

# **Walking with God, Genesis 4:17-5:32**

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## **Introduction**

Good morning, my name is Brad and I'm one of the pastors here. This summer we are walking through the first eleven chapters of the book of Genesis in a series subtitled, Creating Culture. Only one week left! But don't worry, next summer we'll pick up where we left off with another chunk of Genesis.

Earlier this summer we had to skip over a part of Genesis, so today instead of moving on to chapter 10, we'll be heading back to chapter 4. So, open your Bibles with me to Genesis 4:17-5:32, which you can find on page 4 if you're using one of the Bibles in the chairs. The title of this sermon is "Walking with God," and the main idea goes like this: The ultimate work of civilization is to know God and make him known in all things. We'll work through the passage basically as a comparison of two genealogical lines, one that shows people

1) Creating Culture to Consume It - 4:17-26

and the other that shows people

2) Creating Culture to Call on the Name of the Lord - 5:1-32

Since today's passage is so long, rather than having you stand for the reading of it, we'll be reading it in portions as we go along. With that said, I invite you to posture your hearts to receive the word of the Lord. And still we offer this blessing,

May the Word preached here today echo in our hearts and among the nations. And all God's people said, *Amen*.

## **Exposition**

Recently I started reading through the little book, *The Tech-Wise Family* by Andy Crouch. Not only was I immediately confronted with the overwhelming influence of technology in my family (which we will return to in our next sermon series), I saw a major connection to our current sermon series. We've been considering how God

through humanity created culture at the very beginning of the world, and how we as a church still have this divine task of creating a culture, one that orients our heads, hands, and hearts—our whole lives—toward God.

But what is the opposite of creating culture that orbits around God? Well, it's creating culture that orbits around ourselves. In other words, it's consumer culture. It's taking our amazing, God-given capacity to create good things like technology, and using them as *idols to worship* rather than *objects of worship* that we use to give glory to God. Crouch applies it to us like this,

*forming our capacity to be human is what family is all about, [but] in the most intimate setting of the household, where the deepest human work of our lives is meant to take place, technology distracts and displaces us far too often, undermining the real work of becoming persons of wisdom and courage [—in other words, persons who walk with God].<sup>1</sup>*

And what a modern problem, right? Surely it has nothing to do with Genesis and the ancient days of humanity! Dude, Adam and Eve didn't have to tell their sons, 'Get off the stinkin' iPad already!' or 'Stop with all the selfies!' or 'No, you can't have a new phone!'

But what we see in today's passage is our first attempt at human civilization, our first whack at cool, new technology. And since it takes place in a world that's both beautiful and broken—a world shaped by both Genesis 1 and Genesis 3—what do you think happens? In some ways we get it really right, in some ways we get it really wrong, and in all ways it points us to our need to simply walk with God.

We start today immediately following the sad story of Cain killing his brother Abel without regret or repentance. The author then shows us the family line that comes from this guy. I know, genealogies are really boring to us, but they're actually really important, especially to the Old Testament people of God. The author was showing them that, even though Genesis is primarily a theology book rather than a history book, it's still unpacking real history with real people.<sup>2</sup> These details would have been huge for teaching the Old Testament law—how to love God and neighbor.<sup>3</sup> And guess what—they are meant to have a similar effect on us today, as Paul wrote,

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<sup>1</sup> Andy Crouch, *The Tech-Wise Family: Everyday Steps for Putting Technology in its Proper Place* (Grand Rapids: Baker, 2017), Loc 594

<sup>2</sup> Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary (Grand Rapids: Zondervan, 1987), 215

<sup>3</sup> Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Academic, 1998), Kindle Edition, Loc 1919-1925

*<sup>4</sup> For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. Romans 15:4*

So church, be instructed, that we may endure in our walk with the Lord.

## **1) Creating Culture to Consume It - 4:17-26**

That brings us to our first genealogy, where people are creating culture to consume it. Read with me beginning in 4:17:

*<sup>17</sup> Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. Genesis 4:17*

If you remember, in the sermon on the story prior to this, Patrick described how even despite Cain's sin, God drew near to him and even promised to protect him. What does Cain do in response to such grace? He still resists God! Part of the consequences of his murder was that he would be "a fugitive and a wanderer on the earth".<sup>4</sup> The blessing woven into this judgment was that Cain would have to constantly trust in God for protection and provision as he wandered. But instead, Cain refuses to wander, and he settles down and builds a city.

That may not seem like a big deal, but what it meant was trusting in his own ability to defend and sustain himself. It meant choosing independence *from God* rather than dependence *on God*.<sup>5</sup> And resisting God, even in small ways, always leads to a hardening of our hearts toward God. And so, Cain stands as a warning to us, as the author of Hebrews says,

*<sup>12</sup> Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup> But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. Hebrews 3:12-13*

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<sup>4</sup> Genesis 4:12

<sup>5</sup> Ross, Loc 1942-1948; Leon R. Kass, *The Beginning of Wisdom: Reading Genesis* (New York: Free Press, 2003), 144

Because, as we'll see in Cain's family, walking away from God is never just a personal matter. Not only can you drag down the people around you, but even generations of people after you. Beware. Exhort one another every day.

Now, a couple quick points of clarification before we get into these names:

- One, if Adam and Eve and Cain were the only people on the planet at this time, where did Cain's wife come from? This is one of those hotly debated questions of Genesis, right? What's the answer? Well, Genesis doesn't really give us one. And that invites us once again to embrace the mystery of this book, and to give greater attention to what it's teaching about God than history.<sup>6</sup>
- Second point of clarification, you're going to notice that there are similar names in both the line of Cain and the line of Seth. However, know that these are not the same people, even though it will bring out some irony in the comparison of different people with similar names.

Ok, with that said, let's read of them, beginning in 4:18:

*<sup>18</sup> To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. <sup>19</sup> And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. <sup>20</sup> Adah bore Jabal; he was the father of those who dwell in tents and have livestock. <sup>21</sup> His brother's name was Jubal; he was the father of all those who play the lyre and pipe. <sup>22</sup> Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. Genesis 4:18-22*

What is it that comes from such a man as Cain and this city he's built? To borrow lyrics from Mother Gothel in the movie Tangled, we might assume it would be nothing but "Ruffians, thugs, poison ivy, quicksand, cannibals and snakes, the plague".<sup>7</sup> But in reality, there are some pretty impressive things that develop from these people, such as:

- tents, the first form of housing
- cattle, the first form of currency
- music, the first form of art
- and metal-working, the first form of tools<sup>8</sup>

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<sup>6</sup> Kass, 144

<sup>7</sup> Tangled, [https://www.imdb.com/title/tt0398286/?ref\\_=fn\\_al\\_tt\\_1](https://www.imdb.com/title/tt0398286/?ref_=fn_al_tt_1)

<sup>8</sup> Kass, 146

In short, what we see here is the birth of human civilization. Are any of these things bad in and of themselves? No way! This seems like the very thing God commanded humanity to do from the beginning when he blessed them and said to them, “Be fruitful and multiply and fill the earth and *subdue it*.”<sup>9</sup> In fact, the meaning of some of these names seem to point to joy and happiness.<sup>10</sup>

So, we wonder, is what’s happening here good or bad? And to ask such a question betrays the black-and-white way we often think of things. Wisdom, however, demands that we see both the good and the bad.<sup>11</sup> Remember how we’ve talked about during this series that we live in a world shaped by both Genesis 1 *and* Genesis 3. It’s definitely not all good, but it’s also definitely not all bad.

- Yes, sin has tainted everything, but the image of God still exists in all of us.
- Yes, creation is in bondage to corruption because of us,<sup>12</sup> but the earth is still filled with God’s glory.<sup>13</sup>
- Yes, we may be cursed away from Eden, but we are still blessed to be fruitful and multiply and fill the earth and subdue it.

So, when I get around legalistic Christians or churches who filter everything only through Genesis 3—

- ‘Money—that’s bad’
- ‘Fun—that’s bad’
- ‘Music—that’s bad’

—it’s just as nauseating to me as being around licentious Christians who take evil things and call them good. I can’t even imagine how repelling that comes off to non-Christians. So, what do we do in our complicated, mixed-bag-of-a-world? Joe Rigney, author of the book *The Things of Earth: Treasuring God By Enjoying His Gifts*, advises us this way:

*It’s entirely appropriate, when confronted with tremendous gifts, to periodically compare love for the gifts and love for the Giver. It’s good to be reminded that love for the Giver—God—is ultimate. But then, once the supremacy of the Giver is settled, the right*

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<sup>9</sup> Genesis 1:28

<sup>10</sup> Ross, Loc 1949-1955

<sup>11</sup> Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove: IVP Academic, 1967), 83

<sup>12</sup> Romans 8:20-21

<sup>13</sup> Isaiah 6:3

*and fitting response is to dive back into the pumpkin crunch cake and enjoy every last bite...The heavenly mindset is profoundly earthy.*<sup>14</sup>

And that's the thing Cain and his family seems to miss. In the midst of exercising their gifts in a world that had been gifted to them, they had forgotten the Giver.

We know that primarily because of Lamech, the seventh in the line of Cain, which represents the fulfillment of the family. Not only does he take two wives instead of one, which shows that God's intention for marriage wasn't good enough for him,<sup>15</sup> he does this in verses 23-24:

*<sup>23</sup> Lamech said to his wives:*

*“Adah and Zillah, hear my voice;  
you wives of Lamech, listen to what I say:  
I have killed a man for wounding me,  
a young man for striking me.  
<sup>24</sup> If Cain's revenge is sevenfold,  
then Lamech's is seventy-sevenfold.” Genesis 4:23-24*

Going back to our discussion of good and bad mixed together, what you've got here is the really impressive use of another art—poetry; but it's expressed in a really unimpressive way. Lamech seems to be boasting to his wives and taunting other men with how deadly he is. This is how sin has progressively hardened hearts in Cain's family:

- Where Cain had given in to sin, Lamech delighted in it.
- Where Cain had wanted to be protected, Lamech wanted to be provoked.
- Where Cain had killed because his brother's righteousness condemned him before God, Lamech killed even the young for only striking him.<sup>16</sup>
- And craziest of all, where Cain expected God to avenge his life sevenfold, Lamech declared that God would avenge him seventy-sevenfold.

In Lamech's worldview, God still exists, but only to serve man. Already, the old ways aren't good enough, and what reigns supreme is the progress of civilization, a world

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<sup>14</sup> Joe Rigney, *The Things of Earth: Treasuring God By Enjoying His Gifts* (Wheaton: Crossway, 2015), 100, 102

<sup>15</sup> Ross, Loc 1919-1925; Wenham, 209-210

<sup>16</sup> Kidner, 83-84

where life is cheap and only the strong survive.<sup>17</sup> It's humanity apart from God; it's people creating rich culture only to then consume it for their own glory. And I don't know how you can look at it and compare it with our civilization and say that humanity is really that different today.

So where do we go from here? We might expect the story to move straight to Genesis 6 where the wickedness of humanity is so great that God regrets he ever made it. But that wouldn't be like our God, who's word always holds out hope to us, who shows us over and over that light must emerge from darkness. And so out of this darkness we read in verse 25,

*<sup>25</sup> And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." <sup>26</sup> To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord. Genesis 4:25-26*

It's like a new beginning, a son not just to replace the righteous, Abel, but also in a sense a son to replace the prodigal, Cain. Out of the massive complexities of the human story, not to mention just those of Adam and Eve as parents, God graciously gives life. And the main characteristic of this genealogy that the author gives us is that "people began to call upon the name of the Lord."<sup>18</sup> In its simplest definition, that means people worshiped the Lord. But it also carries with it the dual sense of calling out *to him* in praise and also calling out *about him* in proclamation.<sup>19</sup> It's the thing we talk about often here at Antioch, that the gospel must flow both in you and through you, that you can't separate knowing God from making him known.

## **2) Creating Culture to Call on the Name of the Lord - 5:1-32**

With this in mind, we arrive at today's second genealogy, where people are creating culture to call on the name of the Lord. Read with me in 5:1:

*This is the book of the generations of Adam. When God created man, he made him in the likeness of God. <sup>2</sup> Male and female he created them, and he blessed them and named them Man when they were created. <sup>3</sup> When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. <sup>4</sup> The days of*

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<sup>17</sup> Ross, Loc, 1962-1969; Wenham, 212

<sup>18</sup> Ross, Loc 1973-1975; Wenham, 213-214

<sup>19</sup> Ross, Loc 1976-1983; Wenham, 214

*Adam after he fathered Seth were 800 years; and he had other sons and daughters. <sup>5</sup> Thus all the days that Adam lived were 930 years, and he died. Genesis 5:1-5*

One of the first things you might notice about this passage is how much it resembles the original creation story in Genesis 1. That seems intentional on the author's part; it's like it serves as another creation account, yet one that takes both Genesis 1 and Genesis 3 into consideration. That means God is teaching us here how things are always going to be as long as this world exists. How are things going to be? Well, that brings us to one of those seeming contradictions that we embrace as Christians; two conflicting realities shaping everyday life:

- One, the blessing of the image of God is automatically passed down from parents to child. That's good and beautiful.
- And two, the curse of sin and death is also automatically passed down from parents to child. That's bad and broken.

So you've got beautiful and broken forged together in *everything*. I mean, think about this: there's not a single physical thing in this life that doesn't come to an end—an amazing meal, a perfect song, our closest relationship. Everything we touch is in conflict with itself!

And we see it so clearly in the rhythm of this passage: “Adam...fathered Seth...and he had other sons and daughters”—that's beautiful! But inevitably it is followed by “Thus all the days that Adam lived were 930 years, and he died”—that's broken!<sup>20</sup>

But, hey, unfortunately we'd better get used to it—read on with me in verse 6:

*<sup>6</sup> When Seth had lived 105 years, he fathered Enosh. <sup>7</sup> Seth lived after he fathered Enosh 807 years and had other sons and daughters. <sup>8</sup> Thus all the days of Seth were 912 years, and he died.*

*<sup>9</sup> When Enosh had lived 90 years, he fathered Kenan. <sup>10</sup> Enosh lived after he fathered Kenan 815 years and had other sons and daughters. <sup>11</sup> Thus all the days of Enosh were 905 years, and he died.*

*<sup>12</sup> When Kenan had lived 70 years, he fathered Mahalalel. <sup>13</sup> Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. <sup>14</sup> Thus all the days of Kenan were 910 years, and he died.*

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<sup>20</sup> Ross, Loc 2026-2035; Wenham, 225



*<sup>15</sup> When Mahalalel had lived 65 years, he fathered Jared. <sup>16</sup> Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. <sup>17</sup> Thus all the days of Mahalalel were 895 years, and he died.*

*<sup>18</sup> When Jared had lived 162 years, he fathered Enoch. <sup>19</sup> Jared lived after he fathered Enoch 800 years and had other sons and daughters. <sup>20</sup> Thus all the days of Jared were 962 years, and he died.*

*<sup>21</sup> When Enoch had lived 65 years, he fathered Methuselah. <sup>22</sup> Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. <sup>23</sup> Thus all the days of Enoch were 365 years. <sup>24</sup> Enoch walked with God, and he was not, for God took him. Genesis 5:6-24*

Finally, a break in the monotony! Here's a ray of hope in the death toll. What is it that's different about this guy, Enoch? Well, we're told twice that he "walked with God," and also that "he was not, for God took him." Here's an image we haven't seen since God himself walked with man in the garden of Eden, taking them alongside him to dwell. But what exactly do these things mean?

Remember, whenever we have a question about the Bible, it's wise to look to the Bible to answer it. There are examples in the Old Testament of others who also walked with God, like Noah and Abraham and Moses and David.<sup>21</sup> There are also commands in the New Testament for believers to walk with God in the ways of Christ.<sup>22</sup> Both of these things point to a life of faith. But the clearest answer, I think, comes from Hebrews 11:

*<sup>5</sup> By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. <sup>6</sup> And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. Hebrews 11:5-6*

Not just faith that God is real, but that he is pleased when we seek him just in order to know him; so pleased, in fact, that he rewards such seeking by giving himself in return.

For example, when I had one of my first big emotional breakdowns that led to a physical breakdown, I was serving as a missionary. When I started counseling, one of the first things my counselor told me to do was to develop a "safe place". This was a vivid place in my mind that I could run to in order to be with God when my mind was overcome with

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<sup>21</sup> Kidner, 86

<sup>22</sup> Romans 6:4; 2 Corinthians 5:7; Galatians 5:16; Ephesians 2:10, 4:1, 5:8; Philippians 3:17; Colossians 1:10, 2:6; 1 Thessalonians 2:12; 1 John 1:7, 2:6; 2 John 1:6; 3 John 1:3-4

too many emotions and I was bordering on a panic attack. She didn't tell me what my safe place should be, only that I should go to the Lord and have him help me to develop one. What the Lord brought to mind was a very simple image: walking down a dirt road with Jesus on a calm, sunny day, and stopping under a shade tree to just sit and rest together. I know that sounds really simplistic and childish, but doesn't the Bible tell us that unless we come to him like a child, we're probably not much of a fit for his kingdom?

And so I think walking with God carries the simplicity of a child-like faith. And this is represented in something that David says in very short and simple psalm:

*<sup>1</sup> O Lord, my heart is not lifted up;  
my eyes are not raised too high;  
I do not occupy myself with things  
too great and too marvelous for me.  
<sup>2</sup> But I have calmed and quieted my soul,  
like a weaned child with its mother;  
like a weaned child is my soul within me. Psalm 131:1-2*

It's not trying to figure out or fix all the complexities that life throws at us. It's more a matter of taking a walk.

And we can know we're simply walking with God if something else is flowing out of us. That "something else" is made clear in the other place where the Bible speaks of Enoch. Referring to the people who walked in the ways of Cain, Jude says,

*<sup>14</sup> It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones, <sup>15</sup> to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." Jude 14-15*

So, not only did walking with God mean a simple, childlike faith, it also included a bold proclamation of the truth about God. Apparently Enoch wasn't just a monk who withdrew from the world where nothing would hinder his intimacy with God; he beautifully walked with God in the midst of normal, everyday, broken life (300+ years of it!).

And don't forget the wider message this passage is making about civilization and culture and vocation. Enoch is displayed here in Seth's line as the seventh from Adam. Guess who's the seventh in the line from Cain? Lamech! So look at the comparison being made here by the defining sons of the two families:

- Lamech as one who creates culture in order to consume it,
- and Enoch as one who creates culture for a different reason altogether—to leverage his family, his vocation, all of his life in order to call upon the name of the Lord. (This is why we continue to about the value of all vocation, not just full-time ministry or missions, as a soulful way to walk with God and make him known—it's creating culture!)

And so God clearly shows us which one he approves between Lamech and Enoch, because he rescues Enoch from death. It's as though he's so delighted with Enoch that he cannot wait to be with him face to face, so he takes him. What an example to God's Old Testament people, and to us as well.<sup>23</sup> Man, isn't there a part of you that wants that for yourself, a life where death is not the final answer?!<sup>24</sup>

Well, this break in the monotony only lasts so long, and the fallen circle of life starts up again in verse 25:

*<sup>25</sup> When Methuselah had lived 187 years, he fathered Lamech. <sup>26</sup> Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. <sup>27</sup> Thus all the days of Methuselah were 969 years, and he died.*

*<sup>28</sup> When Lamech had lived 182 years, he fathered a son <sup>29</sup> and called his name Noah, saying, "Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands." <sup>30</sup> Lamech lived after he fathered Noah 595 years and had other sons and daughters. <sup>31</sup> Thus all the days of Lamech were 777 years, and he died.*

*<sup>32</sup> After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth. Genesis 5:25-32*

The only other point of life that the author gives us comes here at the end, with another guy named Lamech and his son Noah. So, note again the comparison between Cain's Lamech and Seth's Lamech. We see both men full of desire and longing and ambition—they want something to come of this life (and that's not a bad thing!). The difference, is the direction of that longing.

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<sup>23</sup> Kidner, 86

<sup>24</sup> Ross, Loc 2037-2047

- For the first Lamech, the past is garbage and his hope is aimed at progress, technology, and his ability to harness power over others. His longing is aimed inward toward himself.
- But for the second Lamech, the past is heartbreaking, but it's not garbage. In verse 29 he refers back to the curse of sin and death from Genesis 3—and he seems to hate the pain of it as much as the other Lamech—he wants relief! But here's the biggest difference: he also remembers the promise of good news from Genesis 3: that one day an offspring of the woman would crush the serpent's head. He's not anti-progress or anti-technology or anti-power; only that they would be leveraged in calling upon the name of the Lord. And so that's where he aims his longing: outward toward God.

And what that longing practically looks like is naming his son Noah, which serves as a play on words with his reference to relief. And as best he can figure from what little he knows about the wider story playing out, he says, 'May this be the promised one who brings relief!' Can't you see God here, again from the earliest of days, preparing his people by teaching them to long for the birth of a Son, a Savior, who would satisfy our deepest longings and greatest needs? So that one day we could say,

<sup>6</sup>        *For to us a child is born,  
to us a son is given;  
              and the government shall be upon his shoulder,  
and his name shall be called  
              Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.*  
       <sup>7</sup>        *Of the increase of his government and of peace  
there will be no end,  
              on the throne of David and over his kingdom,  
to establish it and to uphold it  
              with justice and with righteousness  
from this time forth and forevermore.*  
              *The zeal of the Lord of hosts will do this. Isaiah 9:6-7<sup>25</sup>*

Here is the ultimate work of civilization: not a certain political system to bring us the relief we long for; not the latest technological progress that changes our lives; but knowing God and making him known through the Son he's given, Jesus Christ.

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<sup>25</sup> Kidner, 87; Wenham, 234; Ross, Loc 2066-2074

## Conclusion

If we're honest, we can come to the end of a passage like this kind of conflicted. On the one hand we're inspired by the example of those who walked with God in a world that was so hard to do so. But on the other hand we're reminded over and over of the curse of death; it's like hitting snooze on an alarm we can't ever turn off.

And if you're familiar with Antioch at all, you know this is the part where I really begin pointing to Jesus Christ as that Son who is our only hope for overcoming sin and death. And if we're not careful, this can feel like a bit that's just for those in the room who aren't Christians, the hook for lost people while the rest of us just observe. But, hey, we need the reality of Jesus on year fifty of being a Christian as much as we needed him on day one. And the invitation that's made here week in and week out isn't just into a moment or an experience or a transaction—that would be us just being consumers again. The invitation is to a Person, into an ever-deepening relationship meant to last through a lifetime and into all of eternity. Put in really human terms, it's an invitation to simply walk—or keep walking—with God.

This is possible because Jesus Christ, the Son of God, came and took the curse of death on himself; he came to turn off the alarm. Just think about this, for years Jesus *literally* walked miles and miles with his followers, and in the end *literally* walked his way to a cross. And after he died, there's this fascinating story about him and two of his followers who were literally walking away crushed:

*<sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. <sup>18</sup> Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" <sup>19</sup> And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. <sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning, <sup>23</sup> and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." <sup>25</sup> And he said to them, "O foolish ones, and slow of heart to believe all that the*

*prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. <sup>28</sup> So they drew near to the village to which they were going. He acted as if he were going farther, <sup>29</sup> but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. <sup>30</sup> When he was at table with them, he took the bread and blessed and broke it and gave it to them. <sup>31</sup> And their eyes were opened, and they recognized him. And he vanished from their sight. <sup>32</sup> They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" Luke 24:15-32*

My friends, this is what it means to be alive: to simply walk with Jesus Christ. Not to be consumers of the things of this world in such a way that orbits life around us. Perhaps you find yourself today at a place in life filled with complexity; not just because life is complicated, but because you've lost the simplicity of just walking with God, the delight of hearing his tender voice and in turn sharing your heart with him.

Perhaps, you've given in to the pace and demands of modern civilization; believed the lie that the work of your hands is what's most important; forgotten that the ultimate work is to know God and make him known in all things; that your marriage and home and workplace are opportunities to create little cultures that help fill the world with his glory.

I'll admit it, that's been me lately. And if that's you too, then, like the two guys on the road with Jesus, as we come to this table again and break bread, come with a broken heart that is not lifted up, eyes that aren't raised too high, and a mind that isn't occupied with things too great for you; and may God open your eyes again that he is here, and he wants to walk with you; that when you walk with his Son, he is so delighted that he cannot wait to be with you face to face.

On the night that he was betrayed, he took a loaf of bread, and after blessing it, broke it and said to his disciples, "This is my body, which is broken for you; eat this in remembrance of me." He also took a cup of wine, and after blessing it, gave it to his disciples and said, "This cup is the new covenant marked by the shedding of my blood. For as often as you eat this bread and drink from this cup, you announce the Lord's death until he returns." **Today we are announcing that Jesus Christ is here, and he wants to walk with us.**

Our tradition here at Antioch is to come forward and break off a piece of bread and dip it in the juice. There will be stations here in the front; gluten-free bread will be available to

your right. If you're a baptized believer, come and remember who you are and whose you are. If you're a believer but not yet baptized, before coming to the table, we would love to help you first come and declare your faith publicly through baptism. If you're not a Christian, this sacred symbol is not for you, but rather than taking communion, we encourage you to take Christ. He has made himself available to you this very moment. There will be pastors in the back to talk and pray with you about any need you have. Let's pray.

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