

Enoch Walked With God

by Leonard Ravenhill

Leonard Ravenhill's sermon emphasizes the necessity of faith and worship in the life of a believer, illustrated through the example of Enoch's walk with God.

Duration: 50:19

Scripture: Hebrews 11:5

Topics: "Enoch", "Faith", "Walking With God"

Description

Leonard Ravenhill emphasizes the significance of faith through the example of Enoch, who walked with God for 300 years and pleased Him. He highlights that faith is the key to pleasing God, as stated in Hebrews 11, and that Enoch's life exemplifies a deep, personal relationship with God amidst a corrupt world. Ravenhill contrasts Enoch's faith and righteousness with the ungodliness surrounding him, illustrating that true worship leads to a life of obedience and testimony. He urges believers to prioritize their walk with God over mere church activities, stressing that genuine faith requires sacrifice and commitment. Ultimately, Enoch's legacy serves as a reminder of the importance of living a life that honors God in every circumstance.

Transcript

The fourth word is repetition, you see, and again the thread that we have in Hebrews 11, the thread is the thread of faith, the one word, the key word in this chapter, twenty-four times again it's mentioned, thirty-two times in this epistle. And in considering all the different characters, we've considered some, there are others, we have to remember that they're on record in this chapter, they hit this marvellous chapter of faith, and this marvellous chapter of being heroes because, again, every one of them in a different, in a variation, different circumstances, yet they manifested or they operated this marvellous thing that we call faith. The good book says, verse six of this eleventh chapter says, without faith, it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder, and then that diligently seek him.

And in every circumstance, it doesn't matter how great the pressure was, whether it was an individual situation or a national situation, whether they faced the lion's den or whether they faced a hostile crowd, they fell and became that faith, it was faith, simple faith that carried them through. They believed that God is, and that he is a rewarder, and then that diligently seek him. We said that there's a pattern in this chapter, and in the fourth verse we have, and we've just run on this a little while here, By faith able, offer

unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by he being dead, yet speaketh.

Now we said, this comes first, you can't alter the pattern here. There are some people in this chapter, again, I wouldn't have put in, there are some left out, I would have put in. Take a case of Enoch here, if you go back to the fifth chapter of Genesis, you'll find that everybody in that chapter lived longer than Enoch, and they didn't wait until the chapter of Enoch did.

If you'd like to go back for a minute there into Genesis, go to chapter, where is it now, chapter 4. Now remember, Pauli Roman says that faith cometh out by what? Faith cometh by what? Hearing, and hearing by the word of God. Now, how many ways are there for God to speak to men? Well, to us, we generally speak, we say, well, there's the Bible, that's the word of God, alright, and he speaks to us through the word of God. This is the written word, now there was the living word, Christ, the word was made flesh and well-demised, and he spoke to men.

And then there is the Holy Spirit of God, and he speaks to people. Now, faith cometh by hearing, and hearing by the word of God. Well, how is the world enabled to hear the word of God? He had no Bible, I don't think he had any fellowship at all.

He came writing after the tragedy of the Garden of Eden. How did he hear the voice of God? Well, the only thing is, God must have spoken to him, directly. And if that happens, it's a very exciting experience.

Now, I say again that Abel is mentioned first in this chapter, because you see, he's the first one that built an altar. And an altar is typical of two things, sacrifice and worship. You remember Abraham said, when he was going off to offer his son, I am the lad who will go the altar and worship.

I would have thought he would have said, I am the lad who will go the altar and sacrifice. Because he was taking the choicest thing that he had. You can't give God second best.

If God had said, take thy son, he would have taken Ishmael. He would have been glad to get rid of him, a person I wish he had, he wouldn't have had any arrogance around him. But anyhow, he didn't.

God did not say, take thy son. He said, take thine only begotten son. Not even thine only son, thine only begotten son, he says in Hebrew.

And when he goes up on the mountain there, he builds an altar. He leaves everybody else behind, which is always involved in real worship. Taking the choicest gift he has, which is always involved in true worship and adoration.

And it involves sacrifice. Take thy son, thy only son. Not to abuse an only son, he had another son.

Not in God's reckoning. You see, one was the child of the flesh. The other was the child of promise, or the child of the spirit.

Abraham did what I guess you and I have done sometimes, try to get God out of a difficulty. You ever try and get God out of a mess? You know, you thought he wasn't doing good enough, so you give a push in this, or you try to maneuver this or something else, and what happens? You end up in trouble. We always do.

And so Abel is mentioned first in this chapter because you can't get anywhere. Abel is there because of worship. The next man is Enoch.

He's not there for worshiping, he's there for walking. And after that comes Noah, and he's there for working. But you can't work and you can't walk, really, until you learn to worship.

This is the whole trouble with the Church of God today. You get saved, the first thing, get involved in the church. That's the last thing you should do.

Forget it for a year. Get along with God and read the Word and understand the Word. You see, we're activists.

We prove everything by how much I've done, how many tracts I've given out, how many this, how many that, how many doors I knocked on, how many committees I've had. Oh, the first three guys in, they asked me to sing in the choir. You couldn't sing for them.

I said, well, tell me how, why won't you run this and tell them you couldn't? And then you joined up with something else in the church, a youth meeting or some other meeting. And this is activity, but it is not worship. You can have all the activity in the world, and in the church even, and not worship God.

But if you have worship, there'll be some activity, there'll be some outcrops somewhere, some outworking. Now, is God arbitrary? After the first tragedy, the head in the garden of Eden, we have another tragedy. This man Abel was righteous.

Do you know what he got for it? He got slung and killed. And if you're going to live righteously in a lousy world like this, barren with flesh and rotten wood, you're going to get slung too. You see, little boys and girls know a story about Noah, and they have some little carving on a little bridge, and they put the animals up, the elephants came in two by two, and all the rest of it.

And we remember Noah because of what? He built an ark. That's not who he's remembered for. He's remembered in the epistle to the Jew because he was a preacher of righteousness.

And you can preach anything except righteousness. You can preach forgiveness, you can preach mercy, you can preach expositively, you can preach prophetically. Everybody's on the prophetic binge right now.

But you preach righteousness. That's the most offensive thing of all. Now, Abel got killed because he, what? He made an offering to God, and because of this God testified of his righteousness.

Now, why didn't God accept the offering that the other brother brought? I've heard people say, you know, right, man of Abel, he got moving when he started shedding blood. Oh, no, no, no, that's not true. Who sheds the first blood? God shed it.

Adam and Eve made little things out of leaves. To kill themselves. But God took the blood, killed an animal, and he made it into a torch for them.

And he shed blood. You see, when in verse 7 of chapter 3 of Genesis it says, the eyes of them both were opened, and they knew that they were naked, and they sewed themselves fig leaves, and made themselves aprons. Do you think now, this took me by surprise, thinking about this the other day.

Do you think it's significant that, and he cursed the fig tree. We sing of him sometimes, not the labour of my hands can fulfil my Lord's demands. Could my zeal, my respite, no, could my tears forever flow.

All for sin could not atone. Thou must save. And thou alone.

And when they killed themselves, then they heard the voice of the Lord walking. I think, I think I might have to say this, I haven't taken up on it. The right eye comes to my mind only twice do you hear the voice of God walking.

You hear the voice of God walking in the garden. And then you remember then in the book of the Revelation, the first chapter it says, God turned to see the voice of him that spake. Now, repeatedly through that third chapter we won't labour the point.

If you find God saying, God said, God said to the woman, God said to Adam. Now one of the most pertinent things in Hebrews 12 to me is this, see that ye refuse not him that speaketh. Have you ever said to somebody, you know the Lord spoke to me the other day and said this, well did you obey him, did I obey him? See ye refuse not him that speaketh.

Because it's a fearful thing to have more responsibility than somebody else. If we have more responsibility we have more obligation. Alright, verse 31, unto Adam also and to his wife did the Lord God make coats of skins and he clothed them.

You see what God is saying here is that your covering is not sufficient. There is no covering, there's no religious exercise, there's no pilgrimage, there's no fasting. There's nothing you can give, as people say sometimes in the church, oh I want to give this to the church, but all those are not righteous acts, they have no effectiveness in the area of redemption.

There is no covering for sin apart from the covering that God himself provided. Their covering was not acceptable to God. And so they discovered that God had to make a covering and he made a suitable covering and he made a covering by death.

It's always out of death that life comes. As again in the case of the Lord Jesus, he died and he rose again for our justification. We're reconciled by his death.

We're saved when all the offenders didn't seek after God. God sought after us. And they just pursued God, we didn't pursue God.

We were going hell-bent as fast as we could go and yet somewhere God threw a block in the road and in mercy he came to us. And here a man is trying to cover up his guilt, he's hidden away in the garden. This is the first time we find fear in the Bible.

I was afraid. Afraid of what? You know, men say sometimes, well I'm not afraid of God or anybody else. But when you let them lie sick on a hospital bed or the doctors say, well I'm sorry you look very healthy, we knew about 24 hours a day, boy they fall apart, they panic, they're in trouble.

Fear gets over them. Fear of death, fear of judgement, fear of eternity. Man had no fear until he sinned.

And ever since he sinned he's been more or less in a state of fear. Alright, then there's only one way that man can be redeemed. Now why did God not accept the offering of Cain? Because God had already shown two things.

First, the earth was corrupt. And he brought everything out of the earth which was corrupt and tried to present it to God. Well you can't get redemption out of corruption.

And everything he brought was already contaminated with death. The ground, the earth, brought forth everything that was corrupt. And he brought what was corrupt to God as an offering for sin and God said that's no good.

Secondly, God had given an example by the fact that blood had to be shed. God had spoken, he'd spoken in action. One brother ignores it and says the labour of my hands can't fulfil my Lord's demands.

And the other one says well if that's what God did, if the only covering for my people was through God shedding blood, the only covering for me is that I shed blood. And he brought an offering to God, he shed blood. If you look there in the 1st of John chapter 3 in verse 12, I was looking up something else actually today and then I saw this.

The 1st epistle of John, 3 in verse 12. It says not as Cain was of that witty one and slew his brother, and wherefore slew he him? Because his uncle Trevor and his brother's righteous. His offering was not acceptable to God.

He deliberately ignored what God had done. The warning of God, the example of God in the blood being shed. And he tries to bring this to God.

He really despises that which God has revealed to him. Now he said right at the head of all this marvellous chapter on Hebrews 11 for the simple reason again, that when God whispered by faith to him or revealed by faith to him or revealed by action to him, that only by the shedding of blood could there be an acceptable offering, he obeyed God. You know the one who used to be a preacher in England, Dr Jowett, I think he coined the phrase, and he said it's true right through life you have to bleed to bless.

One of my great phrases is that an experience of God that costs nothing is worth nothing and it does nothing. You have to bleed to bless. In everything that's of any value, there has to be sacrifice.

Costs. It doesn't matter what level you go up. And therefore this man did what was contrary, nobody else had ever done it before him.

Nobody else has built an altar, nobody else has made a sacrifice like this. And you know that's the difficult thing when God asks you to do something that every Tom, Dick and Harry or Mary or Sally or Sue are not doing. God says you do this and somebody says well who do you think you are? And you say I don't know anything about that, God told me to do this, this I'm going to do.

As I've said so often, every man that I can read of anyhow, every man that I can read of who's made it to God has been a disciplinarian. If you want it in the Bible language, disciples. You know there isn't a thing in the New Testament, I told a lady this the other day and she almost fainted.

She's a great activist. Or she goes all over America, she's got money she'll fly here, she'll fly there. She'll load her pockets with tracks, she'll buy books and give them away and so forth and so on.

And then a couple, a lady came to our house the other day. She knows we preach up north, she was passing through town and she asked to come and she came and brought two young preachers with her. And I didn't know a thing about what they were doing in town.

She called and said she would come. Alright, I gave her directions, we'll be there in half an hour. It took her three times longer, it took her an hour and a half to get there.

And right away I said to them, I said, and I'm not going to introduce myself this way, but they hardly sat down when I said to them, look, there is nothing in the New Testament that tells you to get people saved. And I thought she was going to need out of service or something. She was shocked.

Give me a scripture that tells you to get people saved. It doesn't. What it does say is this, go make disciples.

And that makes a world of difference. It's one thing to give a track, another thing to knock on the door, another thing to invite others, but it says go make disciples and that's a formative period that there has to be attention given, like the attention to a child. But you see, we're looking for shortcuts to maturity.

We're looking for easy blessing. Usually when it comes down to the last issue, you've got to build an altar if you're going to be any good to God. Hebrew, Palmy, Romans 12 says present your body as a living sacrifice.

It was death sacrifice in the Old Testament, this is a living sacrifice. The scholars will tell you that. That Greek word there presented in the Aristoteles is something you do once and for all.

A man said to me one day, the first thing I do every morning is lay myself on the altar before God. Do you do that? And I said no. You don't? Well you should.

I said well how should I? How could I do it? If this is my body and this is the altar and I lay myself on the altar, I lay myself on the altar this morning. There's only one way I can lay myself on the altar tomorrow morning and that is I took myself off during the day. But you see, it's present your body a living sacrifice.

It's one surrender, staying in subjection, obedience, a living sacrifice. Well sacrifices are painful, sacrifices are costly, exactly. When I allow God as it were to bind me to the bones of the altar, then immediately I'm into trouble.

In more ways than one. All right, let's go from that to the next character here in Hebrews 11. I wanted to say that again because you can't get anywhere until you learn to worship and he learned to worship and worship is costly.

Hebrews 11 again and into 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. Now that doesn't say much, really does it? And yet it does say a lot.

He was translated, he did not taste the bitterness of death. But before he was translated he had a witness by the Spirit of God and John Wesley preached more on the witness of the Spirit to believers than any other thing he ever preached. He had this testimony that he believed God, that he pleased God.

Now go back to Genesis now, chapter 5. Verse 21 says Enoch lived 60 and 5 years and begat Methuselah. And Enoch walked with God, watch it now here, after he begat Methuselah 300 years and begat sons and daughters and all the days of Enoch were 360 and 5 years. That's an awful lot.

Or you could say 365 is tremendous, maybe there are 365 days in a year where you walk with God every day, alright. But he walked with God after he begat Methuselah. Does that tell you anything? Doesn't it

suggest that once he found he was a parent he discovered he had far greater obligations than he had before.

And he's going to have to walk before his children and from the very day that his child was born for 300 years he had unbroken fellowship with God. And he had this testimony that he pleased God. I'm speaking in horrendous today of the different faiths.

Man, we've come a long way. I'm sure Enoch and anybody else in the Bible never dreamed that men would walk on the moon, but they walked up there. I don't know how good it was, but they walked there.

I told some folks the other day that the Han was walking on the bottom of the sea. They had some special apparatus and they'd been down looking for sponges and special things on the rocks, sea anemones and all the other things. And I thought, well what a world we're living in.

We could walk on the bottom of the ocean, we could walk up there in the sky. It's amazing where people are walking these days. It's amazing.

Now often God said to men, he said to Abraham, walk before me. Well that's a pretty stiff thing. Don't walk before the church.

He's not saying walk before each other, though maybe it's implied. But he says walk before me, which is stiff enough. And then to make it worse he says, and be thou perfect.

Or be thou upright. Or walk correctly. The psalmist said he walked to the God in the shadow of death.

I think everyone would run through it, wouldn't you? That's a spooky place to go through. But he walked to the valley of the shadow of death. And he said he feared no evil.

The psalmist says in Psalm 1, you remember, blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Isaiah 35 talks about two ways. There's a highway there and a way.

The unclean shall not walk therein. You see there's a divine provision. A highway.

And there's a divine prohibition the unclean shall not walk therein. And there's a divine provision the wayfaring man, though true, need not err therein. Or he need not be afraid.

And as I said yesterday, every morning you get up, the first thing you have to do is make your choice. Where are you going? What are you going to do? You know, you've heard people say it so often. I've heard people say, I walk today where Jesus walked.

You know? Enoch had this testimony that he pleased God. And he walked with God for 300 years. Well, they didn't say it, but surely the implication is this.

If he walked with God, surely he talked with God. Could you walk with somebody 300 years and not talk? Do you remember what Amos says in the third chapter about verse 3? That can't two walk together except they be agreed? If you're going to walk with somebody, you decide whether you're going east or west, don't you? You decide what speed you'll go. Do you remember that wonderful word again? I like so much, and I guess you do, in Isaiah 40, 31.

They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. Oh boy, that's exciting, you get fluttering up there, isn't it? And then you get your beating, and whoosh! There's a kind of euphoria.

Oh boy, you'll feel it. You're on cloud 19 or 99 or something. They shall mount up with wings as eagles.

They shall run and not be weary. And they shall walk and not faint. And do you know why it says that Abraham walked with God and he not walked with God? And it says walk before me and be thou perfect? Because it's typical of the monotony of life.

Because most of our time we're not trying and we're not running, we're just walking. And it's a testing thing. And it's a teasing thing.

And it's a tough thing. You know, to live like a saint when there's nobody there to applaud you and sacrifice you. Nobody to pat you on the back because you spent all night in prayer instead of snoring your head off or something.

You went without something that you would have liked and somebody gave you the money and suddenly the Lord says, well, why? Do you want it or is it vanity? Do you want to be like the Joneses or the Smiths or some of the others? And right away you surrender that thing to God and there's nobody there except a sweet, wonderful whispering of the Spirit of God, this is what I want you to do, thanks for doing it. And it's in the monotonous things of life where the test comes. He walked with God.

Well then I'm implying and I'm sure I'm right in saying if he walked with God, he'd talk to his God. What did God talk with him about? I know what you talk to God about and you give him all the problems in your life and maybe sometimes some rubbish and stuff. You take God's time and say, well, this and that and the other and something else.

Do you sit and wait and does he talk back? What does God share with you? What does he share with me? What could he share with this man? It's the beginning of creation as it were. The world is new, I'm sure, the briars have come up and the thorns and the signs of the curse are around. But here is a man who is walking with God.

Well again, if this is all we have to go on, there's not much in it, is there? He not lived sixty and five years and he begat Methuselah and the word Methuselah means, every Hebrew name has a meaning, and the word Methuselah means when he is dead it shall be sent. And immediately Methuselah died, the heavens split and the earth split and the flood came. And this man believed God.

That's why he's in the church, he walked with God. What kind of a world did he walk in? Well, it's pretty lousy. Are you guessing? No, I don't think I've had a guess, eh? What shall we do? Well, let's go back to the back of the book.

A lady was talking today, I won't tell you which one, but a lady in a bookshop was saying they like good commentaries, commentaries. And somebody said to Spurgeon one day, which is the best commentary on the Bible? And he said the Bible. And I think he's right.

Look at the little book of Jude. The book of Jude is an epitome, that is, it's the whole Old Testament, or the whole of the Old Testament in essence. Right at the back, just the revelation that propels you to it.

The epistle of Jude and the 14th verse, and Enoch also, the 7th from Adam. You see, if you go back and read about the other six folk there, do you know what happened to them? They all died. The 7th from Adam didn't die.

There are those who hold the theory that this world will last 6,000 years, and it's getting pretty tight near that, if you follow the Jewish calendar. And every person, the other six persons all died. This man, Enoch didn't die, he was the 7th, that's the perfect number.

The curse has been on the earth for 6,000 years. In the 7th thousand, if you want to follow that theory, the period of the millennium, everything is going to be reversed. The curse is going to be removed.

The lion and the lamb will lay down together. There won't be any poisoned ivy and any of that junk that's around. It's going to be a marvellous thing.

Sue's feeling happy already, no more poisoned ivy. And the whole creation is going to be turned around. But here is a man, look, he walks as straight as an arrow.

It's a dark world, he's walking in the light. It's a crooked world, he's walking in a straight path. It's a disobedient world, he's walking in a path of obedience.

It's a world of error, he's walking in a path of truth. How do you know? Well read this verse, verse 14. Enoch also the 7th from Adam prophesied.

Oh boy, here he'll be coming again. Why was Noah unpopular? Because he built a mount. No, Noah was unpopular because he preached righteousness.

What about this man Enoch? Some people think he went down the road and all he did was talk to the Lord all morning, all afternoon, all night. That's all Enoch did. He just walked on and on and on, year after year, century after century.

And at the end of the trip he said, boy, that's the longest walk I've ever had. It's the longest talk I've ever had. John and I have walked and done together for 300 years.

That's a record, I won't let it ever be broken. But when you come to read the record here in Jude, it's a different story altogether. Enoch the 7th from Adam prophesied of these things saying, Behold, so he was a preacher.

That got him into trouble. And right there at the beginning of creation he's talking about things that were going to happen at the end of the world. What did he do? He prophesied saying, The Lord cometh with 10,000 of his saints.

Well he hasn't even convinced he's going to die yet, or be resurrected. And he's coming to execute judgment on all and to convince all that are ungodly among them of their ungodly deeds. Which they have ungodly committed.

And of all their hard speeches which ungodly sinners have spoken against them. These are murmurers, complainers, walking after their own lusts. Now do you see the difference? Abraham, pardon me, Enoch is walking in righteousness, and holiness, and integrity.

He's walking in a bunch of folk who are hardly fit to go down a sewer pipe. Look at their ungodly deeds. Their mouths speak great swearing words, they have persons in admiration.

They have ungodly deeds. And they ungodly, in an ungodly way committed them. And they have hard speeches.

And they were ungodly sinners. And as far as we know here is one man walking righteously right down in the middle of this hostile bunch who are totally antagonistic toward God and everything that's righteous and pure. Whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report.

He'd fart on these, he'd say anything. They weren't happy to live in a sewer pipe, in a drain pipe. They're like the people that Noah had to deal with.

He was a righteous preacher. What happened? Well the same thing that happened to Lot. You see God raises his prophets in the midst of all the corruption.

God's going to pull the switch and Sodom and Gomorrah are going to be barbecued. In the days of Noah they had a testimony. Noah was a righteous man.

And they lived unrighteously and they rebelled against God. And God flooded them. You see the one thing that we learn from history is that we don't learn from history.

Because whatever God does we still come on Moses and say we'll go our own way anyhow. And that's just why the world's in the mess that it's in tonight. What have we learned after two world wars? What have we got after giving 55,000 wonderful young men to lay their bodies down in Vietnam? What have we got for how many billions have we given them? We've given them 150 billion dollars and now let's give them a little bit more.

I'm not talking about whether that's right or wrong. I'm saying this you see that we never learn our lessons. I used to think when I was a kid and they used to talk about Humpty Dumpty.

I didn't think much of the story anyhow. But Humpty Dumpty isn't a nursery rhyme for children. It's one of the smartest things ever written.

It's telling us we can't pull the world back together again. It's broken. Like Humpty Dumpty the egg on the wall fell off, was broken and you can't put it back.

There's no way of putting an egg back together again. And by the same token there's no way of putting this world back together. We've spent millions, billions.

How do we write history? You give a smart guy at a university a PhD and he sits down and writes some marvellous thing. Winston Churchill writes the history of World War II. H.G. Wells wrote the outline of history.

Do you know how we write history? We write history with ink, with blood for ink. And people's skins for parchment. That's how we write it.

And we're in the same disastrous situation today. We've got murmurs and unclean people and people rebelling and rioting against God. Well the news tonight said that in the past year, the past 12 months,

70,000 teachers in schools in America, not Russia, 70,000 teachers have been injured by troops, 70,000 of them.

The kids have wasted \$500 million worth of school property. How do you do it? They write to school and give it to all the lumps. They've had all the chances in the world.

They're not all tarred with the same brush, thank God. But it's a very desperate situation. And to lift your voice up in the wilderness like this is to ask for the same trouble that these other people got, martyrdom.

To be an outcast. Because of course you've got the ways of man and the ways of the sorcerers and the way of Sodom against the way of God. All right.

He's in the midst of this bunch of people. And remember this, and down to verse 17 in Judea. Beloved, remember the words which were spoken by the apostles of our Lord Jesus Christ.

How that they told you there should be martyrs in the last time who should walk after their own ungodly lusts. What apostles? Well if you look at the 2nd epistle of Peter, the 2nd chapter in verse 3. There's a reference to the same thing. 2 Peter 3, 3. Knowing this first, they shall come in the last day, scoffers, walking after their own lusts and saying where is the promise of his coming? I'll go back to verse 2. That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord, our Lord and Saviour.

Knowing first that they shall come in the last day, scoffers, walking after their own lusts. So we're going to have an identical situation right before Jesus comes to that which this man had in the day when he lived. He's surrounded by an ocean, it's like a little island surrounded by an ocean of impurity.

All the sewers suddenly broke up and they began to cast all their filth and their stench around us. And you've got the same thing here. In the day in which this man lived a righteous life and he had a testimony that in the midst of all that violence and corruption and militant opposition to God in the midst of it all he lived a life that bore testimony from God that he was righteous, number one, and he pleased God.

Go back again to Genesis 5 for a minute. Verse 24, he not walk with God. Oh pardon me, verse 22, he not walk with God and begat the fools.

Well then again it's repeated in verse 24, he not walk with God and was not for God took him. What did God share with him do you think? I say it says he walked with God and it's implied I'm sure that he talked with God. What did God talk to him about? Again I ask, what does God talk to you about and to me about? Do you think that God shared his sorrow with him after he made a perfect environment for men? Men are always the same if we abolish floods and we did this and we did that and did the other.

Men will be different. We've tried that all over the world and men are no different. They're just the same.

Well, do you think God shared his sorrow over the calamity of the Garden of Eden with him? Hmm? Do you think he shared his sorrow with him about anger, about the devil being a beautiful being? According to Isaiah the most beautiful being that was ever made. Every precious stone was his covering. He walked in the midst of the fire, he walked in the midst of the Garden of Eden.

He had high authority. Now isn't that something when you do your best? God made a perfect heaven, the devil smashed it like a crack in the mirror and it's never the same again. God made a perfect earth, man

smashes it.

God made man a perfect personality, he split his personality by allowing sin to come in and have the mitten. Instead of leading up with God in his righteousness and holiness and purity, he writes himself away after the devil. Do you think that that caused God sorrow and that he shared this sorrow with him? Do you think he shared his sorrow about Cain and Abel? Isn't it? As soon as we set off, you see, ever since these men committed the sins they committed, the world has been in a state of emergency, the world has been a disaster area.

Man is unprotected until he comes and finds redemption. A man was trying to tell me the other day that God looks well, he doesn't need men, he's independent. He's a very smart fellow, very wealthy.

And I said to him, I told him this, how is it that when we get into, say, South America, we don't find a tribe of people who are righteous and holy and pure and clean and educated and they have hospitals and schools. Wherever we find people, they're degraded. They found a tribe there, a tribe somewhere in the, I think the Philippines not too long ago, just about two dozen people.

The end of the line, they'd been a great people at one time and they'd decayed and worn away and now there's about two dozen of them, start naked, just pull bugs out of the ground and chew them up and they didn't even cook things, they don't wash, they don't do anything. Why don't we find people civilized and dressed? You don't ever find a tribe of people dressed hardly. For the simple people, the further and further and further we can get away from God, the further they degenerate.

And you know, man's situation is really desperate. Every man outside of the grace of God tonight is a target for the devil and there is a sense in which he's more likely, well obviously he is, to yield to the power of Satan and to righteousness and truth and all the other things. He's trained.

He's corrupted, his personality is corrupted. Now God has made a beautiful heaven, a beautiful earth. There wasn't a worm, there wasn't a vicious animal.

There was no corruption of any kind and in the space of a few years the whole world is corrupted before God. He says that concerning the period in which Noah lived and the period in which Abraham had to make intercession or made intercession for Sodom and Gomorrah. And he said it would be like that in the day in which we live.

Don't you think it's about time the church woke up to realise we're right there right now? How much more corrupt can we get? And yet the church seems just to watch the parade go down the road. Now has this man had this testimony that he pleased God and that's what it says he had? Then surely it ought to be much, much, much more easy for us in this day. After all again he'd know Bible.

He'd know church fellowship. He'd know revelation of the redemptive work of God, name Christ as you and I have. And then he walked and he pleased God.

Isn't this exactly what God has called us to do? If we're really saved by the grace of God he says we're to walk in the light. And not only walk in the light but we're to walk in the light as he is in the light. And then just as this man Enoch in the midst of all that corruption, all that vulgarity, all that rottenness that vexed his soul, as it vex the soul of God every day, in the midst of it all he retained his integrity, he was never dishonest, he never lied, he never deviated from the truth.

And he maintained the testament in the midst of all that violence. Now look, you and I have these assets. We know the story of redemption.

We know that Christ rose for our justification. We know the Holy Spirit is given. We have this book, God's last word and his first word to man.

And he's got nothing else to say, it's all tied up in this book. We have the fellowship of the saints. Well then to use a scripture, what manner of person are we to be? In all righteousness and holy conversation.

We're just without the excuse. Because whatever was lost in Adam is restored in Jesus Christ. Whatever the first Adam did by way of transgression, by letting sin into the world, that thing is taken care of by, not the second Adam, but by the last Adam.

The Lord Jesus Christ. Now, let's look at Ephesians for a minute. Ephesians chapter 2. Ephesians 2, let's read from verse 1. You have he quickened who were dead in trespasses and in sins, wherein in time past he walked according to the course of this world, according to the prince of the power of the air, the spirit that hath worked it, and the children of disobedience.

You see a man now, in this subjection, that everything outside of him, the course of this world, did you ever get in a boat, when they thought you'd got enough motor power in that boat, and you got caught in a tide, and your father, your father didn't have enough pull, and the tide was going to take you in one direction...

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