

Crystallization-Study Outlines

GENESIS (1)

Message Ten

Abel, Enosh, and Enoch

Scripture Reading: Gen. 4:1-9, 14, 16-24, 26; 5:22-24

- Gen 4:1 And the man knew Eve his wife, and she conceived and gave birth to Cain and said, I have acquired a man, Jehovah.
- Gen 4:2 And again she gave birth, to his brother Abel. And Abel was a tender of sheep, but Cain was a tiller of the ground.
- Gen 4:3 And in the course of time Cain brought an offering to Jehovah from the fruit of the ground.
- Gen 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.
- Gen 4:5 But for Cain and for his offering He had no regard. And Cain became very angry, and his countenance fell.
- Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?
- Gen 4:7 If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and his desire is for you, but you must rule over him.
- Gen 4:8 And Cain said to Abel his brother, Let us go into the field. And when they were in the field, Cain rose up against Abel his brother and slew him.
- Gen 4:9 Then Jehovah said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper?
- Gen 4:14 Now You have driven me out this day from the face of the ground, and from Your face I will be hidden; and I will be a fugitive and a wanderer on the earth, and whoever finds me will kill me.
- Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
- Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
- Gen 4:18 And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
- Gen 4:19 And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.
- Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.
- Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
- Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.
- Gen 4:23 And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.
- Gen 4:24 If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold.
- Gen 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.
- Gen 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.
- Gen 5:23 And all the days of Enoch were three hundred sixty-five years.
- Gen 5:24 And Enoch walked with God, and he was not, for God took him.

I. Abel was an overcoming martyr who cared only for God's purpose, not for his own existence:

- A. Cain was a tiller, a server, of the ground so that he might earn a living for himself, whereas Abel was a tender, a feeder, of sheep so that he might have an offering to present to God—Gen. 4:1-2.

Gen 4:1 And the man knew Eve his wife, and she conceived and gave birth to Cain and said, I have acquired a man, Jehovah.

Gen 4:2 And again she gave birth, to his brother Abel. And Abel was a tender of sheep, but Cain was a tiller of the ground.

- B. Before the flood man was permitted to eat only vegetables and fruits, not meat (1:29; cf. 9:3); thus, Abel's tending of sheep was his working not to produce food for his living but to provide offerings for God's satisfaction—cf. Heb. 10:5-10.
- Gen 1:29 And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree which has fruit that produces seed; they shall be for you as food.
- Gen 9:3 Every moving thing that lives shall be food for you; just as I gave you the green herb, so I have given you everything.
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- C. Abel not only knew God but also took God's way of worshipping God according to God's divine revelation, not according to his concept; Abel's faith came from hearing the word of the gospel from his parents; therefore, what Abel did came out of revelation—11:4; Rom. 10:14, 17.
- Heb 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.
- Rom 10:14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?
- Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.
- D. According to God's foreordained redemption, Abel offered to God the firstlings of his flock, with the shedding of blood for his redemption, the burning of the fat for God's satisfaction, and the covering of the coats of skin for him to be justified by God—Gen. 4:4; Heb. 9:22; 11:4:
- Gen 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.
- Heb 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.
- Heb 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.
1. What Abel did corresponds exactly to the requirements of the Mosaic law, which was given later, proving that his way of worshipping God was according to God's revelation, not according to his concept—Lev. 3:2-5, 8-11, 13.
- Lev 3:2 And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar.
- Lev 3:3 And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah, the fat that covers the inward parts and all the fat that is on the inward parts,
- Lev 3:4 And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.
- Lev 3:5 And Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah.
- Lev 3:8 And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

- Lev 3:9 And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the inward parts and all the fat that is on the inward parts,
- Lev 3:10 And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.
- Lev 3:11 And the priest shall burn it on the altar; it is the food of the offering by fire to Jehovah.
- Lev 3:13 And he shall lay his hand on its head and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.
2. What Abel did corresponds exactly to the gospel in the New Testament, which tells us to receive the cleansing of the blood, to deny ourselves, to put ourselves aside, and to take Christ as our covering so that we might live in Christ to become the righteousness of God—2 Cor. 5:21; Phil. 1:19-21a.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...
 3. Abel was the first priest of God, living for God and by God and, in type, offering Christ to God—cf. Num. 18:17.

Num 18:17 But the firstborn of a cow or the firstborn of a sheep or the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood upon the altar and burn their fat as an offering by fire for a satisfying fragrance to Jehovah.
- E. The way of Cain is to do good to please God and to worship God presumptuously by man's own effort and according to man's own invention under the devil's motivation—Gen. 4:3:
- Gen 4:3 And in the course of time Cain brought an offering to Jehovah from the fruit of the ground.
1. Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (3:21; Heb. 9:22) but continued man's fall by forsaking God's way of salvation and presumptuously offering the fruit of his own labor to God.

Gen 3:21 And Jehovah God made coats of skins for Adam and for his wife and clothed them.

Heb 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.
 2. Cain's way of worshipping God was to invent a religion according to his human concept and opinion, which were motivated by Satan—Jude 11; 1 John 3:12.

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

1 John 3:12 Not as Cain was of the evil one and slew his brother. And for what reason did he slay him? Because his works were evil, and his brother's, righteous.
 3. Cain was in the flesh, trusting in the fruit of his labor, but Abel put his trust in his offering, boasting in Christ Jesus and having no confidence in the flesh—Phil. 3:3.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
- F. Abel is the representative of all the overcoming martyrs; because Abel presented offerings with the shedding of blood according to God's revelation and was accepted by God, he incurred Cain's hatred and religious jealousy and was killed by Cain—Gen. 4:4-9; Matt. 23:34-35; John 16:2; Rev. 17:6.
- Gen 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.
- Gen 4:5 But for Cain and for his offering He had no regard. And Cain became very angry, and his countenance fell.
- Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?
- Gen 4:7 If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and his desire is for you, but you must rule over him.

- Gen 4:8 And Cain said to Abel his brother, Let us go into the field. And when they were in the field, Cain rose up against Abel his brother and slew him.
- Gen 4:9 Then Jehovah said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper?
- Matt 23:34 Therefore, behold, I send to you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,
- Matt 23:35 So that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the temple and the altar.
- John 16:2 They will put you out of the synagogues; but an hour is coming for everyone who kills you to think that he is offering service to God.
- Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.
- G. Abel was not only redeemed but also brought back to God to contact God and fellowship with God; Abel cared for the Lord's presence, but Cain went out from the Lord's presence to become a fugitive and a wanderer—Gen. 4:14, 16:
- Gen 4:14 Now You have driven me out this day from the face of the ground, and from Your face I will be hidden; and I will be a fugitive and a wanderer on the earth, and whoever finds me will kill me.
- Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
1. If we are not in the presence of God, we will have the sense deep within that we are wanderers with nowhere to go.
 2. Our real dwelling place is the presence of God—Psa. 90:1.
Psa 90:1 O Lord, You have been our dwelling place / In all generations.
 3. The people who follow God's way to live in the presence of God all have an uplifted countenance in contrast to Cain, who had a fallen countenance—Gen. 4:6-7a; cf. Psa. 42:5, 11.
Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?
Gen 4:7a If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; ...
Psa 42:5 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him / For the salvation of His countenance.
Psa 42:11 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him, / The salvation of my countenance and my God.
- H. The issue of Cain's going out from the Lord's presence was the producing of a culture without God—Gen. 4:16-24:
- Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
- Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
- Gen 4:18 And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
- Gen 4:19 And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.
- Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.
- Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
- Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.
- Gen 4:23 And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.
- Gen 4:24 If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold.

1. God wants to be everything to man—his maintenance, supply, amusement, and protection—cf. 15:1.
 Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.
2. Man's loss of God forced him to invent an anti-God human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense—4:17, 20-22.
 Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
 Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.
 Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
 Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.

II. In human history Enosh was the landmark of one who called upon the name of Jehovah— v. 26:

- Gen 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.
- A. Enosh was a frail believer who called upon the name of Jehovah to enjoy Him as his portion—Rom. 10:12; Eph. 3:8:
 Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
 Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
 1. The name Enosh means “frail, mortal man.”
 2. Enosh realized that he was weak, frail, and mortal, so he had no trust in himself; if we realize both the vanity of human life and the frailty of man, we will have no trust in ourselves—Eccl. 1:2; 2:14, 17; 2 Cor. 1:9; Phil. 3:3.
 Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
 Eccl 2:14 The wise man's eyes are in his head, and the fool walks in darkness; yet I also perceived that one fate happens to them all.
 Eccl 2:17 So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.
 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
 Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
 - B. The Hebrew word for *call* means to “call out to,” “to cry unto,” that is, to cry out audibly; because men realized that their life was vanity and that they were frail and mortal, they spontaneously began to call upon the name of Jehovah, the eternal One.
 - C. Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called.
 - D. *Jehovah* is the name of intimacy, the name for God coming into an intimate relationship with man—Gen. 4:26; Exo. 3:13-14:
 Gen 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.
 Exo 3:13 Then Moses said to God, If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?
 Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

1. The name Jehovah means “I am who I am,” that is, the self-existing and ever-existing One, the One who now is and who forever is—v. 14:

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

 - a. The name of our God is the verb *to be*; He is the eternal One, and only He is—Lev. 19:3-4, 10, 12, 14, 16, 18, 25, 28, 30-32, 34, 36-37.

Lev 19:3 Each one of you shall fear his mother and his father, and you shall keep My Sabbaths; I am Jehovah your God.

Lev 19:4 Do not turn to idols or make for yourselves molten gods; I am Jehovah your God.

Lev 19:10 And you shall not glean your vineyard nor shall you gather the fallen fruit of your vineyard. You shall leave them for the poor and for the sojourner; I am Jehovah your God.

Lev 19:12 And you shall not swear falsely by My name, thus profaning the name of your God; I am Jehovah.

Lev 19:14 You shall not curse the deaf nor put a stumbling block before the blind, but you shall fear your God; I am Jehovah.

Lev 19:16 You shall not go around as a slanderer among your people, nor shall you profit by the blood of your neighbor; I am Jehovah.

Lev 19:18 You shall not take vengeance nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am Jehovah.

Lev 19:25 And in the fifth year you may eat of their fruit, that their produce may increase for you; I am Jehovah your God.

Lev 19:28 You shall not make any cuttings in your flesh for the dead, nor inscribe any marks upon you; I am Jehovah.

Lev 19:30 You shall keep My Sabbaths and revere My sanctuary; I am Jehovah.

Lev 19:31 Do not turn to mediums or to spiritists; do not seek after them to be defiled by them; I am Jehovah your God.

Lev 19:32 You shall rise up before the grayheaded and honor the face of the old man. And you shall fear your God; I am Jehovah.

Lev 19:34 The sojourner who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were sojourners in the land of Egypt; I am Jehovah your God.

Lev 19:36 You shall have just balances, just weights, a just ephah, and a just hin; I am Jehovah your God, who brought you out of the land of Egypt.

Lev 19:37 And you shall observe all My statutes and all My ordinances, and do them; I am Jehovah.
 - b. As the self-existing and ever-existing One, God is everything; whatever we need, He is—John 8:58; 6:48; 8:12; 11:25; 14:6; 15:1a; *Hymns*, #78.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

John 6:48 I am the bread of life.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 15:1a I am the true vine, ...

Hymns, #78

 - 1 Gracious Lord, Thy name "I AM" is,
Precious name, how rich and full 'tis,
All-inclusive, faithful too 'tis— All we need, Thou art!
 - 2 Thou the Son, the Father in Thee,
As the Spirit now indwell me,
That the riches of Thyself we May experience.
 - 3 Thou the Temple for God's dwelling,

Thou the Father's life e'er telling;
 We in Thee with joy excelling Face to face see Him.
 4 Thou the Lamb and Thou the Bridegroom,
 For the bride Thou sufferedst sin's doom,
 Wounded, crucified in our room; Thus we find our rest.
 5 Thou art wisdom and the way, Lord,
 Thou our lives dost plan each day, Lord,
 Grace to us Thou dost convey, Lord, In Thy path to walk.
 6 Pure and holy, righteous Thou art,
 One with God. well-pleasing His heart,
 Thou within to us dost impart Harmony with God.
 7 Thou art life and Thou art light, Lord,
 Death hast swallowed, banished night, Lord,
 Thou hast quickened, given sight, Lord; We are now set free.
 8 Thou art resurrection power,
 Thou the conqu'ror in hell's hour;
 Thou dost us with might empower Over all to reign.
 9 Living water, food supply, Lord,
 Thou Thyself art, and didst die, Lord,
 All our want to satisfy, Lord; Now we feast on Thee.
 10 Thou the Shepherd and Physician,
 Thou hast healed our sick condition;
 Comfort, guide, protect—Thy mission; Thou dost care for us.
 11 Priest and King Thou art fore'er, Lord;
 Into God we're brought, and there, Lord,
 Thine authority we share. Lord; What an honored place!
 12 Thou our Hope and our Redemption,
 Thou wilt change our old creation,
 Make of Thee a duplication, Thus Thyself express.
 13 Thou our Joy, our Peace, our Glory;
 Truth, and Grace, the Rock, the Life-tree,
 Building, Mountain, Sun, and Shield—we Ne'er can tell it all.
 14 What Thou art—eternal, boundless,
 Full and perfect, rich, exhaustless—
 Meets our need to utter fullness And from us o'erflows.

2. For Enosh to call upon the name of Jehovah indicates that this frail person lived not by himself but by the great I Am, the ever-existing, eternal One.

E. The proper Christian life is a life of receiving the Spirit continually by exercising our spirit to call upon the name of the Lord—Gal. 3:2, 5; John 20:22; Rom. 10:12-13.

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

F. When we breathe in the Spirit by calling upon the name of the Lord, we both exhale and inhale; we breathe out the negative things and breathe in the positive things of the Lord—Lam. 3:55-56; *Hymns*, #255.

Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.

Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.

Hymns, #255

1 O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in;
 Help me pour into Thy bosom All my life of self and sin.

CHORUS

	I am breathing out my sorrow,	Breathing out my sin;
	I am breathing, breathing, breathing,	All Thy fullness in.
2	I am breathing out my own life,	That I may be filled with Thine;
	Letting go my strength and weakness,	Breathing in Thy life divine.
3	Breathing out my sinful nature,	Thou hast borne it all for me;
	Breathing in Thy cleansing fullness,	Finding all my life in Thee.
4	I am breathing out my sorrow,	On Thy kind and gentle breast;
	Breathing in Thy joy and comfort,	Breathing in Thy peace and rest.
5	I am breathing out my sickness,	Thou hast borne its burden too;
	I am breathing in Thy healing,	Ever promised, ever new.
6	I am breathing out my longings	In Thy listening, loving ear;
	I am breathing in Thy answers,	Stilling every doubt and fear.
7	I am breathing every moment,	Drawing all my life from Thee;
	Breath by breath I live upon Thee,	Lord, Thy Spirit breathe in me.

G. The way to live Christ is to breathe Him, and the way to breathe Him is to call upon Him without ceasing—Phil. 1:19-21a; Rom. 10:12-13; 1 Thes. 5:17.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

1 Thes 5:17 Unceasingly pray,

III. Enoch walked with God by faith to escape death and to obtain the testimony that he was well pleasing to God—Gen. 5:22-24; Heb. 11:5-6:

Gen 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen 5:24 And Enoch walked with God, and he was not, for God took him.

Heb 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

A. To walk with God is to not override God, to not be presumptuous, to not do things according to our own concept and desire, to not do things according to the current of the age, and to not do anything without God—cf. Psalms 19:12-13; Joshua 9:14b; Luke 24:15-17.

Psa 19:12 Who can discern his errors? / Clear me of my secret faults.

Psa 19:13 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then I will be blameless and cleared / Of great transgression.

Josh 9:14b ... but they did not ask for the counsel of Jehovah.

Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.

Luke 24:16 But their eyes were kept from recognizing Him.

Luke 24:17 And He said to them, What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.

B. To walk with God is to take Him as our center and everything, to live and do things according to God and with God, according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Gal 2:2a And I went up according to revelation, and I laid before them the gospel which I proclaim among the Gentiles, ...
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
- C. To walk with God is to walk by faith; faith means that we believe that God is—v. 7; Heb. 11:5-6, 1-2; 2 Cor. 4:13, 18:
- 2 Cor 5:7 (For we walk by faith, not by appearance)-
- Heb 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.
- Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.
- Heb 11:2 For in this the elders have obtained a good testimony.
- 2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
- 2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
1. Without faith it is impossible to be well pleasing to God, to make God happy—Heb. 11:6a.
Heb 11:6a But without faith it is impossible to be well pleasing to Him, ...
 2. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
 3. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.
Gen 5:24 And Enoch walked with God, and he was not, for God took him.
Heb 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.
 4. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.
Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.
 5. I should not be anything; I should not exist; only He should exist—"it is no longer I who live, but it is Christ"—Gal. 2:20.
Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- D. Faith means that we believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:
- Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
1. Enoch's reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.
 - Heb 11:5a By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. ...
 - 2 Cor 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
 - Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 - Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 - Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
 - Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 2. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.
 - Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
 - Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.
 - Psa 42:1 As the hart pants / After the streams of water, / So my soul pants / For You, O God.
 - Psa 42:2 My soul thirsts for God, / For the living God. / When will I come and appear / Before God?
 - Psa 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.
 - Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
 - Psa 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.
 - Psa 119:10 With all my heart I have sought You; / Do not let me wander from Your commandments.
- E. Faith means that we believe in God's word—cf. Luke 1:38; Rom. 10:17:
- Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your word. And the angel departed from her.
- Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.
1. When Enoch had lived sixty-five years, he had a son and gave him the name Methuselah (Gen. 5:21); this name has a prophetic significance, meaning "when he is dead, it will be sent":
 - Gen 5:21 And Enoch lived sixty-five years and begot Methuselah.
 - a. By naming his son Methuselah, Enoch prophesied of the coming judgment of the flood in the year that Methuselah died, which was Noah's six hundredth year—7:6; 5:25-29a:
 - Gen 7:6 And Noah was six hundred years old when the flood of waters came upon the earth.
 - Gen 5:25 And Methuselah lived one hundred eighty-seven years and begot Lamech.
 - Gen 5:26 And Methuselah lived after he had begotten Lamech seven hundred eighty-two years, and he begot more sons and daughters.
 - Gen 5:27 And all the days of Methuselah were nine hundred sixty-nine years, and he died.

- Gen 5:28 And Lamech lived a hundred eighty-two years and begot a son.
 Gen 5:29a And he called his name Noah, saying, This one will give us rest from our work and from the toil of our hands, ...
- 1) Methuselah begot Lamech at the age of one hundred eighty-seven (v. 25), Lamech begot Noah when he was one hundred eighty-two (v. 28), and when Noah was six hundred, the deluge was sent (7:6, 11).
 Gen 5:25 And Methuselah lived one hundred eighty-seven years and begot Lamech.
 Gen 5:28 And Lamech lived a hundred eighty-two years and begot a son.
 Gen 7:6 And Noah was six hundred years old when the flood of waters came upon the earth.
 Gen 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that very day all the springs of the great deep burst open, and the windows of heaven were opened.
 - 2) If we add these three figures together, we arrive at a total of nine hundred sixty-nine years, the age that Methuselah died—5:27.
 Gen 5:27 And all the days of Methuselah were nine hundred sixty-nine years, and he died.
- b. Enoch's prophecy was uttered when he was sixty-five, at which time he must have received God's revelation, been inspired with the divine will, and learned of the coming judgment upon the entire ungodly generation of mankind—cf. Jude 14-15.
 Jude 14 And Enoch, the seventh from Adam, prophesied also of these, saying, Behold, the Lord came with myriads of His saints
 Jude 15 To execute judgment against all and to convict all the ungodly concerning all their ungodly works which they have done in ungodliness, and concerning all the hard things which ungodly sinners have spoken against Him.
2. Thereafter, day and night Enoch was expecting the fulfillment of that prophecy, and that expectation motivated him not to follow the current of the age but to walk with God and thus live a godly and holy life—cf. 2 Pet. 3:10-12:
 2 Pet 3:10 But the day of the Lord will come as a thief, in which the heavens will pass away with a roar, and the elements, burning with intense heat, will be dissolved, and the earth and the works in it will be burned up.
 2 Pet 3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,
 2 Pet 3:12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?
 - a. Our being raptured depends on our being mature in the divine life by our walking with God—Heb. 6:1a.
 Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, ...
 - b. Enoch continually walked upward with God day and night for three centuries, becoming closer to God and more one with God each day until "he was not, for God took him"—Gen. 5:24; cf. S. S. 8:5a.
 Gen 5:24 And Enoch walked with God, and he was not, for God took him.
 S.S. 8:5a Who is this who comes up from the wilderness, / Leaning on her beloved? ...