

The Elect Seed of the Ancient World

Genesis 4:25 – 5:32

Halifax: 5 October 2014

Introduction:

Last time in our Genesis sermon series, I showed you what it was like to be without God in the world...

- We saw this by taking a close look at Cain and his offspring in their apostasy from God's redemptive grace.
 - We saw in Cain the contradiction that is in apostates...
 - On the one hand, they know that they really can't get along without God and are afraid, but on the other hand, they want nothing to do with Him.
 - That was Cain's state or condition when he went out from the presence of the LORD...
 - But then we saw where his apostasy led over the generations that came after him...
 - First, how he, cut off from farming by God's curse, sought to find security in the world—establishing a city...
 - Then we saw how his offspring became very successful in the world, making advances in arts and technology...
 - The insecurity he had at first began to vanish away.
 - We saw how this led to an appalling arrogance that reached its fullness in the seventh from Cain—Lamech...
 - Lamech boasted in killing a man for wounding him.
 - He was the epitome of self-sufficiency—a model of what men become when they are secure and successful in the world without God...
 - He boasted that while God promised to avenge Cain seven times, the great and mighty Lamech would do much more than that in looking after himself—in avenging himself!
 - **Gen 5:24: If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.**
 - This is where man ends up when he is left without restraint to prosper without God—
 - He becomes a self-centred arrogant tyrant who devours anyone who displeases him!
 - He over-reacts to whatever does not please him in others and has no consideration for them as people.
 - That is in us all—that is what we become if we go on in the world without God and without restraint.
 - I explained to you that in the ancient world—up until the time of the flood,
 - God deliberately did very little to restrain man in his sin.
 - Think about it...

- The men in the ancient world lived very long lives,
- It appears that most of them lived for more than 900 years.
 - And God did very little to restrain them and humble them—He let them advance rapidly and prosper.
 - He did this to show us all what happens to us if we are left in our sinful fallen estate without restraint.
- People today are often angry with God for the afflictions we have in the world, but we ought to be thankful for them.
 - Without them, we become more and more hardened—we all become like Lamech.
 - You can see this in North America where we have so much prosperity.
 - There is very little fear of God—open immorality and violence—we even authorise the killing of our unborn children—and then there is all of the domestic violence that goes on in homes—
 - and even just plain self-centredness.
 - What would we be like if we lived for 900 years?
- But I also showed you in contrast to this how God raised up a people for Himself.
 - We looked at the line of Seth and how from him a godly seed—the promised seed of the woman from whom Christ would come—was preserved.
 - But we took a very quick look at this—
 - And for that reason, I thought it might be good for us to linger a little while longer on this.
 - We need to learn precious lessons of God’s grace as it is manifested in His dealings with the elect seed of ancient world—
 - with His true church that He graciously deals with before the great flood.
 - It is especially helpful to see how He was able to preserve them when the world had gone so wrong.
 - Remember that the things Moses wrote here and in every passage were written for our admonition, instruction, and comfort.
 - So let us consider God’s gracious dealings with His ancient people that we may learn of His kindness and grace toward His people today!
- We will, therefore reread the portion of our reading from last time that testifies of the elect seed from Adam to Noah...beginning in Genesis 4:25.

Genesis 4:25 – 5:32: And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.”²⁶ And as for Seth, to him also a son was born; and he named him Enosh. Then *men* began to call on the name of the LORD.

5:1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. ² He created them male and female, and blessed them and called them Mankind in the day they were created. ³ And Adam lived one hundred and thirty years, and begot a son

in his own likeness, after his image, and named him Seth. ⁴ After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years; and he died. ⁶ Seth lived one hundred and five years, and begot Enosh. ⁷ After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸ So all the days of Seth were nine hundred and twelve years; and he died. ⁹ Enosh lived ninety years, and begot Cainan. ¹⁰ After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹ So all the days of Enosh were nine hundred and five years; and he died. ¹² Cainan lived seventy years, and begot Mahalalel. ¹³ After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴ So all the days of Cainan were nine hundred and ten years; and he died. ¹⁵ Mahalalel lived sixty-five years, and begot Jared. ¹⁶ After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years; and he died. ¹⁸ Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹ After he begot

Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰ So all the days of Jared were nine hundred and sixty-two years; and he died. ²¹ Enoch lived sixty-five years, and begot Methuselah. ²² After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³ So all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch walked with God; and he *was* not, for God took him. ²⁵ Methuselah lived one hundred and eighty-seven years, and begot Lamech. ²⁶ After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years; and he died. ²⁸ Lamech lived one hundred and eighty-two years, and had a son. ²⁹ And he called his name Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” ³⁰ After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹ So all the days of Lamech were seven hundred and seventy-seven years; and he died. ³² And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

May the LORD bless to us the reading of His Holy Word.

From this text today, I want to show you how God shows His grace to His elect seed in the midst of a crooked and perverted world that we might learn of His grace to us.

I. First of all, see how God sustains His elect seed to worship Him, blessing them with true fruitfulness.

A. Remember, this was a time when there was very little restraint...

1. God had by and large left men to go in their own way.
 - There was a great deal of prosperity.
 - It appears to be normal for men to live over 900 years.
 - There was no civil magistrate appointed to restrain men by law or to avenge them in the name of God as there was after the flood.
 - Jesus Himself tells us that right up until the time of the flood, people were feasting and flourishing with few cares and concerns.
2. Under such conditions, we should not be surprised to see that the wickedness of man was very great.

- I have already reminded you about the boasting wicked arrogance of Lamech-Cain...
 - And we have the divine commentary in Genesis 6 that man's wickedness was very great—there was violence, immorality, and irreverence.
 - We will look at that more in future sermons...
 - but this was the situation in the ancient world before the flood...
 - God let us see just how far men will go in their wickedness if they are not restrained.
- B. Under such conditions we might expect that there would be no godly seed.
1. But there is a godly seed—they are listed for us in our text!
 - You might even say that this was their church membership list.
 - Here we have the names of those who were God's people in the ancient world listed for us.
 2. There are several reasons for seeing these names in this way...
 - a. First, because this is the seed that eventually brings forth Noah,
 - and of course Noah is clearly the one through whom Christ comes.
 - He and his wife are the only ones of his generation who survive the flood along with his sons and their wives...
 - This makes it clear that it is the godly seed that is being traced here.
 - Later on, God will expand this line to include an entire nation—all of Israel (and those who join with them) and then in the New Testament it will spread to all nations...
 - but in the ancient world it seems to have been just one family in each generation.
 - b. Second, we can see that this is the godly seed from the fact that it is of this line that we are told that men began to call on the name of the Lord.
 - You can see that in Genesis 4:26.
 - This tells us that they were true worshippers of God.
 - Scripture testifies from start to finish that those who call on the name of the Lord will be saved...
 - Calling upon Him means that we receive His promises of salvation and trust in Him, that we praise Him and give thanks to Him; that we pray to Him and depend upon Him.
 - The godly seed are a people who diligently seek Him, and God is the rewarder of those that diligently seek Him.
 - Of course there are those who enter into public worship with hypocrisy, but whoever truly calls on the name of the LORD will be saved...
 - And with Seth and his line through Enosh his son, we are told that they did call on the name of the Lord.
 - This is not to suggest that Adam and Eve had not called on the name of the Lord prior to this...

- We have seen that their son Abel was a faithful worshipper of God who was accepted by God...
 - But by the time Enosh comes along, there is now public worship that begins—where God’s promises are proclaimed and responded to in corporate worship.
 - That is, at least, how *calling upon the name of the LORD* is ordinarily used in scripture...
 - This list, then, is the list of those who with Seth called upon the name of the LORD.
 - It was a feature by which these people were known.
 - c. Third, we see that this is the line of the godly seed by what is said of some of the individuals...
 - We are told that Enoch walked with God and was translated—I will have more to say about that later—but clearly it shows that he was godly...
 - And we are told that Lamech took comfort that rest would come through his son Noah—
 - And then of course we told in chapter 6 that Noah was godly and that he found grace in the eyes of the Lord and so was spared in the flood.
 - d. Fourth, we have indication that the people here are the godly seed when we look at Eve’s words in Gen 4:25.
 - Clearly, she sees Seth as the one that God has appointed to replace Abel who was murdered by Cain!
 - We are told that Adam and Eve had other sons and daughters, but Seth is the one who is named *Seth* which means *appointed*.
 - And he is the one that Eve declares to be *another seed in place of Abel*.
 - That language, *another seed*, refers to the promised seed of the woman in Genesis 3:15...
 - The seed of the woman that would be opposed to Satan because God would put enmity in them for Satan...
 - In other words, they would be godly—they would oppose the Devil and his works because they would follow God.
 - Abel was like that, and Eve recognised that Seth is appointed by God to replace him as another seed!
 - It was, of course, through this seed, that godliness would eventually triumph in the Son of promise (Jesus Christ) who would come and crush the serpent’s head—that is, Satan’s head.
 - So Seth, and the ones who are named that come from him all the way until Noah, are the chosen seed through whom Christ will come.
- I have saved this point until last in showing you that this is the godly seed because it shows us how it is that there is a godly seed in these days of wickedness...

C. The godly seed is attributed to the grace of God!

1. Eve is right to name Seth *appointed*...and to say that God has appointed him as another seed in place of Abel!
 - She recognises that it is by God's gracious working that she has brought forth a godly son.
 - He is appointed or chosen by God. He is elect.
 - As God said in the promise in Gen 3:15, it is He who puts enmity against Satan in the hearts of the seed of the woman.
 - God has to change us from the sin into which we are born.
 - Ephesians 2 explains that our natural condition is that we are children of wrath...dead in trespasses and sins—
 - It says that God is the one who made us alive if we are saved...
 - Here, I will read it to you...Ephesians 2:1-3:
 - **Eph 2:1-3: And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.**
 - The passage goes on to explain how it is by God's grace alone that we are saved.
 - He puts a new spirit within us and changes our hearts.
 - Left to ourselves, we are dead in sin and will not come to God, but God who is rich in mercy saves us by grace through faith in Jesus.
 - The people in Seth's day looked for Jesus as promised—they called on the name of the LORD because they trusted the promise.
2. You can see how this line is singled out from the rest of the ancient world...
 - In each generation, given the name of one patriarch...told of the time he lived until he had a particular son...then told how much longer he lived and that he had other sons and daughters...
 - Given the length of their lives, we could assume that they had *many* sons and daughters...but certainly at least two of each in addition to the son who is mentioned.
 - But you see that in each case we have a particular son that is singled out from all the others...he is among the chosen seed...the line that will bring forth Christ.
 - We cannot assume from this that there were no others besides these who trusted in God—there likely were along way...
 - And we can assume that these godly men had godly wives...
 - But from all evidence there were not very many godly people at all—at least by the time of the flood—

- If there had been other godly persons, they would have surely responded to Noah's preaching and joined him on the ark.
 - This indicates that in the ancient world, God for the most part at least had only one godly family in each generation.
 - Of course as people lived a long time, there were many generations that lived contemporaneously—
 - Noah's father and grandfather were alive almost up until the time of flood—his grandfather died in the year of the flood.
 - In any case, there were not very many godly people at all in these days.
 - And that makes the grace of God that kept these few godly families all the more wonderful!
 - It is a powerful grace that was able to call a few persons to stand alone for God in a world that was overrun with wickedness.
 - So you see, there is a dual purpose in leaving the ancient world to go on in its sin without restraint...
 - On the one hand, it shows us what becomes of us if left to ourselves.
 - On the other hand, it shows us that God's grace can raise up a people in the midst of the worst conditions...
 - We see examples of this with men like Joseph in Egypt (cut off from his people), Daniel in Babylon in the courts of a pagan king, Jeremiah the prophet with the whole nation opposing him...
3. Dear people of God, be encouraged by this!
- The same power that saved these men in the ancient world in an incredibly ungodly society is the grace that saved you if you are saved.
 - God will always have a people in the world to worship Him.
 - No matter how dark times get and no matter how widespread apostasy may be, there will always be a people to call on God's name!
 - If you are among them, know that the only reason you exist is because of God's grace!
 - You are *appointed* by Him to be a godly seed.
 - You would never come on your own, even with the gracious invitation of God that whoever calls on the name of the Lord will be saved, but by grace you have been saved and kept!
 - Be encouraged that it is God who drew you in and it is God who keeps you!
 - Be encouraged that it is God who saves your children and who keeps them!
 - Praise Him and give thanks to His name for such grace!
 - There would be **no people of God** if not for the grace of God.
 - Romans 9:29 makes it clear when it says, quoting Isaiah,
 - **Rom 9:29: Unless the LORD of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.**

- It is that way in every age...
 - There would be no godly seed apart from the election of grace.
 - All the glory goes to God!
 - What kindness to us that we should be saved!
 - Give Him the glory that there is a true church in every age!
 - Give Him the glory that there is a true church today of those who call on the name of the LORD.
 - Indeed, there is a great multitude that no man can number!
 - It is all of His grace!
4. But let me make something very clear...
- Let no one who hears this say, “Well then, there is nothing I can do. I cannot be saved because I am not elect...”
 - That is all wrong...
 - You do not know if you are elect or not—until you come...
 - But what you do know is that God summons all to come and believe on the LORD Jesus, and He promises that whosoever comes will be saved.
 - It is not for you to decide if you are elect—God’s instructions are clear...
 - It is for you to come to Jesus Christ as a humble desperate sinner to be saved—pardoned and renewed by His cross.
 - He promises that if anyone will come, He will not cast you out.
 - His grace makes it possible for the worst of sinners to be saved in the worst of societies. It is this grace that gives hope to the desperate!
 - Never underestimate what His grace can do!
 - No one is beyond His reach!

TRANS> So you see that the godly seed in the ancient world was there by the grace of God! And so is the godly seed of every age.

- But His grace and kindness does not end with making us to be a godly seed to Him.
- Consider a second way we see God’s grace and kindness in the godly seed of the ancient world...
 - We see His grace and kindness in that...

II. God walks with His elect seed in true communion and then we go to be with Him in glory—then He brings us to Himself in glory.

A. Our text brings this out in a very striking way...

1. You have the line of the godly and after the introductory statements that they are appointed you have a monotonous pattern that ensues...
 - I mean, it is marvellous to think that each of these was saved by the grace of God in this ungodly society—as we have just seen...
 - but it is monotonous in that we have such repetition—so and so lived for this long—begot a son—then lived so much longer and begot other sons and daughters...

- The breaking of the repeated pattern is meant to stand out—
 - And the pattern is broken when we get to Enoch, the seventh from Adam!
2. There are two things that we are told about this man...
- a. First, that he walked with God—which we are told twice...
 - Look at verses 22-24:
 - **Gen 5:22-24: After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he *was not*, for God took him.**
 - We will look at this in just a moment...
 - b. The second striking thing we are told about him is at the end of verse 24.
 - It tells us that Enoch walked with God and he was not for God took him...
 - We are told in Hebrews that this means that he did not see death—
 - He was an exception to the rule—he was translated to glory...
 - c. These two things are revealed to us for our encouragement and comfort if we are among the godly seed in Christ.
 - Let's look at each of these and be encouraged!

B. First, Enoch shows us that God walks with His elect in true communion!

1. This is a very marvellous thing—that such a thing as walking with God is even possible!
 - a. It is marvellous in the first place that God the Almighty Creator should walk with His finite creatures...
 - It speaks of an intimacy, a closeness, a familiarity.
 - It is amazing that it is even possible for the transcendent God to so stoop that He should be friends with a man.
 - The wonder of this is often lost on us today because we so underestimate the glory and majesty of God...
 - He is the self-existing one who called us into being when we were not—there is nothing comparable to Him.
 - He runs the entire universe and there is nothing made that He did not make, nothing sustained that He does not uphold.
 - And here we see that He walks with men!
 - This is absolutely marvellous...
 - b. But it is all the more marvellous to see that He not only walks with men, but with fallen men!
 - All men, including Enoch, are polluted by the sin of Adam.
 - Only Jesus, who was born of a virgin and who was a pre-existing person is without sin.
 - But even so, God is said to have walked with this man Enoch!

2. And I would like you to know that walking with God is, according to scripture, something that God does with all of the elect to a certain extent!
 - a. Enoch is mentioned because he did this in way that surpasses others...
 - but he is also mentioned to encourage us that we too can walk with God in Jesus Christ—and if we are in Christ, we do walk with Him!
 - b. It is a promise of God to all of His covenant people that He will walk with us.
 - The promise is given in Leviticus 26:11-12 where the Lord graciously says:
 - **Lev 26:11-12: I will set My tabernacle among you, and My soul shall not abhor you. I will walk among you and be your God, and you shall be My people.**
 - Notice how He says, “I will not abhor you.”
 - It says that because He has very good reason to abhor us—our sin is abhorrent to him and so are we as sinners...
 - But God covers our sin by atonement in Christ and He has also predestined us to be renewed into His image.
 - So He says, “I will not abhor you... I will walk among you.”
 - This promise to walk among us from Lev 26 is quoted in 1 Cor 6:16, and we are told many things that are equivalent to this in other places...
 - for example, that God dwells with us and that we are to abide in Christ and He will abide with us...and that He and the Father will make themselves known to us...and that we are to walk in the Spirit...
 - In 1 John 4 we are told that it is through Jesus that we abide or dwell with God...in 1 John 4:14-16, it says,
 - **1 John 4:14-16: And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.**
 - Jesus is the one who provides the atonement so that God does not abhor us and so that we can walk with Him.
 - c. And so you see that although Enoch walked with God in a unique way, it is something that all of the godly seed—all who are in Christ—do...
 - Jesus’ very invitation to us is to take up our cross and follow Him.
 - Those who follow Him walk with Him—it is the same thing...
 - No one is a true believer who does not walk with God.
3. Well let’s consider what it is to walk with God...
 - Essentially it means that you have God as your companion in life—that you are with Him and that He is with you...

- a. Walking with God involves God making Himself known to us—as Jesus says, He and the Father manifest themselves to us.
 - That is beautiful—as you go along in your Christian life, you see more and more God’s excellent glory—you learn of Him!
 - You see more and more clearly the love of God that caused Him to send Jesus to save you, and you see the holiness and justice of God that made it necessary for Jesus to go to the cross.
 - You see His mercy to you more and more—you see His hand that keeps you and that provides for you—you experience how He upholds you and preserves you.
- b. And this walking also involves trusting in Him—
 - He is with you and you learn to depend on Him to do what is good concerning you—
 - You learn not to fear man because God is with you...
 - You are able to face affliction and trials because you know that God will be with you to comfort you.
 - Moses refused to go on to the promised land unless God went too.
 - You pray to God—looking for His help—for his strength—for renewing your mind—for keeping you in times of temptation.
 - And you learn to truly rest in Him to pardon all your sins, and when you walk with Him, you confess your sins...
 - You are quickly mindful of His displeasure at your sin, but you also quickly return to restore your fellowship...
 - You walk with Him in His forgiveness—secure in the shed blood of Jesus.
- c. And this walking with God also involves guidance—looking to Him to show you how to walk and looking to Christ to be an example to you...
 - You receive His word—His commandments—with desire and then you think about them as you walk with God—
 - You are mindful of what pleases Him and what does not please Him—you grow in your understanding and discernment of how His word applies to you each day...
 - You start to put away lying—how can you lie when He is with you?
 - You start to put away anger and impatience—God is walking with you.
 - You start to look for more ways to do good to others and to bless them.
 - Your speech changes because God is with you.
 - You put away all sexual immorality in your walk and in your talk—for how can you dwell on that when you are walking with Jesus?
- d. And then of course you praise Him—
 - As you see more of His glory, you tell Him how pleased you are with Him and how much you love Him—do you tell God that?
 - You tell Him of His excellence and His mercy...
 - And you tell others of Him...

- you introduce them to Him because He is with you...you want them to know Him.
- And you talk of Him with those who are also walking with Him

TRANS> How much there is to walking with God!

- How much we miss out on when we are not living in this marvellous fellowship with our God!
 - Let Enoch encourage you—that God walks with men—that in Christ you can walk with God too!
- But now let us see the other thing that Enoch shows us...
 - He shows us where walking with God leads...

C. Enoch shows you that those who walk with God will walk with Him in glory—God will bring them to be with Him in glory—He will take them to glory.

1. Enoch was given as a testimony to the people in the ancient world that this world is not the end of walking with God.
 - a. They did not have all the revelation that we have now.
 - They had the promise of redemption in the seed of the woman who would overcome the serpent—the serpent who had brought death...
 - but it was not so clear to them that men can depart from this world and go to be with the Lord, in both body and soul!
 - For a long time, they had not seen many people die...
 - b. In fact, Enoch was one of the first in the ancient world to pass from this life—and I think this was done early on to encourage the saints in the ancient world...
 - Of course Abel had died, but it was not until well after Enoch was born that the next recorded death occurs—and that is Adam—930 years after he was created...
 - It was just 57 years later—before the next recorded death, that Enoch is taken to be with God.
 - c. How kind the Lord was to provide this example!
 - It showed the godly of the ancient world—as they began to experience death—that death is not the end!
 - It was a very visible way of showing them that people can go to be with God.
2. And now, of course, we have an even better assurance of this in the example of our LORD Jesus Christ...
 - He is said to be the first-fruits of the resurrection...
 - We see how He, having taken all of our sins, offers Himself on the cross for us and is dead and buried, but then raised up to live in glory in both body and soul!
 - With joyful anticipation He speaks of going from this world to be with the Father and how that is far better...

- And He promises us that He goes to prepare a place for us in His Father's house!
 - He tells us that He is the resurrection and the life, and that whoever believes in Him will not die but live!
 - And we are told that we will be raised as He was raised.
 - And Paul speaks of death and how it is far better to depart from here to be with Christ than to live on.

- 3. My brothers and sisters, it is for you to make it your constant aim to go to God! God Himself is your destination!
 - a. That is what you are to keep ever before you—that you are going to depart to be with Him forever and ever in glory!
 - God Himself is the end of the believer—He is the destiny—He is the fulfillment!
 - It is the consummation of the promise that He will be our God and we will be His people.
 - It is the land that is promised to us—the city to which we go.
 - b. How it will help your walk if you keep your eyes on where you are going!
 - It will help you to make the right decisions in life when you say, “I am here to walk with God and then I am going to God.”
 - How can I give in to this temptation—I am not here for temptations—I am here to walk with God—I am not going to Satan but to God—How can I do this great sin against Him?
 - It will help you to have joy in the deepest trials when you say, “I am here to walk with God and then I am going to God.”
 - This affliction will help me to get there—it will help me to be blessed when I get there...
 - It will fill you joy—so you can say—“I am walking with God, but I am going to walk with God in glory—I am on my way...”
 - It will make you want to take others with you.
 - Christian, you need to think about where you are going!
 - I am convinced that we do not think about heaven enough.
 - We forget that God is our home and that we are going to Him.
 - c. Of course, if you are not in Christ, then you are not on your way to God at all.
 - You are on your way to Hell.
 - You are not walking with God now and you cannot expect to walk with Him in glory.
 - Jesus has made the way for His people and we are enjoying our walk with Him and we have the hope of glory in Him...
 - So what are you hoping in?
 - Are you going to go on, cut off from your maker?

- Do you know that you are under His wrath and curse and that it will only get worse when you depart from this life?
- Do you know that there is no remedy for you once you depart from this life?
 - There is not—it is appointed to man once to die and then the judgement comes...
- I urge you to get to Christ before it is too late for you.
 - You are estranged from God, but Christ came to reconcile you—to bring you back to Him forever.

Conclusion:

What wonderful things our LORD has for His elect!

- I have more to say about Lamech and Noah as well—but we have seen quite enough for today—we will have to pick up with Lamech and Noah next time...

Today we have seen how...

- the Lord calls and preserves His elect out of this sinful world to be a godly seed who call on His name...
- And then how He walks with them...
- And then how He brings them to be with Him forever and ever in glory.

This is the testimony that He gave to His ancient people...

- And this is the testimony He has given to us—and affirmed in Jesus Christ.
- Child of God, take encouragement!
- If you are in Christ, you can be sure of these things.