humble. Christ will say this to those around Him. He says, “I tell you, unless you humble yourself as a child,

you're not going to see the kingdom.” So, there's this fundamental principle that you have to be humble.

The question when you go through genealogy is, how were these people humbled? I have found in my life and even in ministering to people is the more you talk with people, the more you realize that God has a way of humbling us in different ways. Some of us really have to go through some catastrophic events and others go through other kinds of difficulties.

I wish I could take time, and I don't want to get so bogged down into the genealogy that we cover every minor detail, but what I do want to do is show you these pictures that are given in the genealogy that stand out. Once again, the reason why this second grouping stands out is because you're seeing names that are familiar. So of course, obviously we start off with David, but as it goes on, we're just going to pull out maybe one out of every verse if we possibly can.

But in verse 32, we have “Boaz” kind of at the central picture, because we're familiar with Boaz if we've read the Book of Ruth. In the Book of Ruth, of course you have

this Moabite woman that really the book is about. What has happened is that Naomi, a Jewish woman and her husband had moved into a place where they shouldn't have. For whatever reason, we know that it's during the time of Judges and every man's doing what's right in their own eyes. So, they probably just got an idea that they're going to move someplace else, but really, you don't want to move in with the Moabites because they're a very ungodly people, and God had warned them about this. Nevertheless, they do. So, while they're in this particular region, her husband dies. She has two sons that then marry some of the Moabite women and they die. So, she's just full of grief, and she's ready to go back home. I wish it hadn't taken all that to bring her back home, but now she's going back home. There was a famine, but now there's a time of great productivity. So, she's heading back to Bethlehem in that particular region. So, as she goes back, her daughter-in-law, which is a Moabite woman, says. "I want to go with you." She goes, "You don't want to go with me. I'm just a bitter woman. Don't call me Naomi. That's a good name. Call me Mara", which is where we get our word "Mary", which means "bitter".

“I’m a bitter person.” So, she says, “No, I want to go with you.” So, Ruth goes with her, and she ministers to her mother-in-law. I mean, it's hard enough to minister to an in-law. It makes it even harder when they're just plain nasty. So, she goes with her, and she gives her life to this ministry. That's such an amazing thing. The thought is that first of all, she's a Moabite in an Israelite town. So, nobody's going to want her to be a part of them. She's really kind of an outcast in that particular field, but God is going to work through this, and you're going to have a guy by the name of Boaz who realizes that because his brothers, even though they were in sin, did the wrong thing, he's going to be the kinsman redeemer in that he will carry on their name by marrying the wife of one of the boys that passed away. So, he takes upon himself that responsibility. The interesting picture is this, that you have you have Boaz. He does not seem to be hurting financially; doesn't seem to have problems in that regard. But what he does do is he has to humble himself to take this position, because to marry this woman, that somebody married, that they shouldn't have married, but yet the law basically says you want to carry on your

brother's name, he would have to humble himself to marry a Moabite, and he does. The picture is, as we use the phrase over and over again, he becomes a Redeemer kinsman. But in so doing, he had to humble himself to do that. There are things that humble us. Oftentimes, God gives us the opportunity, I would say, to humble ourselves. That's what scripture says, "Humble yourself under the mighty hand of God", and He gives you opportunity. Some people may be in a good position and God says, "But I'm going to give you opportunity to humble yourself" because James actually says that you're actually blessed if in fact you live in humble circumstances because it's like a head start to Jesus, right? Because you're already there, kind of. But it then goes on and says, "And you need to glory in humiliation." So, there are two things that he says. You're either born in it or you actually find it by virtue of being humiliated, but you have to be there. Everybody has to be there. Boaz, interesting picture, actually takes the position of putting his brother first, setting aside his own desires, and does what is right. Is he the lesser for it? Well, he actually goes into the genealogy of David, and what a wonderful picture we



have of course, at the end of that wonderful book of Ruth.

Then in Luke 3:33, you have this one by the name of Judah. Well, we know he's one of the 12 tribes, right? Once again, we could spend a lot of time on this particular guy because we know that the 12 tribes, if you've ever read the Old Testament and you read about the 12 Tribes of Israel, which are actually sons of Israel or sons of Jacob; as you read about these different one, you realize that these were no saints. I mean, they've been caught murdering people; doing all kinds of horrific things. In this context, when you think about this genealogy in particular, you think about Judah, it's important to reminisce about where he came from. What is to be emphasized here is that he's not only in the lineage of Christ., it is through the lineage of Judah that the Messiah would come. That was the promise. So, the question is, how could he be chosen? He wasn't the first born. So, you can't say that it was through this.

If you just take a moment and turn with me to Genesis. That's kind of an oxymoron, isn't it? When I say, "take a

moment.” But if you look with me in Genesis 38, it kind of puts us smack dab in an interesting situation. If you remember, the brothers were not getting along with their younger brother, who was born of another mother. So, the one wife that Jacob was really drawn to, she had this son by the name of Joseph. The father played favorites, which is not a good idea because you're actually fostering problems within the household, but he played favorites and elevated this son in this household. Because of this, the rest of the brothers go, “This guy thinks he's the big cheese. We're going to get rid of him.” So, here he comes, and they see him coming down. So, their first idea is, “Let's kill him” and Judah goes, “Wait, wait, wait, wait. Maybe we could sell him.” So, they ultimately sell him to the Ishmaelites, which ultimately take him to Egypt, but throw him in this hole and when the caravan comes passing by, they sell him to the Ishmaelites. Well, in the process, I think Judah begins to have second thoughts. Nevertheless, he was all part of this, and the sad thing is, they actually have to tell the father something happened. Well, they come up with this plan, “We're going to kill this animal. Put blood all over it. Take his garment that dad

gave him, which seems to be the great garment.” I don't know if it's many colors, the word can be something of very fine material. Anyway, they take the garment, put the blood on it, and they say to the dad, “I think an animal got him.” And the dad goes, “I'm going to die from this” and he's crying over it. They knew he was going to take it hard. It's after this that Judah basically goes, “I'm out of here.” It's very interesting. I mean, he was a part of his brother being sold and he made the decision with them, but he's not dealing with it too good. I don't know if it's guilt, remorse, regret? I don't know what it is, but he says, “I've got to get out of here.” That's Chapter 38, and if you look with me, it reads this way,

(Genesis 38:1) “And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite...”

Now, that particular region was a certain city of the Canaanites, which once again, of the people of the land which really shouldn't be marrying in that particular family because they worship other gods. I do think it's interesting and I almost feel that in some way we seem to

be related to the Adullamites because it “Adullamite” means “justice for all”. So, I don't know if that's kind of an American thing or an Adullamite thing.

It goes on, it says,

“... whose name...”

And the person that was in charge there of the family or the one in charge of the city,

“... was Hirah.”

Now, “Hira” actually means “nobility”. So, you have this interesting picture of a place that is really worldly, but they are declaring “justice for all”, and they're declaring themselves very noble people. If you want to know whether or not they're noble, they'll tell you that they are. So, for some reason, and I don't think it's a mistake, Judah is drawn to this place, because has justice been served with his brother? Why is he going to a place that has entitled this, and why does he want to have something to do with a family of nobility? You can almost sense that he felt like the family lost all of this when they sold their brother. So, he takes off.

(Genesis 38:2) “Judah saw there a daughter of a certain Canaanite whose name was Shua...”

Which seems to mean “rich and noble”, which is another picture.

“...and he took her and went in to her.”

And the passage is conveying that he took her in as his wife. Now, what goes on is he had three boys and in each case, of course, I'm sure he has hopes of new beginning, but the boys are evil. Somewhere along the line, I don't know for what reason or how it happens, but they die. In the process, he is actually picking a wife for his son, it's actually kind of how it starts, and for whatever reason, they don't want to be faithful, or they don't want to take the wife of the brother and because of this, because they're not going to be redeemer of kinsman, then they die. Well, the whole process is that he finds himself in a very precarious place and the very daughter-in-law that he had makes herself a prostitute where he is, and he ends up sleeping with her in his misery because his wife had just died. I mean, you just have one terrible, horrible thing after another. A death, death, death, and then he

tries to find once again, some sort of relief in the way of the world. What does he find? Well, his daughter-in-law was disguised, and he didn't know it. Through the process, it was finally revealed to him, and his men say, "We need to kill this woman." And he says, "No, I'm the one that did wrong." This is very interesting because now you almost feel like he's coming around. Long story short, he goes through the process.

What's interesting, in Genesis, this all happens in Chapter 38, but if you look at Chapter 39, basically, now back at the ranch, and you're going back to where Joseph was in captivity in Egypt. So, the text actually takes you back to Joseph. Now, in the meantime, God is protecting Joseph. Then, God ultimately elevates him to the second man in all of Egypt. It was an amazing thing in the process. God then calls the famine in the land and literally forces the sons of Israel, 12 tribes, to go into Egypt to maybe beg for some sort of food. It is in this process that they come in contact with Joseph, not even knowing that it's their brother. When he finally comes into the contact with his brother, his brother, through a series of things, is testing

them. One of the things that he does, he says, "I want to see your younger brother." "You have another brother?" "We have another brother. His name is Benjamin." "I want to see him." "Oh no, we can't bring him. Dad would really be upset. He's already lost his favorite son, and this is second favorite son. We can't lose him." And he says, "Bring him or you all die." So, they get the son, and they bring him in. Well, most of you know the story. So, in the process, what Joseph does is he put stuff in a bag that makes him look like a thief, and then he goes, "You guys are all dead. You're thieves." And Judah stands up, and he goes, "Look, we did wrong. We were involved in things that we never should have been involved in." But he says this, "Take me instead. Don't take my brother. Take me." And you realize Judah's come into humility through the process of his mistakes, his wrong turns, but everybody according to Scripture, has to go through some kind of humbling.

Jacob is one of the names that's mentioned in verse 34. Jacob as we know, if I were to describe his humbling, and I think a lot of you probably can relate to Jacob and the

reason why is that his source of humbling was his family. So, everybody has a member of their family that humbles them. If it's not your father-in-law and that was the case with Jacob; Laban would humble him, and he actually cheated him of wages 10 times. So, you begin to realize that in almost every turn his brother wanted to kill him. His father had a favorite, and it wasn't him. I mean, almost everything that he has to deal with that was humbling had to do with his family. God humbles this man to the point of he's not going to let God go until he receives a blessing. He's going to hang on to Him, but he had to be humbled. Scripture is not giving us a list in a genealogy of perfect people. It's given us a list of people that have been humbled in various ways, and that's how they turn to God. If you understand that, then you don't put these people on pedestals because they were never meant to be there. You put Christ as our Savior. He was the One that was perfect. He was the One that died on the cross for us. He was the One that took away our sins because no way could we ever through the process of ourselves or our children, make things better. They were



just not the source that could do that. We have that not in us, but we actually believe that God does the work.

As you look in particular, you think of Abraham. Who leaves everything to go someplace that he knows nothing about? God says, "I'm going to take you to a land." But he didn't know anything about the land. He didn't know where he was going. In fact, the first thing that happens when he goes to the land, there's a famine, and everything that came after that was a humbling process. I mean, you're 75 years old, and God says, "I'm going to make you a great nation." I don't how that's going to work. So, for 25 years, he has to walk in the kind of faith that actually believes that God's going to make that happen, and around 100 years old, he has a kid. His wife was around 90. How does that happen? But to go without something so long. How many times have you kind of wished for something, you brought something before God, and you said, "Lord, I just really need You to answer this prayer", and He doesn't answer within the week? And after a week, you're going, "It's too long. It's too long." Try 25 years. It's even longer. The point is that maybe God

was humbling you through this. Maybe God is bringing you to a point of genuinely and sincerely trusting in Him alone. But no matter where you are, you're going to have to be humbled in order to come in the kingdom of God, and there are various things that are going to happen to you to bring you into that place.

I do think it's interesting that one of those in the genealogy, in verse 35, is "Heber". It's where you get the word "Hebrew", where we actually are talking about the Book of Hebrews, Chapter 11, it talks about Abraham being a wanderer and a stranger. It comes from the word "Heber", which means "those on the other side", or more specifically, the wanderers and the strangers. If you've ever been in a place where you where you felt, "I don't feel like I belong", that's a pretty humbling thing when you think about it.

So, all the names and you go through, obviously, Noah, I mean, the flood of humanity, you don't think that was a catastrophic event? It was such a catastrophic event to Noah that he had to find some kind of escape afterwards. If you read on in the passage, he actually became drunk.

That's telling us that he was so overwhelmed by these things, but God, through the process was bringing him to a point of total trust.

Obviously, we're running out of time with the list, but it is to be pointed out, if you look in verse 38 with me, as we're getting closer to the very beginning of time,

(Luke 3:38) “the son of Enosh, the son of Seth, the son of Adam...”

Bringing us to the very beginning of time.

And if you look at the very end of verse 38,

“... the son of God.”

Scripture is telling us that Adam was actually breathed the life of God in him, which is God's intent, that we have that close relationship.

If you turn with me to Psalm 8 in closing and just kind of summarize this particular genealogy, you have this wonderful picture of the greatness of God. I mean, you look at creation, you go, “That's amazing how wonderful everything is, that somebody could actually create that.” I mean, I've built things before, a number of years ago my

older son and I put together an old '67 GTO. It was all rusty. We had to weld everything. I put together some stuff, but create out of nothing? And the magnificence of the skies.

So, the way it starts off, 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...”

I don't even know how He revealed to us these marvelous things. I would even say in some ways one of the things that verse is saying is that through babes, you begin to realize the wonder of life.

He'll go on to say, as Jesus will say, “Thank You that You've given me babes, and we minister under them.”

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

The moon and the stars, which You have ordained.”

It goes from detail to great expanse.

(Psalm 8:4) “What is man that You take thought of him...”

Now, the word that he uses for “man” here is “'ěňôš”, which is one of the last parts of the genealogy. “'Ěňôš” means “mere mortal”, and there's this realization that that's what we are. We're just mere mortals. I want you to see the contrast here,

“What is man...”

A mere mortal

“...that You take thought of him and the son of man ('ādām) ...”

That's the word “Adam”.

So, he's actually combining the two names that we're seeing at the end of the list of the lineage. One is Enosh, which is mere human or mortal, and then “Adam”, which the name itself means “red”, but it comes from the red clay or the dust of the earth, more specifically. In fact, if you're to go into Genesis 2:7, as God actually makes Adam from the ground, it uses the word, “'ādām” to make reference to the ground. It's probably the reason why the psalmist says He knows that we're but dust.

That's who we are. But what makes us different? What makes us unique? What makes us different and unique is that God breathes in us, and that's why it says,

(Psalm 8:5) “Yet You have made him a little lower than God,

And You crown him with glory and majesty!

(Psalm 8:6) You make him to rule over the works of Your hands...”

“Why would You choose dust to do that? Why would You give him such a status?” I mean, what a gift that is, if you think about it.

Psalm 39, if you compare it with that, the psalmist is going through difficulty, and he says, “You’ve got to help me to know my end.” A lot of times we really frustrate over things that aren't important, don't we? Do you find yourself getting frustrated over things that aren't important? Ok.

So, his point is,

(Psalm 39:4) “LORD, make me to know my end  
And what is the extent of my days;  
Let me know how transient I am.

(Psalm 39:5) “Behold, You have made my days as  
handbreadths...”

Once again, in terms of measurement, it was the smallest term of measurement. Once again, the cubit was from finger to the elbow. The handsbreadth was the four fingers. So, it was the smallest way of measurement. So, “My days are short”, so to speak.

“... And my lifetime as nothing in Your sight;  
Surely every man at his best is a mere breath.”

(Psalm 39:6) “Surely every man walks about as a  
phantom;

Surely they make an uproar for nothing;

He amasses riches and does not know who will gather  
them.”

(Psalm 39:7) “And now, Lord, for what do I wait?  
My hope is in You.”

(Psalm 39:8) “Deliver me from all my transgressions...”

His statement in verse 11 is notable,

(Psalm 39:11) “With reproofs You chasten a man for iniquity...”

And I would say this, most of the humbling that we have to deal with in our life are just bad decisions. You see that with Jacob, we see that with the various ones. Why are they going through the difficulties, and they're going, “I just make bad decisions.” And what God does in the work of this is He not only begins to show us how transient we are, but He shows us how transient the things that we do are.

So, the way it reads in this is,

“With reproofs You chasten a man for iniquity;  
You consume as a moth what is precious to him;  
Surely every man is a mere breath.”

You know, with age alone, you begin to realize that the outer man is decaying, but beyond that, the things that I do, you realize are decaying. You look back on the things that you've done, and hope, “Maybe I can keep this forever.” They don't work anymore, and even at that,



things happen in your life. I'm sure the people in LA began to realize, "Wow, it's like a moth. Everything is gone." I mean, they woke up one day and everything was gone; people in North Carolina, everything's gone. How quickly those things happen. "What do I do now?" And if your hope has been in those things, then you have no hope, but if your hope is in God, the strength and encouragement are there. What Scripture is trying to tell us is that though you may feel like a nobody; though, you may feel like a failure, as you look at the genealogy, the whole purpose of what you went through was not to elevate you, it was to humble you. If the humbling took place in your life, you can be a part of the kingdom of God too. The wonderful thing about this particular genealogy is your name is in it because you're related to Noah. God loves us, doesn't He?

### **Closing Prayer:**

Father, we give You thanks for Your lovingkindness, and we give You thanks for Your love for us that's

demonstrated to us in so many ways. But most of all, to realize that we're nobodies, we're unlikelies, even when we may have at one time felt that we were great, it was not the time of greatness that brought us to you. It was the moment of humbling that caused us to realize that we are but a mere breath, and the things that we do are rapidly waning away.

Your heads bowed and your eyes closed. We're asking you to just acknowledge who God is. We're asking you to acknowledge the transientness of your own life. We're asking you to go through the genealogy and realize that people fail, they falter, but that's what salvation is all about. It's not about the perfection of your lineage; it's about the perfection of our God who loves us, and the gracious gift that He longs to give us. If you'll accept that gift, if you'll receive Him, Scripture says that He is faithful and just, and not only will forgive you of your sins, but will call you "son". But as many as received Him, to those He gave the power to become sons of God, even to those who would believe on His name. I mean, you can't believe in yourself, you can't believe in the things of this world,

you can't believe in your relatives to be perfect, but you can believe in Somebody that never changes; Somebody that loves you so much that He would die for you and would conquer death for you that you would have everlasting life. His name is Jesus.