Leaving a Legacy — Delivery Transcript

Genesis 5 (ESV) · Wes Terry · Sunday, April 23, 2023 · *Living Right*

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Thank you for being here. Welcome. It's good to see all of you here. Sorry I missed last week. I was glad Taylor did a great job kicking off the next section in the book of Genesis, which is Genesis chapter 4 all the way to chapter 11. And if you have your Bible this morning we're going to be in Genesis chapter 5. So you can go ahead and turn there as we officially do two things this morning. Kicking off two new things. One is we are kicking off this sermon series in the book of Genesis, and you may say, "Kick off?

We've been in Genesis since January." I know, but I got to feel like it's fresh. So I make new sermon series every time we get a new section. Does it feel fresh? Feels fresh to me. So we're kicking off a new series in the book of Genesis. And it's really from chapter 4 all the way to chapter 11. But that's not the most important thing we're doing. This morning we're also kicking off a new ministry in our church called Foster 325. And if you've been around Broadview, you know that we have been talking about and have been committed to Foster 325 for going right at a year now, but what we did not have in our church was a champion.

Foster 325 calls them champions. They are members or individuals or leaders who will champion the cause of foster care in the life of a church and lovingly but firmly remind the senior pastor to bring it to people's attention. And this is not just something that our church is doing. Foster 325 is actually its own nonprofit organization. Kind of like when our church started Christian Women's Job Corps a long time ago, Beltway Park Baptist Church helped launch Foster 325, and they exist to help network other churches, like-minded churches to address the foster care issue in our city.

And we're going to hear a little bit about that foster care issue in just a few moments. I've actually got a video with several pastors from the city of Abilene. Tim, if you'll go up to the welcome slide, there should be a video in there that says something about pastors. If you find it, just go ahead and play it. I'd like you to watch this video, and then this morning—I think

it's just amazing how our passage this morning dovetails perfectly with this emphasis in Foster 325. So do you got the video?

All right, let's play that video and then I'll come back up and we'll kick off the message.

[Video: Abilene pastors introduce Foster 325.]

So there you go. That kind of gives you an introduction to what it's all about. And again, great. But our champions, Matt and Heather Henderson, have stepped up to the plate and they actually just finished becoming certified foster parents, and so they'll be receiving foster kids at any moment now. We've had three other families in our church commit to the foster care process. And so it really is kind of a pivotal season for our church as we launch this to not just empower families to become foster parents themselves, but to also empower our church family to support those foster families with what are called wraparound teams.

And we'll talk about that a little later on in the message. When it comes to this series and it dovetailing into this launching of our Foster 325 ministry, I don't think I have to persuade anybody that we live in a world that has gone wrong. We could pull out the newspaper headlines and talk about all of the ways that the world has gone wrong, but I think everybody would probably admit the fact. Whether you agree on the solutions or not, everybody agrees the world has gone wrong. And that's really what Genesis chapter 4 all the way to Genesis chapter 11 are an explanation or a case study on just how wrong it goes.

I don't know if anybody's ever seen the show *Breaking Bad*. I probably shouldn't confess to have watched it myself. But I did. And *Breaking Bad* is about this chemistry teacher, Walter White, who is confronted with a choice to do the right thing or do the wrong thing and he of course chooses the wrong thing. And through a series of successive choices, he chooses worse and worse. He makes worse and worse decisions and he breaks bad. That's the name of the show. He's breaking bad. As bad as the show is in terms of violence and things that I should not recommend from the stage and do not recommend from the stage, it is a very insightful assessment of original sin and how sin functions in the life of an individual and how it functions in our world today and in your family and kind of that broader substructure, it breaks bad.

And the more sin there is, the messier the situation becomes and the badder and the worse the brokenness begins to manifest. And that's really from Genesis 4 onward, we begin to see the world breaking bad, but we're also going to see this righteous remnant that walks by faith and chooses to live righteously in the midst of that world that has gone wrong. And that's what the series is going to be about, how to live right in a world that has gone wrong. And we saw the world go wrong last week in chapter 4.

And then this week I think we get the antidote, or the righteous remnant, in chapter 5 with this genealogy. So if you're new to Genesis, just a quick outline. Genesis 1 and 2 is about

what God does in creation. He creates, he creates it good, it's awesome. Man, woman, marriage, multiplying, everything's wonderful. Genesis chapter 3, mankind sins against God, they violate his design, they introduce brokenness into the world, and when that brokenness surfaces, the question is what's going to happen next? Genesis 4 says, what happens next is the first murder.

So Cain is jealous of Abel because Abel's sacrifice is accepted by God, and so he murders his brother. And Genesis 4 really kind of closes on this note of what's going to happen now. Abel was the seed of the woman who was going to bring about that promise. Now that seed is gone, what's going to happen next? And that's where Genesis 5 really picks up. Our text today illustrates the incredible impact one godly family can have on the next generation. I know this firsthand in my own experience. The impact that my dad made in kind of choosing to be a different kind of man had drastic implications for the trajectory of our family.

That's what you're going to see in Genesis chapter 5. And I know for some of you in this room, that's your story as well. One man, one woman chose godliness, and as a result of their godly impact, your family tree has never been the same. That godliness can happen in the next generation. That's what we see in Genesis chapter 5. The Lord has a plan to bless your family. Satan has a plan to curse your family. The legacy that you leave behind as a man or a woman or as a mom or a dad, as a family unit, the legacy that you decide to leave behind is going to determine whether your family walks in the blessing of God or in the curse of sin.

It really is up to you to entrust the next generation with that kind of a setup. And I want to help us this morning see what it looks like to kind of embrace that legacy of faith so that we can leave a legacy worth following. So let's read our text. Genesis 5 starting in verse 1. It says, "This is the book of the generations of Adam." You might circle that phrase *book of the generations*. It's kind of a marker in the book of Genesis for the major sections of the book.

And so this is a new section: the book of the generations of Adam. And you see this repeating of language from Genesis chapter 1. It says God created man, he made him in the likeness or the image of God. He made them male and female, which is a throwback to Genesis 1:26. He blessed them, he named them man when they were created. And then "when Adam had lived 130 years, he fathered a son" in his own image, or his own "likeness," and "named him Seth. The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.

Thus all the days that Adam lived were 930 years, and he died." That little formula there: that the days he lived as he fathered were X number of years; the phrase, he had other sons and daughters; and then the phrase, all the days that X lived were X number of years, and he died. That formula is then repeated over and over and over again. Ten different names are listed. We see in verse 6 that Seth lived 105 years. He fathered Enosh. He, after he fathered

Enosh, lived 807 years,[1] and then he had other sons and daughters, and then all his days were 912 years.

And then he died. And on and on, the genealogy goes for another 24 verses. I'm not going to read all of those verses this morning for the sake of time, but you can read them through. And you're probably tempted, if you're anything like me—I hate to again confess this as your pastor, but I'm a normal guy, okay? I'm your pastor, but I'm also very normal. Not a perfect human being. And sometimes when I'm reading the Bible in my quiet times, I'll run into a genealogy and I'll be like, "Let's just skip this chapter."

Does anyone else ever do that? And you know, we shouldn't do that. I repent of doing that this morning because there really are, at least in this genealogy, profound reasons why Moses, who wrote Genesis, is doing what he's doing. He had another genealogy not too long ago in Genesis chapter 4. That was a genealogy of Cain and the descendants of Cain. It's kind of like the line of Satan in a lot of ways. But now in Genesis chapter 5, this genealogy, I think what Moses is doing is saying, "Let's track the seed of the promise."

The promise, remember, was given in Genesis chapter 3 verse 15. Adam and Eve broke the world. God has basically said, "You've cursed everything. You're going to have pain in childbearing. You're going to only produce by the sweat of your brow. You're going to hate each other in marriage. It's going to be terrible, terrible, terrible." And then Adam has this positive attitude. He's like, "I think I'll name my wife Eve, mother of all living." And you're like, "Where is this coming from? How are you so optimistic?" And you realize Adam is exercising faith in this promise of God in Genesis 3:15, where in light of all of the damage and disarray, God is saying to Adam, "Even though you've broken the world, I'll save the world, and from the seed of your wife, from the seed of this woman, will come a seed or an offspring who will crush the head of the serpent," and he will have enmity between you and evil.

Basically there's a seed that is good that's going to hate evil. And not only will he hate the evil, he will ruin, he will crush, he will destroy evil through his life and death. And of course, we know that to be fulfilled in the person of Jesus Christ. But what's happening in Genesis 5 is the genealogy is tracking that promise. Jesus is on the way, and he's on the way through Seth, and then after Seth, whoever comes next—I can't remember the whole list—but you're tracking the genealogy, and that's why it's important.

And the big takeaway—can you throw that list up there with all ten names? Thank you. From Adam to Seth to Enosh, from Enosh to Kenan, from Kenan to Mahalalel, down to Jared to Enoch to Methuselah to Lamech to Noah. The seed of the promise is passing to the next generation. And I think the takeaway from this, just big, big kind of takeaway, is God's promises will prevail no matter what. There may be schemes of the devil to try to thwart God's plans. We're going to see later on with the Nephilim and all that stuff that there are

schemes of Satan to try to disrupt and supplant God's redemptive plan in Christ, but that God's plan in Christ will not fail, cannot fail, must be achieved.

His purpose prevails. And that's what this genealogy is about. Now, takeaway from that, I think one of the things we can take away from that, number one, is family is a big deal. Your family matters to God. Moms and dads, husbands and wives, having children together matters to God. It's a big deal to the Lord. And I know in our culture there's a lot of people who kind of are distancing themselves from marriage and family. And especially I've been reading statistics about young women who, it's kind of like, "No thanks.

I'd rather do school, get established, make a lot of money," you know, wait on Ken, Barbie doll, perfect man, whatever the case may be. And then even then it's kind of not that big a deal. It's kind of like four, five, six on the priority of your future ambitions. That, I think, is a little bit divorced from the vision of marriage in the scripture, which sees it as a foundational building block for civilization and society. It is this foundational building block for flourishing as human beings, and more importantly, it is God's vehicle for advancing his plan of redemption.

He does it through the families. It's through the family that God advances his covenant promises, namely through this line of Seth. So your family's a big deal. If you're single, your future family will be a big deal. If you stay single and never get married, you still came from a family. Many single moms end up fostering children of their own. That unit, what you do in that world with those little people that you're influencing matters to God. He has future plans in your family, through your family. Number two, those plans depend on the kind of legacy you leave behind.

It's not just that God picks a family and says, "I'm going to use these people no matter what." You have a role to play. There is a sense in which the kind of man and woman that you are, the kind of life that you live, the kind of priorities that you embrace, those are the things that determine whether or not your family is going to be a family that God uses for his future plans of redemption. And I see that in this genealogy because God uses Seth and not Cain. He was going to use Abel, and then—this is chapter 4, verses 25 to 26—"Adam knew his wife again"—this is just a way of saying they had relations—"and she bore a son and called his name Seth, for she said, 'God has appointed for me another offspring instead of Abel,'" because "Cain killed" Abel.

"To Seth also a son was born, and he called his name Enosh." Here's the clue in here: then from that point forward, people began to "call upon the name of the Lord." In other words, something changed with the line of Seth. Not only did Seth become a worshiper of God like Adam his father, Seth passed on to Enosh, and Enosh passed on to the next one that same heart of faith. And that is why people begin to call on the name of the Lord. In other words,

the legacy, the kind of legacy you leave is what determines whether or not God's covenant promise continues through your line.

It's not even so much about the biology. I think one of the takeaways from this genealogy, Adam has other sons and daughters, Seth has other sons and daughters, lots of other sons and daughters who may or may not be vehicles or families that God uses, what makes Seth unique and what makes the line of Seth in this genealogy unique is that they call on the name of the Lord that they believe in the covenant promise of God, that they go to the bank with Genesis 3:15, and even though the world is wicked and even though the times are hard, they walk by faith in the covenant promises of God, and as a result, God uses their family to advance his kingdom to the ends of the earth, culminating with the coming of the Lord Jesus Christ.

Here's another way to say it. God cares about your spiritual lineage way more than he does your physical lineage. God prioritizes the purity of your family's faith way more than the purity of their bloodlines or genetics. God's family is established by covenant, and God's covenant is received by faith. And so the most important thing you can do as a mom or a dad is not just have a pure bloodline for your future generations, but to pass on a spiritual lineage of faith and confidence in the covenant promises of God, because that's what God uses to build his family, and that's what God uses to advance his agenda to the ends of the earth.

And you know, you see this in the New Testament if you read in John chapter 8. Jesus is having this debate with religious people. And the religious people in John chapter 8 are kind of debating Jesus because, "Well, we don't even know who your dad is, Jesus." And they say it's Joseph, but we know it's not Joseph because of the virgin birth,[2] which they didn't believe actually happened. They thought there was some hanky panky going on and so they're trying to tear down Jesus' ministry, and they're claiming their own bloodline, their own genetic purity as the reason why "we are children of God.

We only have Abraham as our father. We only have God as our father." Biologically children of Abraham, but your real father is the devil. You got to love Jesus sometimes. Your real dad is the devil because he was a liar from the beginning and you are a liar, just like your father the devil. What Jesus, I think, is pointing out here is God's family is built on faith. It's not built on bloodlines. It's not built on genetics. Yes, he chose the people of Israel. There's something special about that people, but it's not just bloodlines, it's not just inheritance.

It's been opened up to us Gentiles; there's this sense in which God's family is built from every people, every tribe, every tongue, every nation, and the thing that brings you into the family is faith in God's promise. Which matters when it comes to things like foster care and adoption and these types of things. There is sometimes a hesitancy by people when it comes to adopting children or bringing foster children into their home. And even foster children

feeling like, "Well, I'm not really part of this family because I'm not genetically related, or I don't have the same bloodlines."

But when you enter into this higher order, this thing called the church, this bigger family called the family of God, your bloodlines and inheritance, financial or otherwise, are secondary to the main thing and the main thing is faith in the covenant. And one of the reasons we want to promote foster care and adoption and those kinds of things is because when you welcome people into your family and then you show them the truth about the covenant. You show them about salvation in Jesus' name. They may not be directly related to you, but they are your sons, they are your daughters, they are your brothers and your sisters in the Lord Jesus Christ because his family is fundamentally a spiritual family that is established and advanced through faith.

There are only at the end of the day two family trees, God's tree or Satan's tree, truth or error, righteousness or sin. Satan can be your father or God can be your father, and the determining factor isn't your bloodline, it's your faith in God's promise. Your physical DNA is secondary to your spiritual DNA. Okay, that's the point of the genealogy. That's why the genealogy matters. What I want to do with the rest of our time is to paint a profile of the kind of man or woman that leaves that kind of legacy.

How can you be a mom or a dad—today, tomorrow, whenever it may be, so that you entrust into that next generation, whether they're your biological children or adopted or foster care children, that you entrust into that generation faith that will continue the covenant. Leave a legacy worth living. And the first attribute is building confidence in God's covenant. A legacy worth leaving is marked by confidence in God's covenant. And again, you see this in verses one to three of the genealogy. I think you see it plain as day, because Moses is starting this whole new section.

He uses that phrase *the generations of Adam*, which is only used in the book of Genesis to kind of like wipe the slate clean and we're starting over. Not only does he do that, but he also begins to use language from Genesis chapter 1 about made in God's image, created male and female, bless them, which is like be fruitful, multiply, bless them. And all of that language, which I think is, I think that's Moses' way of saying Eden was lost in the fall, it was lost in Genesis 3. But now because of Adam and Seth and this family of faith, this legacy of faith, now we're finding our way back to Eden.

In other words, God is making good on his promise. God's covenant will continue through this line of faith. And I think that is here because Adam intentionally built confidence in the life of Seth and then Seth then built confidence into his son and on and on it went. They built confidence in the covenant promise of God. He will deliver us from death. He will crush the head of the serpent. Sin will be no more. And future generations rose up and said,

"Absolutely, we're all in." The other way you see that is in this language about being made in Adam's image.

Some people look to that and they say, "Well, you know, that stinks, because Seth is not made in God's image. Adam's in God's image, and Seth is in Adam's image," and they kind of see it as a kind of a slight. I do not see it that way at all. I mean, you can interpret it that way. People who say that, they are pointing out something true, and the truth part is Adam's image of God will never be possessed by us because Adam pre-fall had an ability to image God. That was unique to him because he had no sin and sin hadn't entered the picture.

Everything post-Genesis 3 when it comes to the image of God is subpar. Okay. Our mirrors are broken. Every person born into the world has a broken mirror. But what I think he's saying about Seth is the same thing I think he would say about us post-conversion. When you become a Christian, when the Holy Spirit comes to live in your life, what he does is he begins to put the mirror back together. You begin to reflect, recapture, and pursue the image of God as it was originally designed to be when you trust in Christ.

God puts the mirror back together in your life so that you begin to mirror God in your life and your family and so on and so forth. That's what's happening with Adam and Seth. Adam has passed on this faith to the next generation. Seth is now embodying the image of God in a way that is better, healthier, more beautiful than did Cain, or possibly even Abel, because he's in the image of his father Adam. Does that make sense? The whole point is that one of the best things you can do for your family is build their confidence in the covenant.

The most important thing you do for your children is teaching them the gospel, teaching them that there is no condemnation for those who are in Christ Jesus, teaching them that there is salvation in no other name than the name of Jesus. Teaching them that God in his great love for you sent his son Jesus Christ to die on the cross for your sins. God raised him from the dead, and that when you repent of sin and call on the name of the Lord, you will be saved. That you do not have to be afraid of death, you don't have to be afraid of hell, that you don't have to be afraid of being lonely or abandoned ever again because you have a heavenly Father who loves you and has demonstrated his love for you in the person of the Lord Jesus Christ.

And when you teach your children that, and when you show them that, and then when you with your own life live as if it really is true—"I really don't have to fear death. I really don't have to walk around in shame because of my sin. I really can be forgiven. I really can stand accepted and confident in the throne of God's grace. I can draw near to his throne of grace"—when you live in that way and you show your children that wonderful gift, you will change their lives and you will change your family tree forever.

It's one of the most important things you can do. Now not every son or daughter will become a Christian. I'm not saying that's always going to happen. But they'll never become that, or they'll rarely become that if they don't see in their mom and their dad the truth of the gospel. That's what made Seth different. That's what made Adam a man with a legacy that was worth following. This is also I think important when it comes to foster care, because in foster care you've got to remember the way that we believe the gospel: the gospel message is a message of adoption.

The gospel—alienated from God, we were children of wrath. We were not children of the Father. We were children of His wrath. And that it is through repentance and faith that God, through Christ, adopted us into his family so that we could be free, forgiven, and reconciled back to our Creator. I think foster care and adoption beautifully convey that gospel reality. And so when you adopt children and when you foster children and you're showing them a fatherly love that even though they're not biologically your children, you are committed to their welfare.

You will never leave them, never forsake them, you will accept them unconditionally. You are embodying and demonstrating this gospel truth that's right here in Genesis chapter 5, that the covenant promises are true. That salvation is by grace through faith for those who believe. So that's number one. Build confidence in the covenant. Number two: challenge the curse. The second way to leave a legacy worth following is to show your family what it looks like to challenge the curse of sin. And I can see this in this genealogy two different ways in one singular place.

And it's all the way down. It's in all ten names except for one. In Genesis chapter 5, verse 5, it says, Adam lived 930 years, and then he died. Seth lived 912 years, then he died. Enosh 905,[3] then he died. Kenan was 910 years old, and then he died. Mahalalel 895 years, then he died. Jared lived 962 years, then he died. Methuselah lives 969 years and he died, and then Lamech lived 777 years and then he died. It's poetic, repetitious, and a little bit gruesome. He died, he died, he died, he died, he died, he died, he died, he died.

Why the emphasis on death? I don't think it's a morbid emphasis on death. I think what Moses is doing is he's showing what this family entrusted into the next generation, and that was namely death does not have to be the end. And the reason I say that is because the seventh name on the generation list is the name of Enoch. And Enoch is the only man who doesn't die. It says Enoch walked with God, and because he walked with God, God just took him. It was as if him and Enoch were walking along one day.

He's in communion with God, and God says, "You know what, Enoch, we're closer to my house than your house today, and so I'm just going to take you home with me." Because Enoch had faith in the covenant, because Enoch was walking with God, the covenant reward came true in his life. He escaped the penalty of death. So I think one of the ways you can

challenge the curse is by showing your children, showing the next generation, death is not the end. Death is not an enemy for God's people because God has taken the stinger of death out of its stinger-roo, and we don't have to be afraid of death any longer.

We can see death as a transition to true life. And I've seen—I don't know how many funerals I've preached where there is a difference between families who left that legacy and families who didn't. Some of the saddest funerals in the world are funerals of unbelievers who are just living on a prayer, living on a hope: "Maybe if there is a God, he might be gracious, I hope." Whereas Christians who entrusted their family with the truth of the gospel and defied death, suffering from cancer and diseases of all sorts of painful, gruesome ways to die.

They died elegantly and beautifully and pleasing in the eyes of the Lord because they challenged the curse. They said, "Death is not the end. You are going to see me again. You can rejoice for me while I'm gone." That will leave an impact on the next generation. The other way I see it is in the phrase, he died, he died, he died, he died. I think when they read that phrase over and over and over again, they would have immediately thought back to Genesis chapter 2, where the Lord warns Adam.

He says, "Adam, you can eat from every tree in the Garden of Eden except one. Do not eat from the tree of the knowledge of good and evil." Why? "Because the day that you eat of it, you shall" what? "You'll surely die." And then I think they would have thought of Genesis chapter 3, when Satan comes on the scene and he's tempting Eve: "Did God really say you couldn't eat from any of the trees?" And then he tells Eve, "I don't think you're going to die. I don't think you'll surely die."

So I think when Moses comes in here and ten different times or nine or whatever it is, says he died, he died, he died, he died, he died. I think one thing he's saying is we don't have to fear death when we walk with God. Number two, I think he's saying God's word is true and reliable. Satan loves to lie. You want to teach your children to challenge the curse of sin? Teach them that truth. God is faithful. His promises are true. His word is reliable. In his warnings, he's reliable.

In his promises, he's reliable. In his rebukes, he is reliable. Trust the word of God and don't trust the temptation of the enemy. He is a liar. He has always lied. He is good at lying. He will twist you. He will manipulate you. He will get you to thinking the lies are the truth and the truth is the lies. Be on guard, stand firm against the devil, resist him, and he'll flee from you. It's one of the most important things you can do for the next generation: God's word is true and Satan loves to lie.

His promises, his designs are best. The enemy comes to kill, steal, and destroy. Don't fall for his trap. One of the greatest gifts you can give the next generation is confidence in the Word of God and wisdom to identify the schemes of the devil. Show your children what obedience

to God looks like even when it's hard. Show them what resistance looks like even when no one else is standing with you. Again, I remember my dad—the Terry family is notorious for, well, not for righteousness, we'll just put it that way. And all my cousins and all my uncles, you know, we were just kind of known as wild people and rightly so.

And I'm certainly not saying I'm a perfect person. But I do think my dad changed the game for me and my family because he decided to be a man of righteousness and break the curse. He said, "It stops with me. I experienced this growing up. I made these decisions. I made these compromises. This far and no more." And it changed our family. Certainly it's changed his grandchildren's lives. Because he taught me God's word is true and the devil's a liar. And sometimes you've got to stand alone, but you stand firm.

Let God be found true and every man a liar. I remember watching him—you know, people would say things or this or that—and him just saying, "The Lord's going to be my defender." You don't have to go around managing the press, managing PR. The Lord is your defender. Truth is truth. It doesn't need defending. It all comes out in the wash. Give your children that gift and you'll leave a legacy worth following. Thirdly is communion with Christ, or communion with the Creator. He challenged the curse, and then he built communion with the Creator.

You see this with Enoch, he's the seventh name on the list, and the seventh name is symbolically important because in the Bible the number seven is a number of completeness or perfection. In Genesis chapter 4, the seventh son of Cain was a man named Laban. Do you guys remember Laban from last week? No, no, no, not Laban. Lamech, thank you. There's a Laban in the Bible somewhere, but he's not with Cain. So Lamech. And it says of Lamech—it's Genesis chapter 4, verse 24—he says, if Cain's vengeance is sevenfold, then the vengeance of Lamech is seventy-sevenfold.[4] Remember this?

70 times, or 70-fold, seven times ten. In other words, it's amplified. I think that's really what the seventh son represents. The seventh son represents the epitome of, the magnification of, the embodiment, the fullness of evil from the line of Cain was made manifest in the seventh son. And now the embodiment of righteousness and communion with God and faith in the covenant and God rewarding faith with eternal life, that's seen in the seventh son, which is Enoch. And the point is that Enoch did not allow his culture of great wickedness to rob him from pursuing intimacy with Jesus.

He was a man who pursued intimacy even though it would have been very easy for him to succumb to the culture. You got to remember these guys are living 900 years. That's a lot of time to make a lot of babies. And there was a lot of people in Cain's line who were kind of the seed of Satan populating the earth. We know this. We know the earth gets so bad, God eventually says, "I'm just going to flood it." And so they're living in a world of great, great wickedness, and yet for Enoch, he said, "I'm going to walk with Jesus."

Imagine the impact that had on his children, that he walked with God. And not only that he walked with God, but that he walked with God so close, so consistently that one day God just took him and said, "You don't even have to die." Because what I do through people who have faith in the covenant—they don't taste death. And I want your children to see that and I want them to know that. It's one of the greatest gifts that you can give to your children. Let them see you praying. Let them see you reading the Bible.

Let them see you praying for your spouse, for your church, for the needs of the people in your life; do not rob them of an example, an authentic example of pursuing intimacy with Jesus. Now, you're not perfect. Obviously none of us are perfect. It's not like you're going to be some Billy Graham or something like that. Don't put that pressure on yourself. Keyword authentic. Authentic. Keyword authentic. People connect to Jesus in different ways. You may not be one of those people that studies the Bible for four hours a day and that's how you pursue intimacy.

Going out for a walk or hunting or being with nature or listening to music or serving people or making an impact. There are ways to connect with God in forms of intimate connecting with God that are beyond just singing and reading the Bible. But whatever it is, let your children see you enjoying God. Let them see you enjoying serving him and loving him, and you will change their lives. You will leave a legacy worth following. Don't let a culture of wickedness rob you or your children or the next generation from a life of intimacy with Jesus.

And then the last one, then, would be the last attribute of leaving a legacy worth following: leaving behind a community of care. One of the other phrases that gets repeated over and over and over again in this genealogy is the phrase, other sons and daughters. It's like a formula. He lives a certain number of years, he has a kid, he lives an extra couple of years, has other sons and daughters. Lives up to this point, and then he dies. Then he dies is repeated over and over and over. Their birth years is repeated over and over and over.

But this phrase, in every single one of them, including Enoch, who is only 365 years,[5] other sons and daughters. The reason I think this is significant is because they were giving their children a community of support. It's very difficult to walk for God and live for God as the only one. That's not to say because you have more children that all of your children are going to follow Jesus. That's obviously not true. But it definitely won't be true if you don't have the children. If you have more children, other sons and daughters, and again, in God's family, children are not just biologically related.

Why? Because it's a spiritual family. So when you adopt, when you foster, when you bring into the fold other brothers and sisters, other sons and daughters, what you're doing is you're distributing the load and the weight that people feel when they're trying to live righteous lives. "Well, I've got my brother's support. I've got my sister's support. I'm not

walking alone. We may have the world stacked against us, but we have our family and we have the Lord Jesus Christ, and so we can endure." That idea. And you know that if you're a member of a church, if you're a member of our church, you know the power of community.

You know that when you are not walking alone and you have your brothers and sisters in Christ cheering you on, rallying you, supporting you, you know that you are much more willing and much more effective at doing hard things, living righteous lives when you have a community of care. In fact, the very word *community* comes from a Latin word which means to share the load. And that's what we're doing in the church. And that's what you do when you have multiple children. This is how we take back the culture. This is how we win.

Get married, stay married, have babies, and build a tribe of righteousness that supports one another, where we can live against the kingdom. Now how's that relate to what we're talking about today with Foster 325? I think for a lot of our community, you're at an age where having another baby just does not sound very appealing to you right now. Some of you are physically unable to have another child because of one reason or another. One of the ways we can have other sons and daughters is through foster care and adoption.

Some of you are married and you've never had children, and maybe you've never pursued foster care or adoption because, "Well, those aren't my biological children." And I would ask you to seek the Holy Spirit as to whether or not he does have other children for you. Seek the Holy Spirit to see whether or not your other sons and daughters may just be children who've been dislocated from their homes and need a safe place. Because you can give them a community of care. You can bring them into a church family that will love them and support them.

You will be supported by these other brothers and sisters in the Lord who will wrap around you and make it easier. They will be your respite care. They will be your child care. They will do your laundry. They will give you meal cards. They will cook dinner on a school night where you've got, you know, a theater play you've got to go to, and so it's just too difficult—"I just can't do it." You can do it if you have a community of care. Others of you, maybe you're married and you don't have children, and this would be the Lord's way of saying, "You know, don't wait too long."

You're waiting for the better thing. The better thing is right here. This is one of the ways we advance the kingdom of Christ. It's through family, families of faith that leave a legacy worth following. And so what I want to encourage you to do is two things. Number one, I want to challenge some of you to get directly involved by signing up to be a foster parent. We have right now four families in our church that are pursuing foster care. Three of them just started the process. This is something the Lord's doing in our congregation.

It's not something I'm doing. It's not "We launched this, and so now it's happening." This was happening, and we're joining God in what He's trying to do. Some of you have been putting it off. You've been saying, "I know I probably should," and you've been wrestling with it, but you've delayed, delayed, delayed, delayed. Today is the day where you get up, you go out there, you talk to the people at the table and say, "Who do I talk to?" Go to the agency fair, meet these agencies, put your name on the list and start the process.

At least get certified. Because that itself takes a long time to do. And at least you're equipped and positioned to receive children as the Lord wills. It doesn't mean you have to do it forever. It doesn't mean you have to do it for the rest of your life, but at least you're equipped and able to receive these children into your home. Every foster kid should have a safe home, indwelt with Spirit-filled, gospel-centered men and women who will show the love of Christ and leave a Christ-like legacy for the next generation.

The second thing that even if you don't become a foster parent, every one of us can do this, and that is to support foster families. Support foster families. And the way that this works with Foster 325 is we're going to try and enlist people into what are called wraparound teams. Wraparound teams consist of five to six individuals who will wrap around these foster families to show some love by sharing the load. So gift cards to go out to eat, taking care of the laundry for a weekend, a home-cooked meal on a busy school week, respite care, which means child care.

You'd be certified to be able to provide child care, legally speaking, when it's needed the most. These wraparound teams will ideally become people that these foster families can trust and confide in because those wraparound teams demonstrate ongoing faithfulness to meet the needs through their efforts. I want to watch a video that I think is going to explain this a little bit better. And then as you watch this video, I want to challenge you to take a step, take a step of faith. I wish everyone would have got one of these when they came in.

I think a lot of you don't have one, but they're on the podiums and they're on the Foster 325 table. You scan this QR code, it's going to take you to a form. Or you can check the box: I want to get into fostering, I want to support foster families, other—I can't do either one, but I want to get in. While you're watching this video, if you want to go grab one of these or if you want to go to the website broadview.church/325. Broadview.church/325. You can act on what the Holy Spirit's leading you to do.

We'll watch this video and then I'll come down and we'll close down the service.

[Video: "Meet Abby" — Foster 325 on the foster care need and wraparound teams.]

Tim, if you'll throw that Foster 325 launch graphic up on there—there's the QR code on that graphic. Since a lot of you may not have this little piece of paper, you can scan that QR code from the screen. One more thing. Our champions, Matt and Heather Henderson, who are

kind of coordinating to get this up off the ground, they just finished being certified as foster parents, and so they're going to be receiving foster children any day now and so they're going to be balancing and juggling that on top of this budding ministry.

So I asked them to come in and for us to pray over them. So Matt and Heather, if y'all come to this front row here where everybody can see you. I want to ask some of you, especially if you're a pastor or if you just care about this ministry and about these families, would you just get up right now and come and surround Matt and Heather, because during our time of response we're going to pray over them, pray for them, and pray for this ministry in the life of our church.

The second thing is if you're here this morning and you're interested in one of those two things, you can use this time to scan that QR code and sign up. You can just get up right now. If you're tired of listening, just go to the table. They're already out there ready to receive you and help you take the next step of becoming a foster parent or supporting foster families. And then if you're here this morning and you're not a Christian and you feel like the Lord's calling you to be adopted into the family of God, I'll be down here at the front to help you with that decision and help you take the next steps in that journey.

But let's pray together and respond. Heavenly Father, we thank you for this time in your word, and we give you this time now as we respond. We pray, Holy Spirit, that you would give us ears to hear what you're saying to us, eyes to see the plans that you have for us and our families in the future. And then most importantly, would you give us a heart of courage and a heart of obedience to do what you're calling us to do. We give you this time. We pray your kingdom come and your will be done in Jesus' name.

Amen. All right, y'all can just sit there where you are, just pray for Matt and Heather. You can pray out loud, take as long as you want. And then any other ways that the Lord leads, I'll be down here at the front to receive you, or you can scan the QR code from right where you're seated.

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1. Transcript note: spoken as "He fathered Enoch. He after he fathered Enoch lived 108 or 107 years"; Genesis 5:6–7 says Seth "fathered Enosh" and "lived after he fathered Enosh 807 years." Source: Genesis 5:6–7 (ESV), BibleGateway. ↩
2. Transcript note: spoken as "the Immaculate Conception"; that term is the Catholic doctrine that Mary was conceived free of original sin. Jesus' conception by the Holy Spirit without a human father is the virgin birth (virginal conception). Source: Wikipedia, "Immaculate Conception"; Matthew 1:18–25 (ESV). ↩
3. Transcript note: in the list of ages, spoken as "Enosh 912," "Mahalala 95 years," and "Lemech lived seven hundred and seven years"; Genesis 5 gives Enosh 905 years (v. 11), Mahalalel 895 years (v. 17), and Lamech 777 years (v. 31). Source: Genesis 5 (ESV), BibleGateway. ↩

4. Transcript note: spoken as "the vengeance of Lemech is seventy" (and explained as "70 times, or 70-fold, seven times ten"); Genesis 4:24 reads, "If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold." Source: Genesis 4:24 (ESV), BibleGateway. ↩
5. Transcript note: spoken as "only 375 years"; "all the days of Enoch were 365 years." Source: Genesis 5:23 (ESV), BibleGateway. ↩