

Living
the
Life of
Enoch

by
Ellen G. White



Harvestime Books

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“Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.”—*Steps to Christ*, pp. 98:3-99:0.

“We are to obey the laws of His kingdom, making ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, remembering that we are God’s property, God’s building. We are required to improve every day. Even in this world of sin and sorrow, we may, by earnest, persevering effort, rise to the highest spiritual efficiency . . . We are to please God. This we may do; for Enoch pleased God, though living in a degenerate age. And there are Enochs in this our day.”—*Sons and Daughters*, p. 314:1.

“Enoch walked with God. So may every laborer for Christ. You may say with the psalmist, ‘I have set the Lord always before me: because He is at my right hand, I shall not be moved.’ [Ps 16:8]. While you feel that you have no sufficiency of yourself, your sufficiency will be in Jesus. If you expect all your counsel and wisdom to come from men, mortal and finite like yourselves, you will receive only human help. If you go to God for help and wisdom, He will never disappoint your faith.”—*Gospel Workers* (1915 ed.), pp. 417:4-418:0.

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Preface

People tell us it is too late to warn of dangers, too late to give the final message to the world, too late to expect others to respond to the pleadings of the Word of God as are presented to them.

Oh, my friends, it is not too late. We must strive and urge and plead and warn until the very day that probation ends for mankind. *We are to live the Enoch life!*

This is our commission. And this is a two-fold work—to develop a character of righteousness by living a life of personal purity and pleading with God; to teach a lesson of godliness by kindly acts and warning and pleading with men.

Enoch's example and counsels were not appreciated by many. The majority scorned and hated him. If most men merely tolerate you, then you are not living deep enough. We are not to seek their animosity, but we are not to quail before them. We are not to pick and choose and moderate our words merely that we may be accepted of all men. Come up to higher ground. The end is almost upon us. Souls are dying outside of Christ (though many think they are within). There is no time for ease for self. We must live a life of crying to Christ and pleading with men. Between the mountain and the plain. Our work must not end until Jesus steps out of the Sanctuary above and human probation is finished.

And this life, properly entered into, should lead us into the country. That is God's appointed

place to live in this degenerate age. It is too late for city or suburban living. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev 18:4). God's plan for your life is abundantly worth having. And you will find it outlined in Scripture—in the Bible and the Spirit of Prophecy.

Come, view again the life of him who is our example today,—the one who lived and walked and worked with God in an evil and corrupt time, the one who lived at the end of his time and warned the world on the verge of destruction, the one who was translated to heaven without seeing death and without having been overwhelmed by that destruction. His life is to be your life.

Come, view the life of Enoch—and you will return from the study prepared to gather warmth from the coldness of others and courage from their cowardice. You will be prepared to suffer hardship and strife and personal vilification as he did. You will be prepared to walk with God day by day, regardless of what others may say or think or do.

God bless you. I know you want to be an overcomer. God will help you day by day. His promises will never fail. Open the Word of God and, with crying and strong tears, claim them. I know you want to witness for Him. He will speak through your voice, and lead you to the very ones who need your help just then. He calls you to look at the life of Enoch.

"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."—*Hebrews 11:5.*

Introduction

“The very atmosphere is [today] polluted with sin. Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is: ‘Them that honor Me I will honor.’ Shall we be less firmly attached to God’s law because the world at large have attempted to make it void?

“Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God’s wrath is poured out upon the earth, who will then be able to stand? Now is the time for God’s people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason . . .

“The test will surely come . . . The Captain of our salvation will strengthen His people for the conflict in which they must engage. How often when Satan has brought all his forces to bear against the followers of Christ, and death stares them in the face, have earnest prayers put up in faith brought the Captain of the Lord’s host upon the field of action and turned the tide of battle and delivered the oppressed.

“Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?”—*5 Testimonies*, pp. 136:1-137:3.

It is only as we draw near to God and study His Word and the lives of Jesus and holy men of old that we shall be strengthened to have warmth amid the coldness and apostasy around us. It was for this reason that we prepared this compilation on the life of Enoch.

“We are to obey the laws of His kingdom, making ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, remembering that we are God’s property, God’s building. We are required to improve every day. Even in this world of sin and sorrow, we may, by earnest, persevering effort, rise to the highest spiritual efficiency . . . We are to please God. This we may do; for Enoch pleased God, though living in a degenerate age. And there are Enochs in this our day.”—*Sons and Daughters*, p. 314:1.

“How little is said of Enoch; how brief is his biography! Many volumes are written of Napoleon; much is said of Caesar and other great men of the world. Their exploits are recorded and sent through the length and breadth of the land; yet we have no evidence that these men honored God, or that God honored them. Of Enoch it is recorded, ‘Enoch walked with God: and he was not; for God took him.’ ”—*Review and Herald*, April 15, 1909, para. 3.

“I am comforted with the conviction that the Lord has made me His humble instrument in shedding some rays of precious light upon the past. Sacred History, relating to holy men of old, is brief. Inspiration has dealt sparingly in praise of the noble deeds and holy lives of the faithful. For example, the life of righteous Enoch is summed up in these words: ‘And Enoch walked with God, and he was not, for God took him.’ ”—*Spiritual Gifts*, Vol. 3, p. v:1.

“That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the light of the world then just as He is now. Those who lived then were not without teachers to instruct them in the path of life; for Noah and Enoch were Christians. The gospel is given in precept in

Leviticus. Implicit obedience is required now, as then. How essential it is that we understand the importance of this word!"—*6 Testimonies*, p. 392:2.

"The Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John . . . That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as He is now."—*That I May Know Him*, p. 208:3.

"This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob—through these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel, the chosen people through whom was to be given to the world the promised Messiah, God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son."—*Prophets and Kings*, pp. 682:2-683:0.

"The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing."—*Prophets and Kings*, pp. 699:3-700:0.

"How selfish was the expression that he would live a different life if he knew his Lord was to come in ten years! Why, Enoch walked with God 300 years. This is a lesson for us that we should walk with God every day, and we are not safe unless we are waiting and watching."—*Last*

Day Events, p. 42:5.

"The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and priesthood, of themselves, were not sufficient to secure the salvation of one soul."—*Spirit of Prophecy*, Vol. 2, p. 10:3.

"'When men shall revile you and persecute you,' said Jesus, 'rejoice, and be exceeding glad.' And He pointed His hearers to the prophets who had spoken in the name of the Lord, as 'an example of suffering affliction, and of patience.' James 5:10. Abel, the very first Christian of Adam's children, died a martyr. Enoch walked with God, and the world knew him not. Noah was mocked as a fanatic and an alarmist. 'Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.' 'Others were tortured, not accepting deliverance; that they might obtain a better resurrection.' Hebrews 11:36, 35."—*Thoughts From the Mount of Blessing*, p. 33:1.

"Yet the whole world was not corrupt. There were a few faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that His Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from His creation; and these faithful ministers of righteousness gave the warning message. But the light was not heeded, and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, had not sufficient moral power to stand against the corrupting influences of the age, and were beguiled into sin by them."—*Bible Echo and Signs of the Times*, July 1, 1887, para. 7.

"In every period of this earth's history, God has had His men of opportunity, to whom He has said, 'Ye are My witnesses.' In every age there

have been devout men, who gathered up the rays of light as they flashed upon their pathway, and spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service.”—*Gospel Workers, 1915, p. 13:1.*

“Christ looked forward to the day of Pentecost, when the Holy Ghost should descend upon His disciples. He would teach them that they were not to look upon this as the result of their own labor. They were not to lose sight of the fact that patriarchs, prophets, and holy men had been sowing seeds of truth. God’s ancient chosen people had been enriched with precious truth, which was to them as the river of God. Christ had been their invisible leader through all their travels in the wilderness. Gracious illustrations of His love were given them in the covenant signed by God in the rainbow of promise, which was ever to be an assurance that seed-time and harvest time should remain, and that the world should never again be destroyed by a flood. Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received His instruction then, as He is at the present time to those who ask of Him the refreshing drought. God has given His Word to His chosen ones, and made known His way. Through His Son He has been supplying them with the dews and showers of His grace. But His blessings are often overlooked, and men take the glory to themselves.”—*Signs, April 22, 1897, para. 17.*

“The patriarchs and prophets were representative men, and through them, from century to century, a flood of knowledge was poured into the world. Adam, repentant and converted, was a Christian; Abel was a Christian; Enoch was a Christian; Noah was a Christian; Abraham was a Christian. In types and symbols the Gospel was revealed to those of former dispensations. The Old Testament Scriptures show us the power possessed by those who looked to Christ. The glorious beams of continually increasing light

are all concentrated in our time. All testify of Christ, ‘the Way, the Truth, and the Life.’ But never was this truth so clearly defined as in Christ’s answer to the words, ‘Lord, we know not whither Thou goest, and how can we know the way?’ Christ is revealed to us in His first advent. We see Him sacrificing riches, power, and glory for poverty, temptation, privation, and suffering.”—*Signs, January 13, 1898, para. 10.*

“In the schools established under God’s direction, the fear of the Lord was the foundation of all true education. The knowledge of God had been handed down from generation to generation. In Abel, whom Cain killed, and afterward in Enoch, Seth, Methuselah, Noah, and many others, the Lord had faithful witnesses, just men, who kept His fear before their generation. Their memories were not feeble and treacherous. They had received the words of instruction from Adam, and these they repeated to their children and their children’s children. Much important history and truth were expressed in song.”—*Youth’s Instructor, May 21, 1903, para. 8.*

“In that time, as in this, there were two classes, the righteous and the wicked. Enoch and others walked with God in uprightness. But the great majority of the inhabitants of the earth were given over to iniquity, and their wickedness rose before God. The earth ‘was corrupt before God, and the earth was filled with violence.’ ‘The wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually.’ ‘And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.’ ‘And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and creeping things, and the fowls of the air; for it repenteth Me that I have made them.’ ‘And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth’ [Gen 6:5-13].”—*Manuscript Releases, Vol. Eighteen, pp. 92:2-93:0.*

Chapter 1

The Example of Enoch

“The experience of Enoch and of John the Baptist represents what ours should be. Far more than we do, we need to study the lives of these men—he who was translated to heaven without seeing death; and he who, before Christ’s first advent, was called to prepare the way of the Lord, to make His paths straight.”—*Gospel Workers*, p. 51:1.

“Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of heaven. They were men of massive intellect, of wonderful attainments. They had a great and holy mission—to develop a character of righteousness, to teach a lesson of godliness, not only to men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages God had faithful witnesses, truehearted worshipers.

“Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years.”—*Patriarchs and Prophets*, p. 84:3.

“Those who make a profession of sanctification are frequently the most proud, selfish, and overbearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at crossroads which mislead the traveler by pointing in the wrong direction.”—*Review and Herald*, September 8, 1885, para. 12.

“Daniel and his companions were familiar with the lives of Abel, Seth, Enoch, and Noah.

They cherished the truths that had been passed down from generation to generation. The image of God was engraved upon the heart. When surrounded by an atmosphere of evil, these youth remained uncorrupted. No power or influence could sway them from the principles they had learned in early life by a study of God’s Word and works.”—*Youth’s Instructor*, May 21, 1903, para. 12.

“Enoch was a representative man, but he is not praised, he is not exalted; he simply did that which every son and daughter of Adam may do.”—*Manuscript Releases*, Volume Six, p. 147:1.

“Enoch was a prophet who spake as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to God’s law.”—*Manuscript Releases*, Volume six, p. 146:1.

“The Bible has been your study book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.”—*Selected Messages*, Book 3, p. 338:2.

“Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch’s life was no more exemplary

than may be the life of everyone who maintains a close connection with God.”—*Signs, October 12, 1904, para. 1.*

“After Adam’s fall from a state of perfect happiness to a state of misery and sin, there was danger of man’s becoming discouraged, and inquiring, ‘What profit is it that we have kept His ordinances and walked mournfully before the Lord,’ since a heavy curse is resting upon the human race, and death is the portion of us all? But the instructions which God gave to Adam, and which were repeated by Seth, and fully exemplified by Enoch, cleared away the darkness and gloom, and gave hope to man, that as through Adam came death, through Jesus, the

Promised Redeemer, would come life and immortality.”—*The Spirit of Prophecy, Volume One, p. 64:1.*

“The soul who really believes the truth will carry out in his life the principles revealed in the life of Christ. Of Enoch it is written that his ways pleased God; and without faith it is impossible to please God. Not a thread of coarseness or selfishness was woven into the web that this servant of God was weaving in his daily life. And of him we read, ‘Enoch walked with God . . . three hundred years; . . . and he was not; for God took him.’ ”—*Review and Herald, September 30, 1909, para. 4.*

Chapter 2

The Family of Enoch

“During these earlier years Enoch loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God’s grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience. He was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And he saw the child’s love for its father, its simple trust in his protection. As he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite unfathomable love of God through Christ became the subject of his meditations day and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.”—*Patriarchs and Prophets, p. 84:3.*

“In following Christ, looking unto Him who

is the Author and Finisher of your faith, you will feel that you are working under His eye, that you are influenced by His presence, and that He knows your motives. At every step you will humbly inquire: Will this please Jesus? Will it glorify God? Morning and evening your earnest prayers should ascend to God for His blessing and guidance. True prayer takes hold upon Omnipotence and gives us the victory. Upon his knees the Christian obtains strength to resist temptation.

“The father who is the ‘house band’ of the family will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus and takes hold of the strength of the Most High. Brethren, pray at home in your family, night and at morning. Pray earnestly in your closet; and while engaged in your daily labor, lift up the soul to God in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul will rise like holy incense to the throne of grace and will be acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ becomes a present help in time of need. They will be strong in the day of trial.”—*4 Testimonies, pp. 615:4-616:1.*

“There is order in heaven, and it is to be imitated by those upon earth who are heirs of salvation. The nearer mortals attain to the order and arrangement of heaven, the nearer are they brought to that acceptable state before God which will make them subjects of the heavenly kingdom and give them that fitness for translation from earth to heaven which Enoch possessed preparatory to his translation . . . Brother P . . . has not been in harmony with that restraint, that care and diligence, which are necessary in order to preserve harmony and union of action . . . A man who has but a feeble sense of his responsibility as a father to encourage and enforce order, discipline, and obedience will fail as a minister and as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected because of the unpleasant results which attend reproof and earnest appeal.”—*2 Testimonies*, pp. 697:3-698:1.

“Enoch walked with God. He honored God in every affair of life. In his home and in his business he inquired, ‘Will this be acceptable to the Lord.’ And by remembering God and following His counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add to godliness, brotherly kindness. O how much we need to take this step, to add this quality to our character! . . . We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in

his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts . . . Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love.”—*My Life Today*, p. 98:3.

“God had a church when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in their midst. Wherever Enoch found one or two who were willing to hear the message he had for them, Jesus joined with them in their worship of God. In Enoch’s day there were some among the wicked inhabitants of earth who believed. The Lord never yet has left His faithful few without His presence nor the world without a witness.”—*The Upward Look*, p. 228:2.

“Enoch instructed his family in regard to the flood; Methuselah, the son of Enoch, listened to the preaching of his grandson, Noah, who faithfully warned the inhabitants of the old world that a flood of waters was coming upon the earth. Methuselah and his sons, and grandsons, lived in the time of the building of the ark. They, with some others, received instruction from Noah, and assisted him in building the ark.”—*Spirit of Prophecy, Volume One*, p. 65:2.

Chapter 3

The Home of Enoch

“Enoch’s walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and a father, a friend, a citizen, he was the steadfast un-

wavering servant of the Lord.

“His heart was in harmony with God’s will; for ‘can two walk together, except they be agreed?’ Amos 3:3. And this holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a

short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, with the lapse of centuries."—*Patriarchs and Prophets*, p. 85:1-2.

"He [Enoch] did not make his abode with the wicked. He did not locate in Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then at times he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers, and died before the Flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness."—*Manuscript 42*, 1900.

"When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom [to help them] could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom."—*Manuscript 94*, 1903.

"If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven by cultivating courtesy and godliness . . . Enoch walked with God. He honored God in every affair of life. In his home and in his business he inquired, 'Will this be acceptable to the Lord?' And by remembering God and following His counsel, he was transformed in character and became a godly man, whose ways pleased the Lord . . . A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must

control our hearts. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love . . . These steps will take us into the atmosphere of heaven."—*Review*, February 21, 1888, para 11-13.

"The dangers are many because of the unconsecrated elements that wait only until a change of circumstances shall encourage them to put their influence on the side of wrong. If all those connected with our institutions were only devoted and spiritually minded, relying upon God more than upon themselves, there would be far greater prosperity than we have hitherto seen. But while there is such decided lack of humble trust and entire dependence upon God, we cannot be sure of anything. Our great need today is for men who are baptized with the Holy Spirit of God—men who walk with God as did Enoch. We do not want men who are so narrow in their outlook that they will circumscribe the work instead of enlarging it, or who follow the motto: 'Religion is religion; business is business.' We need men who are farseeing, who can take in the situation and reason from cause to effect."—*5 Testimonies*, p. 555:1.

"The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service."—*Review and Herald*, July 5, 1906, para 8.

"Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land."—*Review and Herald*, September 27, 1906, para. 18.

"The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then

taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, 'This is the right place for God's people to purchase,' I should have been greatly astonished. But it said, 'Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where my institutions are

established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities.'"—*Manuscript Releases, Volume One, p. 250:2.*

"As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them."—*Evangelism, pp. 77:5-78:0.*

Chapter 4

The Prayers of Enoch

"He [Enoch] chose to be separate from them [the wicked], and spent much of his time in solitude, which he devoted to reflection and prayer. He waited before God and prayed to know His will more perfectly, that he might perform it. God communed with Enoch through His angels and gave him divine instruction. He made known to him that He would not always bear with man in his rebellion—that His purpose was to destroy the sinful race by bringing a flood of waters upon the earth."—*Story of Redemption, pp. 57:2-58:0.*

"Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. Thus he waited for the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul. He lived as in the very atmosphere of heaven."—*Patriarchs and Prophets, p. 85:4.*

"Our life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us per-

sonally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.

"In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth. The heart that receives the Word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy laden."—*Christ's Object Lessons, pp. 129:3-130:1.*

"I wish I could impress upon every worker in God's cause the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in and drop Jesus out and work in your own strength rather than in the spirit and strength of the Master."—*5 Testimonies, p. 596:1.*

"Pray in your closet, and as you go about your daily labor let your heart be often uplifted

to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.”—*Steps to Christ*, pp. 98:3-99:0.

“It is secret communion with God that sustains the soul-life . . . It is in the mount with God—the secret place of communion—that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character-building that to us may be fulfilled the promise, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be My people.’ 2 Corinthians 6:16.

“While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God’s Word, all the power of divine grace, all the resources of Jehovah are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need.

“Prayer is the breath of the soul. It is the secret of spiritual life. No other means of grace can be substituted, and the health of the soul be preserved . . . It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear views of the perfection and purity of Christ. It is only as we behold Jesus that we desire to be like Him, only as we view His righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer, that God will grant us our heart’s desire. God’s messengers must tarry long with Him, if they would have success in their work.”—*Gospel Workers*, pp. 254:1-255:2.

“You . . . need a thorough conversion to the truth, which shall slay self. Cannot you trust in God? Please read Matthew 10:25-40. Please read also, with a prayerful heart, Matthew 6:24-34. Let these words impress your heart: ‘Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?’ The better life is here referred to. By the body is meant the inward adorning, which makes sinful mortals,

possessing the meekness and righteousness of Christ, valuable in His sight, as was Enoch, and entitles them to receive the finishing touch of immorality. Our Saviour refers us to the fowls of the air, which sow not, neither reap, nor gather into barns, yet their heavenly Father feedeth them. Then He says, ‘Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies . . .’ These lilies, in their simplicity and innocence, meet the mind of God better than Solomon in his costly decorations yet destitute of the heavenly adorning . . . ‘Shall He not much more clothe you, O ye of little faith?’ Can you not trust in your heavenly Father? Can you not rest upon His gracious promise? ‘Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.’ Precious promise! Can we not rely upon it? Can we not have implicit trust, knowing that He is faithful who hath promised? I entreat you to let your trembling faith again grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail.”—*2 Testimonies*, pp. 496:2-497:0.

“If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright like the palm tree in the desert. The sky may be as brass, the desert sand may beat about the palm tree’s roots, and pile itself in heaps about the trunk. Yet the tree lives as an ever-green, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life, it strikes deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded by corrupting influences, their faith takes hold of the Unseen. They walk with God, deriving strength and grace from Him to withstand the moral pollution surrounding them . . . Faith, like the rootlets of the palm tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the Fountain of Life.”—*S. D. A. Bible Commentary*, Vol. 3, p. 1151/1:4-2:0.

“We should know what we must do to be saved. We should not, my brethren and sisters, float along with the popular current. Our present work is to come out from the world and be separate. This is the only way we can walk with God,

as did Enoch. Divine influences were constantly working with his human efforts. Like him, we are called upon to have a strong, living, working faith, and this is the only way we can be laborers together with God. We must meet the conditions laid down in the word of God or die in our sins. We must know what moral changes are essential to be made in our characters, through the grace of Christ, in order to be fitted for the mansions above. I tell you in the fear of God: We are in danger of living like the Jews—destitute of the love of God and ignorant of His power, while the blazing light of truth is shining all around us.”—*5 Testimonies*, pp. 535:2-536:0.

“God requires us to prove our loyalty to Him by unquestioning obedience. In deciding upon any course we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God. We must learn to distrust self and to rely wholly upon God for guidance and support, for a knowledge of His will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart’s desires ever ascending to God—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.”—*That I May Know Him*, p. 252:3.

“It is only through Christ that His people can resist temptation, and become men and women of high and holy purpose, of noble integrity, who will not be swayed from truth, right, and justice. The Christian must be much in prayer. Prayer takes hold upon Omnipotence, and gains us the victory. It was thus that Enoch walked with God. And those who thus make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to His image.”—*Bible Echo and Signs of the Times*, October 1, 1889, para 10.

“‘God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’ If Christ is our personal Saviour, we shall be meditating upon His goodness and mercy and love. His presence will be with the believing, praying soul. If the believer has an intelligent knowl-

edge of what prayer means, he will not only have stated seasons of prayer, and, after engaging in prayer at these seasons, think that his duty is done, but he will understand by experience what the Scripture means when it says, ‘Enoch walked with God.’ He will continually keep his mind uplifted toward God, and communion with God will give more and more desire for God, and the mind will be enlarged by contemplating the character of God. Thus he will be feeding on the flesh and blood of the son of God, who declares that He is the bread of life sent down from heaven.”—*Sabbath School Worker*, April 1, 1895, para. 1.

“While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God’s Word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need.”—*Gospel Workers*, 1915, p. 254:2.

“Enoch walked with God. So may every laborer for Christ. You may say with the psalmist, ‘I have set the Lord always before me: because He is at my right hand, I shall not be moved.’ [Ps 16:8]. While you feel that you have no sufficiency of yourself, your sufficiency will be in Jesus. If you expect all your counsel and wisdom to come from men, mortal and finite like yourselves, you will receive only human help. If you go to God for help and wisdom, He will never disappoint your faith.”—*Gospel Workers*, 1915, pp. 417:4-418:0.

“What higher power can man require than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart’s desire in our closets. Then we go forth to walk with God as did Enoch.”—*In Heavenly Places*, p. 81:6.

“Our prayers will take the form of a conversation with God as we would talk to a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us

as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life of simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he

associates that he has been with Jesus and learned of Him.”—*Lift Him up*, p. 113:7.

Chapter 5

The Communion of Enoch

“Prayer and faith will do what no other power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God. Christ is ever sending messages to those who listen for His voice.”—*Ministry of Healing*, 509:2-3.

“It is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”—*Great Controversy*, p. 525:2.

“We may speak with Jesus as we walk by the way, and He says, I am at thy right hand. We may commune with God in our hearts, we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart’s desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul’s desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.”—*Gospel Workers*, p. 258:1-2.

“There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance.”—*Steps to Christ*, p. 98:1-99:1.

“Every earnest petition for grace and strength will be answered . . . Ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before Him the se-

crets of your heart, for His eye searches the inmost recesses of the soul and He reads your thoughts as an open book. When you have asked for the things that are necessary for your soul’s good, believe that you receive them, and you shall have them. Accept His gifts with your whole heart, for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God.”—*Youth’s Instructor*, July 7, 1892, para. 2-4.

“We must be much in prayer if we would make progress in the divine life. When the message of truth was first proclaimed, how much we prayed. How often was the voice of intercession heard in the chamber, in the barn, in the orchard, or the grove. Frequently we spent hours in earnest prayer, two or three together claiming the promise. Often the sound of weeping was heard and then the voice of thanksgiving and the song of praise. Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous and fervent than in those early days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the Spirit of Christ, and we should not rest until we receive it.”—*5 Testimonies*, pp. 161:4-162:0.

“Cultivate the habit of talking with the Saviour . . . Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.”—*Ministry of Healing*, pp. 510:1-511:0.

“The petitions of a humble heart and contrite spirit He will not despise. The opening of the hearts to our heavenly Father, the acknowledgment of our entire dependence, the expres-

sion of our wants, the homage of grateful love—this is true prayer.”—*Signs, July 1, 1886, para. 8.*

“True prayer, offered in faith, is a power to the petitioner. Prayer, whether offered in the public assembly, at the family altar, or in secret, places man directly in the presence of God. By constant prayer the youth may obtain principles so firm that the most powerful temptations will not draw them from their allegiance to God.”—*Youth’s Instructor, February 15, 1900, para. 1.*

“Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands . . . If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would find many places where they could say, ‘I have seen God face to face, and my life is preserved.’ They would be accounted of heaven as princes, having power to prevail with God and with men.”—*Great Controversy, p. 622:2-3.*

“It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught His servant that divine power and grace alone could give him the blessing he craved. Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith and pardon our transgressions. He has promised, and He will fulfill His word.

“Jacob prevailed because he was persevering and determined. His experience testifies to

the power of importune prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian are not those that are gained by talent or education, by wealth or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.”—*Patriarchs and Prophets, p. 203:0-1.*

“You need not go to the end of the earth for wisdom, for God is near . . . He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill.”—*Christ’s Object lessons, p. 146:4.*

“To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development of spiritual things. God fixes no limit to those who are ‘filled with the knowledge of His will and in all wisdom and spiritual understanding.’ ”—*Review, October 4, 1906, para. 6.*

“Sometimes the Lord makes His path to the soul by a process painful to humanity. He is compelled to fortify the soul against self-esteem and self-dependence, in order that the worker shall not regard the failings and infirmities of his unsanctified nature as virtues, and thus be ruined by self-exaltation.

“If those who claim to believe the grand truths for this time would prepare themselves by searching the Scriptures, by earnest prayer and by the exercise of faith, they would place themselves where they would receive the light they so much crave . . . The eloquence of silence before God is often essential. If the mind is kept in continual excitement, the ear is prevented from hearing the truth that the Lord would communicate to His believing ones. Christ takes His children from that which holds their attention, that they may behold His glory.”—*Our High Calling, p. 315:4-5.*

“We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in . . . We are to receive daily supplies of grace for each daily emergency.

