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Genesis

Chapter 5 - God's Reconciliation Descending Progenies Compensation (vs. 4.25-5.5)

Genesis 4:25-5:5: Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him." To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD. This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created. When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. Then the days of Adam after he became the father of Seth were eight hundred years, and he had other

sons and daughters. So all the days that Adam lived were nine hundred and thirty years, and he died.

The psalmist writes in Psalm 73:1, “I know that God is good.” That’s something that we know, but for some reason the lie keeps permeating our thoughts, “But what if He's not?” It is amazing that when you consider the whole scenario of the garden, I mean, you literally have perfection all around you, you yourself are perfect; that you would in some way begin to question God's goodness in the realm of that.

It goes on to say,

(Psalm 73:1) “Surely God is good to Israel,
To those who are pure in heart!”

“To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure...” Paul will write in Titus.

The way that we see things is skewed by virtue of the fact of who we are. Given a choice that we would rebel against God, what an amazing thought that would be, but it's true. We would rebel against God in the greatest of settings and the best of times. So, the story goes as we go through the Book of Genesis, and we realize that creation displays His goodness, His grace, His mercy, His love, His lovingkindness towards us in so many different ways, and though He shows specific grace to man and demonstrates a relationship that goes far beyond all other creation, man still begins to question the goodness of God. I would say that once the question starts entering our mind, then after that everything else starts falling apart and everything that God does is strangely misconstrued and everything that we do for God is misconstrued.

I think it's interesting when you come to Chapter 4, and you begin to see the sons of Adam give their offerings to God and Cain going, "I don't think we need to give Him our best. I mean, I don't think that's a good idea." And you begin to realize that he is perceiving an offering as something he's doing for God, and he's perceiving it as something that's actually taken away from him. Unlike Abel, that perceives

that “This is actually a part of a relationship that I can have with Him.” But man begins to misconstrue the whole thing, and I would say everything that happens that God does towards man, man begins to misconstrue. I mean, when you consider the leniency that He shows towards Cain. Cain goes, “Ok. I think that's a license to do whatever I want to. I mean, if God is backing off and He's merciful to me.” This is why we read in Romans, “Shall we sin that grace may abound? God forbid.” But we picture grace as, “Hey, this is a good idea. This is a great time. I can do whatever I want to do” and God goes, “I think you misconstrued why I'm being merciful.” As Galatians 5 so aptly puts it, you were called for freedom, but don't use your freedom to devour one another. The purpose of freedom is actually to serve one another, but we see everything strangely wrong, and we perceive everything about God in a wrong way.

So, when we come to this passage at the end of Chapter 4, and we begin to see the generations of Cain, which is an interesting point because at the beginning of the generations of Cain, if you look with me,

(Genesis 4:16) “Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

(Genesis 4:17) Cain had relations with his wife...

Then it begins to talk about his children, right? It is interesting to me that in this setting that Scripture doesn't say that Cain is of the generations of Adam because when you go into Genesis 5:1, "This is the book of the Generations of Adam..." and Cain is not even mentioned. Which Scripture has given us a differentiation between Seth and the generation that will follow and Cain's generations. In fact, you will not see the lineage of Cain again. It will end, and we know it will ultimately end because of the flood. It will only be those of the generations or the lineage of Noah that will remain, who is of the lineage of Seth. So, we realize in the passage that God is actually making distinctions in the passage, but as is our nature, even in the distinctions, I think man has a tendency to misconstrue what God is saying; that God, through the distinction, is really preserving and really pointing to the Messiah that is to come. God had made a promise to Eve, and He says, "Through your seed, One is going to come" and He'll ultimately crush the head of the serpent. We'll win this battle. She longs for that day, especially as she sees evil even in her own children. Her

thought was initially, "I have Cain. He's the gotten one."

But she realizes, "Ok. It's not Cain."

In this passage, as we come into Chapter 4, at the end of this chapter, one of the reasons why we tie the two together is because the generations of the genealogy in the lineage actually ties in directly with the generations of Seth. Let me say this too, that where you have the numbers, Chapter 5, Chapter 6, Chapter 7, are not necessarily ordained by God. Man has kind of stuck those in many thousands of years later. So, sometimes I don't think those paragraphs are just quite right, but as we as we come to the end of Chapter 4, we see the beginning of this hope for the Messiah. The way that it's worded is going to answer a lot of questions. I have found that usually when people read through Genesis, there are specific questions that they end up having. As you go through the book, there are particular portions that seem to be enigmatic, and oftentimes once again are misconstrued. But I would say, if you pay close attention to the text and watch the buildup, that when you get to those confusing passages, you'll find that they're relatively understood in a very simple way. So, in a way, what we're going to do is we're going to jump

forward after we read these first 2 verses at the end of Chapter 4 to hopefully define a particular thing that seems to be wrongly debated.

(Genesis 4:25) “Adam had relations with his wife again; and she gave birth to a son, and named him Seth...”

The emphasis of his name literally means “compensation,” and what she's going to go on and say is, “God has given me compensation, or He's given me that which actually took the place of, not Cain, but Abel.” The one that Cain had slain.

“Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God has appointed...”

The word “appointed” seems to actually infer that it is a derivative of the word “Seth.” God has appointed me another offspring in place of Abel.

“...God has appointed me another offspring in place of Abel...”

Now, the King James, I would say, rightly translates the word “offspring” in the context of “seed,” because it is actually that particular word “*zera*” that is used, and

what's also interesting is you'll see it in the singular, which seems to convey that this child is the child, once again, of the hope of the Messiah.

In Galatians 3:16, Paul will talk about the promise that was given to Abraham and that promise of a seed, and Paul specifically says in that passage, that this seed, singular, is the Christ. So, you can see the promises all through the Old Testament, and as it refers to the seed, there is a sense of this is hope of the Messiah, because the goal here is a sense of not only compensation but reconciliation, that we're going to be reconciled with God. Here's the deal, the fact of the matter is that we miss opportunities in our life. We mess up really bad at times; we go the wrong way; we find ourselves in failures and blunders, and there's a point in our life where we actually are looking for what I would call a do-over. We're looking for that moment in which we go to God and go, "Could we kind of just start all over again?" The wonderful thing about children is it's kind of like a do-over. It's a new birth; it's innocence. We're starting fresh. It's a clean slate. We're starting all new and I remember thinking with our first, "I'm going to be the best dad." I mean, I wasn't the best son, but I figured I could be

the best dad and maybe compensate for all wrongs that I had done, and maybe my kid will really shine forth. There's kind of a sense of hope that things are going to get better. It is a mindset if you think about it, of the world in which we live because if in fact we find ourselves in a realm of disappointment and regrets then those things began to haunt us. Strangely enough, our thoughts oftentimes are that perhaps, a utopia someday will happen. If you look at the way that our world thinks, this is the way they think. We think in terms of progress. So, progression. So, what we're thinking is that things are going to evolve; we'll evolve into a better person. I've often thought that was kind of an interesting statement because you actually start with perfection, i.e. Adam and Eve, and you think you're going to evolve and so we're more perfect than Adam and Eve now? But the perception is that things are going to get better, and especially if you've messed up, especially if you've had blunders or wrongdoings in your life. The hope is that we can maybe fix this through the next generation, but one of the things that Scripture is going to reveal to us is that we are not evolving, we are devolving. Things are

not getting better, things are getting worse, and Scripture wants to nail this down.

I remember thinking as I was younger, why didn't Jesus just come right back then? As you begin to read Scripture, you begin to realize God had to demonstrate to us that we weren't the answer. So that when the Christ comes, that conclusion has been met in all kinds of different ways, in the different facets in which we perceive; so that, here again, perhaps initially the thought is, "Well, we'd just have a good kid. That good kid could bring in good times and people start following good people and good people will actually make the world a better place." And by the time you read Chapter 5, and then you go into chapter 6, you realize, "OK, that's not going to work." Because God has to wipe out everybody with the flood.

You go a little bit further, and you go into the Book of Exodus, and you realize, "I think we would be better if we just had a list of what we need to do. Just give us a list of right and wrong. We have the list before us, we'll keep it in front of us and we'll work on that." God goes, "Alright." But as you realize, the more you tell us not to do, the more we want to sin. Once again, it shows the heart of man. So,

when Christ comes, He goes, “Are you finished? You need a Savior.” But you begin to see that struggle with Eve because she's looking for that sense of compensation and in a way rightly so, in the sense of the Messiah coming. In that sense, she's not wrong, but in the perception of, “Maybe this boy will make things right,” that's where she's wrong. What has to happen as we begin to see this unfold is we have to see that happen in order for us to be convinced.

So, the way it reads is, “I now have a son. I'm going to name him Seth, who is the compensation.”

“... God has appointed...”

Actually, we want to underline that.

“...another offspring...”

Another “seed”.

“... in place of Abel, for Cain killed him.”

She wants some sort of compensation. She wants to reverse the things that have happened. She wants things to go back, perhaps, as it was, and hopefully better; things are going to change.

I want you to note within the passage what she says specifically, and this little statement is going to help clear up another passage. Read it with me. It says, “God has appointed me another (seed).” In her mind, at this juncture, this is what we would call a “God seed”; unlike Cain, that would not be. So, these would be the sons of God because they have the God seed and it's one of the reasons why we're going to follow this.

(Genesis 4:26) “To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”

I do think it's interesting that at first, she perceives that this is *'Ēlōhîm*, God working in her life. Now, the difference between the two names that are used, “*'Ēlōhîm*” emphasizes the strength of God and the power of God to do great works. “*'Ēl*,” making reference to great strength. So, “the *'Ēlōhîm* has appointed, has made this happen.”

Seth is born and he has a child, and things begin to change radically with this child. Now, I’m not exactly sure what happens, but “Enosh” is another name for man. Now, we know that the name “Adam” means man, but now we have

a new word introduced that will actually be used throughout Scripture as a name for man as well. What's interesting about the name Enosh is it has a connotation of mortality. It has a connotation of frailty. So, I don't know what it was, but something happened to make Seth realize we are mortal, and we are frail, and Scripture then goes, "And this is when men begin to turn to the Lord." Now, she starts off by claiming the strong One has appointed, had made this happen, and God goes, "Yes, but you're going to have to realize that it's in your weakness that you actually worship." And the word that's used at the end is the "LORD" - L-O-R-D, which is a personal relationship with God; using His name "Jehovah, Yahweh," the name that is used for the personal God. So, as it comes to the end what brings about the relationship? Realizing that God is the strong One, and we are not. So, she kind of closes this.

Now, the point that I want to make, since we're already here, is in Chapter 6, and this is where some of the confusion comes in Chapter 6. My thoughts are, if you just read Genesis 4, you wouldn't have a problem with Genesis 6. A lot of times people just jump into Chapter 6.

So, it reads this way,

(Genesis 6:1) “Now it came about, when men began to multiply on the face of the land, and daughters were born to them.”

I do think it's interesting that when you're going through the list of Cain's family that it actually mentions his wives. You will not see that with Seth. Now, let me just say this about Cain's wives, or Lamech's actually, within the text, Lamech will have two wives. The one wife's name will be “ornament” or “beauty”; the other wife's name will be “shade.” I don't know if she's a shady person or whatever, and then there will be another woman that's introduced, Naamah, and her name will literally mean “loveliness.” I don't know if you're getting the picture, but I think our focus is on the outward appearance. Once again, let me just remind you that in Seth's generations and genealogies, you're not going to see the women being introduced at this juncture, but it says,

“Now it came about, when men began to multiply on the face of the land, and daughters were born to them,”

and we know, as it will say about Adam's genealogy, that he had sons and daughters as well. It won't mention their names, but it will say that.

(Genesis 6:2) "that the sons of God..."

Now, who would those be? Look, you have to take all of Scripture into consideration. Hebrews says, "Which of the angels did He ever call sons?" So, Hebrews just kind of nails it in Chapter 1. You know it can't be angels, although people are going, "This is angels that came down and had relations with them." No, I don't think so.

"Now it came about...the sons of God saw that the daughters of men were beautiful..."

The "daughters of men" making reference to Cain's genealogy that they weren't following God; they weren't followers of God. Their desire wasn't to be in a relationship with God. Their desire was to build war machines or to elevate themselves as Lamech will declare, "I can kill these people and get away with it." So, we have the distinction and the differentiation within the passage.

“that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.”

That simple phrase, “whomever,” is telling us that they weren't making distinctions; whoever they felt like choosing. See, the question is, if we have such a perfect seed from the time of Seth, and we'll take it all the way back to creation, 1,656 years from the time of creation to the time of the flood. So, if in fact we perceive that those that were born of Seth were the blessed seed, which Seth was beginning, especially with Enosh, to call upon the name of the Lord. If we would perceive that now at this point because a man has done this, that things will start getting better, in a way, God would say, “Yes, if in fact you don't mix with bad company.” Because Corinthians will tell us in 1 Corinthians 15:33, “Bad company corrupts good morals.” So, yes, if you'll stay away from this. The Book of Numbers tells us that the children of Israel made a big mistake by having relationship with the Moabites, and that's where the problem began. Well, where does the problem begin? Why is it that you have this generation of

Seth, and we end up with the whole world is actually wicked to the point of,

(Genesis 6:5) “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”

How did that happen, if in fact you have the generations of Seth? well, it's explained within the passage. What it explains is that they started intermarrying with those that weren't wanting to follow the Lord, and because of this, what you have is a rebellious nation. Now, Scripture will go on to say these were great men at these times and once again, even the name Lamech means “powerful one.” So, the perception is that here are these great and powerful people, and of course, I'm sure that whole pride was feeding the whole thing. Why is it hard to believe that they were giants, because we see giants when people are going into the promised land. So, it was a time of great and powerful men and the problem was they were taking whatever they wanted whenever they wanted it. What was the outcome? The outcome was that every thought of their heart was evil continually, all the time. So, what you're seeing is that it begins with hope, and the hope is that “I've

got this son. He's going to be born and he's going to change things. We'll somehow change the whole course of humanity by having a good one come in." Look, it's a good hope because that's the hope of the Messiah, but if at any point in time, the thought is that this one will be a descendant, I think it's interesting and it's to be noted that there's probably a reason why they're called descendants, because they descend. So, another word for "descend" is "decline." Once again, I think parents oftentimes think in terms of maybe vicarious hope that, "I really messed up, but I can live out my life through this kid that's going to be a lot better than me" and all you have to do is live long, and you'll see that's probably not going to work out. Because we're all sinners, and the realization that there has to be One that comes down the line and our hope is that this new birth will happen. But I think the wonderful thing about the promise of the Messiah is, as it stated in Micah 5, this One that's going to be born in Bethlehem, His goings forth is from eternity past, which is telling me He was before Adam. So, we're not as much dealing with a descendant as we are dealing with an eternal One, and that's where the answer always has to come from. It can't

come forth from because of the fact we're not getting better, we're going to the flood, and Scripture's wanting us to see this.

I think it's to be noted, I don't want to go into all the dates and everything that's happening here, but Seth has a son, his name is Enosh. Enosh will live long enough to know Noah. Adam will live long enough to know Noah's father. So, you'll have these interesting connections that are going on within the text, and you realize that God was not without testimony. He was not without witness. I mean, you're scratching your head, "Why are things getting worse? It was probably because nobody was telling them anything." And I would say, I don't think that can be it. In some way, you're really seeing God's grace in the longevity of these that are living so long. Adam living 930 years, Methuselah living 969 years. You see the longevity that is being really a demonstration, but once again, man is misconstruing everything is happening.

If you look with me as it goes into Chapter 5, it starts off, (Genesis 5:1) "This is the book of the generations..."

The word that is used, “*tôldôt*” is making reference to the proceedings of the course of history. It's actually used if you look with me in Chapter 2 as well, translated different in the New American Standard, but it says,

(Genesis 2:4) “This is the account of the heavens...”

You see that? It is actually the same word “generations”. The point is that we're going through time in the course of history, the descendants that are happening, and God is purposely wanting us to see the course of history. He's wanting us to see the outcome of these things.

(Genesis 5:1) “This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.”

Now this is a key point too, because once again, when Adam was created, he was, as it were, like a son of God; in the likeness of God. We would use the phrase, “a chip off the old block,” but the point is that he was like Him. So, Scripture is making this interesting differentiation from the genealogy of Cain. You'll not see anything like that in Cain. There's nothing that will say, “Cain was really like his dad.” It won't say that, but now it'll say, “But this is the genealogy

that was like their dad.” So, this is what's interesting about the genealogy. It will not mention all the children. It will just mention the ones that are like the dad, and that's why you have this selective list here.

(Genesis 5:2) “He created them male and female, and He blessed them and named them Man...”

“'Ādām”. Once again, what was Eve's name? “'Ādām” was her name to begin with. Remember, he called her Eve because she was bringing forth life.

“... named them Man in the day when they were created.”

(Genesis 5:3) When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness...”

Now, you have to back up, what was Adam in the likeness of? God, “sons of God.” So, what you have now is a list of the genealogy in specific of those that carried on this nature that was like their father.

Now, if you look at the passage, it goes,

“Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. (compensation)”

(Genesis 5:4) Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters.”

We're sitting around going, “Ok. Who are they?” He goes, “Not an issue.” Why? Because they're not carrying on the name. These are the ones that are carrying on name.

(Genesis 5:5) “So all the days that Adam lived were nine hundred and thirty years, and he died.”

The passage is wanting us right away to understand one of the reasons why the generations to follow can't save us. They will die. There is mortality, and when you consider, there was a sense of frailty with Enosh. There was a sense of mortality that Seth began to realize, and it was at that point that they began to be drawn to God in the interesting text. Scripture is revealing to us how we can oftentimes misconstrue and perceive that somehow the answer to our world, a better place, a better world is going to be the future generations to come. Scriptures is really, at the very beginning of this passage, saying, “No, stop. You don't even want to go there, because that's not what's going to happen.” Now, as you go through, what you're going to

find is snapshots of people that really are drawn to God, such as Enosh. There will be Enoch. In fact, if you look at the list, there are only out of the whole list here, four that really stand out: Seth Enosh, Enoch, and Noah, and you can kind of see the heart of Noah's father, if you look with me in Genesis 5. This is to be noted too, while I'm at it, if you look in Chapter 5, you begin to look at the names that are listed; there was one thing that that we saw with Cain, the names of the sons were listed. One of the names that is given, of course, as we read was Lamech and Lamech means "powerful," and then shortly after that, the kids were making weapons as you go on with Cain. What's interesting to me, as you're coming towards the end of this genealogy of Seth, which we would call the "good guys," the names look very familiar to Cain's sons. In fact, Noah's father will be Lamech which means "powerful," and you'll see the emphasis on the wrong thing.

In fact, if you look in Genesis 4:18, you have a guy by the name of Enoch in the genealogy of Cain, and you will have in Genesis 5:21 an Enoch in the genealogy of Seth. Now, the name Enoch means "dedicated," and if you look in Genesis 4:17, what happened was he was dedicating the

city unto him. The dedication was about his magnificence, whereas the dedication which we're going to find with this Enoch, in the list of Seth is that he was dedicated to the Lord. Scripture says that "he walked with God; and he was not," (Genesis 5:24) and that's recorded specifically in Hebrews as well, and Jude will make mention of the fact that he was a prophet and a proclaimer of the things that were about to come. God had him live 365 years. I wonder if there's a connection there, but He had him here live 365 years and he would proclaim this message. Then, God just took him up. One of the first pictures that we see of rapture. I know people say, "Rapture is not in the Bible." Well, the word "take up" is and that means "rapture". So, it's not a very confusing thing, but anyway, the point of all of this is that what we're seeing is man's desire for change. Man's hope for change, but he always seems to put it in the realm of and has a bent of what man can do to make this happen, and all the way through what we're going to see is the frailties of man's desire to reconcile with God. How do you reconcile with God? "Well, you do what's right." Well, that's a good start, but it's not going to change the world, and what we need is someone who will change the world.

I kind of get that wonderful passage in Isaiah 64; you can hear the children of Israel cry out, “Why doesn't God just come?” Once again, I remember thinking that when I was young and had the Lord come back then, I wouldn't have any children. So, I'm glad He doesn't listen to me. You know, when I'm not talking right?

(Isaiah 64:1) “Oh, that You would rend the heavens and come down...”

We're looking for God to come down and let me just say, that's the right “descending” that we're looking for. But as you come through this, you begin to realize that God begins to describe, “But you're not ready.”

In fact, His statement is,

(Isaiah 65:1) “I permitted Myself to be sought by those who did not ask for Me;

I permitted Myself to be found by those who did not seek Me.

I said, ‘Here am I, here am I,’

To a nation which did not call on My name.

(Isaiah 65:2) “I have spread out My hands all day long to a rebellious people...”

And you begin to realize that man realizes his own weakness.

(Isaiah 64:8) “But now, O LORD, You are our Father,
We are the clay, and You our potter;
And all of us are the work of Your hand.”

There is a sense of, “I've got to realize that I'm not the one that's going to make things happen. It's only going to be You. You're the one that makes and molds things to happen.” And if you go on in this, it says this,

(Isaiah 65:10) “Sharon will be a pasture land for flocks,
And the valley of Achor a resting place for herds,
For My people who seek Me.”

The way that it starts off in Isaiah 66:1 is,

Thus says the LORD,

“Heaven is My throne and the earth is My footstool.

Where then is a house you could build for Me?

And where is a place that I may rest?

(Isaiah 66:2) “For My hand made all these things,

Thus all these things came into being,” declares the LORD.

“But to this one I will look,

To him who is humble and contrite of spirit, and who trembles at My word.”

And you're going to see that throughout, whether it's with Enosh or Enoch or Noah; those that are humble of Seth.

In fact, by the time you come to Genesis 6 and go through Chapter 7, it starts off and it says, “And Noah, you're the only one on the face of the earth that is righteous and that's why I'm saving you.” The only one. Think about that. I mean, we started off with this hope and we ended up once again with just one, and because of that, his family was saved. Eight total in the ark, which is a wonderful picture of resurrection. But God has given this wonderful picture of God preserving them.

There's a passage in the New Testament that I want to call your attention to in 2 Corinthians, because I think, just to have clarity as far as, how are we reconciled to God? Paul will write,

(2 Corinthians 5:14) “For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

(2 Corinthians 5:15) and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

(2 Corinthians 5:16) Therefore from now on we recognize no one according to the flesh..."

Why? Flesh isn't going to save you.

"... even though we have known Christ according to the flesh, yet now we know Him in this way no longer.

(2 Corinthians 5:17) Therefore if anyone is in Christ..."

I like those do overs, don't you? That's a wonderful thing about our faith; it is a do over. If you confess your sins, He is faithful and just to forgive your sins and will cleanse you from all. I mean that's clearly a do over; that He will cause all things, past, present, future to work together for good to those who love Him. What a game changer that is.

"Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

(2 Corinthians 5:18) Now all these things are from God, who reconciled us to Himself..."

How do you get things back to where they need to be?

God's already done this through His Son.

“... who reconciled us to Himself through Christ and gave us the ministry of reconciliation.”

Did you know that we actually have a ministry of reconciliation? In fact, as Paul will state in this passage,

(2 Corinthians 5:20) “... we beg you on behalf of Christ, be reconciled to God.”

And this is really the message that we have for people. It was interesting to watch this last week, and you probably noticed, if you were watching the news; sometimes I ask you not to, so, I understand if you didn't see it, but there was a jet that went down over by the Ukrainian area and things like this. The Russians are saying they didn't shoot it down, but there's shrapnel on the jet. They said it was birds, but unless the birds had guns, I don't know how that that happened. Anyway, the jet went down, and they actually have some footage of it. You can watch the jet going down and you can see it hit, and it crashed. It was interesting that, I don't know if it was in Ukrainian or Russian, but it was another language that he was speaking,

but he had his phone on in the jet and he was recording himself. As he was talking, they were interpreting it on the screen and this is basically what he said, he said, "I realized that we were all going to die, and I thought to myself, I need to get right with God Almighty." And the rest of his journey he was in there praying. I mean, he has the phone; the footage, you can probably YouTube it and find it. Well, what's interesting is over half of the people did die, but he was one of the ones that didn't, and it was one of the reasons why the phone was preserved, that we could still have that footage because the phone actually made it through the journey, which is very interesting. Scripture is telling us that there is a new beginning, and strangely enough, it doesn't come through anything that you do. It comes from you just humbling yourself and crying to God and going, "Help." And when you cry to Him, then He reconciles you to Himself through His Son, because His Son's very name means "Savior" or "helper". So, what you're really crying for is His Son, every time you cry for help. As you begin to do that, God says, "I'll rescue you. You believe that I'm the rescuer?" Because it goes back to the garden. You have to believe that He's good. That's the

fundamental point and that was the problem of the sin in the garden. They began to question the goodness of God as the serpent began to deceive them, and they think, "Well, maybe He is holding something back on me." It's not true, but you come to God in simplicity, and you go, "You're the only one that can help me." God goes, "Now, we're reconciled." Scripture says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." God has given us a ministry of reconciliation. What a wonderful thing that is, and it's not through anything that we do.

In fact, as you read a little bit further in the Book of Genesis and you come to Genesis 22, you read of an interesting event in which God calls upon Abraham to take his son, his only son, and lay him on the altar. Now, if your perception was your only hope is the generations to follow, all of that was being laid on the altar. Scripture is telling us, "You've got to lay all those things on the altar. Your hope can't be in this. It must be in Me alone." And when you do that, such a wonderful thing begins to happen, that God not only saves you, but He does also begin to save your children. The greatest thing that a parent could ever do for their children

is dedicate them to the Lord. That's the greatest thing you could ever do. I mean, you could try to be a great dad, you can try to give them everything that you think they need to have, but that's not going to guarantee anything because it's the nature of man to go astray. But if you'll come before the Lord and say, "I dedicate myself and I dedicate my children." That's reconciliation.

Closing Prayer:

Fater, we come before You today and we ask You to do a work in our lives to, if possible, reverse the things that we've done; cause the things that we've done to no longer exist in that rift between us, that You would bring a do over in our lives. Lord, we realize as we go in Scripture that it doesn't happen by virtue of us being good or our children being better. It comes through your Son, Who was before all of us. It has to be God. You are the good one, and we realize that being reconciled to You is not us performing in great goodness. It is us admitting that You are.

Your head's bowed and your eyes closed. I'm just asking you to come back to that simple place that would tie you to Enosh, who came to a point of realizing that this is mortal. I am frail. I'm prone to failures; I'm prone to wandering; I'm prone to wrong doings, and I can't hope this thing or vicariously live it out through my children to come, but I can come to You just as I am, and come to the only one, the Eternal One, to do what you've longed to do from day one, and that's have a relationship with me and save me; to reconcile me to You through Your Son. I believe You did this. Just make that prayer as simple as you can, and watch God change your life and your eternity.