

Faith Walking: Enoch

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[0:00] Take your Bibles and turn in them to Genesis chapter 5. Verse 24 verses.

This is the written account of Adam's line. When God created man, he made him in the likeness of God. He created them male and female and blessed them.

And when they were created, he called them man. When Adam had lived 130 years, he had a son in his own likeness, in his own image, and he named him Seth.

After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived 930 years, and then he died.

When Seth had lived 105 years, he became the father of Enosh. And after he had become the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived 912 years.

[1:24] And then he died. When Enosh had lived 90 years, he became the father of Kenan. And after he became the father of Kenan, Enosh lived 815 years and had other sons and daughters.

Altogether, Enosh lived 905 years, and then he died. When Kenan had lived 70 years, he became the father of Mahalalal.

And after he became the father of Mahalalal, Kenan lived 840 years and had other sons and daughters. Altogether, Kenan lived 910 years.

And then he died. Mahalalal had lived 65 years. He became the father of Jared. And after he had become the father of Jared, Mahalalal lived 830 years and had other sons and daughters.

Altogether, Mahalalal lived 895 years. And then he died. When Jared had lived 162 years, he became the father of Enoch.

[2:32] And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived 962 years.

And then he died. When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters.

Altogether, Enoch lived 365 years. Enoch walked with God. Then he was no more. Because God took him away.

Well, what do you know about Enoch? We just read that he was the father of the oldest man on record to have ever lived.

Methuselah lived 969 years on this earth. And that shatters Ripley's world record all to pieces. But we also read that Enoch was the first man to never die.

[3:47] So that makes him even older than Methuselah. Indeed, he keeps breaking his record every year. As he's still living and has never died.

And we find in the scriptures that he walked with God and pleased God by living a life of faith. He's the second example of faith that's held up to us in Hebrews 11, that great chapter of men and women of faith.

And his example is meant to stir you and me up to live by faith in the Son of God. And so what have we seen?

The first example, live by faith and died early because of it. Abel. The second example, live by faith and did not die at all.

Enoch. So last week we saw faith worshipping. This morning we see faith walking. Now we're going to go first to Genesis chapter 5.

[5:00] And we're going to notice two things, two important facts about Enoch. And then we'll turn to the New Testament commentary on him that's found in Hebrews 11, 5, and 6.

First then, two facts about Enoch from Genesis chapter 5, verses 22 to 24. The first thing we learn in this passage for our notice is that Enoch lived walking with God.

We need to say right off the bat that Enoch was a real historical figure. We find him here in this genealogy of antediluvian men, the men who lived before the flood.

And the New Testament letter of Jude refers to Enoch as the seventh from Adam. And if you notice here from Adam in this genealogy, he is indeed the seventh from Adam.

If we do the math, that means that Adam was still living for the first 300 years of Enoch's life. That means that Enoch could have gone over and knocked at the door of Adam and said, Adam, would you tell me again what happened in the garden?

[6:17] What was it like to live before sin and the curse came upon this world? And please tell me again, what was that gospel promise that you heard from God's lips?

He could have asked him. He was still alive. But the significant thing about Enoch that we need to walk away from is what's repeated twice in this short account.

Enoch walked with God. He walked with God. Now, walked with God is substituted twice for he lived.

There's this consistent formula in this genealogy that uses he lived three times for each of the men who are here described.

We're told he lived so many years. And then he fathered the listed son. And after that son was born, he lived so many years and had other sons and daughters.

[7:17] And then altogether, he lived so many years. That's the formula. But with Enoch, we see this shattering of the formula, setting it aside.

And instead of he lived, we find he walked with God twice in the mention of Enoch. That's to make the point that life for Enoch was walking with God.

Just that simple. For to me, to live is Christ, Paul would say. And Enoch would say, for me to live is walking with God.

If his life was anything, it was walking with God. That captures its primary purpose, its reason, its meaning, its summary.

What life was all about for Enoch was walking with God. Now, it's a beautiful biblical expression, isn't it? He walked with God.

[8:19] Now, to appreciate it, we need to get rid of a modern view of walking. There's that young lady, and she's got her \$100 walking shoes on. And her music's playing in her earbuds.

And she's swinging her arms like a tin soldier, walking madly down the street, not stopping for anything. She's got one thing on her mind, to burn calories.

She's power walking. And that's not the picture that we're to conjure up when we read that Enoch walked with God.

Well, good for her. That she's power walking. But the kind of walking that we are to think of with Enoch as he walked with God is more like the walk of a husband and wife intimately in love with each other.

And they're strolling along, hand in hand, caught up in each other's presence. And so there's lots of talking going on between them.

[9:18] And they're talking about everything that they see. And they might just stop along the way and look at a rose or look at the clouds or look at a bird and speak of it to one another.

They're talking about their day. They're sharing everything. That's more like Enoch's walking with God. Intimate friend with friend.

And rather than this being just something done once a week or once a day, this was something Enoch did all day, every day, for some 300 years of his life.

It was not just one segment of his day, but it was the description of all of his living. For him, living was walking with God. And that's not something that was only true of Enoch.

You can notice down in chapter 6 and verse 9 that Noah also walked with God, it says. We'll see that next week, Lord willing.

[10:19] Abraham and Isaac walked before the Lord. Levi walked with me, God says, in peace and righteousness. So walking with God characterizes the life of the righteous man in the Psalms as well.

Indeed, this is something that God requires of all men. For what does the Lord require of you, O man? Micah 6, 8. To act justly and to love mercy and to walk humbly with your God.

To walk with God, then, is a Hebrew expression that speaks of a God-fearing, holy life. Let's draw this out a bit. What exactly does it mean to walk with God?

Well, in the first place, it assumes conversion and reconciliation to God. It assumes that, I say. Because Amos 3.3 asked this question.

Can two walk together unless they be agreed? Well, the answer is obvious. No. If I'm walking north and you're walking south, can we walk together?

[11:31] No. No. No, we can't. The only way we can walk together is if we agree on the direction that we're walking. And what direction did we come from the womb?

Going. Not toward God, but away from God. We all, like sheep, have gone astray from God. We've turned each one away from God to our own way.

So you see, by nature, we are not walking with God. We're running from God. Well, then that means if we are ever to walk with God, we must stop the direction we're going and repudiate that lifestyle and turn to him.

That's conversion. Repentance. Repudiating that direction. And faith that comes and embraces him. Then only can we walk with God.

So to walk with God assumes a conversion has taken place. If God is walking in the light and we are walking in darkness, we cannot possibly walk together.

[12:51] And that's what John says in 1 John 1, 5 through 7. God is light. But in him, there is no darkness. No, none at all. It's a triple negative.

I mean, he's light. He's holy. There's not any darkness in him. And if we claim to have fellowship with him, walk with him, yet walk in the darkness, we lie and do not live by the truth.

But if we walk in the light as he is in the light, then we have fellowship with one another. And the blood of Jesus, his son, cleanses us from all sin.

That's the only way any sinner can have fellowship with God. Can walk with God. Is if he repudiates his walk of darkness and walks with God in light, trusting in the son of God to cleanse him from his sins.

And so he's able to go on walking with God because he has one who keeps on cleansing, whose blood is so meritorious and effectual that it goes on cleansing us from sin.

[13:59] So can two walk together? Well, not unless they're agreed. It assumes a conversion then. This is the verdict that men love darkness rather than light because their deeds were evil.

And everyone who does evil hates the light and will not come into the light for fear that his deeds will be exposed. So we must turn from that darkness.

That is that assumes we've made our peace with God. Reconciliation. We've been reconciled to God through the blood of Jesus Christ. He took the punishment my sins deserve.

Whereas once I was at war with God and he with me. Now there has been peace made through the blood of the cross. So if I'm walking with God, I've been reconciled to God through faith in the Lord Jesus Christ, through his work on Calvary.

So to walk with God, we must get off the road that we were walking on that leads to destruction. And we must get on to the narrow road that leads to life.

[15:10] We must quit running from God and take his hand and walk with him in his way. So to walk with God, we must first be born again, converted, repent and trust in Christ, surrendering our will to his.

I say all that's assumed if we're walking with God. That has happened. But this phrase, to walk with God, more than anything else, speaks of a life of close friendship and fellowship with God.

That's the idea that we are to think of when we hear of walking with God, a close friendship and fellowship with God. A relationship. You see, at the heart of a godly life is this intimate personal relationship with God.

It's not just a strict conformance to a lifeless, impersonal code of ethics. Oh, there is a law, but it's the law of God.

You see, of a person. And the godly life at its heart is a personal, intimate relationship with this God.

[16:25] We know him. We walk with him. We talk with him. So walking with God emphasizes this nearness of uninterrupted fellowship with God.

It speaks of a shared life. A shared life. All of life. Not lived alone, but shared with him. It's a life lived with God.

Walking with God. Living always before the Lord. Thinking. Desiring. Speaking. Doing. As one conscious of his presence.

He's with me. Everything I do, I do with him. With him. I'm walking with him. Realizing I'm never alone.

I live before his watching eye and before his listening ear. And so each day is a walk with him in which we share everything. It's praying without ceasing.

[17 : 26] That's what it means to walk with God. You wake up in the morning and you wake up to God. And you immediately begin the conversation, you see.

You're walking with him. Thank you, Lord, for the night's rest. Thank you for living in a place where we have peace. Thank you for health to rise to a new day.

Thank you for family here in this home. Thank you for the things to do today. And you start the conversation. And you go on into your day.

And you renew the conversation throughout the day. Seeking his help in all that you do. In all your ways, you acknowledge him. Forgetting in nothing his blessing to seek.

And so you're about to start some new duty, some new activity at your job or in the home. And you ask his blessing. And then when it's completed, you thank him for his help.

[18 : 25] And you pray for the next thing. You're walking with God. And as you talk to other people, you may be inserting a word to heaven even as you're talking with them.

As Nehemiah did when he spoke with the king. And even in between his conversation with the king, he shot a prayer to God. He's always got God in view.

He's walking with God. He shares his joys with him as they happen. His fears, his troubles, his longings, his desires.

Walking with God is refusing to live alone. It's recognizing the presence of the one who said, I am with you always. And you take him seriously and you enjoy his presence.

And you engage in an ongoing conversation with him. That's what it is. It's a Godward life. It's a Godward life of a relationship with God that is intimate.

[19 : 22] That relates everything to him. It's living with him and for him. This is walking with God. And this characterized Enoch in more than a usual way.

More than an ordinary way. It defined his life for over 300 years. So we see his life of walking with God. Now the next thing that we need to see about Enoch is how God honored him for such a walk with him.

And that's number two. He went to heaven without dying. He went to heaven without dying. Now though these pre-flood men lived a long time. Some people don't think they live this long.

And they say, you know, those were not solar years. They must have been lunar years. I mean, Methuselah, are you kidding? 969 years? That must mean lunar years.

That computed would mean he lived to be 78 and then he died. Well, we can understand that. We can swallow that. The only problem with that is it would mean that he had his son when he was five.

[20 : 34] So it's much easier just to believe the Bible. It is the God-breathed word. There are no errors in it. Just believe it. You have more problems when you try to explain it away.

Men live longer before the flood. The Bible says so. I don't need to prove it. I just believe that what the Bible says, God says.

God cannot lie. So these pre-flood men lived a long time as Pastor Jason was reading that. But nevertheless, they died.

And you saw that as he read that passage. Six times in this genealogy, starting with Adam, we read, and then he died. And then he died.

And then he died. And then he died. And then he died. And then he died. And then this astonishing breaking into that pattern. When we come to Enoch, it says, and then he was no more because God took him away.

[21 : 42] Which is to say Enoch did not die. His life did not end like the rest of these antediluvians. Rather, he was no more.

Now, that didn't mean the end. I mean, sometimes we say that about someone. He's no more. He died. That's not what he means. It wasn't the end of him. The end of his life.

It was just the end of his life here. Because it goes on to say he was no more because God took him away. God took him away to heaven, body and soul, without passing through the usual experience of death.

That every other one of these in this genealogy had to pass through. Now, if there's any doubt about this being the teaching of Genesis 5, 22 to 24, the New Testament makes it crystal clear. And you can turn now to Hebrews chapter 11. We are blessed to have a commentary on Genesis 5. [22 : 48] At least on this man. Found in Hebrews 11. And that just shows us another important principle of interpreting the scriptures. The Bible is the best commentary on the Bible.

And so make much use of this commentary on the Bible. It's the only inspired commentary on the Bible. Devour it. You want to know what Genesis 5 means? Turn to Hebrews 11 and see what it means.

God tells us as he comments on Enoch and this. He was no more because the Lord took him away. Notice Hebrews 11, 5.

By faith Enoch was taken from this life so that he did not experience death. He did not see death. He could not be found because God had taken him away.

He was taken from this life. That word for taken the King James had. He was translated. It means a change of place. A removal from one location to another.

[23 : 50] We saw it in Colossians 1, 13 several weeks ago as Pastor Jason was preaching. How we have been translated or passed from death to life.

And he said that's transplanting us. We were in the kingdom of darkness and God transplanted us into a different location. That's the same word that's used here.

And it's telling us that God transplanted Enoch. He was found in the native soil of this earth. And God dug him up and he transplanted him body and soul right into heaven.

You don't die when you're transplanted. I mean if the flower dies in the process it won't make it. It's not transplanted. It's just buried. But he was transplanted.

Taken to heaven. Martin Luther put it in his own homespun way when he says that when Enoch was 365 years old. One day he was out walking with God like any other day.

[24 : 52] And after a time of sweet fellowship with the Lord. God said to him. Enoch. Instead of going back home to your house today. You're coming to my place.

And he took him. He took him. Suddenly. Supernaturally. Transplanted him. From earth to heaven. Without dying.

As the Puritan trap says. He changed his place. But not his company. Because he still was walking with God. There in heaven. Even as he had on earth.

Now when he failed to return home. That evening. You can bet Mrs. Enoch was out looking for him. And maybe Methuselah as well. And the whole neighborhood.

Have you seen Enoch? No. Is he missing? Yeah. He didn't come home last night. We haven't seen him. And no matter how many of them looked. And for how long they looked. They did not find him.

[25 : 53] The text says. You see that? He could not be found. Why not? Was he hiding that well? Did he? No. Because God. Had transplanted him.

There's that word again. God had taken him. Away. Well. Believers are usually transplanted from earth to heaven. Through death. Aren't they? Through the experience of death.

They take their last breath. And their body goes into the ground. And their spirit returns to the God who made it. And those who are believers. Go immediately into the presence of God in heaven.

And those who are unbelievers. Go immediately into hell. Their spirits. But. That's not what happened here. He was not transplanted in the normal way.

Through death. But without dying. Body and soul. Planted into heaven. Now this is. A great exception then. Isn't it?

[26 : 56] And it strikes us on the page of Genesis 5. What an exception to the pattern here. And it's a tremendous honor and privilege.

That was unique to Enoch. Matched only by Elijah. And those believers who will still be alive when the Lord Jesus comes again to judge the world.

They will be caught up. Together with their resurrected loved ones. To be with the Lord forever. Never having died. Even as Enoch and Elijah.

Here's an early testimony. Very early testimony. Genesis 5. What an early testimony. To life beyond this world. Beyond this existence here.

In a body. As well as a soul. It speaks of the reality of the eternal state. Death does not have the final word. Here's a man who is even totally untouched by death.

[27:57] Death had no victory whatsoever. Over him. And all who walk with God here will walk with him forever. Body and soul in a better place. So what do we see in Genesis 5?

We see a remarkable life of walking with God. That is rewarded by a remarkable removal to heaven without dying. So those are the two facts.

Important facts about Enoch from Genesis 5. We turn now to three lessons from the New Testament commentary on Enoch. Found in Hebrews 11, 5, and 6. Three lessons.

The first lesson is walking with God is pleasing God. Notice Hebrews 11, 5. By faith Enoch was taken from this life so that he did not experience death.

He could not be found because God had taken him away. For before he was taken, he was commended as one who pleased God. You need to know that about 300 years before Christ, the Hebrew Bible was translated into the Greek language.

[29:11] Koine Greek. It was called the Septuagint. And these 70 scholars or so came to Genesis 5 when they're working from the Hebrew into Greek.

And when Genesis 5 said of Enoch that he walked with God, they took up their pens and they wrote, He pleased God. That's what they wrote in the Hebrew.

Use the word for he pleased God. And here in Hebrews 11, 5, the Holy Spirit chooses the Septuagint words as a faithful rendering of what happened back in Genesis 5 that Enoch did all those years.

In the Hebrew, it says he walked with God. In the Greek, the Holy Spirit inspired, he pleased God. You see that at the end of verse 5? He was commended as one who pleased God.

How was he commended in Genesis 5? As one who walked with God. Twice, it says it. And now the Holy Spirit says he pleased God. You see, there's no real difference here.

[30:21] And it teaches us this, at least this much, that to walk with God is pleasing God. To walk with God is pleasing God. Not only is walking with God pleasing to us, that's what we were made for.

I mean, we're at home when we're walking with God. That's why we draw breath. That's why we're here. That's the only thing that can fill us up.

We were made for God and we're restless until we're walking with God. Reconciled to him.

Converted to him. But not only is walking with God pleasing to us.

It's happiness. It's the essence of happiness. It's the essence of eternal life. But it's also pleasing to God. Isn't that something? The living God takes pleasure in a close, personal relationship with his redeemed children.

Walking with his children is pleasing to him. It pleases the Lord. And the closer the relationship, the more it pleases him.

[31:36] Colossians 1.10 makes very plain that we're to live so as to please him in every way. 2 Corinthians 5.9. So we make it our goal to please him.

Ephesians 5.10. Find out what pleases the Lord. Well, here it is. Look no further right now than this passage. Walking with God pleases the Lord.

Well, then from morning till night, let's live with him and live for him. Let's enjoy him. Let's relate everything to him. Let's share all of life with him because this pleases the Lord.

It pleases him. Have you thought of that? It pleases him to have you coming to him over and over throughout your day. Ah, that's like sweet smelling aroma.

It's like the steak on your neighbor's grill. You're outside and that's a sweet aroma. I wonder if they have room at their table tonight for me. You see, sweet aroma.

[32:42] God views your walk with him and your prayers to him. Your close relating everything to him is a sweet thing.

There's a pleasing aroma to him when you come and thank him. When something happens and you just thank you, Lord.

That pleases him. As you praise him. As you confess your sins to him. It's a God word act, isn't it? You're walking with God.

As you have petitions. As you cast all your cares on him. Oh, it pleases him. When you pray about everything instead of being anxious about anything.

When you check everything with him and his word. So if walking with God pleases him, then let us earnestly seek him and walk more closely to him.

[33:40] You know, it's possible for you to walk closer to God than you presently are. The promise beckons us. Draw near to God. And he will draw near to you.

Walking with God pleases God. That's the first lesson. The second lesson is walking with God or pleasing God. They're synonymous. Is impossible without faith. Now, the primary reason why Enoch is included in Hebrews 11, the great chapter of faith, is because of his faith.

To show the power of his faith to obtain amazing things from God. He went straight to heaven without dying. By faith, it says, Enoch was taken.

Amen. But now there's a problem. How can the writer to Hebrews say that? That it was by faith. By Enoch's faith. When there was nothing at all said in Genesis.

Or anywhere in the Old Testament. About Enoch's faith. All it says is that he walked with God. Or the Greek translation, he pleased God. But not a word about faith.

[34:49] How can the writer to the Hebrews say, by faith? He's to be known for his faith. Well, he's going to tell us how he can do that.

You notice at the end of verse 5, he told us, Enoch pleased God. And then in verse 6, he tells us that without faith, it is impossible to please God. You got your thinking cap on?

Well, if Enoch pleased God, and it's impossible to please him without faith, then Enoch had faith, didn't he? That's the logic of verses 5 and 6.

That's why he can say, by faith. Enoch. Because Enoch pleased the Lord, and there is no such thing as pleasing the Lord without faith. It is impossible.

That's God's word. Impossible. Impossible. Here's something God says is impossible. Yet few things are more common than men trying to please God without faith.

[35:51] We saw it last week, didn't we, in Cain's worship. What was wrong with Cain's worship? It was without faith. By faith, Abel offered his sacrifice. But not Cain.

He brought his worship to God without faith in God's coming Redeemer. And the world is full of this kind of religion, trying to please God on their own works and their own merit.

And because of something they do without turning away from all of their works and casting themselves as a helpless sinner upon a gracious Savior.

That's faith. And that's the worship that is acceptable to him. That's the only kind of worship that is pleasing to him. In fact, nothing is pleasing to God that doesn't include faith in him.

Without faith, it's impossible to please God. You see, God's nature is such that he can't be pleased when there is no faith. Look up at chapter 10 and verse 38.

[36:54] Hear what God says back in Habakkuk chapter 2. As it's quoted here in chapter 10 and verse 38. But my righteous one will live by faith. And if he shrinks back.

That means if he shrinks back from living by faith. What does he say? I will not be pleased with him. It's impossible to please God without faith.

God says, my righteous one lives by faith. And if he shrinks back from such a life of faith. I won't be pleased with him. But he goes on to say in verse 39 as he's writing these Hebrews. But we're not of those.

We, you and I, are not of those who shrink back from the life of faith. And are destroyed by a God who is not pleased with us. But rather we are of those who believe.

Have faith. And so are saved. That was Enoch. That was Enoch. And if God was pleased with him, you can know for sure that he had faith.

[37:56] And if God took him to heaven. You can know for sure that he had faith. God doesn't take unbelievers to heaven, does he? So, by faith, Enoch was taken from this life.

God's pleasure in him and God's transplanting him to heaven proves that Enoch had faith. Now, verse 6 goes on proving that Enoch lived by faith.

It says, because anyone who comes to him, that's comes to God, must believe that he exists and that he rewards those who earnestly seek him. Enoch's walk with God meant that he was continually coming to God.

That's just what we said walking with God means. He lived before God. He lived with God. He was constantly coming to God. And the fact that they could not see God was no problem.

Now, I'm sorry, I'm jumping ahead of myself. So, Enoch's walk with God was constant coming to God, earnestly seeking him, communion with him, fellowship with him.

[39:00] But he never could have done that without faith, without believing. Verse 6 tells us you've got to believe two things in order to come to God. First, you've got to believe he exists.

He exists. People don't pray to a God that they don't believe exists. That's why that atheistic French teenager laughed hysterically when our missionary in France, along with his family, bowed their heads before eating.

And talked to a God that she did not believe existed. Because she could not see him. And David Vaughn spoke to him as if he were another person in the room.

A real person. And this otherwise respectful young lady could not stop laughing. Such that David had to stop praying.

People don't pray to a God that they don't believe exists. And so, if you're going to come to God in prayer, you've got to first believe he exists. And it's no problem that he's unseen.

[40 : 09] You can't see him. That he's the invisible God. Because faith is being sure of what we hope for and being certain of what? What we do not see.

It's by faith that Enoch walked with God and came to God in prayer. And it's not just believing in a higher power.

It's not just believing that there is some God out there. No, it's the existence. Believing in the existence of the God that's revealed in creation. That's revealed in scripture.

And that's revealed in his own son, Jesus Christ. Is that God? The only true and living God. And if you're to come to him, you must believe that he is exactly what he says he is.

So, if we walk and talk with God, we believe that the God of the Bible is real. We're certain of it. He is there and is not silent.

[41 : 14] He's not imaginary. He exists. Well, that means prayerlessness is practical atheism. Prayerlessness is living and acting as if God didn't exist.

Oh, but he does exist. And therefore, we come to him because we believe he exists. And Enoch believed that God exists. But he also believed, secondly, that he rewards those who earnestly seek him.

Think about it, kids. The old kind of well. You didn't just go to the faucet and push it to the right for a drink of cold water. You had to let down a bucket. Who would go to the trouble of letting a bucket all the way down to the bottom of the well and then going to the work of cranking that thing all the way back up?

Only those who believe there was water at the bottom of the well. You've got to believe something.

Who will go to the trouble of praying and coming before God in prayer?

A God that you cannot see. Only those who believe he exists and believe that he rewards those that do come to him in prayer, that do diligently and earnestly seek him.

[42 : 24] But many of those promised rewards are unseen, aren't they? We just have the promise. We don't see the effect.

And so, does that frustrate the believer? No, not at all. Because remember what faith is, is being sure of what we hope for. I'm sure of it.

I'm sure there's water at the bottom of the well. I'm sure he rewards those who seek him. He does not say to anyone, seek me in vain. Seek me for nothing. It's not God, is it?

And so Enoch believed that God exists. And he believed that he rewarded those who diligently seek him. Enoch, why do you pray so much?

Why are you always talking with God? Why do you walk with God all through your day? Because I believe that God delights to give good gifts to those who ask him, to his children.

[43 : 28] And I believe that he does not tell us to seek him in vain, but that he rewards those who diligently seek him. And that those who seek him will find him if they seek him with all their hearts. It was faith, you see, that kept Enoch coming to God over and over all day, every day, for over 300 years.

He knew for sure that to seek him was to find him. To come to him was to be rewarded with God himself. He didn't just seek blessings from God.

It says for those, you must believe he's the rewarder of those who earnestly seek him. And that was the best thing he got was another conversation with his friend, his dear father in heaven.

God himself, his fellowship and blessings from him. So verse six is a general principle. Do you see that? It's not just something that's true of Enoch. It's true of anyone.

You see the word anyone? That means you. That means me. Anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. Our backwardness to pray then, brothers and sisters, is a failure of faith.

[44:46] We don't believe the promises that he exists and that he rewards those who earnestly seek him. We don't believe it enough to press in and to enjoy that communion with him.

Without faith, it is impossible to please him. That means there's nothing that you do in life but that you need faith in order to do it in a way that pleases the Lord.

Let me say that again. Without faith, it's impossible to please the Lord. That means that there is nothing that you do in life but that you need faith in order to do it in a way that pleases God.

And what is faith? Faith is that upward look, that consideration of him, that looking to him. So Hebrews 11 keeps telling us that God has his eye out for faith.

He looks for it. He delights in it. He's pleased with it. Wherever he finds it. Don't miss that. The father is delighted when he sees faith in the smallest actions of his children.

[45:58] Is a father delighted in the first steps of his baby? Yes. Not more than our heavenly father is in our first steps of faith and every succeeding step of faith.

He has an eye to our faith. And when he sees it, wherever he sees it, however small it is, he's pleased. Ah, that's lovely.

That's lovely. So he sees faith where men cannot see it. He can spot it every time. Every time you pause and pray in the midst of your day, he sees your Godward look and is pleased.

Every cry for help, every thankful acknowledgement of help given every time you do some thankless job, every duty that you do just because the Lord wants you to do it.

Children, every time you obey your parents because that's what he wants you to do. You see, it's because he wants you to. That's Godward look. That's faith. And he's pleased. Every temptation you reject, refusing to get the last word in, turning your head away from another look.

[47:08] He notices the faith in it and takes pleasure in it. Every penny given to relieve another for Jesus' sake. Every cup of cold water given in his name.

Every encouraging word for the downtrodden. Done for the Lord because it pleases him. Every word of witness for him. Every holy thought Godward. You see, he sees that faith and it pleases the Lord.

He sees the faith beyond our deeds even when no one else can see them and is pleased. Then let us make it our aim to please the Lord by living a life of faith.

And very briefly, just the concluding lesson is that walking with God here is rewarded with walking with God hereafter. The Bible says God honors those who honor him.

And Enoch honored the Lord by walking with him by faith. By so believing his promises that he did not live for this world like the rest of men. But for God and for his pleasure.

[48:10] And such a life of faith shouts that God is good. God can be trusted. His promises are true. He's worth knowing. He's worth loving. He's worth serving.

He's worth walking with. And so by daily walking with God, Enoch showed that God himself and living with him is the greatest reward of all.

What an honor. A walk with God by faith places upon our God. It honors him.

He's pleased with it. And he rewards it. And that was especially true in Enoch's day when most were not walking with the Lord.

Enoch lived in those days just before the flood when the earth was filling up with violence and wickedness and ungodly people. And dear believers, are there few believers?

[49:07] Are there few people walking with God today? Is everybody going this way? I say everybody. Is it a general population not walking with God? And here you are walking with God.

Oh, does that please the Lord? When nobody else thinks God's worth walking with, you're walking with him. You're putting a high honor on him.

You're saying, knowing God is life eternal. This is what's really worth doing in life. And to do it in a day when so few are walking with God pleases him all the more.

Notice how God honors Enoch for that close walk with him. He says, come over to my place. And he takes him to heaven where he is walking with God now forever and ever.

He changed his location but not his company. And so for all of you who have walked with God by faith here, you will be rewarded to walk with God hereafter.

[50:08] Whether going through death like most or whether taken to heaven without dying like Enoch and like those will do when the Lord Jesus returns.

The Lord honors all who walk with him. He says in Revelation 3, 4, they will walk with me dressed in white for they are worthy. And when you walk with God in heaven, you will find that the second

death is not able to harm you at all.

It has no power over you, the second death, which is the lake of fire. And you'll find that all he promised was true and that knowing him and walking with him is indeed the rewarding life.

It is eternal life. So consider the example of Enoch's faith. You know, he's one voice in that great cloud of witnesses that is bearing witness to you as you're running the race.

And what is Enoch saying to us? He's saying, go on, brother. Go on, sister. I know not many are walking with God. They weren't in my day either. But walk with him.

[51 : 24] You will never be disappointed. He really exists. He really rewards those who earnestly seek him. I say a closer walk with God is possible for every single one of us.

If you're outside of Christ and walking with God has no interest to you, don't ever fool yourself into thinking one day you'll walk with him in heaven. None walk with him there.

They do not walk with him here. You need a new heart. Cry out to God. Only God can give that kind of heart that treasures him. Repent right now of that rotten heart and cast yourself upon his mercy.

And he will receive you. And he will make you a man, a woman, a boy, or a girl who delights in his presence. Let's ask God for a closer walk.

Let's believe the promise. Draw near to God. And he will draw near to you. Let's see.