

# The Life of Enoch

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Preacher: Pastor Wolski

[ 0 : 0 0 ] I hope you do have your Bible in church this morning, because what else really matters? If it isn't there, if you can't see it from there, then it's not really worth talking about.

Genesis chapter 5. Last night at the Beast Feast, we took a quiz, a quiz on different animals or beasts in the Bible, and it turned out to be a little tricky for some, and it's not everybody.

Somebody cleaned up. Brother John cleaned up all 20 questions, but he was way off on the bonus. So we had a good time.

One of the questions, I'll just put it out there for you ladies, just to know what they were thinking on. I don't have the multiple choice in front of me, but the question was, out of which beast, does the Bible say, quote, came forth sweetness?

Out of which beast came forth sweetness. Anybody know which one? What is it? Anybody? A lion. Right on. A lion.

[ 1 : 0 6 ] The one that's Samson. Part of Samson's riddle. That was the only easy one in the whole quiz. So we had a good time. Now I'm going to ask you a quiz question here to start tonight.

That'll be my transition into the message. In the Bible, there's a man named Enoch. In Genesis chapter 5, we're going to find him. And he's mentioned in this Bible very, very little.

He's mentioned besides genealogies. He'll show up in Luke, in the genealogy of Christ there, taking all the way back to Adam. And it's in Luke chapter 1. And then in the Chronicles, he's mentioned more than once, I believe, in just the chronology of the sons who begat who.

But apart from that, he's only mentioned three times in this Bible. And each time there's something about him that we want to draw out today. The first one here is in Genesis chapter 5. But does anybody have any idea what book and chapter one of the other two mentions might be?

It's a little trivia question. Hebrews 11. Hebrews 11. Everybody calls that the Hall of Faith. So he's in Hebrews 11.

[ 2 : 1 8 ] Got one. Does anybody else know where the other mention of Enoch is? I'll give you a hint. He is up. I'm not giving you a hint. Wait, let's go to the back first. Yes, Jason. Got it.

Is that what you're going to say, John? I knew you were. Jude. All right. Yeah, pat him on the back, Andrea. Go ahead, pat him on the back. Okay, so that's it. We're going to be going to those three places today, Hebrews 11 and Jude.

But while we're in Genesis 5, let's begin there. Great job, by the way. And let's pray. Let's pray. Father, we're going to open up your book, this holy book that you've preserved for us.

And God, these words, this truth, we can't even get a hold of how much is in here. So much is even sealed up and unrevealed. And God, I believe this book has everything in it.

And God, as I open it, as we seek to study and read it and learn something from this man, Enoch, I pray that you'll apply his life and thoughts from it to ours. Help us to take it serious.

[ 3 : 19 ] Help us, God, by your spirit to quiet all things, all thoughts, all distractions. And just let us focus for this next time on these holy, precious words. Lord, you put this guy in here a couple times.

There's something about him that you liked. And so help us to see something like that and to take it serious. We pray in Jesus' name. Amen. Amen. Genesis chapter 5. And before we even get into this, Genesis chapter 5, I don't know if you're familiar too much with this, but the number 5, if you ever study Bible numerology, there's something that's associated often, all the time, a lot of times I should say, with the number 5.

And it's not that 5 means this, but rather it's so strongly associated in the Bible, you just almost, you can't miss it. And it's death. Now, some more modern scholars, if you want to call them that, have decided, no, it doesn't mean that.

It means grace. And you can make a small case for 5 connecting to the word grace, but you can't overlook the mountains of evidence for it being associated with death.

And in Genesis chapter 5, we are in the death chapter. The first man that God created is recorded his death. You see it at the end of verse 5.

[ 4 : 35 ] You see the last three words. It's talking about Adam saying, and he died. Now, that's Genesis chapter 5, and that's Genesis chapter 5, verse 5. The first man, Adam, the recorded death.

The altar that they brought their sacrifices to was made 5 cubits by 5 cubits, and they put dead animals on that altar.

The number is associated with death so many times it's not even funny. It's just too, it's glaring, it's truth. Christ, our sacrifice, was not put on an altar. He was put on a cross.

And we sing that five bleeding wounds he bare received on Calvary. There's a man named David, and in his life, several men were wounded or smitten and killed.

And so many of them, it says, it's peculiar to me, but it's recorded that he was smitten under the fifth rib. Now, I find that a little odd just to write that down, but there's something to it.

[ 5 : 39 ] And I'm not trying to teach a doctrine on the rib or anything to that effect, but it's just, there he is. There's the five again, and somebody dropping dead. If you go into the New Testament, you read in the fifth book of the New Testament is the book of Acts.

And in Acts chapter 5, and guess which verse? Acts, Ananias lies to the Holy Ghost and drops dead in verse number 5. And five verses later, his wife shows up and does the same thing, and down she goes, Sapphira.

And so in Romans chapter 5, the next book, in the fifth chapter, I wanted to look something up there, and I forgot to do it. But it describes Christ dying for the ungodly.

And it says Christ died for us. And then there's a very definitive statement on death in verse 12, describing Adam's sin. And it says that death passed upon all men in Romans chapter 5.

Now, we're back in Genesis chapter 5, and there's more particulars that we can go on, associations we could make. But the number 5 is significant, and it represents, or it's connected to death.

[ 6 : 44 ] And so before the flood, we read about the longest living men and the lives, the years that they lived on this earth. And it's recorded in this chapter, the length of their years, so many of them in the 900s.

It's just unreal for us today to really fathom that and consider the amount of knowledge and wealth and wisdom they must have been able to attain in that time frame. But there's little to nothing to say about these men and the long lives they lived, except that they had a son.

This is how long they lived. That's about all you get of these generations, I mean, long generations of these men in Genesis chapter 5. But there is one thing that is definitely said about each one of them.

And he died. And he died. Now, let's take a look here at Genesis chapter 5 and the first five verses. And I want to point something out that I kind of picked out of here, gleaned from the reading and studying of this chapter.

In verse number 1, this is the book of the generations of Adam. Now, I want you to notice that, how many times his name is mentioned. One, In the day that God created man, in the likeness of God made he him.

[ 7 : 58 ] Male and female created he them and blessed them and called their name, number 2, Adam, in the day when they were created. And number 3, Adam lived in 130 years and he begat a son in his own likeness after his image and called his name Seth.

And the days of Adam, 4, after he had begotten Seth, were 800 years and he begat sons and daughters. And all the days of Adam 5 lived were 930 years.

And there's the statement, and he died. Adam is mentioned five times in the first five verses of Genesis chapter 5, and he died.

Now, Adam can't get past death. And neither can his son Seth. Come back to verse 3 and let's start counting. And Adam lived in 130 years and begat a son in his own likeness after his image and called his name Seth, 1, in the days of Adam after he had begotten Seth, 2, and we're going to skip verse 5, verse 6, Seth, 3, lived in 105 years, begat Enos.

And Seth, 4, verse 7, lived after he begat Enos, 807 years, and begat sons and daughters. All the days of Seth, 5, or 912 years, and he died.

[ 9 : 11 ] And if you want to look every three verses for a while, the end's the same way, and he died. And if you want to go back through and count, you're going to see every man's name mentioned five times, and he died.

There's something about that five, they just can't get past it. Until one man, until one man, Enoch. And in verse number 18, Enoch shows up.

As a matter of fact, he's the only one, in this death chapter, to get past the number five. And there's a reason for it. In verse number 18, Jared lived 160 in two years, and begat Enoch.

And Jared lived after he begat Enoch, 800 years, and begat sons and daughters. All the days of Jared were 960 in two years, and he died. And Enoch, the third dimension, lived 60 in five years, begat Methuselah. And Enoch walked with God, after he begat Methuselah, 300 years, begat sons and daughters.

All the days of Enoch were 300, and here it should say something, right? All the days of Enoch were 365 years, colon, where's those three words?

[ 10 : 17 ] It's not there. In verse 23, and all the days, or verse 24, and Enoch, six, walked with God. And he was not, for God took him.

There's something special, about this man. And the first thing I want to say, by way of a point here, is that the life of Enoch, we're going to notice Enoch was a picture.

A picture. The life of Enoch is a picture. It's a type. It's representing to us, something else. Something that death couldn't hold on to. Something that could get past death.

Everybody else is dropping dead. Five, five, five, dead. Staying down. But Enoch's the only one, to get past that number, because he represents, or he's a picture, of somebody else.

Now look at 1 Thessalonians. You can keep your place back here, but 1 Thessalonians, in the New Testament, chapter number four. And in this passage, is a reference to some people, that have died.

[ 11 : 24 ] It says that they're asleep, and that they're going to be resurrected, but those aren't the ones, that we're going to consider. That's not what Enoch represents. It's the group of people, that are alive, and that never die.

1 Thessalonians, chapter four. And we'll start in verse 15. For this we say unto you, by the word of the Lord, that we which are alive, and remain, unto the coming of the Lord, shall not prevent them, which are asleep.

For the Lord himself, shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ, shall rise first, then we which are alive, and remain, shall be caught up together, with them in the clouds, to meet the Lord in the air, and so shall we ever be, with the Lord.

Enoch, walked with God, and he was not. Why? For God took him. God took him, while he was alive, out of this earth, and he never died.

He's a picture of somebody else. He's a picture of the body of Christ, that is alive, at the return, or the rapture, we call it the appearing, of the Lord Jesus Christ.

[ 12 : 46 ] Not the dead in Christ. They're already in the grave. They're going to rise. But it's we which are alive, and remain, are going to be, as we call it, raptured, out of here. In Hebrews, we'll get there later, but in Hebrews, just remember this, when we get there and read it, the Bible says, that he was translated, that he should not see death.

Enoch walked, and breathed the same air we do, and in a body of clay, a body of flesh, and God, as he walked with God, just says, God took him. No, it says in Hebrews then, we get a little more like, God translated him, or changed him, so that he couldn't see death.

He wasn't, it's not possible to die now, and God took him out of here. He changed him. So Paul tells us, let's just look at it, 1 Corinthians 15, take a peek back, a few pages, 1 Corinthians 15, and verse 51, Paul reveals a mystery, to the body of Christ, to those born of Christ, born again, that we're not all going to die.

Some of us, some of these believers in Christ, are going to be alive, when God takes them away, and translates them. Verse 51, Behold, I show you a mystery.

So this is something, that has not been revealed, although it has been revealed, in picture by Enoch, but has not been revealed, in doctrine and teaching. We shall not all sleep. That is, not every believer, is going to die.

[ 14 : 17 ] But we shall all, be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed.

That's the same translation. We shall be translated, that we shall not see death. For this corruptible must put on incorruption, and this mortal, that is capable of dying, must be translated, or changed, in verse 51, that we, that must put on immortality.

So when this corruptible, shall have put on incorruption, and this mortal, shall have put on immortality, then shall be brought to pass, the saying that is written, and here's a quote from Isaiah, death is swallowed up in victory.

O death, where is thy sting? There's a quote from Hosea. Paul just quote, in the Old Testament prophets, O grave, where is thy victory? So for those alive, verse 55, never taste the sting of death, were changed, and translated.

But for those dead, verse 55, O grave, where is thy victory? They get to come back out of the grave. But what is Enoch, or his translation, God taking him?

[ 15 : 24 ] What is a picture? A picture is us that are alive, if God would will, that it would be today, everybody here that's born again, that knows Christ, God's spirit within them, alive in Christ, is going to be changed, and taken out of here.

I didn't make that up. I didn't fantasize about it. I didn't have a dream one night, that this might happen. I'm not a prophet. I'm just telling you what the word of God says. Just telling you that this book says that there's going to be a shout, there's going to be a trumpet, the voice of the archangel, there's going to be people coming up out of the grave, and we're all going to be changed, and taken out of here.

Caught up to meet the Lord in the air. If it wasn't in the Bible, I would not believe that. I would not come up with that. I would not be telling you about that.

I would say, no. You're going to die, you're going to, the worms are going to get you, and that's the end. And maybe God's got something else. But this book tells me that I'm going to be translated.

If I don't die and go under that dirt, I'm going to be translated. I'm going to be changed. And I won't ever see death. Christ said to Martha in John chapter 11, He said, I am the resurrection and the life.

[ 16 : 38 ] There's two groups. Resurrecting, but one life, no death. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

Prophetically telling, there's a day coming. Now later in Genesis 5, you can go back there if you're not there already. In Genesis chapter 5, the narrative continues after Enoch and it goes back to these men and they get mentioned until Noah shows up.

And the narrative changes then from these genealogies and the death chapter to carry over into the flood, into the way God dealt with Noah and the stuff that went down we're all familiar with.

When God picks up that narrative, it talks about Noah. He also gets past that number 5. But it's for a different reason and just to kind of seal up all these teachings here, not to leave you hanging.

Noah doesn't picture the rapture of the body of Christ that's living. Noah pictures somebody else. He pictures somebody that's going to go through the tribulation and endure that tribulation and come out on the other side okay.

[ 17 : 47 ] Noah's not taken out of judgment. He's protected from the judgment. He endures through it. And it's a different picture here because the judgment, picturing God's flood, Noah doesn't get raptured out like Enoch does.

Noah has to go through it. And so Noah and his family, if you want to call it a type or a picture, it's of that tribulation remnant that's going to endure God's judgment on earth and be delivered from it.

And when Christ comes back, then they'll all be saved is the term or delivered. Now anyway, you get back here in Genesis 5 and you think that's in that Bible?

That's in Genesis chapter 5? Talking about genealogies and men dying and what? When you're pulling out five mentions and getting... Yeah. Yeah, it's actually in there.

When you have a perfect book and a book that God, the Spirit of God, wrote and gave and retained and kept us from messing it up, when you have a book that's written by God, that's not all that's in there.

[ 18 : 50 ] I promise you that. I don't know. Who knows what I'm missing just in glancing through this chapter? Who knows the types, the pictures, the truths, the foreshadowings, the prophecies that are in this book that I haven't even gotten close to catching?

But boy, one day I'm going to get a Bible lesson. One day in the future I'm going to learn and understand and see it clearly because now we look through a glass darkly but then face to face and it's going to be clear.

But I'll just say this before I move on that you can't beat this book. When you think you're just reading about a generation and about somebody dying, you might be seeing... There might be something a whole lot deeper to it.

God is not joking with his words. And he didn't just put them in... What was that? I even forget already. Wednesday night mentioned some things about the tabernacle, mentioned some things about the priesthood and so forth and showing you how the written word of God, how they needed that coming later on as they came back into the land and how they could refer back to the written word and how those men were so thankful that it was written down while we look at it and be like, oh, the tabernacle again.

Reading through these knops and flowers and the badger skins, ram skins dyed red. It's for the men last night. Yeah, that stuff's in there for a reason and it's one that I'm not going to touch.

[ 20 : 15 ] So praise the Lord for a holy book. Now Enoch is a picture. Enoch never died. Enoch represents the body of Christ that's alive at the appearing of our Lord Jesus Christ.

It could be you. He could be picturing you. So he's a picture. But now let's look at something else. We'll go all the way back to that last reference, all the way to the back of the Bible now, to Jude, and find out that Enoch was not just a picture.

Enoch was a preacher. The life of Enoch. This man was a preacher and I dare say he was no joke.

He wouldn't be on TV today, I can tell you that much. Look at Jude and the passage he's warning in verse 4 about certain men that crept in unawares and he describes their lusts and what they're posing themselves to be but what they really are and he has some very strong language against these men who I don't doubt is the false teachers that Peter warns against in 2 Peter 2.

Paul warns against men coming in as well and all of the language matches Jude, Peter, Paul, all of their description, even Christ warns about this as well. And in the middle of this, while making a case against these men and against, and how God's going to judge them just like he did the angels in verse 6, just like he did Sodom and Gomorrah in verse 7, they're not going to get away with it and he continues to describe it and then he just stops and be like, hey, Enoch, he preached against this stuff.

[ 21 : 59 ] And in verse 14, and he said, and Enoch also, the seventh from Adam, prophesied of these. Wait a minute, Enoch prophesied? We didn't know anything about this.

Oh wait, the book of Enoch? I don't know if you're familiar, maybe you don't know, maybe, don't worry about it. But supposedly, there's this book of Enoch that because Jude references Enoch prophesying, there might be something we don't know or that God didn't give us in the Bible.

We better go search for it and search and search and search we will until out of nowhere is a book of Enoch. And wow, it's written some pretty cool wild stuff in there about certain, I have some notes about it, about winged angels carrying Enoch into ten heavens which doesn't match this book.

So there's a problem with that book. And there's a list of things, problems with it. So we're not even going to worry about it. It's a non-cononical writing and it's not Enoch's writing by the way either but some people really, they're always looking for more and not content with what God gave them to study out and to search.

They want something else. And so Enoch prophesied, but he prophesied of these, Jude says, of these end times and the preachers and men that are going to be out there and what they're going to be doing.

[ 23 : 22 ] And as he prophesied of these, verse 14, Enoch also, the seventh from Adam, prophesied of these saying, quote, behold, the Lord cometh with ten thousand of his saints.

what's he preaching about? He's not preaching about the rapture that he's a picture of. He's preaching about the Lord coming back, the second coming of Jesus Christ with ten thousands of his saints.

Simple Bible study can really point this out clearly. Verse 15, his message continues, 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.

Wow. Wow, Enoch. All that in just one verse there? I mean, executing judgment, all that are ungodly of them, their ungodly deeds, they have ungodly committed all their hard speeches which ungodly sinners have spoken against him, against God that's coming back, the Lord Jesus Christ.

Man, you know what, one verse is enough for that kind of preaching for folks today. That'll be enough, Enoch. Thank you very much. You can sit down. Nobody wants to hear that kind of talk about Christ judging sinners and all their ungodly deeds and their ungodly speeches and how they're talking, speaking against God all my, they don't want to hear that.

[ 24 : 55 ] You're not going to see them on TV. You're not going to see the guys on TV, Joel Osteen and all the buddies with their grins and their cash. You're not going to hear them talk about this subject. You'll never hear them preach about judgment at the second coming of Christ.

But Enoch, this man was a preacher. It's not a message about the flood either, which is coming more imminent. It was a message out into the future, which according to Jude, this is the second coming, the Lord coming back with ten thousands of his saints.

Enoch was a preacher. And he preached about executing judgment. So that means that the first message recorded, chronologically speaking, in this book, is a prophecy of the second coming of Christ.

The very first one. the second coming of Christ, preached before the flood. If you don't understand, and this is something going back again to Wednesday's study about the spoken word God was speaking to men about 2,000 years until he started with Moses writing in the written word.

We did a little study, started a study on the superiority of the written word. And this is back in a time when God's speaking. And here's, Enoch's got some prophecies. He's got some truth and some light and he's got a message and he's preaching it.

[ 26 : 17 ] And I want you to think this is a very, very, very negative message. It's against sin, it's against sinners, and it's telling you that God is going to judge all of you.

I mean, and he's coming back to do it, so it's going to be ugly. Now, that's not positive at all. That is just ugly, harsh, nasty, negative, but it's all true.

And I want you to understand the very first preacher that we know about in the Bible, preaching before Noah was a preacher of righteousness, was Enoch preaching and prophesying of the judgment of Jesus Christ.

It was a negative message, and negative messages, there's a term called the power of negative thinking. It's healthy. It's helpful.

Positive messages don't do much for you. Oh, they make me feel good. And what does that do for you? How does that draw you closer to God? You know what making you feel good does? It makes you feel like you're okay without God, or Jesus is smiling on me today.

[ 27 : 18 ] I mean, there's too much positivity, and I'm not a mean person in my spirit, in my heart. I like to laugh and have a great time. But when it comes to truth, you cannot walk around with your head in the clouds.

You've got to hear from God and hear from his book and see that he puts negative first. You want to run some references on that? You'll find God puts negative first before he ever brings the positive around.

When he commands those children of Israel, he says, Thou shalt not. Not. No. No. No. No. It's always negative.

Negative. Negative. And that's the way they needed to hear it. Edok was a preacher. He's first a picture. He's second a preacher. And he was a negative one at that. And one of the, probably the point here I'm making with this second coming, this is the first message recorded in the Bible.

a prophecy of Christ's return. And it's the single most important event of all of human history. It's not the cross. You know why we look at the cross as the single most important event for some of us?

[ 28 : 22 ] Well, because that's so important to me. It's done so much for me. It's helped me. It's forgiven my sin and saved my soul. But why is that the most important event for Christ?

His death? His murder? Betrayed by evil hands? God turning his back on him? Sin? Being made to be sin? The most important event, the climax, is when Jesus Christ comes back, gets dominion.

The Bible says in 1 Corinthians 15, for he must reign. He's going to get his reign. He's going to get his rightful place. He's going to have creation bowing to him. That's a little different than Calvary, isn't it?

Mocking him, bowing to him, worshiping him. Gentiles taking pilgrimage to see him and to worship him. All of creation being restored.

That's the second coming of Christ. And that's what's in there. Now there's more to say here, but I'm going to move on. The life of Enoch is a picture. He's a preacher. Now let's come to that third place.

[ 29 : 26 ] And that's just a little bit to your left into Hebrews chapter 11. When you come to church, I don't want to make you feel bad, leaving feeling bad.

That's not a goal of mine, like, oh, I have to hold true to being nasty. But there's just some truths that you cannot dismiss because you're worried about people's feelings or how it's going to be received.

Sometimes you just have to put the truth out and let God let it land. And if your heart's right, you'll take it. You'll take it and say yes, because God said so. Yes.

But if you've got a problem in your heart, you'll probably resist it and fight against it and push back on it. And I don't like how he said that. I just, that doesn't apply to me. I don't think that's right.

And you'll find a way to find a way to get out of it. But if you've got the right heart for it, you'll take it. One more thing about Enoch. Verse 5 and 6 of Hebrews 11.

[ 30 : 32 ] Look at verse 5. It says, 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. For without faith, it's impossible to please him. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

Thirdly, Enoch was a pleasure. He was a picture. He was a preacher. But in Hebrews 11, he was a pleasure. He had this testimony that he pleased God.



We read in Genesis 5 that Enoch walked with God and he was not, for God took him. We read in Amos chapter 3, the question, can two walk together except they be agreed?

The answer is no, obviously. Can Enoch walk with God if he's not in agreement with God? Absolutely not. In 1 John 1, if we walk in the light as he is in the light, we have fellowship one with another.

[ 31 : 43 ] There's no doubt from the scripture that Enoch was walking in the light, walking with God according to God's way. He had this testimony that he pleased God. I know you know this, Revelation 4 11, that the Bible says, thou hast created all things.

They say this before the throne of God, and for thy pleasure they are. They are, they exist. All things exist for thy pleasure. Enoch pleased God.

You know what that tells me? He was a pleasure. He fulfilled his purpose for being here. Was it because he was a negative preacher? Maybe. Maybe that's where he got his sermon.

Walking with God. Had something to say and had to tell ungodly sinners you're so far off, you're so far away and you're going to regret it. He was a pleasure to God.

You know he wasn't obviously worried about what the sinners thought about him. That was not the priority was getting along with all the sinners around him. He had somebody he cared to please more than them.

[ 32 : 46 ] So much so that he had to tell them. You know what pleases God? When you walk with him. When you have communion with him.

When you worship him. When you open your mouth and you praise him. And your heart is open toward him and you glorify him. But notice it's not according to what pleases you.

for some reason and it's sad but the churches today folks are falling so far away from separation and holiness and righteousness and God hasn't changed from that.

But they're falling so far away from it they're deciding we're going to worship God the way it pleases me because I like it. That's not two walking together. And that's not being in agreement.

If you're going to please God you're going to do it according to holiness. Enoch was a pleasure because he walked with God. A few years ago I was at church in a meeting and we were having a guy come in to preach and he had preached at our church for just years just years you know every year he'd be there and he was a good guy a real good guy I liked him I don't want to say this wrong please forgive me for saying it like this but he wasn't anybody I got excited for when he came.

[ 34 : 08 ] I think just because he was there so often he was just alright but he was good I mean he was a good guy and I was excited that we were having a meeting we were having Sunday night Monday night Tuesday night Wednesday night we were having a service you know I was excited about that inside I just longed for something and I've been in the ministry and in the plugged in doing the work all the time but when I came around I'm just like we're going to have a meeting it's next week I was just charged up about it and the meeting started on Sunday and went through the whole day and Monday and Tuesday and I remember just feeling like nothing's happening this is just mundane it's just normal it's the same guy it's the same style messages and nobody's moving nothing the Lord's not working and I was just kind of bummed about it inside just felt like I just and I started praying God God I really really really want something

I want to hear from you I want to not about them and the church you know revival I just God me just something I'm just I don't want to say I'm dry but I don't know I'm kind of bummed right now that we're having this meeting and it's going to be months until we have another one and nothing's happened just like dead and so that was my heart's prayer and the man got up to preach and I was just to be transparent I was probably just like here we go one more time you know 35-40 minutes and it'll be over and he got up and he said I want to preach tonight about your walk with God and as soon as the words came out of his mouth it was like the Lord just said you want something there it is and I remember sitting there my flesh was like no nope you don't need to do anything different but my spirit said you called on me God said here it is right away my eyes were like this

I knew it there is something that I can work on there is definitely something that I can work on in my walk with God it's not there it still isn't there where it can be and I praise God that night it was just a refreshing blessing to be to have that pointed out you need to you need to get back focused on me you need to think about you need to walk with me more consistently more fervently real care about me be a pleasure to me and God drove me to that I thanked him for it it was what I needed but you know why folks won't walk with God because the pleasure that they seek in this life is not God's it's theirs it's their pleasure first and if God's okay with this then sure then God

I'm being a pleasure in him folks won't walk with God they don't think well I've been bought with a price and instead they choose to yield their members as instruments of unrighteousness instead of instruments of holiness unto God some Christians sadly they won't put on the Lord Jesus Christ and make no provision for the flesh to fulfill its lust thereof they'll put substances in their bodies that God paid for and told them to be sanctified they'll put images before their eyes and ungodly music in their ears ungodly images before their eyes to borrow Enoch's message and they'll put it in their eyes and ears and have it come out of their mouth and you know if there's sin in your life you know why it's there because it pleases you that's exactly why it's there it's not because I can't get victory over this it's not because it's just too hard and God knows me how he made me no it's not a habit you can't break if there's sin in your life it's because it pleases you and it doesn't please you enough to want to get rid of it to please him that's why it's there but Enoch that man had this testimony that he pleased God that man was a pleasure a pleasure to God a pleasure to his creator he walked with God

I remember hearing a guy I think this was at a camp actually he preached about a teenager that got got right with the Lord at camp and went home and was on fire just lit the place on fire and his youth group and he was just a leader he was just going at it didn't care about friends and things he was just serving God wanted to do right and for months he went on and things were going so well and out of nowhere they called dead car accident and it devastated everybody all the kids all the youth workers you know everybody in the church they couldn't believe why God why the pastor got up at the funeral and he read a verse and he said Enoch walked with God and he was not for God took him and he took that text and talked about that boy's life and how God got a hold of his heart I wonder if that kind of walk I wonder if we're even catching

[ 39 : 55 ] God's radar by the way we walk yesterday you got up you did what pleased you throughout your day you went to bed today you woke up and you made a good choice to come to church and you'll go on and do things throughout your day and you'll go to bed and another day will be in the books and Monday will come and Monday will go Tuesday the week the month eventually you're gonna if God doesn't come back and take us out of here you're gonna be down in the dirt and is that gonna be your testimony that he pleased God that he walked with God what is it about what are you doing if you're here to be a pleasure to your creator and how are you doing in fulfilling that Enoch was a pleasure

Enoch walked with God the life of Enoch he's a picture of the body of Christ that's alive at the appearing of the Lord Jesus Christ he teaches us in a doctrinal way that we're not all gonna sleep some of us by the grace of God are gonna be changed and gonna be caught up and what a blessing to be that person Enoch was a preacher preached against sinners a negative preacher and I imagine he got that message because he walked with God thirdly then Enoch was a pleasure a pleasure to his maker an example for all of us of walking with God I hope this morning that you'll take that guy and say that's a good example maybe you need to be a little more negative toward this world and consider and look at it through the eyes the way God does is he pleased with your appearance is he pleased with your attitude is he pleased with your witness with your work ethic is he pleased with the man you are on the inside when no one's around is he pleased with the woman you are when nobody's home is that a time where you just fellowship with him because it's quiet or where you just go off and do what pleases you and walk and just allow things that no one else knows about not

Enoch that man was a pleasure to God and a good example to all of us let's bow our heads together in a moment we'll be dismissed but I'd be a fool to close this service without reminding you of one of the greatest messages that's ever been told how that Christ died for our sins according to the scriptures that he was buried and he rose again the third day and that Christ died for our sins so that he could pay for our sins and all you have to do is to believe on the Lord Jesus Christ I wonder if there's anyone here that say you know all this talk about serving God and walking with God I don't even know how to do that there's a reason why it's because you've never been born of God you've never been what we call saved I wonder if there's someone here that says if I died right now I don't know where I'd go I don't know if God would accept me I'll tell you what he won't accept you he'll judge you for your sin that you've committed but the good news is that he already judged his son

Jesus Christ when he died on the cross and he took our punishment and he paid for our sins and he offers you the gift of eternal life if you'll believe on Christ there's several men in this church that could take a Bible and show you how to be saved how you can have your sins forgiven how you can possess eternal life and have the power to walk according to truth and holiness in this life if you're not saved this morning I want to give you the opportunity to trust Christ today today's a great day to do it would anybody slip their hand up and say I'm not sure you don't have to come up here just slip your hand up say I don't know if I'm saved and I want to be saved today anybody at all then Christian what about your walk with God your walk with God is it what it should be it's probably not it's probably not there's a lot of voices in this world and a lot of pressure to do things that are not pleasing to

God but with the Holy Spirit inside of you you have the power in you to say no to sin to resist all evil and to stand for Jesus Christ how's your walk with God some have come some have praying we're going to stand and sing a hymn number 166 please join me in standing as we sing this altar is open