

Matt Kerry - Enoch

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We're going to talk about Enoch. Now. This is a subject that I was assigned for the general convention and I unfortunately was not able to make it and actually give that discourse, which I think that the others in this mini talk session where we all had 15 to 20 minutes each, I think they really appreciated it because they each got an extra 10 minutes. It's hard to get sometimes just a 15 minute discourse. Sister Karen is convinced that I was going to tell you all that Enoch was dead.

And so that's why I wasn't allowed to give the discourse. But I'm still standing now, so maybe that's not it. But when I was first given the discourse, I do have to admit that I sat there for a couple of days and I looked at the assignments that were given and it started off with Heroes of faith, Hebrews chapter 11, which we're all familiar with, and I thought, oh, what a great subject. I wonder what they're going to give me.

And I saw that one brother had Abel and I said, oh, Abel's a good one. Lots of good stuff to talk about with Abel, and then the next brother, oh, he's got Noah. Oh, there's plenty of good things to say about Noah. Which, which one did I get?

And then they said Enoch, and I thought, thanks. I can imagine maybe some humor in the back room, the general convention committee saying that Matt Carey thinks he's really funny. Let's see him joke his way out of this one. Because there's only a couple of scriptures on Enoch.

And so I thought, how am I going to get a discourse from this? So I was very relieved to go on the Christian Resources app and find out that there were several discourses. Brother David Rice gave one, Brother Bob Goodman gave, and the one that I'm going to give is going to be from a different focal point. But if you're interested in this topic, I would absolutely listen to the other two discourses as well. So it's a wonderful topic.

And where I was initially going to title the discourse Enoch the man with two scriptures that don't tell us much of anything. I'm now going to title it Enoch the First of God's Holy Prophets, and I'm very interested in the context of some of these subjects. I want to go back into the Old Testament and I want to look for small clues and details that tell us what was going on, and that's largely what we're going to talk about today.

So if we start in Hebrews 11 again, a scripture that we're all very familiar with, and if you guys are having trouble seeing the screen and you want to move over more to the left, you might want to do that because there's a lot of good info that's going to be on the screen. But Hebrews 11:1 says, Faith is the substance of things hoped for, the evidence of things not seen, and there's a lot of people that have trouble putting that into layman's terms to make it really, really easy. So I took a shot at it.

Here's my attempt at making this very easy to understand. Faith is evidence to you.

Faith is evidence to you. It's a belief and it's a fact that lives in your heart. It's because of your relationship with God. It's because of your knowledge of the scriptures, and it's why that we're all here today. It's because we have this faith.

This is evidence for us. The scriptures are evidence for us, and it's by this faith that the elders or the ancient worthies obtained a good report, and then it goes into Abel. Abel offered a more excellent sacrifice than Cain.

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And then it goes into Enoch. Enoch was translated that he should not see death, and he was not found because God had translated him. For before his translation, he had this testimony that he pleased God. But that doesn't tell us what he did, does it? He pleased God, but what did he do that pleased God?

We're going to talk about that a little bit later. What I was really fascinated by is every now and then you get surprised with a scripture that's been right in front of your face for decades and you've never noticed it, and one of my favorite scriptures is Hebrews 11:6. I love 11:6. That's my birthday.

That's my mom's address, right? 11:6. I look at 11:6 and I say, that's going to be so easy to remember. But the scripture itself says, without faith, it's impossible to please God, because he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. Okay, now that word diligently seek.

Again, that's a great phrase, but I want to go just a touch deeper into it. If we look in the Greek, it says to search out, to investigate, to crave, to demand, and so when we think about Enoch, that Hebrews 11 scripture 11:6 is referring specifically to him. Now, it applies to all the different heroes of faith, but it's after Enoch that that's mentioned, and so we know that Enoch craved worshiped, investigated and sought out God.

So that's one of the first clues about Enoch that we have that's really helpful and insightful. Enoch, I believe, stood alone to preach both repentance and the Gospel message to all. We're going to talk about why. I think that in a little bit, when you read Acts 3:21, everybody knows Acts 3:21, the times of restitution of all things. Everybody remembers that portion.

The second portion, though, I think applies to Enoch, which God hath spoken by the mouth of all his holy prophets since the world began. Now, I don't know that Enoch was the first prophet, but Enoch is the first one that the Bible says he prophesied, so he could have been the first prophet. So today's discussion, we're going to look at three major subjects. One, we're going to look at the context and what we're going to find is there's God's way and there's man's way. We're going to talk about what happened before the flood.

Again, very subtle clues that are given. In Genesis 4 and 5, we know that he walked with God and we're going to look at what everyone else did. Ok? We're also going to talk about the fact that he was a witness of the kingdom, and that's where we're going to dive into Jude.

There are some wonderful gems in Jude, and we're also going to talk about the fact that Jude knew this from the Book of Enoch, which is also really interesting. We're going to take a look at a couple of other scriptures, just a couple from the Book of Enoch, to see what we can reasonably tell from the book and the application for us. What do we walk away with? What can we apply?

How does this subject help us in our Christian walk? What can we learn from his example and from others examples in the Scriptures? Do we have enough faith to truly give our everything? So let's dive into the context. The first one is that did you know that Enoch is a child of Cain?

That surprised me until of course, I kept reading, and then I found there were two Enochs. But I thought I'd try to catch at least somebody off guard because I was caught off guard. So it's only fair that I passed along. So here's the genealogy.

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We go from Adam to Seth, and then we go to Enos, and in Enos, in Genesis 4:26, it says, then men began to call upon the name of the Lord, and that's all the information that we're given. But that's a very interesting scripture. We go a little bit farther and we get down to Jared.

And Jared is a very famous character in the Bible and we all know why. We don't know how he did it, but he set up the first jewelry store before the flood, and again, I just, I find that so, so impressive. But then he gave birth to Enoch, and Enoch's name means to initiate or to discipline or to train up.

And of course, Enoch gives birth to Methuselah. I keep saying gives birth, begets, whatever the right word is. We know even before the flood, men were given birth, right? So Enoch is taken at 365 years old, and the detail we're given there in verse 24, that he walked with God for 300 years after the birth of Methuselah, of course, then we go to Methuselah, and then we go to Noah, and then we come to the flood.

And so just a couple of observations here. One, genealogy stops three times here. Okay? And when I say genealogy stops, what I mean is it says so and so lived this long. He beget so and so, who lived this long beget so and so.

But three times it stops to say with Enos, men begin to call upon the name of the Lord. It stops with Enoch to say that he walked with God for 300 years and a little bit more, and then it stops, of course, with Noah, and we know all about Noah. Okay.

I also find it interesting that, and again, I don't know if there is an additional meaning for it. This is something that I would ask brother David his opinion on. But the shortest life recorded in the pre flood era, besides Abel, of course, is Enoch. It's the shortest life recorded, surrounded by the two longest lives recorded.

Methuselah lives 969 years. Jared lives 962 years, and in between them is Enoch, who lives 365, and I just thought that was really interesting. Okay, so now let's look at the other side.

Genealogy that's given in Genesis chapter four. We go over to Cain, and Cain builds us a city after his son whose name is Enoch, and then we go into Yrad and Mehujael and Methusael and Lamech and Lamech is interesting. First of all, when we read the Old Testament, it is not short of hard to pronounce names if you want to create a creative name. I mean, it's wide open for you.

There are a lot of them. But he names his kids Jabal, Jubal and Tubal. So no originality there. He does not get that award, and it says that this very interesting thing, in verses 23 and 24, it says that Lamech has two wives.

And he says, listen to what I say. I've killed a man for wounding me, a young man for striking me. If Cain's revenge is sevenfold, then Lamech's is 77 fold. Interesting. Now, there's two different opinions on it that I've read so far.

The first one is Jim Parkinson's, and we all know Brother Jim, and I hate to disagree with anything Brother Jim says, but I do have a little bit of a different thought, and so you can decide which one you like better. Brother Jim puts in the notes of the rvc. He says, because there's no record of Lamech slaying anyone, it may be that he is saying he is the first of generations to recognize that the slaying of Abel is what had hurt their race. I thought that was a very interesting thought, but my take on it was completely different.

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I looked at it as he's following in his father's footsteps. He killed a man just like Cain did. It's his great, great, great grandfather. But that not only did he kill a man like Cain did, now he's taking the promise that was made to Cain from God and applying it to himself. Hey, you heard that if you killed Cain, you'll be avenged sevenfold, but if you hurt me, you'll be avenged 77fold.

Almost as if there is a pride there. Like, I know what I did. It was okay when Cain did it. It's more okay when I did it because of the circumstances. I'm not sure, but it seems to fall in line with the rest of the context.

And so a couple of other things to notice is that in both genealogies, there is an Enoch and a Lamech. I don't know what the symbolism is there either. We also know that Enoch was the seventh from Adam. There's more symbolism there that I'm not going to get into. But some observations that I found really interesting.

And so the question is, why? Why are these details given, and what are we supposed to learn from them? And I take that question with a lot of interest because in the scriptures, there are a lot of things that are not discussed. For example, it goes from Genesis chapter four to Genesis chapter eight to cover 1650 years. There's a lot left out.

So what he does say might be a clue for us to spend some time on, and so when I look at these scriptures, what stands out to me is, and I think Brother Homer mentioned this yesterday. The first sin was ambition. We know that from the adversary, from Lucifer. I will make myself like the Most High.

And I think that that sin has translated into mankind very quickly, and I think the point of us to understand this is the subtlety of sin, that it's not always the most egregious acts that we're to look out for, but merely doing what we want instead of God wants, and so I think that these thoughts and actions infiltrated the human race very quickly, and I think that we need to be on guard because we also can be susceptible to them in the flesh, and so let's just consider this for a second.

Here's the two genealogies. The one on the left, from Adam to Seth. The genealogy stops three times to discuss faithfulness to God. The genealogy on the right stops four times to talk about what man was doing that was his own idea and had nothing to do with God. Right?

It stops to say that a city was built in the name of Enoch. It stops to say that Jabal was the one that dwelled in tents. So the insinuation is that he created tents, and the Jubal was a musician, started with the harp and the organ, and the tubal started working with brass and iron. These are all things.

They're not necessarily bad or negative. But the left side talks about faithfulness to God, and the right side talks about man going off to do their own thing, and so I think that's a hint from the Lord when you want to know how things started out. One group had God on their mind, and the other group had whatever they wanted to do on their mind, and I think that that's a lesson in and of itself.

And it reminded me of Ecclesiastes 7:29. Behold this. Only have I found that God made man upright. But they have sought out many inventions. They've been doing their own thing.

That word inventions means contrivance from the Oxford Languages Dictionary. The use of skill to bring something about or create something. One side's worshipping God, one side's off doing their own thing, and so I think that is the lesson that we want to learn from this first part, and again, keep

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in mind how subtle that difference is.

Right? So if you were to fly from Las Vegas and your goal was going to be Washington, D.C. but you were off by one degree, you'd land in New York instead. That's how subtle the difference is when it comes to straying from God, and so point number one, there are those who sat after God's Will.

Most were seeking their own wills, they were doing their own thing. So we look at these three scriptures. The Enoch 5, 24 in Genesis says that he walked with God and then he was not, for God took him, and then Hebrews 11, 5, 6 talks about he diligently sought God, and so Enoch might have been the first person to dedicate his whole life to the service of the Lord.

He might have been the first one that said, all I'm going to do is preach the Lord's message, and when we come to Jude, this is where the subject opens up because it says in verse 14, and Enoch also the seventh from Adam, prophesied. There's that word prophesied. So he was a prophet.

He prophesied of these, saying, behold, the lord cometh with 10,000 of his saints to execute judgment upon all. That's a very strong statement, isn't it? So let's go into Jude for a second. So part two is how Enoch is a witness of the kingdom, and so we're going to go a little bit through the context of Jude just to understand what Jude is talking about.

Verse 3, again, very familiar to us. Contend for the faith that was once delivered to the saints. We love that scripture, but the point of that scripture is to say some people have crept in unnoticed. Let me tell you about who they are. They were long ago designated for this condemnation.

These are ungodly people who pervert the grace of our God into sensuality. Brother Russell tells us that this sensuality is self exaltation, taking advantage of the spread of truth to add their own influence and apparent wisdom and introduce their own false teaching. That's from reprint 552. They deny our only Master and Lord Jesus Christ. Right.

So during Enoch's time, this would be those who deny the true power of God and instead seek their own interests, which is what the genealogy kind of showed us. For example, Lamech, who may have killed a man and applied God's promise that God gave to Cain to himself. I think if that is what happened, that's a very audacious statement.

In verses 5 and 6, it reminds us, the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not, and the angels that kept not their own principality, but left their proper habitation. Woe is unto them. As we get to verse 11, they walked in the way of Cain. They followed Balaam's error for the sake of gain. They were perished in Korah's rebellion.

Okay, so these are kind of the warnings in the descriptions, and when you look at each one just briefly. Cain killed his brother out of anger and spite. He wanted to be given credit regardless of whether or not he did a good job. Right.

Remember God's reaction to Cain? It's so interesting. You would think that God was more angry. God says to Cain, after the sacrifices, he says, why is your countenance fallen? Don't you know that if you do well, you'll be rewarded for it?

And he says, if you don't do well, you won't be rewarded. Right. Keep in mind that sin's desire is to rule over you, but you must rule over it, and that was a very encouraging response, I thought, and afterwards he went to kill his brother Balaam.

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Blessings or curses for hire with Balaam, It's a really interesting story. People show up at his front door and they say, we want you to curse somebody for us, and he says, well, let me ask God about it. How sincere is your faith if you're willing to curse other people for money? Right.

He was not convicted himself. It seems like he didn't have a principle that he stood by. He was for hire, and then you come to Korah, and I wrote here that Korah did not have faith in the strictness in the law of God.

And the reason that I say that is, when you read the account of Korah, what had happened just before that was the first man was stoned to death for picking up sticks on the Sabbath, and so I wonder if there is a correlation there, if they saw that, and that was the final straw for Cora to say, we can't follow this rigid law anymore. It's not working for us. He rose up against God's anointed, and he thought he could do a better job.

Jude continues, in verse 12, he says, these are spots at your love feast. They feast with you without fear, and they are shepherds feeding themselves, and that needs to stand out to us. When you hear that term, shepherds feeding themselves, what comes to mind? Anyone from the audience?

Televangelists? Absolutely. Can anybody remember where else shepherds are talked about in the scriptures? Ezekiel, Right. Almost the same exact phrase, right?

Jeremiah 50 and 51, talking about the destruction of Babylon, and Jesus mentions it, and he says, if we're to put it in just layman's terms, Jesus says, look, this is how you can tell if it's a real shepherd or if it's a shepherd for hire. A real shepherd, when he sees the wolf, puts himself in between the flock and the wolf and says, I will stand here and defend my flock. A shepherd for hire will run at the sight of a wolf, and these that Jude is talking about, these are those who have crept in, they've got big voices, they want to say great things, they're audacious, they're self ambitious and they're not willing to stand in front of the flock in between the wolf.

And so it says it was about these that Enoch the seventh from Adam prophesied, Behold, the Lord comes with ten thousands of his holy ones to execute judgment on all and to convict all the ungodly of their deeds, of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him, which I assume means spoken against the Lord, these are grumblers, these are malcontents, these are following their own sinful desires. They are loud mouth boasters showing favoritism to get to gain advantage, and so this really stood out to me in this study as I'm trying to seek out and find the evidence to tell the picture of Enoch. This is a picture that we have studied ourselves of what for us to look out for today.

It never occurred to me that essentially with Jude is saying these are the same people that lived in Enoch's day. It's the same thing that was going on. These are the folks that he prophesied against, and that helps us understand what life was like in the Lord's service for Enoch. I also really like again these little hints and clues.

Thank you. James Strong in 1827, in the Greek now it says convict, and of course that sounds very harsh. The Lord is going to return, he's going to convict you. Vengeance, anger, destruction.

But that word means to convince, to convict fully, that is by implication to punish or convince. When you look at the words that it comes from 1537 and 1651, 1651 means of certain affinity, to confute, admonish, convict, convince, tell a fault, rebuke, reprove. It's a corrective action, it's not a

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judgment, final verdict action. In Matthew 18:15, the same word is used when it says tell him his fault. Okay, so that's what Enoch is preaching.

And so when we look at this number one, we can tell that Enoch prophesied. He's the first recorded to do so, and again that stands out to me. He was the first recorded prophet. By definition.

It says the Lord is coming to convict fully everyone of their deeds and be told their faults so that they repent. Number three, those back then were the Same as we see now, exerting their own power and influence for their own benefit, and then number four, he did alone. He had no scriptures, he had no brethren.

He had no scriptures, he had no brethren, and I'm sure he had his family members. There were some, I'm sure, close to him that supported him, but he didn't have any of the tools that we have today.

When we look at the Book of Enoch, if any of you ask, you know, why isn't the Book of Enoch in the Scriptures? Well, there's four books of Enoch and if you read them, there's some pretty wild stuff, and so I can't. To me, it makes perfect sense. But one thing that I did find interesting is the concept of millennialism versus amillennialism.

And amillennialism, millennialism is you believe that there is a millennial age, a corrective millennial age. So amillennialism in Christianity holds that there will be no millennial age. That's amillennialism. This positive treatment of the Book of Enoch was associated with millennialism, which was popular in the early church. When amillennialism became to be common in Christianity, the Book of Enoch being incompatible with that, came to be widely rejected.

Enoch preached a thousand year kingdom.

So this is where Jude meets the Book of Enoch, and I'm just going to call this out just to observe the obvious. When he talks about Jude 1, verses 14 and 15, he's not referencing some obscure passage or trying to encapsulate a comment. This is a direct quote from the Book of Enoch in book one, chapter one, verse nine. It's a direct quote.

That's very interesting to me. Okay. Now obviously we don't have the Hebrew words to look up. You know, how closely the Hebrew original and the Greek original, or comparing at least, I don't have access to that. But some other things that I thought were interesting is take a look at some of these other scriptures that are in the Book of Enoch.

The high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame. Does that sound familiar? Can you hear some Micah or some Malachi in that? And in him dwells the spirit of wisdom and the Spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness. Does that sound familiar?

That's familiar. In those days shall the earth also give back that which has been entrusted to it. Sheol will give back that which it has received, and hell shall give back that which it owes, and that sounds familiar. I'm not here to make the case whatsoever that this should be in the scriptures, because when you continue reading, I don't think that it should.

And obviously the final answer goes to God. If God wanted it to be in there, it would be in there. But I did find it interesting to see how similar some of the scriptures in there were, and so it's evident to

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me that Enoch stood for God. He was not silent.

He did not keep to himself. He did what God asked of him. He preached against the ways of the world. He preached against the people who were wise in their own eyes. He preached against the fallen angels who left their first estate.

He stood for God and against the rest of the population who was not with God, and that is no easy thing when you think of this statement.

That kind of statement takes courage.

So what happened to Enoch?

This is where I'm starting to see some smiles in the audience because I'm perfectly okay with differences of opinion. I think it's exciting to discuss the scriptures from all different viewpoints. I'm going to tell you just my viewpoint. What makes sense to me. It is Enoch walked with God and he was not, for God took him.

And that word not there means to be nothing, to not exist, and so I think he died. Okay, the question is why? And it's a good conversation on the side whether you think he's alive or whether you think he's dead. If you ask the question why, you can come up with some good answers.

But what about that word translated? What does that mean? It says he was translated. How could he be dead? And translated?

Well, translated can mean changed, removed. It can mean changed to nothing or removed from the earth. So you can say translated and it can align perfectly with he's dead. Okay, why did God take him? Another interesting question.

Maybe to keep him from being killed. He made a lot of people angry. Right. When you speak against people today in high positions and you make a really good point, what happens to you? Right?

Does anybody remember about 20 years ago when they were saying there were weapons of mass destruction in Iraq and there was an analyst who went over there and talked to the people, boots on the ground, and researched it and said, I don't see any evidence of this at all, and it turns out that gentleman's wife was a CIA undercover agent and that the White House exposed her real identity the next day and she was almost killed. Right. You see things like that all through history. You don't challenge the people who were in high places.

Otherwise something bad might happen to you? Isaiah 57:1 says, the righteous man perishes, and no one lays it to heart. Devout men are taken away while no one understands. For the righteous man is taken away from calamity, and so it could be that his life was in danger.

It could very well. Can you imagine preaching to the Nephilim, the offspring of man and angels, and telling them there's no resurrection for you? You would probably make them upset. So I could see that that makes sense to me, and when you look at Enoch, he boldly witnessed again to everybody, and it says, of all their hard speeches, which ungodly sinners have spoken against him.

He preached to the humans, he preached to the Nephilim, and he preached to the fallen angels, and his message stung, and how do we know it stung? Let's just take a look at history. What

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happens to people who preach anyone?

Are they well received? They're persecuted? Throw out some names. Paul, Peter, Jeremiah, Jesus. Wycliffe.

Yeah, Stephen. He spoke up. What happened to him. All the apostles spoke up. What happened to them.

There's Peter saying, I'm not even worthy to be crucified right side up. You got to do it upside down for me. I'm not worthy to be killed the same way. My Lord was one of my favorite stories in the Old Testament about those who speak up or those who say the word of the Lord, because there's humor in it, and so you'll have to forgive me, I am going to tell this with a little bit of humor.

It's about. I don't know if it's Micah or Micaiah, but I'm just going to say Micah for the sake of the conversation. But Micah, the son of Imla. So there's a scenario in First Kings where Ahab calls Jehoshaphat, and they're sitting together and they're trying to figure out, should we go into such and such a battle? And Jehoshaphat says to him, can you inquire to the word of the Lord and the King of Israel, Ahab, he gathered his prophets together, about 400 men.

And they said, should we go into this battle in Ramoth, Gilead, or should we not? And they say, go up. The Lord is going to deliver it into your hands. You're going to win. Go into battle.

You've got our blessing, and then Jehoshaphat slows down for a second, and he says, let's wait a minute. Do you have an actual prophet from God? And this is where the humor begins, and he says, I do.

Yes, there is a guy. He's Micah, whom we may inquire of the Lord. But I hate him.

He never has anything good to say, right? And I think that's kind of funny. He knows there's a prophet from the Lord. He doesn't even want to ask him because he knows that what he's going to say is negative. So they call him up and they say, somebody go get Micah.

So they go get Micah, and he comes in and Micah's like, seriously, you want me? Are you sure? And then he asks him. He says, micah, should we go into this battle or not?

And I get the impression that Micah kind of sat there and said, yeah, I think you should go. I think it's going to go really well for you. You know, by all means, do it, and then Ahab looks at him funny and says, no, no, no. How many times do I need to ask you?

You need to tell me exactly what the Lord is telling you, and he goes, okay, fine. It's going to go very badly. It's not going to be good whatsoever. I see Israel scattered all over the mountains as sheep who have no shepherd.

And then Ahab leans over to Jehoshaphat and he says, see? See what I tell you? It's exactly what I said. This guy never has anything good to say, and then Micah says, yeah, the Lord, he's declared a disaster for you.

And so then one of the other prophets come up and slaps him right on the face, and he says, put this guy in prison and feed him meager rations until I come back in peace, and the final comment that I don't have here, Micah says, if you come back, then what I spoke to you wasn't from God, meaning you aren't coming back, and he didn't. Right. This is about the lightest persecution that

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you can get as a preacher.

When you are sent with a message from God to tell somebody to do something that they don't want to do, this is the treatment that you get, and so it makes sense to me that when Enoch gave his message, which was a lot more brutal than Micah's, that there were people out for his life. Let's take a look at some of the different experiences of God, because this discourse is not to say, like Enoch, we should all go stand on the wall or the rooftop and preach destruction and repentance like Enoch did. There's different experiences for some of the people in the Bible. Everybody remembers Elijah.

He's famous for having an unlimited flower bowl. That was a nice trick. He won the fire starting Competition on Mount Carmel against the BAAL prophets. We've all heard the story of chariots of fire. He has the original script of Chariots of fire as he's carried up in a whirlwind.

And he lived in the wilderness for three and a half years, where he was fed by ravens. That is not a Ritz Carlton experience. But at the same time, you had Obadiah, who was essentially the governor, over Ahab's house, and he hid and fed a hundred people of God in caves, and so it's just a reminder to say, here's two contemporary men of God that have completely different assignments, completely different trials, completely different scenarios. Another couple good examples is Ezekiel.

Ezekiel had to lay on his left side for 390 days to account for the sins of Israel, and then lay on his right side for an additional 30 days to account for the sins of Judah, and then to cook his own food, God wanted him to prepare his bread over cow dung as the heating mechanism while he was cooking it. Right? Meanwhile, you have Daniel. Everybody remembers Daniel, right?

Everybody. Everybody remembers the you had a dream speech. Martin Luther King had the I had a dream speech. Daniel had the you had a dream speech where he interprets the dreams. He was thrown into the lion's den, and he came out for breakfast, okay?

He convinced Cyrus to let his people go back to Jerusalem. He lived in the palace. He was respected by four kings, two contemporaries, I don't know if they lived at the exact same time, but close to each other, and again, totally different circumstances, totally different experiences, and another one that rings true for us is Jeremiah, because Jeremiah is a lot like Enoch in the respect that he comes and he says, blow the trumpet.

And In Jeremiah chapter 7 and chapter 19, if you haven't read the account that he gives, it is brutal. He tells them in chapter 19, your time is up. When other nations hear about what's going to happen to you, their ears will tingle. It's bad news, and so what did they do?

Well, in true fashion, they were enraged at him and they beat him and they put him in prison.

Now, Abed Malek, the Ethiopian servant who lived in the palace of the king, is the one that went to the king and said, you can't throw a man of God in a cistern like that, and the king says, you're probably right. Why don't you grab 30 men and go get them out? And they did. But again, two contemporaries, both servants of God, completely different scenarios, completely different duties.

If it wasn't for the one living in the palace, Quietly serving Lord in the background. Jeremiah might have stayed in that cistern. Okay, so again, not everybody here is meant to do what Enoch did, but we are meant to respect what Enoch did and understand what the repercussions of that preaching might have been, and so, regardless of potential persecution, stand up for Jesus. That doesn't

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mean you need to proactively go out in the streets, but if you have an opportunity to witness, have faith in the power of God and witness.

It's hard to stand up against the world. 2nd Timothy 3. 2 says that in the last times that men shall be lovers of their own self. I looked this up online and it's true that it looks like PDF is about to become the most popular religion.

More people want to convert to PDF than anything else. That's a joke, by the way. So how do we find the courage to witness to everybody around us? Do we really believe, and this is an introspective question for everyone here, do we really believe that God himself will truly govern our affairs at work and in public if we do? Or are we more worried about the persecution and the repercussions of man?

Which one?

So walk like Enoch did. Investigate God, seek him out and crave his will. Number two, believe that God will reward your faith, and three, be brave the face of adversity. I think those are three takeaways from Enoch that we can take to heart.

Jude, verse 20 says a scripture that I really like. In William Barclay's translation, you must live lives of prayer in the atmosphere of the Holy Spirit. What a beautiful message, and I have absolutely no idea how time has gone by. I know it's probably not been an hour, but that is all I have.

And so I hope that the Lord corrects anything that I might have said that might not be true. But I hope everyone feels like they understand Enoch a little bit better, that they understand what life was like around him, and they understand that what he did in the face of adversity and that maybe God removed him as a sign. That they came looking for him one day and they wanted to find him to do something bad, and he was just gone and nobody could explain it. Amen.