

the eye of omniscience were always upon him. It implies agreement and congeniality of disposition. (Amos III: 3.) "Can two walk together unless they be agreed." The nearer we approach to the character and disposition of God, the more closely may we be said to walk with him. Piety consists in a constant endeavour to assimilate ourselves to the likeness of him who is all holy and all pure; in a constant endeavour to walk with God upon earth, so that we may be the better fitted to live with him for ever in a world to come. To walk with God is to live devoted to his service, and to realise his continual presence as a God of unspotted holiness and unspeakable goodness. It implies a living in close communion with God by the exercise of a lively and unfeigned faith, by the exercise of prayer and devout meditation.

Thus Enoch who was impressed with a strong sense of his obligations to God desired by every means in his power and by every action of his life to please him who was his all in all, by endeavouring to advance his glory and promote the good of his fellowmen. He endeavoured to hold close communion with God while on earth by the constant exercise of devout meditation and prayer; and on this accounts he received, to use the words of the great Apostle to the Gentiles, "this testimony that he pleased God." Such is evidently the meaning intended to be conveyed by the inspired historian when he says of Enoch that he "walked with God."

The holy and pious character which is here presented to us of Enoch is by no means a common one. The expression as it implies such exalted piety is rarely to be met with as describing character. We find the Sacred Historian applying the very same expression to Noah in the VII Chapter at the 9th verse. "And Noah walked with God." In the XVII Chapter at the first verse, we likewise find him representing God as addressing his servant Abraham in these words "Walk before me and be thou perfect. When the dreadful announcement was made to King Hezekiah on a sick bed, that his days were numbered and that he must die (II Kings XX 3) we find him praying to God in these words. "Remember now how I have walked before thee in truth and with a perfect heart." But of how few can it be said that like Enoch, Noah or the good King Hezekiah they have walked with God. Is it not the experience of even the best of Christians that there are times when they seem to forget God. When their thoughts and actions are diametrically opposed to his precepts and commandments, when they act and live in the world as if there was no God.

There are many professing Christians who

instead of walking with God, do not walk with him, but "walk after the flesh," and of whom it may with too much justice be said, that they are "without God and without hope in the world." But let the example of Enoch in his zeal for God and his eminence in holiness stir up such to know of the deep dead sleep in which they have so long lain, let it reanimate their hopes and give a life like energy to their faith so that at last the testimony which was paid to Enoch may likewise be paid to them—that they "walked with God." And let them be well assured that they will be rewarded as well as Enoch who was called away in the prime of life from the struggles and sufferings of a sinful world. "And was not for God took him."

II. We come now in the second place to consider the translation of Enoch.

The generally received interpretation of the passage referring to this extraordinary event—namely: "that he was not for God took him," is that in reward for his holy life and ardent zeal for the glory of God, the Almighty was graciously pleased to translate Enoch, without tasting death, into the realms of everlasting day. Doubts have been entertained as to the correctness of this interpretation, some holding that the words of Moses import no more than his sudden and untimely death, as he was cut off at a much earlier period of his existence than the other ante diluvian patriarchs. If it be the correct interpretation of this passage that the expression "God took him" means no more than that he caused him to die, then the words of Moses are nonsensical and tautological; for they are the same as if he had said—God caused him to die because he took him away by death. This would by no means be a sensible or literal interpretation of the passage. And besides, Moses mentions the reason of his being taken away, namely that he walked with God. Is the shortening of life to be considered a reward of piety, then does the Bible contradict itself, for it mentions length of days as a reward of that. And can we believe that the inspired writer would have broken the thread of his catalogue and introduced the unnecessary words to show us that Enoch died sooner than the other patriarchs. The thought is not admissible for a moment.

But the paraphrase which St. Paul gives us of this passage could not suffer us for a moment to entertain the smallest doubt as to the correctness of the Christian interpretation "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." The testimony which St. Paul here gives in support of the truth and reality of Enoch's translation, places the matter to all Christians.