

ENOCH

THE MAN WHO WALKED WITH GOD

I. Reasons why E walked with God.

A. Inheritance. ^{Heritage} Patrimony. 7th from Adam thru Abel and Seth (5:3). Standards I have sets pattern for children and grand. Contrast 7th from Adam thru Cain. Lamech. 1st bigamist, 4:19. God created 1 for 1. 1 son was Tubal-cain maker of brass, iron. vv.23-24 Lamech prob waving newly-forged sword over head and saying I can take care of myself 70fold. God only promised Cain 7 fold. These are threats not that he had actually killed.

^{Home}
B. Issue. Progeny. 5:22. Presence of child apparently drove him to dedication. No children, reproach, Isa 5:1; 1 Sam 1:6; Lk 1:25. Presence assumed. 1 Tim 3:4,12. Zech 4:5 even needed in Mill. Celibacy not requisite for holy life. Children are! Enoch had these things going for him. Of course not absol. essential.

II. Requisites for walking with God.

- A. Knowledge of true God, 22. Article-the Elohim Only thru JC today, Jn 14:6.
- B. Agreement with true God, Amos 3:3. Means for Xn 1 Jn 2:5; 3:24.
- C. Faith in true God. Heb 11:5
- D. Power from true God. Gal 5:16.

III. Results from walking with God.

- A. Hated sin, Jude 15.
- B. Agressive testimony, Jude 14-15
- c. Pleases God, Heb. 11:6. Gal 5:22-23 after v. 16.

In Enoch's translation, "Tork" = 2 Kg 2:35. Ezech

ISAAC

I. Illus of person of X

1. Miraculous birth, Gen. 17:16; Lk 1:31.
Jer. 31:22.

2. Called only begotten the Ishmael.
Gal 3:26 and Heb. 11:17; Jn 3:16.

=not only born, but one of a kind.
mono+genos, one origin, one race, one kind.

II. Illus of offering of X. Gen. 22

1. As burnt off, v. 2. Voluntary, 3.
Sweet-savor, 9. Heb. 10:6, 9; Psa 40:6.
Ears opened to hear and do will of God.
Sons obedient to death. Father priest, Isa
53:10.

2. As victor over death, v. 13. Heb 11:19.

III. Illus of love of X. Gen 24

X seeking bride thru HS.

1. Based on purpose of Father, v 2-3, 9.
The no coercion, 5. Jn 17:6, Eph 1:4. Jn 3:16

2. Proclaimed by Servant. HS and preachers.
v. 34, Jn 16:8. Rom 10. Have to be led, 27.

3. Gives prominence to Son.
v. 36, Eph. 1:20-22. v. 67.

4. Shows power of message, v 58.
Consented to marry stranger bec of message

5. Includes provision of gifts, 53.

6. Excludes problems of journey, 61.
Journey passed over.

IV. Illus. of freedom of X. Gal 4:21-31.

Key is in v 23 - acc to flesh. Law to save
and/or sanctify involves flesh. 3:20 (Rom.)
Gal. 5:5; Gal. 3:3.

Freedom to be saved by faith, Acts 13:39.

Freedom to be sanctified by faith. Col 2:6.

Involves keeping rules, 1 Cor 9:21.

Free to serve X. not bec have to but want to

NOAH

I. Noah the Preacher.

A. The Times.

1. Perversion, 6:2 whether angels or ungodly
2. Corruption, 5. Center-heart, char-evil, continuousness-every day.
3. Violence, 11.
4. Ruin, 12 -corrupt. Same word in 13 = destroy or devastate.

B. The Message, 6:3.

120 yrs last period of grace.

1. ^{Sin} Of righteousness, 2 Pet 2:5.
2. Of judgment to come. Ark was proof.

C. The Response.

1. None of world bel. Practiced normalcy.
2. Family did bel. When did sons trust?

II. Noah the Savior, 1 Pet. 3:20

1. Means of sal--ark. 14,000 tons.
20 basketball courts. 522 stock cars.
The 35000 animals could get in 73 cars
Room for all.
2. Manner of sal.
Contrary to opinion, Matt 24:34
Contrary to exp. No rain
But acc to God's Word, 6:20.

III. Noah the Prophet

Seasoned saint uncovered self, (lit v 21)

A. Concn Canaan.

1. Who? 4th son of Ham, 10:6. Grandson Noah (v 24). Canaanites.
2. Why? Either saw Noah and called Ham. Or Ham punished by having a son to disgrace him as he did father Noah.
3. How? 1 Kg 9:20.
4. Other sons? Only bec not mentioned for blessing but weak. Cush=Ethopia & Arabia Mizraim=Egypt. Phut=E. Africa.

B. Concn. Shem. If Negro servitude here then ss is Jewish superiority. Rom 3.

C. Concn. Japheth.

1. Enlarge=May God grant ample territory
2. Dwell in Shem's tents=share blessings of God of Shem.

Lessons.

1. Normalcy of our day. Unheeding people.
2. Sal. only in God's way. Jn 14:6.
3. Noah's sin not mentioned in NT nor Canaan's curse. No respecter.

My heart goes out to poor old Noah
Feeding leopards, watching boa,
Reassuring a hippo mother
Keeping his charges from eating each other.
For having started 2 by 2
1 by 1 would be too few
No wonder he seethed in helpless rage
After all that time in a animal cage.

ABEL

I. His Home, Gen. 4:1-2a

- A. Environment. Best ever been with presence of sin. No crime, no death.
- B. Family. 5:3 Adam 130 when Seth. Cain, Abel and sisters? shortens
Cain-acquisition. Abel-breath. life

II. His Work, 4:2b-7.

- A. Kind. Keeper of sheep. Cain, ground. Both honorable.
- B. Cause. 3:18-19. Blessing.

III. His Religion.

- A. Background. Same as Cain's as they heard ma and pa, esp. 3:21. Must have known something of sacrifice. Shows how 2 boys from same home diff.
- B. Expression of it. Cain-ordinary off. Abel best. 1st born choicest, and fatty portions which were considered best, Isa 1:11.
- C. Acceptance of it, 4:4. Why? God saw best and saw heart. (and blood?)
- D. Effect of it. Righteous, Matt 23:35; Lk 11:51. Cain's of devil, 1 Jn 3:12; Jude 11.

IV. His death, 4:8-15.

- A. Circumstances, 8. Maybe not predated
- B. Effect on Cain, 9, indifference.
- C. Punishment for, 15. Protected Cain tho banished. Gen 9:6 later. Banished from cultivated soil to desert, 12a. Nomad, 12b. 15-lit, sign for Cain to warn people against slaying him.

V. His Testimony. Heb. 11:4, 12:24.
Abel says today: "I found the way to
be right with God." How?

A. Negatively.

1. Not bec environment
2. Not bec IQ
3. Not bec offering beautiful.
4. Not bec useful, Gen 9:3.

B. Positively

1. Bec in faith.
2. Bec God's way with blood.

12:24--blood of sprinkline (cross)
speaks better (more forcefully) than
Abel--either Abel's cries vangeance and
God's brings forgiveness or blood of
Abel's sacrifice representing all sacrif
of OT can't compare with blood of X.
Either case it is blood whch is nec.

Concl. Will you listen to Abel.
Or follow way of Cain whose descendants
turned out pretty well, Gen 4:21-22
but not with God.

I. His Creation. Gen 1:26-7.

1. Agent. God of Moses' experience.
2. Procedure. From dust, instantaneous
3. Time. Recent even with age-days.
4. Result. Appearance of age.
5. Purpose. Glorify God, Eph 2:7.
Dominion, 1:28. Fellowship, 3:8

II. His Condemnation, 3:17-19

1. To death, 1:17. Physical began day he sinned. Spirit also.
2. To drugery, 3:17-19. Worked before, now subject to vanity. Rom 8:20
Yet grace changes both these. Provides life, Rom 5 and Col 3:23.

III. His Indoctrination. Instruction.

1. About X, Rom 5:14-type. How? in headship of a group as X is. Diff group and diff results, but similar in headships. Imputed sin.
Imputed rtness.
2. About the church.
 - a. local-1 Tim 2:14-A was persuaded 1 Cor 11:7-8. For man means (1) take leadership esp in teaching (2) take leadership and show by uncovered.
 - b. Body, Eph. 5:30. Union as Eve from rib (lit side). Sanctification based on this. Present separation should be as difficult as separatr from wife.
Eve not from head-proud; eye, lustful; ear, curious; mouth, talkative; heart, jealous; hand, covetous; foot, busybody; side bec always covered-modesty impt.
Ch should take no glory from Brdgroom.

ABRAHAM

Intro. Born 2161 BC. Died age 175.

Background of Ur. Patriarch of Xn, Jew, Moh

I. Call of Abraham

- A. Sacrifice. Acts 7:2-3. Death of Terah in Haran. Heb. 11:8, not knowing.
- B. Promises, 12:1-3.
1. Nation. v.7; 15:18; 17:4.
Today's Israeli problem.
 2. Personal, 2. 17:20 and 25:1-4.
cf. 13:2 Also 3a is personal
 3. Messianic, 3b.
- C. Sin, 12:10-18. Famine obscured the prom
1. Cause, 10.
 2. Character, 13. Half-truth or half-lie
20:12. Married 30 yrs.
 3. Consequences. To Abr. saved neck
and would have gotten presents.
To Sarah, adultery in harem, 15.
 4. Prevention by God, 17-20.
Preventive work of X.
 5. Repetition of it, 20:1-18.
- Faith in A. and B., but failure in C.

II. Children of Abraham

- A. Ishmael, 16:1-4. Right acc to custom.
Reasonable in light of promise and no
kids. BUT (1) Sarah couldn't foresee
consequences, 4 (2) Abr got attached, 17:4;
(3) world continues to have trouble with
Arabs, Jas 1:15.
- B. Isaac. 14 yrs after Ishmael. Laugh of
v.17 joy and unbelief. Mk 9:24.
Sarah's laugh 18:12 more unbelief bec
of Lord's scolding. Isaac = laughter,
so everytime called name remembered their
unbelief.

III. Commitment of Abraham, 22.

- A. Involved burnt-off sacrifice, 2.
B. Involved immediate obedience, 3.

- C. Involved worship, 5. Worth of God overrode worth of Isaac.
- D. Involved faith, 5. We will come again
- E. Involved knowing God better, 14 Lord will provide.

IV. Chief Characteristic of Abr.

Isa 41:8 Friend bec of faith.
Wavering in going to Egypt, & when Isaac announced but not in sacrifice.

- A. In call, Heb. 11:8
- B. In children, Heb. 11:11
- C. In committment, Heb. 11:19.

Results to Abraham:

- A. Call brot position before God
Gen 15:6, Rom 4:3
- B. Child~~ren~~ brot fulfillmt of promises of God, Rom 4:19-21.
- C. Committment brot pleasure to God,
Gen 22:16, Isa 41:8.

MELCHIZEDEK

I. What He was. Gen 14:18-20

A. A King. Name means kg of rtness

Ruled over Salem=Jerus, see Ps 76:2.

Amarna letters 1500BC mention Urusalim and having King.

B. A Priest. No Jews yet. Must have been know. of God in Canaan and Mel priest which means had worship. ElElyon=all men.

C. A Man. Josh 10:1 sounds like successor of Mel and he was a man. Heb. 7:3

means no recorded parents so in these respects made like X. Some say theophany which would make X a type of X.

II. What He did. Gen. 14:19-20, Psa 110:4. Confederatn of eastern kgs victorious over cities of plain where Lot was. Abr took 318 servants and rescued Lot.

A. Refreshed Abr. Bread and wine as Jud 19:19. Not a priestly act tho done by a priest.

B. Blessed Abr. Superior. Heb 7:7.

C. Thanked God for Abr's victory.

D. Recd tithes. "All" explained Heb. 7:4 1.10 of spoils of that war. Sign^{of} respect

III. What He means. Psa 110:4, Heb 7.

An order of priests for X to belong to. Superior order to Aaronic. So X superior.

A. In Person of Priest. King-priest. Zech 6:13. Lk 1:32-son of highest.

B. In scope of priesthood. For all, not just Jews.

C. In dignity. Proved by blessing and tithing. Heb 7:8b=Mel, not X.

Fact that X blesses us and we give to Him acknowledges His superiority (notithe)

D. In duration. Heb 7:3,6,16,17,25.

E. In work.

He blesses us. We give to Him. He refreshes us. Rev 2:1; 1:13. Acts 7:56. This work not finished.