

Enoch

by John Hunter

Enoch's life serves as a model for Christian living, demonstrating the importance of faith, obedience, and pleasing God in all things.

Duration: 30:39

Scripture: Genesis 5:22, Genesis 5:24-25, Matthew 6:33, Hebrews 7:1-3

Topics: "Enoch"

Description

In this sermon, the preacher emphasizes the importance of raising a family for God and living according to His standards. He uses the example of Noah, who reared his family in a world filled with ungodliness. The preacher encourages couples not to refuse having a family for selfish reasons and highlights the power of God over evil. He also discusses the concept of walking with God and how it leads to a deeper knowledge and relationship with Him. The preacher concludes by stating that knowing Christ is more important than knowing any other person.

Transcript

Genesis chapter 5 at verse 21, please. And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

And all the days of Enoch were three hundred, sixty, and five years. And Enoch walked with God, and he was not, for God took him. Hebrews chapter 11, verse 5, please.

Hebrews 11 at verse 5. By faith, Enoch was translated that he should not see death, and was not found, because God had translated him. For before his translation, he had this testimony, that he pleased God. Over now to the epistle written by Jude.

Jude's epistle, please, at verse 14. And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Back to Genesis 5, please.

Very often, I counsel the people of God, that there are three ways to approach your Bible. You can read it. You can read it carefully, or you can read it more carefully.

And any man that ever taught you divine truth, one of his many secrets was this, that he had learned to read more carefully. Now, possibly you think that you know these passages well. And as we go through the exposition of the life of Enoch, we'll find out just how carefully you have read.

Those of us who read our Bibles know that there were two men translated, and one of them was Enoch. Those of us who read our Bibles more carefully may have noted, it is only recorded of two men that they walked with God. Now, I am not saying that only two men walked with God.

It is only recorded of two men that they walked with God, and one of them is Enoch. Those of us who have read our Bibles more carefully may have noted that it is only recorded of two persons that they pleased God, and one of them is Enoch. Enoch lived 365 years.

Now, the complete cycle of time is 365 years. So, this man lived a complete life, a year for a day, and it's all brought together here. And I have read to you all the salient passages concerning Enoch.

In order that we might get a complete picture, while I want to talk to you about it, especially for you young men and women, if you listen carefully, you may get an insight, how to approach your Bible, how to read it, and how to understand it. Now, please, drop your eye again to verse 21 and the opening of 22. I'll read it.

See if you note anything. Enoch lived 65 years and begat Methuselah. Enoch walked with God after he begat Methuselah.

Now, did you notice anything in the reading? Well, let me read it again with a little emphasis, please. Verse 21. Enoch lived 65 years and begat Methuselah.

Enoch walked with God after he begat Methuselah. Now, immediately, right on the surface, please, you are taught that there's a difference between living and walking with God. Now, tell me, in God's name, are you merely living, or do you walk with God? Twice over, it's said of this man, he walked with God.

Now, look again. Verse 22. We are told that he walked with God after he begat Methuselah.

Up until this point, until he was 65, he merely lived. Now, after the child is born, he walked with God. In other words, would you allow it, that at 65, he got converted.

Before his conversion, he just lived. After his conversion, he walked with God. You see, if you say that you're a Christian, are you listening to me? If you make your confession of faith in Christ and in God, then you're immediately taking the position that you're a young man or young woman, a man or a woman, that walks with God.

That you now give God your company, and God gives you his company. Interesting. This man got converted when his child was born.

You see, many a person gets converted when their child dies, but this man got converted when his child was born, after he begat Methuselah. Now, if you care to look up authorities, you'll find that the name Methuselah means, when he is dead, it shall come. That is, when this man got converted, God spoke to him.

God said, now listen, you know, when this child dies, the judgment's coming. When he is dead, it shall come. What shall come? The flood.

And in the light of the judgment of God and the wrath of God, this man turned from merely living, and because of the communication of divine judgment, he now got converted. And so radical was the change, that from that moment onward, he walked with God. Now, just a minute.

You might say to me now, we've no objections to you building upon the meaning of a name. After all, the Bible would allow you to do that sanely and judiciously. For instance, the opening verses of Hebrews 7 would show an inspired writer building on the meaning of names.

And you might say to me, I can see this. I can see that faith responds to a report. Faith cometh by hearing, hearing by the word of God.

God spoke to Enoch, saith to him now, Enoch, when this child dies, the judgment's coming. We can understand this man getting converted, but tell us, please, is it true? When Methuselah died, did the judgment come or not? For after all, there's no use building on a name if it's not true. Enoch, when this child dies, the flood, the judgment's coming.

Is that right? Well, now, we're going now to look at what the Bible says, to see if when Methuselah died, the judgment came. Now, Genesis 5, please, at verse 25. And Methuselah lived 187 years and begat Lamech.

Now, that's clear. Methuselah is 187 when Lamech is born. Now, please, verse 28.

And Lamech lived 182 years and begat a son and called his name Noah. So now, when Noah is born, Methuselah is 187 plus 182. Now, to save you any mental anguish, 187 plus 182 is 369.

You knew that. So when Noah is born, Methuselah is 369 years of age. Now, turn to chapter 7, verse 6. And Noah was 600 years of age or old when the flood of waters was upon the earth.

So that, if he's 369 when Noah was born, and Noah is 600 years old when the flood came, that means that Methuselah is 369 plus 600. Back to Genesis 5, please, verse 27. And all the days of Methuselah were 969 years and he died.

So the year that he died, the flood came. Now, I went out of my way to prove this to you, in order to teach all of you, but especially you younger folks, that you can believe what your Bible says. And when God said to Enoch, when this child dies, the judgment's coming, it was true.

And Enoch believed it. He never lived to see it. He wasn't here when the flood came, but he believed it.

The year the flood came, yes, the year Methuselah died, the flood came. In fact, if you were to press me a little, I might be prepared to say that I would believe that the month he died, the flood came. Oh yes.

And if you press me a wee bit further, I might prepare to accept that the week he died, the flood came. Do you know there's an ancient tradition that says that the flood came seven days after Methuselah died? I'm quite prepared to believe it. And you can understand this.

969 years before it happened, God prophesied it. For the future is as well known to God as the past and the present. I'll tell you more.

Every time Methuselah took sick, Enoch faced eternity. Is this it? Is this the hour of the judgment? Now can you understand why this man walked with God? Verse 22, and Enoch walked with God. Verse 24, and

Enoch walked with God.

Now what does that mean? How would you explain that if you were up here? A bit of a nuisance, this. Now tell me, now tell me, honestly now, did you note that the writer to the Hebrews went out of his way to tell you what these expressions meant? Now did you note that in your reading? The inspired writer to the Hebrews went out of his way to explain what walking with God means? Listen to it, will you? By faith Enoch was translated that he should not see death and was not found because God had translated him. Watch now, for before his translation, while he lived, before his translation he had this testimony that he pleased God.

To walk with God is to please God. To walk with God is to live your life to give God pleasure. Are you listening? To walk with God doesn't mean that you live to please yourself.

There are some Christians tell you I'll do what I like. That's not right, you can't do what you like. To walk with God doesn't mean that you're living to please the brethren or other Christians, while you want to cultivate close fellowship with them.

To walk with God demands that you live completely and fully to please God. Now I go about quite a bit preaching, and in different places talking about certain things, they'll use this expression. They'll say to me, you know, it's harmless.

There's no harm in it. Now tell me honestly, is that the standard of Christian living or not? Whether a thing is harmless or not? Is that your standard of Christianity? Or is it possible that things that seem to be merely harmless must be given up because of the higher standard of living? The standard of Christianity is, does it please God? Does it please God? Many years ago, before I was full time, I was invited to take a month of Wednesdays in the north side of the city of Glasgow for ministry. And each Wednesday I went along to this brother's for my, I was going to say tea, you call it supper here, around about six o'clock.

And on the second Wednesday, I should say this brother had three daughters, on the second Wednesday, sitting around the table at tea, the middle daughter suddenly asked a question. She said to me, Mr Hunter, would it be all right if I joined the local tennis club? Now, I don't know about here, but over in Scotland, we have a very excellent idea. And it's this, if somebody asks you a question, you reply by asking another.

So I said to her, tell me, have you asked anyone else this question? No, she said, no. She says, but I'd like to know what you think. I said, tell me, have you asked the Lord about it? And her eyes dropped and she blushed.

She says, no, I haven't. Now, I'm going to tell you what I told her. Now I said, listen, it doesn't matter what it is.

If you can't go into the presence of the Lord and tell the Lord all about it, and do it with full fellowship with God, do it because you believe that will please God. I said, you mustn't do it. And it doesn't matter what the brother says or what any of the brethren say.

They may say it's right, but if you can't do it, conscious that you're pleasing the Lord, you don't do it. If you have a conscience about it, you mustn't do it, no matter who says it's right. Now, you can get the position, can't you please? And you won't misunderstand this.

You see, the girl had a conscience about playing tennis, but she wanted to play. And she wanted to be able to say that Jack Hunter said it was all right. I'll mark you this.

If she had a conscience about it, it wouldn't have mattered if Jack Hunter had said it was right or any other brother had said it was right. It would be wrong if she couldn't do it with the full approval of the Lord. Or to put it another way, one morning, old John's looking at a white shirt.

And as he's standing scrutinizing it, his wife Mary walked into the room. She says, what's the matter, John? He says, you know, I don't know whether to wear it or not. John, if it's doubtful, it's dirty.

If it's doubtful, it's dirty. In other words, if you're not sure, don't do it. I'll mark you this.

If you have a conscience about it, you might be more sensitive to the will of the Lord than some of the brethren. And I want to say this to you young people. Now, listen to me.

Mind you, you might not appreciate this, but there'll come a day when you'll recognize that that wee Scotsman that tried to teach you was right. I want to say this to you. If you're going to be anything or something for God, you can't afford to live the way some of the Christians are living.

Is that clear? Now, let's come back, shall we? Verse 22. And Enoch walked with God after he begat Methuselah three hundred years. My, that's a long time, isn't it? Three hundred years.

My, you can understand this, won't you? At the end of the first hundred, he would know God better than at the beginning of the first hundred. At the end of the second hundred, he would know God better than at the close of the first. At the end of the third hundred, he would know God a lot better than he knew at the end of the second and first hundred.

He would have a growing appreciation of God as he walked. No man or woman can walk with God and not get to know God. Listen.

Now, this might sound strange to you, but a little thought, and you possibly could say it, too. I know lots of you people. There's one or two here, like our brother Walk and his wife, and one or two others I've known for a long time.

There are some of you that I've learned to know quite well over this past eight years. But you know, brethren and sisters, I know Christ better than I know any of you. For I don't walk with you every day, and I don't talk with you every day.

I haven't got a close, intimate fellowship with you. But you know, I walk with Christ every day, and I speak to Christ every day, and I fellowship with Christ. I know the Lord better than I know you.

Again, at the close of 300 years, he was not for God to come. So that from 65 to 365, he walked with God all the time. That means this.

He never backslid. He never let God down. You know, there's nothing more damaging to the Christian testimony than so-called backsliders, who from that point on would declare they're going to live unto themselves and order their own lives far better than God can.

More than that, look again, verse 22. He walked with God 300 years and begat sons and daughters. So he had a family and reared it for God.

Well, you say, you know, it's a terrible world to bring a family into. Is that right? That's right. Did you know that Jude told you four times over the kind of world in which this man reared his family? Four times over, he told you.

Listen. To execute judgment, to convince all that are ungodly, among them of all their ungodly deeds which ungodly sinners have spoken against him. Four times over, ungodliness all around.

A world ripening for the flood. Didn't it? This man reared his family for God. For the power of God is superior to the power of evil.

Listen to me. He begat sons and daughters, for that's what family life's all about. It's not only for companionship, it's for a family.

And no young couple for purely selfish reasons should refuse to have a family. He begat sons and daughters. Now quickly, verse 24.

Dino walked with God and he was not. What does that mean? Well, you say, read on. All right, I'll do that.

He was not for God took him. What does that mean? Now, very quickly, please. We'll see what it doesn't mean.

Drop your eye to verse five, the name and the end of the verse, Adam and he died. Verse eight, Seth, and he died. Verse 11, Enos, and he died.

Verse 14, Canaan, and he died. Verse 17, Mahalil, and he died. Verse 20, Jared, and he died.

Verse 24, Enoch, and he was not. So he didn't die. Did you notice that the inspired writer to the Hebrews three times told you what these expressions mean? He was not for God took him.

What does it mean? It means this. By faith, Enoch was translated, that he should not see death, was not found because God had translated him. For before his translation, he didn't die, he was translated.

What does that mean? Well, the word that you'll find in Acts 7, verse 16, is rendered carried over. Enoch was carried over. That is, there came a day when, will you allow the expression, God bent down, lifted him up, carried him over, and put him down on the other side.

Stop. Carried him over what? He bent down, lifted him up, carried him over the river of death, and put him down on the other side. He was walking with God that day when God lifted him and carried him over and put him down on the other side, and he's still with God.

So that when God translated him, carried him over, Enoch changed his place, but not his company. He left earth for heaven. He walked with God here, he's still with God up there.

There no stranger God shall meet thee, stranger thou in courts above. He who to his rest shall greet thee, greets thee with a well-known love. Now, let me say this.

Now, you'll need to read very carefully for this, but tabulate it. When you read down, you'll find that all these men lived 800 and 900 years. But when you come down to Enoch, the seventh from Adam, he only lived 365.

So he goes up the table. Now, you set aside Abel, who died abnormally, he was murdered. And you make your tabulation, you know what you'll find? You'll find this, that the first person to die was Adam.

And before another person died, God translated Enoch to show that it was possible to leave the world without dying. Isn't that amazing? Right away at the dawn of human history, God intimates there are two ways to leave the world. You can die like Adam, or you'll be translated like Enoch.

Isn't that wonderful? Two ways to leave. You know, when Enoch was translated, they looked for him, but they didn't find him. By faith, Enoch was translated.

Isn't that right? He was not found. They looked for him, they never found him. Listen, centuries later, Elijah with his friend Elisha are along the banks of the Jordan, suddenly whirlwind and chariot, and Elijah swept heavenward.

Do you know they looked for him? They sent a search party out for three days. He was not found. You listening to me? Maybe tonight, oh wonder of all wonders, maybe tonight we'll be translated.

We'll go. Millions of us will leave earth. They'll look for us.

They'll never find us. They'll never find us. We're leaving for good.

Oh joy, oh delight, should we go without dying. The dead in Christ shall rise first, and we which are alive and remain shall be caught up. It'll be wonderful, won't it? Yes.

Say, it'll solve quite a few problems, the rapture. Oh yes. You know over yonder in Britain, we have a lady Prime Minister, they call her Margaret Thatcher.

Now we're in a bad way. I mean, the very fact that we have a woman at the head is enough to tell you that things are away from divine order. Do you know she's two big problems? She's quite a big housing problem, and she's got a big unemployment problem.

No doubt about that. But do you know that if Christ came tonight, it would solve the housing problem, and it would be a big help to the unemployment problem. Oh yes.

I tell you, if Margaret Thatcher knew about the rapture, she'd be praying for it. It certainly would sort out a lot of her troubles. No doubt about it.

Now I want to ask you something. If the Lord came tonight, are you ready? Oh, you say, just a minute now, just a minute. By the grace of God and the value of the blood of Jesus, I'm ready.

Good. I'm delighted, pleased to hear it. The only thing is, I never asked you that.

I never asked you if the Lord came tonight, are you saved? I asked you if the Lord came tonight, are you ready? You'd be quite happy to go? Is everything all right personally? Everything all right in the home? Everything all right at the work and business? Would you be quite happy to go tonight? Now listen to me. One minute after the rapture, it's too late to put things right. One minute after the rapture, it's too late to do the thousand and one things you know you should have done and ought to have done.

One minute after the rapture, too late. And up yonder in the glory, oh it's going to be great, up yonder in the glory you'll be gazing at Christ, far more wonderful, far more majestic, far more beautiful than ever our

tiny minds had conceived. And we're gazing at heaven and the Father's house, the administration that's eternal, and we're enraptured with it all.

I want to say this to you, up yonder, two minutes after the rapture, you'll realize, too late, that what you sang down here was right. Well you say, what's that? Well you listen to me. Two minutes after the rapture, it'll come home to you.

By and by, when I look on his face, beautiful face, thorn-shaded face, by and by, when I look on his face, I wish I had given him more, more, more, so much more, more of my life than I've ever given before. By and by, when I look on his face, I wish I had given him more. By and by, when I kneel at his feet, beautiful feet, nail-riven feet, by and by, when I kneel at his feet, I wish I had given him more, more, so much more, more of my life than I've ever given before.

By and by, when I kneel at his feet, I wish I had given him more.

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