

Two Approaches to Life

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- [0 : 0 0] Reading from verses 17 through 26. Genesis chapter 4, 17 through 26. 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 Enoch. To Enoch was born Irod, and Irod fathered Mehezuel.
- And Mehezuel fathered Methusel. And Methusel fathered Lamech. And Lamech took two wives. The name of one was Adar, and the name of the other, Zelah.
- Adar bore Jabal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal.
- He was the father of all those who play the lyre and pipe. Zelah also bore Tubal-Cain. He was the forger of all instruments of bronze and iron.
- [1 : 1 3] The sister of Tubal-Cain was Nehemiah. Lamech said to his wives, Adar and Zelah, 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.
- If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold. And Adam knew his wife again, and she bore a son and called him Seth.
- For she said, God has appointed for me another offspring instead of Abel. For Cain killed him. 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. Thank you very much, Faye.
- [2 : 3 0] I trust you are enjoying and benefiting from the sermon series in the book of Genesis. And I know many of you have been here for all of the sermons so far in Genesis, but if you've missed any of them, they can be accessed on the church's website.
- Well, last week we considered the account of Cain dishonoring the Lord in his offering and then murdering his brother out of jealousy.
- And we saw God punish Cain by cursing him and then banishing him to be a fugitive on the earth and to lead a hard life, a life of hard labor, where he would farm the ground, and the ground was not going to yield to him its richness and its bounty.
- And we saw how Cain protested and Cain said, this is more than I can bear. And the Lord, in mercy and grace, protected Cain.
- Cain knew that what he did deserved revenge and to be killed, and Cain was afraid, and so the Lord mercifully put a mark on Cain so that Cain would not be killed by anyone.
- [3 : 5 6] And the account ended where Cain leaves the presence of the Lord. He is unrepentant.
- He is defiant. He has no remorse over his dishonoring of the Lord and over his murder of his brother. And what we see about Cain is that Cain in his punishment was more defiant and really as defiant and as unrepentant as he was in his sin.

And in this account that was just read, we see what became of Cain. But we also learn what happened to Adam and Eve, how God gave them another son, how God was merciful to them and blessed them with a son to replace Abel whom Cain had murdered.

And although we hear this story this morning and it can seem irrelevant to us, it can seem so distant from us, I want to say to us right up front that not only is this account relevant to us, but this account is timely and is important to us in many ways.

And over the next several minutes, I hope to show us how. But first, let me pray for us. Father, we bow our hearts this morning thanking you for your word and we ask that you would use it to speak to us.

[5 : 35] Lord, your word is both timely and timeless, so even though thousands of years have elapsed, your word is living and your word still speaks.

And your word is relevant to us, oh Lord, because we, though separated from the time of Cain and Abel, in many ways we're no different.

And so I ask this morning that you would speak to all of us in the ways that only you can for our good and for your glory.

Amen. I'm sure that those of you who are part of this church would have heard me say time and time again, over and repeatedly, that one of the most important life lessons that we can learn is that at the end of the day, people are people.

What I mean is when you remove all of the cosmetics, cosmetics, the cosmetics of our social standing and our economic status, when you pull all that stuff away, at the end of the day, people are people.

[7 : 02] We're people who bleed when we get cut. We're people who cry when we are hurt. And we're people who are fearful when life is uncertain.

And one of the other realities that we all share in common is that all of us, without exception, we are living life in one of two ways.

We approach life in one of two ways. And this passage that we are considering this morning helps us to see that it brings this reality right in our faces.

That life is lived by one of two approaches in one of two ways. This was true in these early days of creation, and it is still true now.

And as we consider this passage this morning, what I want us to see is that all people approach and live life in one of two ways.

[8 : 09] With independence from God or with dependence on God. There are only two ways that we are approaching life. With independence from God or with dependence on God.

And that's what we see in this account this morning. And so in our remaining time, I want us to consider these two approaches to life. The first one, with independence from God.

Cain is the icon of a life lived with independence from God. In Genesis 4, 17, we read that Cain knew his wife, which is an expression of sexual intimacy.

It is the discreet way that the Bible talks about sexual relations. And it says that she conceived and bore him a son whom he named Enoch.

And Cain, when he built the city, he named that city after his son, Enoch. Now I know that there are many people, many, many people, who are preoccupied with wondering where did Cain get his wife from.

[9 : 32] Probably not here, but this is a preoccupation for many people. As a matter of fact, there are some people when you tell them you're a Christian, in my case, especially as a pastor, and they want to engage me.

Well, where did Cain's wife come from? Especially if they want to show that they are agnostic or atheist and they want to say this is a nonsense, that God must have created some other people for Cain to find a wife.

But this really is not the most puzzling thing in verse 17. The most puzzling thing in verse 17 is not where did Cain get his wife from. Cain got his wife, obviously, from her being his sister or his niece.

She was some relative of Cain. And that's not an unusual thing, first of all, because at that time there was no law against marriage between blood relations.

But that's not the most unusual or attention-grabbing thing that we find in verse 17. The most attention-grabbing thing in verse 17 that should stand out to us is that we see Cain doing something that is contrary to what God said his outcome would be.

[10 : 50] Remember in verse 12, we saw this last week, that God said to Cain, you're going to be a fugitive and a wanderer on the earth. And yet, here in verse 17, we see Cain building a city, giving the impression that rather than wandering, he's settling down.

Now, what should we make of that? Should we make of that that somehow, though God cursed Cain and said, you're going to be a fugitive and a wanderer, that Cain defied God and he showed God that he can build a city and he can settle down.

And God had no control over what he, Cain, decided to do. I think what we should see in this is that it is an expression of Cain's independent, arrogant defiance of God and the curse that God placed on his life.

When we read this word city, one of the first things we think about, I think, is we tend to think of, you know, some big city, city with lights and development and a lot of people and all that stuff, but scholars who are smarter than I am say that this word city had a wide range of meaning.

It simply means a settlement. It could be large or small. And we don't know what the city of Enoch was. We don't know whether it was a big settlement or a small settlement. All we know is that Scripture says that Cain built a city and he named it after his son Enoch.

[12 : 40] But here's what we know. Despite the fact that Cain built that city, despite the fact that he named it after his son, Cain continued to live out and fulfill the curse that God placed on his life.

Now, Scripture doesn't tell us that, but Scripture tells us enough that we know that since God uttered that over his life, that is what his outcome was despite building this city.

We know that because, remember, we saw in Genesis chapter 1 that God would speak and it was. Whatever God said, it was so. And so when God cursed Cain and God said to him, you are going to be a fugitive and a wanderer on the earth, when you farm the land is not going to yield to you its fullness, we can be assured that that happened.

We don't need to hear it was so as well because there's enough evidence to show that when the God of the universe speaks, his word comes to pass. And so despite this appearance that Cain has somehow defied the true and the living God to build this city, we know that Cain's outcome was exactly the way God had determined that it would be in punishing Cain for his arrogance in his dishonoring offering and also in his murder of his brother.

But I think what we can see with Cain is that and sometimes you have to kind of slow down and just think about what you're reading to get the implications of it.

[14 : 28] Here is Cain in the presence of God and God speaking to him and telling him all these things that are going to happen to him and what we see in the account is not a hint of remorse or repentance.

And Cain's building of this city was an expression of arrogance and a belief that he could live his life independently from God.

Pastor and theologian Arken Hughes in his commentary on these verses he refers to a poem which I'm sure I've heard at some point but I've never seen the poem in its fullness and it's the poem Invictus.

Invictus is the Latin for Unconquered. It's a poem by William Ernest Henley and this is what it says allow me to read it not a long poem.

He refers to this poem Kent Hughes refers to this poem because he says that this poem is drenched with the arrogance of the spirit of Cain.

[15 : 43] Here's the poem. Out of the night that covers me Black as the pit in the pit of hell from pole to pole.

I thank whatever gods may be for my unconquerable soul. In the fell clutch of circumstance I have not rinsed nor cried aloud.

Under the bludgeoning of chance my head is bloody but unbowed. beyond this place of wrath and tears looms but the horror of the shade and yet the menace of the years finds and shall find me unafraid.

It matters not how straight the gate how charged with punishments the scroll. I am the master of my fate I am the captain of my soul.

I read this poem this morning because I agree with Kent Hughes this poem is drenched with the spirit of Cain.

[17 : 00] Here the author is acknowledging pain and suffering and yet he expresses an arrogant and unflinching refusal to repent and face reality.

And when you think about it how foolish the poem is because on the one hand he's saying I am the master of my fate the captain of my soul and yet he's acknowledging that there are circumstances of which he has no control.

And all he's able to say is they may bludgeon me but my head is unbowed. I'm bloody but my head is unbowed. Clearly no control over all the circumstances around him but arrogantly he says I am the master of my fate.

I am the captain of my soul. But if he is truly the master of his fate and the captain of his soul why not change his circumstances?

And the same question may be asked to all those who live with independence from God believing that they are the captain of their soul and the master of their fate.

[18 : 12] Genesis 4 17 is the end of Cain's life story in scripture. This is the last word about Cain in scripture.

All the other references to Cain in the New Testament they're just warnings. They serve as warnings. Don't be like Cain. But this is the end of Cain's story in scripture that he had a son.

He built a city. He named the city after his son. But Cain's legacy lives on through his lineage that is recorded in verses 18 through 22.

And of all of Cain's offspring, one of them is featured prominently. it's a man by the name of Lamech. And if you start counting from Adam then to Cain and then to Enoch and then to Irad and then to Mahujael and then to Methusel and then to Lamech you'll find that there are seven generations.

From Adam to Lamech seven generations. And Lamech he's kind of like the way we think about this number that he is the seventh it's an expression of fullness.

[19 : 41] It's the same way that God gives these seven days and you come to the last day and you can only go to the beginning again because it's a fullness. And Lamech is like the expression of the fullness of what Cain's legacy is all about.

Lamech is the apex of what it is like to live a life that's independent of God as Cain lived. And the point that Moses seems to be making is that Lamech is the fruit and the mature expression of a life lived with independence from God.

first what we see with Lamech is he defies God's pattern for marriage he takes two wives we see that in verse 19 he takes two wives not one all those who run before him one wife but he will take two.

And then we're told in verses 20 to 22 about the three sons that Lamech had from his three wives from his two wives his three sons are Jabal Jubal had them from his wife Ada and then he has one more from Zillah his second wife whose name is Tubal Cain so he has these three sons Jabal Jubal and Tubal Cain and we're told that Jabal was the one who fathered livestock and dwelling in tents and raising livestock and dwelling in tents and then Jubal is the one who invented musical instruments the lyre and the pipe and then Tubal Cain was one who forged instruments he worked with metals bronze and iron so he was some kind of a metal worker and he would have made all kinds of metal implements whether machinery type things or even instruments of warfare there it's quite interesting to read that these three sons of Lamech are credited with significant developments in human civilization animal husbandry is

Jabal music of the arts is Jubal and mechanical engineering is Tubal Cain if this were modern times they would have been given prizes they would have been given very distinguished prizes or medals for their accomplishments in their various areas of endeavor and it would appear that the offspring of Cain was doing pretty well it would appear that for a man who defied God walked away from God's presence and lived with his head unbowed though bloodied they did pretty well but that's not the last word that we find in this short genealogy about Cain and his offspring the accent is not on these three of

[23 : 24] Cain's offspring the accent is on Lamech the last word in Cain's lineage that we find in these verses is on Lamech not on his sons he's the seventh from Adam and Moses Lamech highlights the nature of Lamech he doesn't he doesn't report something about what Lamech did he actually quotes Lamech in his own words he quotes Lamech boasting to his wife about a heartless murder that he committed look at his boast again in verses 23 and 24 Lamech said to his wives Ada 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 if Cain's revenge is sevenfold then Lamech's is seventy sevenfold again Moses doesn't report what he said to his wife Moses quotes his exact words and the exact way that he says it to his wife you're able to tell if you do any general study of the literature of the Old Testament that Lamech spoke to his wives in the form of song and poetry he is actually boasting to his wives about what he did some of you are more musical than I am you could take this and you could see the rhyme and the rhythm and the poetry and the music that is in what he says to his wives in these two verses he boasts about killing a young man for wounding him and while we don't know the circumstances we don't know what happened between

Lamech and this man he killed I think it's very clear that Lamech's killing of this man is disproportionate and unjustified first of all Lamech says he's a youth he's a young man a young man wounded him and second you don't kill someone simply because they struck you or they injured you you don't move from a wound to murder and then third even if the killing is justified you don't boast about it you don't brag about it you don't call your wives together and brag about it and what is clear is that Lamech is very much aware of Cain's murder and one of the things we should not forget is that this was a time of oral information where they passed information on orally and so what is clear is

Lamech knew about Cain's murder of Abel he refers to it he refers to it in verse 24 and somehow he feels justified in killing this young man more than he thinks Cain should have been justified in killing Abel look again at what he says in verse 24 if Cain's revenge is sevenfold then Lamech is seventy sevenfold now if you remember back in verse 15 we looked at this last week how the Lord uttered this protection over Cain and he said if anyone kills Cain then God himself will avenge that person seven times and Lamech is now saying well and notice how he does this he doesn't refer to God he doesn't he is indirectly referring to what God said about protecting

Cain but this is the independent godless life that Lamech is living but he is conveniently using what God said about Cain to justify himself and he's basically saying if Cain's murder of Abel warrants him being protected and God would avenge sevenfold anyone who killed him well this young man struck me and I killed him I have far more justification for killing him than Cain had in killing Abel so if Cain is going to be avenged sevenfold if someone kills him well then God must avenge me seventy times sevenfold if someone kills me he's justifying his murderous disproportionate act towards this young man Lamech clearly sees himself as morally superior to

[28 : 43] Cain but he was not Cain murdered his brother and Cain tried to hide it from God and everybody else he was going about as if nothing ever happened he didn't boast about it but here Lamech is boasting to his wives about what he did in killing this young man and yet in his own mind he thinks that he deserves more protection for self defense I imagine than Cain did Cain's murder and Cain's murder helps us to see how depraved his heart was how hardened his heart was how sin had so gripped him he was living by his own rules and standards and very far away from God we're able to see that Lamech made very light of

Cain's murder he honors Cain by attaching Cain's name to his third son he names him not just Tubal it would have been musical if you had Jabal and Jubal and Tubal but no he goes Jabal and Jubal and Tubal Cain you know there's some names today that people just will not name their children because it's a notorious name it's a bad name and people who've had a bad reputation or they've had some thing distasteful about them that name just goes in retirement not too many people are named at all today and for good reason when we name a person after some family member somebody else it's an expression of honor and respect and we get to see Lamech's mindset when he would choose to attach

Cain's name to his son's name Cain was a cursed murderer who was sentenced by God to be a wandering fugitive and his name was worthy of being retired but not with Lamech Lamech celebrates it and he names his son partly Cain and he is defiant and he is murderous in his attitude by doing so naming his son Tubal Cain and so here we have a true picture of what life lived with independence from God looks like but notice that in the kind providence of God God bestows gifts on all kinds of people and it's interesting as we read this account that God would choose to bestow these three significant gifts on three of the descendants of Cain

Jabal Jubal and Tubal Cain animal husbandry and caring for raising animals and the arts and music and then industry building things forging things from different kinds of metal people and God blesses with these gifts that they would be a blessing to all humanity and as a reminder to us of the common grace of God that's what theologians call it where God causes his sun to shine on the just and the unjust causes the rain to fall on the wicked and the righteous and we see God blessing with these gifts in this lineage of people who are living independently away from him Kent Hughes in his commentary on Genesis he insightfully points out something about how we should interact with these blessings in the midst of sin here's what he says neither low culture nor pop culture nor high culture apart from

God can redeem no combination of agricultural abundance the arts and technology can save society and then he goes on to say the descendants that came through Lamech could manage their surroundings in order to prosper but they could not manage their lives today there are millions who indulge in their families in abundance the arts and all the bones of high tech culture even as their lives spin more and more out of control and what's the reason the reason is they're living they're living life within without without dependence on God I want to ask us this morning those who are watching as well or maybe listening at another time how are you living your life are you doing so with independence from God are you living away from God with defiance as Cain was saying I can make my own way

[34 : 40] I am the captain of my soul the master of my fate have you bought into the humanistic idea that religion is a crutch for the weak or are you content on just focusing on gifts and abilities and the niceties of life and using them as distractions from honestly focusing on the brokenness and the emptiness and the other telltale signs of the futility of living a life with independence from God and if you are I want to urge you to allow this sermon to be your wake up call allow this display of the life of Cain and down to his seventh generation be a call to you to turn from your life of independence from

God and to live your life with dependence on God which is the alternative and the best way to live life and this is my second and final point dependence on God living with dependence upon God is the alternative way to living with independence from God and it is the best way to live in truth it is the only way to live in truth it is the only time that we are living everything else is the appearance of life the appearance of living but it is not living at all we see this expressed in verses 25 and 26 it is easy to read this account read about the murder of Abel read about banishment of Cain and not really bring ourselves into the kind of grief that Adam and Eve must have felt

I mean Adam and Eve they had failed the Lord when you read God's confrontation of Adam and Eve it is hard to pay attention to those words and not read their disappointment and the sadness of their hearts as they confessed to God that they had disobeyed him and they had sinned and then they are banished out of the garden they are separated from God they used to know fellowship with God and no longer they know that fellowship and they have been sent out to fend for themselves Adam to work the ground and to sweat and to be nicked by thorns and thistles and Eve to their children in greater pain than she would have had before and to have the strife between the two of them where Eve is usurping Adam's authority and Adam is dominating his wife and then they get the news that Abel is dead

Cain his older brother murdered him and then God punishes him and God banishes him and Adam and Eve are left with untold and unimaginable grief and regret and remorse but we're told in verse 25 that God visited them again God was kind to them it says that God appointed God appointed God appointed another offspring in place of Abel whom Cain killed they didn't just have a random child no God appointed this child for them and why did he do it he did it because he was keeping his word he did it because he was keeping his promise he promised that one day the seed of the woman was going to crush the head of the deceiving serpent he gave them another son in place of Abel whom Cain killed and his name was Seth

God determined in his sovereignty that the seed who would crush the head of the serpent would come through the righteous line of Seth Seth means granted it's an expression of dependency on God they didn't name Seth Eve didn't name Seth achievement or something of the sort that pointed to her and Adam's ability no she named him Seth to say he was granted he is a gift that God has bestowed upon us despite our disobedience despite our failures despite all the sin and shame that has come to our family God has granted kindly a replacement for Abel and I think it's a good time to be reminded all of us that when we bear children

[40 : 06] God grants none of us have children because there's something about us in and of ourselves it is God's to grant and he grants as he sovereignly chooses we see in verse 26 that Seth had a son whom he named Enosh you know what Enosh means Enosh means weakness and see we listen to words and we don't know the meanings of words in that way but in that culture when they called words they understood the meaning so when they would say Enosh they knew that meant weakness they knew exactly what it meant it's almost like calling a child weakness and we understand what that means why would you call a child weakness Seth named his son weakness and the Bible says it was at that time that men began to call on the name of the

Lord and notice that the word Lord in verse 26 is in all caps referring to God's name Yahweh the creator redeemer God and Enosh is an expression of dependence on God out of acknowledged weakness but there's something more that's happening not only did Enosh call upon the Lord in his weakness we're told that men began to call on the name of the covenant God Yahweh now next Sunday we're going to consider chapter five but I think it'll be helpful for us to take a glance at chapter five because Moses is doing something Moses is laying out for us side by side in chapter four and in chapter five these two different approaches of living life one independent from

God in chapter four the life of Cain and another dependent on God the life of Seth in chapter five and so in chapter five we have the lineage of Seth very similar to having the lineage of Cain in chapter four Cain's lineage stops at the seventh generation whereas Seth stops at the tenth generation you can go through and count it for yourself at another time but that's exactly what it what it actually is the tenth generation in Seth's line is Noah and Adam's sorry in the case of Cain his stops at the seventh but when you go to chapter ten in Genesis you also find that Noah's generation is his lineage is given to us and from

Noah we get the seventeen nations of the earth we'll come to that in chapter ten so this is the righteous line the righteous line is this line that we find in chapter five going down to Noah and then when we go to chapter ten it continues in that particular way so it's interesting to see that Cain's lineage stops at the seventh generation with Lamech but Seth stops at the tenth generation with Noah for this presentation Moses continues it in chapter ten and he elaborates on it but the comparison that he's making right now is between Cain's generation up to the seventh and Seth's generation up to the tenth and the contrast couldn't be clearer when you read them Cain's lineage is ungodly and murderous

Lamech is an expression of that and Seth's generation is is godly and even to make a point about the comparisons look at the seventh in Seth's generation compared to the seventh in Cain's generation Cain's lineage the seventh in Seth's lineage is a godly man by the name of Enoch and some of you probably know the story about Enoch the seventh in Seth's compared to the seventh Lamech in Cain's and what it says about Enoch is that Enoch was a godly man that he walked with God and then it goes on to tell us that God took Enoch he didn't die God took him this is a man who walked with God and so God translated him God just took him and Moses wants us to see this contrast between these two approaches to living life the ungodly the godly chapter four the ungodly chapter five the godly and one of the things

[45 : 38] I want you to see as well is notice how when he ends with Lamech in chapter four although he mentions the three sons Jabal and Jubal and Tubal Cain he doesn't talk anything else about them so really the last one he talks about is Lamech and then when you come over chapter five although we see that Noah had three sons Shem Ham and Japhat he doesn't talk about their offspring so he ends with Noah and Noah means rest and he's trying to lay out for a side by side these two ways of living life that's the obvious point the obvious contrast between these two lineages these two lineages one is enduring the other is not the ungodly lineage is not enduring because it lives with independence from

God the enduring lineage the one that goes through to the end and in chapter five with Noah and then picks up again in chapter ten with Noah leading into the seventy nations of the world is an enduring legacy and yes there are these times where you have these flashes of brightness in the lives of people like Jabal and Jubal and Tubal Cain who make these amazing contributions to humanity but it's still darkness because it's away from God and not living a Lord there's not even a hint of expression in Cain's lineage of honoring the Lord the most Cain could do is name a city that he built after his son one of the things you see as you work your way through the book of Genesis is the godly would name cities and places after

God and after experiences with God to honor him and not to honor themselves but here's the reality in our world today and indeed even in the church there's a lack of discernment there are people getting conned left right and center with all kinds of things and there are people who would view the lineage of Cain as more desirable for themselves and their children than the lineage of Sarah they would look at Cain's line and they'll just explain away his murder of Abel explain away Lamech's murder and they'll focus on the contributions of Jabal

Jubal and Tubal Cain and they would want that for themselves and for their children but on the other hand when it comes to Seth and his lineage with this son called weakness and people calling on the name of the Lord that's unattractive to them it's unattractive because there's no spiritual discernment Moses is trusting that Israel and by extension all of us have more discernment than to be lured by the cosmetic attractiveness of worldly achievements in agriculture in the arts in technological advancements rather than being drawn to weakness and calling on the name of the Lord and those who fall for that those who fall for the appearance of those things as being substantive will have a legacy like

Cain and I'm not saying that it's either or I'm not saying that we have to choose between no we can call on the name of the Lord acknowledging our weakness and we can be blessed and benefited from the wonderful gifts that he bestows on people believer and unbeliever but brothers and sisters it's about more than that it's about more than all the trappings of the world and what this world can offer if we are living in a wilderness away from God with dryness and living on a parched ground we need to see these two lineages of Cain and Seth as they are presented side by side in scripture as these two ways to live we need to by the grace of God recognize that the best way to live is with dependence on God yes without weakness acknowledging that we can do nothing without him and calling on the

[50 : 56] Lord without that we have no enduring legacy we have no worthwhile legacy and we will find that we cannot take the agricultural accomplishments and the musical accomplishments and all the mechanical accomplishments and whatever accomplishments we can't take them to our graves!

But it is striking that as wonderful as it is that we read in verse 26 that men began to call on the name of the Lord we come to Genesis chapter 6 and we see that God is so fed up with the world the world is so filled with wickedness that he decides he's going to destroy!

everything and everyone and it begs the question how is that what happened to the people who were calling on the name of the Lord how do you move from calling on the name of the Lord in verse 26 of chapter 4 and come to chapter 6 and God wants to kill everybody because the earth is filled with violence and wickedness and he wants to destroy it all I think the clear point is that another person is needed through whom men and women would call on the name of the Lord and be saved saved it points us to the fact that as righteous as Seth was as righteous as Enosh was and straight down to Enoch and all those in that line points to the need for another through whom men and women would call on that one's name call to

God through that name and be saved and the witness of scripture is that that person is the Lord Jesus Christ it is only through calling on his name that salvation comes to us and we are spared from the wrath to come and Jesus is not only the better Adam he's also the better Enosh he is the one through whom men can definitively call on the name of the Lord and be saved and so friends what we have is these two approaches to life independence from God dependence on God one leads to life the other leads to death my question is which is it for you if within the honesty of your heart you would acknowledge that you are living independently from God following your own rules going your own way and then

I urge you this morning repent turn away from the way of Cain that way of independence that belief that I am the master of my faith the captain of my own soul and acknowledge your weakness and your need and bow your knee and bow your heart to the lordship of Jesus Christ calling to God through his name and what you will find if you do is that he receives graciously and he pardons abundantly all those who come to him and my prayer is that you would do that today let's pray father would you speak to our hearts as only you can those of us who are living life dependent upon you acknowledging our weakness acknowledging that we are nothing and can do nothing without you god would you assure us that that is the only way to live and then father i pray for those who would acknowledge that they are living independent of you god would you convict their hearts of their need for a savior would you grant them the gifts of faith and repentance would you bring them to yourself we ask these things in jesus name amen let's close let's sign for our closing song actually please join me as we sing all i have is christ i once i once was lost in darkest night yet thought i knew the way the sin that promised joy and life had led me to the grave i had no hope that you would own a rebel to your will and if you had not loved me first i would refuse you still but as i ran but as i ran my hell bound race indifferent to the cause you looked upon my helpless day and led me to the cross and i beheld god's love displayed you suffered you suffered in my place you bore the wrath reserved for me now all i know is grace hallelujah all i have is christ hallelujah jesus is my life now lord now lord now lord i would be yours alone and live so all might see the strength to follow your commands could never

[57 : 51] come from me oh father use my ransom life in any way you choose and let my song forever be my only boast is you hallelujah all i have is christ hallelujah jesus is my life hallelujah hallelujah all i have is christ hallelujah jesus is my life hallelujah all i have is christ hallelujah jesus is my life let's pray together lord all that we can truly have in this life is christ because he is the only true and enduring treasure lord everything else fades everything else dies and everything will one day be taken away and so all that we can truly say that we have is jesus christ lord may this be true for all of us this morning i pray lord that there would be none singing these words or listening to these words and christ is not their true and lasting possession lord would you open all of our eyes to see the beauty and the wonder and the majesty and the worth of christ that those of us who serve him may continue to press on and daily live our lives in submission to him and those who are not will bow both heart and knee to him and truly confess all i have is christ would you be pleased oh lord to work in all of our hearts in the ways that only you can we pray and now as we leave today may the god of peace who brought again from the dead our lord jesus christ the great shepherd of the sheep by the blood of the eternal covenant equip you with everything good that you may do his will working in us that which is pleasing in his sight through jesus christ to whom be glory forever and ever amen amen you're dismissed if you're here and you need prayer as the others leave please come it would be my joy to pray with you if