

Book of Hebrews Part 40: 11:4-6; Champions of the Faith - Abel and Enoch (1/11/2020)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=UsYt2J2w-kw> or <https://rumble.com/embed/vbcn6d/?pub=b523j>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Last week we broke into chapter 11, and there we saw something interesting. The writer actually utilizes what I'm calling a particular structure or this literary pattern he is employing with his Jewish brothers. This is a pattern that would have been quite familiar in the first century to these Jews. This is something they would have recognized, and it would not have been something they recognize simply because of his literary style or technique, but what he was seeking to evoke. It would have hit them hard when they saw these champions of faith being listed out one after another.

In an awesome way, what the writers doing is issuing a battle cry. This is a call to come to war. This is a called take your place at the side of some of the most awesome men who ever walked on planet earth. He is saying, it is time for you to rise up and to join the ranks of the righteous. As we look at all these people the writer of Hebrews has listed, one recognizes this is what it takes to get into the kingdom of God.

That's where things get scary. This is where we begin to get humbled when we recognize what we are actually seeing is the precedent. This is the template of who we need to be. How do you match up or compare yourself to Abraham? Let's compare ourselves to Isaac and Jacob and the rest of these awesome men he's going to name. How does your faith look in contrast to theirs?

You see, here's the reality all these men. They entered into the narrow gate. They traversed that difficult path. They were willing to be dedicated and be committed. They were unwilling to compromise. They were put in horrible situations, and yet they didn't falter or blink. They were not moved. This is who we are called to be.

So as we break into what I would call this list of champions of the faith, let the Holy Spirit have His work. Compare yourselves to these men. This is the time for us to get humbled.

You know, I think of the Apostle Paul in 2 Corinthians chapter ten. He comes against the foolish men; these are men who he calls unwise. Do you know why he says they are unwise? He says that because they measure themselves by themselves. In other words, they say, "How do I know if I'm really a good person?" To answer that, they look in the mirror. "I think I'm a pretty good guy. I don't do so badly. I go to church regularly. I believe in Jesus. Things are okay." So they measure themselves by themselves.

That's not the measuring rod. We're about to experience the measure, and you want to compare yourself to the men and women we're going to look at in chapter 11. These are the men you compare yourself to, and then let me know how you feel.

This is so powerful. Let it work on you. It will bring you to the ground, on your knees. You will be saying, "God have mercy on my soul. I look nothing like Abraham. I look nothing like Isaac. I look nothing like Jacob. This is not okay."

We are going to continue, but before we do we're going to do one last bit of preparation so that as we get into chapter 11, we feel the weight of what we're getting ourselves into. So I want to begin today by taking you to Ezekiel 14:13, **Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it.**

Look at that verse in light of where we are at in this country today. This is a promise. If America continues to sin by persistent unfaithfulness, know this sword the famine and the pestilence will be here. This is a biblical promise. The nation that turns its back on God is going to face God's pure wrath. This is what's now been brought to the table.

We continue in Ezekiel 14:14, **Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the LORD GOD** (emphasis added).

This is absolutely amazing! The LORD Himself employs this same literary structure that the writer of Hebrews does. It might be a more condensed version, but the same principle is applied. He brings these righteous man before you and says, "The only people that are going to survive my wrath are these guys."

It gets scarier. I didn't put the verse up on the PowerPoint, but if you actually read the passage it says even if they had sons and daughters, they're not going to make it. They're not at that level where they're operating in faith like Noah, Daniel and Job. Because of that, you're not getting in.

This is what has been hidden from us. This is why I get scared when we distance ourselves from men like these and look at them as fictional superheroes, if you will. We think it is unattainable. However, it is what we are called to, but we don't want to think like that. Do you know why? Because we don't want to sacrifice our love for the world. So we distance ourselves from them, and that scares me to death, but this needs to be brought to the table here and now. If we're going to go through Hebrews 11, it needs to hit its mark, and you need to feel the weight of what he's doing. He's dropping all of us right to our knees. This is the measuring rod. These are the people we need to become; this is the narrow gate.

With that said, let's break into this list of these champions of faith in Hebrews 11:4, **By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous.**

So how does Able obtain this witness? He was righteous. How does Able offer this incredible sacrifice that is more acceptable than Cain's? The writer tells us it is by faith. This is how he does it. It is by faith.

One thing we're going to realize today is this faith is not a concept. This is so critical as we go through Hebrews 11. It's not simply an idea or a thought which I have in my head. This is not simply a concept, and then I believe. No! What the writer of Hebrews is laying out is much deeper than that. We need to

have his biblical understanding of what true faith is. If you have the faith of Able do you know what it will do? It will drive you to the word of God. You will have a burning passion. It will drive you to prayer.

You have heard me say it many times. I can measure a man's faith by his prayer life. If you're not praying, I'm telling you you're not a man of faith. You may have conceptual belief; you may go to church every week. You may talk about Jesus, when you want. You may spend time in the word, when you want, but true faith can't be stopped. It's overwhelming. You can't contain it. You can't deny it. It drives you to the word of God. It drives you to prayer. It drives you to obedience. It drives you to forgiveness.

I'm going to tell you something. Your flesh will not allow you to forgive anyone. It's not in its nature. Only true faith can overcome unforgiveness because true faith actually believes what Yeshua said. In Matthew 6, when Yeshua said. "Unless you forgive men their trespasses, neither will your Father in Heaven forgive you your trespasses," it takes faith. If I believe that statement, that's what gives me the strength to overcome my flesh which is trying to justify my bitterness and my anger towards somebody who sinned against me. It causes me to cling onto that unforgiveness, and your flesh will only manifest that. It will keep urging you to not forgive. It will never let you go. It'll keep giving you reason after reason to get angry, and only faith can come and say, "I believe what Yeshua said; I'm going to work this out."

This is what Abel had. Abel has this kind of faith. It is a faith that you can't ignore. A faith that you can't deny a faith. It is the kind of faith you don't put up on the shelf and from time to time, maybe once a day, you go and pick it off the shelf and decide to have faith. Or before you go to church you go to the shelf and pick faith up. That's not faith. Faith consumes your entire being. You eat, sleep, live, and breathe Yeshua. It's flowing through your veins spiritually speaking.

Now that being said, I want to take you back to the story of Cain and Abel because what we're going to do as we navigate Hebrews 11, and he keeps bringing these champions out one after another, is we're going to get a little backdrop to this. This is going to give you a better perspective, a better understanding, of where the writer is coming from, and how he can make all these statements. He keeps taking it back to faith. As we look at these stories, we're going to start to develop a biblical understanding of what faith is and what it really looks like.

Let's go to Genesis 4:1-2, **Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." ² Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground** (emphasis added).

I'm going to tell you right off the bat I'm not so inclined to presuppose that either of these men's characters should be defined by their occupation. I think that's really dangerous. I make this statement because of the conversations I have had both in person and online. There are even conversations you hear about amongst pastors and those at the scholarly level that hold to the idea, "I know the problem here. I know why Abel's sacrifice was accepted and why Cain wasn't. It was because Abel was a shepherd, and we can read through Scriptures and read about all these wonderful men who are shepherds. Therefore, it makes a lot of sense because Cain is a filthy tiller of the ground. This totally makes sense because of his vocation or his occupation. This is why he's so evil."

That is not it at all. As we dig deeper into this, you're going to see Noah was a tiller of the ground. Noah was a farmer, and as we are going to see in the next lesson, he is righteous. Therefore, it is not the occupation that is the problem in and of itself.

Now, having said that, do I believe there is prophetic significance to Able being a shepherd? Yes. He is a typology of Yeshua who calls Himself the Great Shepherd and is the Great Shepherd and who also was killed by the evil one. Why was He killed? Because of His righteousness. So you're going to see this type of thing play out.

With that said, let's continue on in Genesis 4:3-4, **And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. ⁴ Abel also brought of the firstborn of his flock and of their fat.**

I want to make a point that has nothing to do with the point. It is kind of a side note about Abel bringing the firstborn of his flock. Do you know this is something God would command Israel to do later on when He delivers His Torah to them? Abel is doing the very thing that would be commanded of Israel where he sanctifies all the firstborn in Israel. Therefore they are mandated to offer the firstborn of the flock and their fat. You can read about this in Leviticus. They offered the fatty lobe attached to the liver along with the fat on the kidneys. They were to offer the suet.

So here we find Abel making that offering which God would later command. Why do I point this out? Because I want you to see just briefly the Torah, God's Law, is eternal. We see evidence of it right here. This could be a couple months study where I could show you all sorts of passages before the Torah is even revealed where we see it is already in operation amongst His people. Noah, for example, was making a distinction between clean and unclean animals. Well, that doesn't show up until Leviticus 11. That is when certain things are declared clean and others unclean, yet no one makes this distinction. That's something about Torah we need to look at; it's eternal in nature. God is the same yesterday, today, and forever. Amen?

Now continuing on in Genesis 4:4-5, **...And the LORD respected Abel and his offering, ⁵ but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell** (emphasis added).

Now I ask the question here: why does God respect Abel and his offering and not Cain's? Why is this? Is it because of their occupation because Abel was a shepherd and Cain was a tiller of the ground? Or is it because of another of the popular arguments, "It is because Abel offered something of more value; he offered something alive that had to be killed whereas Cain offered something dead, and therefore it was less valuable." Was that it? No. What is it? How do we determine what's going on here? As we start to peel this back we're going to begin to understand where this writer of Hebrews is coming from and what faith really is and looks like.

The first thing I want to lay as a foundation here, and listen to me carefully, both of these men believe in God. This is evident because Cain brought an offering to his God. Nobody brings an offering to a God that they don't believe in. I want you to think about that. So when we're talking about faith, both Cain and Abel believe. Therefore, they both brought an offering.

What is scary about this is when you look at Yeshua's statements, like in Matthew 25, where He talks about the parable of the ten virgins, five are wise and five are foolish. Have you read the beginning of it? All of them are virgins, and all of them have lamps. All of them go out to meet the bridegroom, and

all ten of them fall asleep. The cry is made at midnight, "Come and meet the bridegroom." The five foolish ones don't have oil, so what do they do? Well, they have to go get oil. By the time they get back, the door is shut. It is too late. They say, "LORD, LORD. Let us in." His response is, "I do not know you." This is identical to Matthew 7:21-23, **Not everyone who says to Me, 'LORD, LORD,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.** ²² **Many will say to Me in that day, 'LORD, LORD, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name? These look like radical, Jesus freaks; Christians doing ministry. What is His response? ²³ And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' It is because they practice lawlessness.**

We're going to start to peel back the layers. The first expression we see in Scripture of what Yeshua teaches in the gospels, such as Luke 6, is right here with Cain and Abel. So you start bringing these pieces of the puzzle together. You start to get a broader understanding of what's really going on. How do we define faith? You can't define it as a concept otherwise Cain is going to be accepted. Otherwise Cain really has faith.

So with that said, I want to bring some extra biblical commentary into the mix. I want to look at what is going on here. I want to understand why God is accepting Abel's and not Cain's offering. The first place I want to take you is known as Genesis Rabbah. For those of you who are not familiar with this, this is some Jewish, rabbinical commentary that hails from the classical period. We are talking roughly third or fourth century, and the Rabbi's comment on this very story. Listen to what they say because this is amazing—**And Kayin (Cain) brought from the fruit of the land an offering to God - from the leftovers, [similar to] the evil tenant that eats the first fruits and gives to the owner of the field the stunted ones. "And Hevel (Abel) brought, also he, from the first born of his sheep, and their fat" (Gen. 4:4) -**

So the Rabbis look at this and conclude Cain didn't give his first and best; he gave God the leftovers. Well, do you know there actually seems to be a biblical precedent from where the Rabbis are getting this conclusion? Do you know where the writer of Hebrews is drawing from especially in chapter eleven? He is drawing from the Greek Septuagint. We will look at that more in detail later on.

I want to take you to what the writers are actually looking at, and I want to show you something that is going to lend some credence to what the Rabbis have said. In the Septuagint we read this—**The LORD God said to Cain, "To what end have you become deeply grieved, and to what end has your face fallen? ⁷ Have you not sinned if you offer rightly but do not divide rightly?"** (Genesis 4:6-7, Greek Septuagint) In other words, God says something here that's so incredibly important. He tells Cain he came with the right offering, but he divided it wrong. Cain didn't give his first and his best.

I want you to look at this situation because. Show me a person that is lacking in their study of the word; show me a person that is lacking in prayer; show me a person that is lacking in obedience; show me a person that is lacking in forgiveness, and I will show you a person that is not giving the first and best to the LORD. Then I will show you a person who doesn't have faith? That's a problem of faith.

The writer of Hebrews goes to the core. The fact is all these things that are happening are symptoms. If somebody breaks out in hives, the hives are a symptom. It's not really the problem. The problem is you have to stop things you are allergic to because it is creating the reaction. Do you understand? This is how it is when you do not have the proper faith. You're going to find yourself in all sorts of troubles

with all sorts of ugly symptoms, but they're all going to be traced back to faith. It always comes back to faith.

With that being said, I want to take you back to the story in our Bibles that uses the Septuagint as a source. Genesis 4:6-7, **So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? ⁷ If you do well, will you not be accepted?** (Emphasis added).

I absolutely love this. Out of any statement made in this entire story this is one of the most gripping. This is one of the most important. Keep in mind Cain has not done well, but the LORD comes on the scene and basically tells Cain, "I am a God who does not show partiality." So whether you are a Jew or a Gentile, know this: God doesn't show partiality. If you do well, you will be accepted.

I think of Peter in Acts 10 who actually draws from this very passage. The LORD has called him to do something he would never do as a Jew and that's to go to the Gentiles. He was nothing to do with these pagan heathens. Peter is basically saying, "I'm not going to talk to them; I'm not going to be with them; and I'm certainly not going to eat with them or enter their house." Yet God calls him to do something. Peter is given this vision, and he goes to Cornelius. Cornelius tells him, "I've had this vision. An angel came to me and told me to call you." Peter is blown out of the water. Had Peter not had this vision first, he would have never listened to Cornelius. This Gentile is blowing in his mind. Then Peter says something amazing. He says, ³⁴ **...In truth I perceive that God shows no partiality. ³⁵ But in every nation whoever fears Him and works righteousness is accepted by Him.** (Acts 10:34-35).

This is what the LORD is talking about. This is what we're dealing with: Cain, you have not done well. You have not worked righteousness, but the promise is if you do well you will be blessed and accepted. Then the LORD goes on and says in Genesis 4:7, **...And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.**

Now in Hebrew the term for desire is תְּשׁוּקָה (*těshuqah*). It refers to a woman holding her arms out for her man. The LORD is literally telling us sin is holding its arms out for you all day long. It longs for you; it yearns for you; and it waits for the opportunity when you embrace her. Go ahead and embrace her. She seems harmless. She won't change your life. She promises she's not going to affect you. She's not going to control you. She's going to be submissive. She's going to be something you can control. That is until you embrace her and find out she's going to be your vial master and oppressor and will not stop oppressing you until you're dead.

This is the reality. This is what God is saying when He says, you do not do well. You can also look at Deuteronomy 11:26-28, ²⁶ **Behold, I set before you today a blessing and a curse: ²⁷ the blessing, if you obey the commandments of the LORD your God which I command you today; ²⁸ and the curse, if you do not obey the commandments of the LORD your God.** Long before that statement was ever made, the LORD had already said it; if you do well, you'll be accepted; if you do not do well, you're a dead man.

But look at what it says at the end of Genesis 4:7, **but you should rule over it.** Cain has already messed up, and the reality is the LORD is offering grace and mercy in His word telling him what he needs to do. Not just that, but telling Cain he has the power, you should rule over it; this is not to rule over you.

So for those of you who are struggling in bondage and all these nasty addictions that you can't seem to break free from, and you keep listening to the lies of the enemy because the enemy tells you, "You can't do this; you're not going to be able to break out of this. You've tried before so never mind." Satan is

lying because God's word is true. When God says we can rule over it, we can rule over it. We have the power because God said so. The power is in His word. Amen?

Moving on to Genesis 4:8, **Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him** (emphasis added).

So the LORD gets done talking to Cain telling him, if you do well, you'll be accepted. If you don't do well, you're a dead man. I'm a God that doesn't show partiality. I will accept you. You need to rule over your sin. The LORD literally gets done saying this, and what does Cain do? He does the exact opposite. He doesn't listen to the LORD. He actually compounds the problem. He had sinned. To sin is lawlessness, leading to more lawlessness.

This is crazy! Cain turns against his brother Abel, and what you notice is that he is blaming Abel. This is classic narcissist, right? He's blaming Abel for the LORD not accepting his offering. Cain thinks, "It's Abel's fault. I'll take Abel out of the problem. And this is going to solve everything." Cain hates Abel.

John comments on this in 1 John 3:11-12, **For this is the message that you heard from the beginning, that we should love one another, ¹² not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.** Why did he murder him? Because his works were evil, and his brother's works were righteous. The fact that Abel did righteousness drove him insane; he absolutely despised him.

Think about the dichotomy between Jacob and Esau. Esau hated his brother Jacob. Why? Esau would tell you it was because he stole the birthright. However, Jacob did what was righteous. He did what was righteous. He took the birthright because he desired it, and Esau gave it to him for a bowl of stew. So Esau hated Jacob because of his righteousness. This is the same issue between Cain and Abel.

Look at what Proverbs 29:27, **An unjust man is an abomination to the righteous, and he who is upright in the way is an abomination to the wicked.** We will never get along. You know, I look at this country today and we're hoping for unification. I'm going to tell you this: unless we go back to the days where we have prayer in schools, we outlaw abortion, and we outlaw immorality in this country, we will never be united ever again. We are divided, and we're divided because of righteousness verses lawlessness.

Do you notice there are people you can talk to about trying to save the unborn children, and it is like they start foaming at the mouth? They're angry at the very concept of that righteousness. That is the very anger of Cain and the anger of Esau.

We're not going to get along and it's because of the righteousness in our lives. I think of Yeshua's statement in John 7:7, **The world cannot hate you, but it hates Me because I testify of it that its works are evil.** When you have Yeshua living in your heart, you're bearing His testimony, and the wicked will hate you. Yeshua says in John 3:19, **And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.** Cain hated Abel because his deeds were evil and his brother's deeds were righteous. The sad thing is this would be the template for all generations. All generations carried throughout the age.

Going to Revelation 13:6-7, **Then he [the beast] opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. ⁷ It was granted to him to make**

war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation (emphasis added).

Does this sound familiar to the story of Cain and Abel? Here the beast, the spirit of antichrist, the spirit of the wicked one, is given the ability just as Cain was given the ability to take his brother out. Here we're going to see it's going to play over again. This little story of Cain and Abel is not so far removed as you think. It is very applicable today when you see Christians heads being chopped off, being burnt at the stake, and all of these bizarre things that are starting to happen. We see Jewish anti-Semitism exploding; it is pure hatred. We see people going and literally punching and stabbing these Jews. They don't even know these people, but they hate them with this venomous, cruel hatred. We are living in the days of Cain and Abel. We are going to see more righteous slaughtered. You can take it to the bank. Read the book of Revelation. This is going to happen.

Then it goes on in Revelation 13:8-10 to say, **⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. ⁹ If anyone has an ear, let him hear. ¹⁰ He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword.**

In other words, you will reap what you sow. Hosea 10:12, **Sow for yourselves righteousness; Reap in mercy.** If you sow iniquity, you're going to reap the whirlwind. This is the Golden Rule. I am telling you, you are going to reap what you sow. Abel was reaping what he sowed. Cain reaped what he sowed.

Listen to this last statement in Revelation 13:10, **Here is the patience and the faith of the saints.** It all comes back to faith. When I actually fulfill the Golden Rule, and I do unto others as I want them to do to me, and when I understand what I sow is what I also reap, this is faith. Do you know what faith isn't? It is when you think you can sow, and you don't have to reap. You can sow lawlessness. You can sow disobedience. You can sow all that time you want to spend with the world and still inherit the Kingdom of God. As I commonly say, you can live like hell and inherit Heaven. It will never happen. But this is what can be expected. Cain went before the LORD with an offering expecting the LORD to receive him. Likewise, there are many Christians on the Day of Judgment who are going to be standing before the LORD, and they are not going to be accepted.

The LORD goes on to say to in Genesis 4:9, **Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"** We are called to be our brother's keeper. If we walk in the faith of Yeshua, I am called to be my brother's keeper. If someone wanders from the truth, let someone who is qualified turn him back. James talks about this at the end of chapter five. Paul talks about it at the beginning of chapter six in Galatians 6:1, **...You who are spiritual restore such a one in the spirit of gentleness.** We are called to be our brother's keeper. Sometimes that requires saying the hard things, but out of love you do it. We are called to do it.

Moving on to Genesis 4:10, **And He said, "What have you done?"** When was the last time we heard Him say that? He said it to Eve after she sinned. That is when the LORD said, this isn't good.

Back to Genesis 4:10, **He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.** I want you to feel the weight of what was just communicated. The fact that the LORD is telling Cain He is hearing the voice of his brother's blood coming into His ears.

Do you know what that means for Cain? Well, let me shed some light on this by taking you to Revelation 6:9, **When He opened the fifth seal, I saw under the altar the souls of those who had been slain.**

Now I've had a lot of people ask me about this passage. How do we understand this? The reality is as you look at this the altar is figurative. He is in a vision. When Peter saw all sorts of unclean animals, it was metaphorical of Gentiles. So John is looking at this altar and sees under it the martyred souls; those who have been killed for the faith.

Why would they be at the altar? I mean it makes perfect sense. What is the altar? It's the place of sacrifice. It's the place where you offer the sacrifice. Even Paul before his death stated in 2 Timothy 4:6, **For I am already being poured out as a drink offering.** So even he alludes to himself coming to this altar, if you will, metaphorically, upon his death by signifying what kind of death he would die.

So looking at this, we have this going on. But look at what it says next in Revelation 6:9 in regard to why they were killed, **for the word of God and for the testimony which they held.** They wouldn't compromise the word of God, and they would walk in righteousness. Because of that, they were hated by the descendants of Cain, and so they're being killed. They are lambs led to the slaughter because of their righteousness and testimony.

Revelation 6:10, **and they cried with a loud voice.** What was recorded in Genesis regarding Abel's blood? It's crying out to the LORD. Here we have John who sees the martyrs crying out with a loud voice, **"How long, O LORD, holy and true, until You judge and avenge our blood on those who dwell on the earth?"**

Now if that doesn't scare you, I don't know what will. The fact that the LORD is actually telling Cain, "I've heard your brother's blood. It's crying to me." What is it crying? Avenge me! Avenge me against my enemies; against those who have done wickedly.

That is absolutely terrifying. The rabbis have an amazing statement about this story. What they say is the very day Cain slew Abel was actually the day Cain died and Abel lived. Incredible, incredible statement.

I want to take you to the Book of Enoch. We are going to be looking at this just briefly. If you're not familiar with the Book of Enoch, it is actually quoted in the New Testament verbatim. Enoch 1:9 is quoted in Jude 14, **Now Enoch, the seventh from Adam.** So you don't get confused, there are several Enochs in the Bible. Now we're talking about this specific Enoch: the Enoch who is the seventh from Adam. **Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the LORD comes with ten thousands of His saints.**

I want to read to you something about this very story of Cain and Abel which goes exactly with what we're talking about. Now listen to this, **Then I asked Raphael the angel who was with me, and I said unto him: 'this spirit – whose is it, whose voice goeth forth and maketh suit? (Enoch 22:6).**

It's interesting because something seems to grab Enoch's attention. He is laser focused on this specific voice. We then read this from Enoch 22:6, **And he answered me saying: "This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth and his seed is annihilated from amongst the seed of men.**

That is an awesome thing. In other words, all these believers who have lost their lives for living righteously, for confessing Yeshua Jesus as the Messiah, their blood never stops crying out. The LORD never stops hearing their cries. And it won't stop until the LORD brings judgment. It's an awesome thing.

I can encompass the entire story of Cain and Abel in one verse: Proverbs 15:8, **The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight.** Do you want to know why Cain is not accepted; why his sacrifice was rejected? The LORD does not accept the sacrifices of the wicked. It's not simply because he was a tiller of the ground. It simply goes much deeper than that. This is the reality: he will not accept those sacrifices.

I love what he says at the end, **but the prayer of the upright is His delight.** Notice that sacrifice is equated to prayer. There is a reason these two terms are being lumped together, **but the prayer of the upright is His delight.** This is why Abel was accepted. He was upright. He was a man of faith. He walked out his faith. He was faithful. He was not a conceptual believer. He did not think like that at all. He was a man of action.

Hebrews 11:4, **By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks** (emphasis added). Who is testifying? The Most High God of Israel. Isn't this amazing? Abel has an eternal legacy. His life, his righteousness, is spoken of generation after generation. You can't kill a righteous man. They're invincible because of the Most High. You can strike him down, but I promise you this, he will rise up. This is the truth. They will live on for all eternity.

Now today I want to squeeze one more champion of the faith in, and ironically it is Enoch. We go to Hebrews 11:5, **By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God** (emphasis added).

Now you can read in Scripture several times all these various things that please the LORD. For example Isaiah 56:3 in regard to the Sabbath. He is specifically talking to Gentiles telling them, **Do not let the son of the foreigner Who has joined himself to the LORD Speak, saying, "The LORD has utterly separated me from His people."** Isaiah 56:7, **Even them I will bring to My holy mountain.** Isaiah 56:5, **...I will give them an everlasting name.** This is what happens to the Gentiles who please Him.

So we find all these various times where we see the LORD uses this term, what pleases Me. He pleased the LORD because of his true faith. It's not conceptual. It's not a thought. It's deeper than that. In fact, the writer goes on and says in Hebrews 11:6, **But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.**

It's impossible if we do not have faith. It's over if you do not have faith in Yeshua, faith in His resurrection, faith in the truth that through His blood we have the forgiveness of sins, faith that there is hope that He went away and just as He promised in John 14, He will come back for us. He will not leave us.

Going back, there's something else I want to dig into here. It is the fact that Enoch did not see death. If you're going to bring these champions of the faith to the table, you can understand why this writer

would want to bring Enoch because he is almost in a class all by himself where no other righteous man can boast what he had, except for Elijah. Enoch never died.

You want to talk about mystery and intrigue? This is it. This is a character that has fascinated me to where I have spent many hours researching him to understand his life better. The ironic thing is the only character more mysterious, if you will, is that of Melchizedek. There's even less said about Enoch in the Tanakh than there is about Melchizedek. Talk about adding intrigue. However, the beautiful part is there are certainly breadcrumbs scattered about that are worth scavenging for, in regard to this character. They bring us into his world to help us understand who this man really was and how great this man was. The more you recognize his greatness, you're going to get dropped to your knees. That is something I cherish. I need that. I need to know what the level of the bar is set at. This guy is operating on a whole other level. This is where we need to go.

What I want to do is to try to give you something that will leave an impression on you in regard to who this guy is. I want to take you to the Targum now. If you remember, the Targums are simply the Aramaic paraphrases of the Hebrew Bible. The specific Targum I'm going to take you to is Targum Jonathan. Remember that Jonathan Ben Uzziel is a guy who was the star pupil of the great Hillel from the first century. So this goes way back.

Listen to what Jonathan Ben Uzziel says in regard to Genesis 5. There's something Targum records that is so powerful. Genesis 5:24, [and Hanok \(Enoch\) served in the truth before the LORD](#). Now, you don't find that exact phrase in our Bibles. What we find is, [Enoch walked with God and was not](#).

This is an interesting take. Do you want to talk about giving you prospective? He served in the truth. I think of Paul's words in Romans 6 where he tells us we are to become slaves of righteousness. No longer slaves a sin. Enoch was a slave to righteousness. He was a slave to truth. Also in Psalm 119:142, [...And Your law is truth](#).

Yeshua is the word, and the law made flesh. [I am the way the truth and the life](#). (John 14:6) Enoch served Yeshua, and I'm going to show you this as we continue. This is why it is important. Genesis 5:24, Targum, [and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the LORD](#).

Note how the "Word" is capitalized. This is specifically important because if you go to the Targums, the way the Targums uses the term "word" or memra is the very way the Greek New Testament uses Logos (See John 1:1). This is the very word that the Targums use; they personify it.

It's such a mystery. It's incredible. I mean, you want to talk about seeing Yeshua all over the pages. We see the fact that He is eternally pre-existent. Enoch disappeared because of Yeshua. Yeshua took him. Why is that important? Because that is consistent with the Bible regarding who is coming back for us. Yeshua is coming with His Saints, with His angels of heaven, and He's going to go to the four corners, the edges of the world, and is going to collect the righteous. This is awesome!

So let's finish this verse out. Look at what this says about this great man Enoch, [and his name was called Metatron the Great Saphra](#). (Targum Johnathan). There are some of you who are more learned in the Jewish culture, Talmud, and Kabbalah [Kabbalah is an esoteric method, discipline, and school of thought in Jewish mysticism], which I tell you to stay away from Kabbalah, Jewish mysticism; you have

no business meddling with that. However, what you will find in Talmud is the Metatron is mentioned several times; this figure is actually Enoch. The Jewish people have looked at this and call him this great Saphra because Enoch was a scribe, and you can read about this in the book of Enoch. I was very tempted, but I didn't put it up here today. In fact, you'll be proud of me. I was so very tempted to literally go through the entire Book of Enoch at this point. I've been looking to take time to do a study on the book of Enoch to show you Yeshua the Messiah in this book, but I have refrained, so you're going to be blessed by that. At least in the fact that we can continue on in the book of Hebrews.

The Jewish people have come up with an understanding that Enoch was completely transformed into an angel when God took him, and Enoch actually calls him this incredible scribe of righteousness. So Jewish tradition will tell you what Enoch is this great scribe in Heaven, this great Angel, who records all the deeds of men. They consider him a mediator.

Now, I want to be clear. This is not mediator in the context of our New Testament like is described in 1 Timothy 2:5, **For there is one God, and one mediator between God and men, the Man Christ Jesus.** That is a mediator between God and man. There is only one, and that is Messiah Yeshua. That is what a mediator is.

That, however, is not the kind of mediator the Jewish people are talking about. This is a reference regarding a mediator between God and the fallen angels that are referenced in Genesis six. They believe God sent Enoch to the fallen angels with a simple message, "You've chosen to leave heaven to abide on the earth; therefore, there will never be peace for you, and you will never have forgiveness." This is a very simple message to which these fallen angels respond to Enoch and say, "Write out our petition. Read it before the LORD." Enoch, being this great scribe, writes it out. You can read about this in the book of Enoch.

The story states that Enoch writes out the petition and takes it back to the LORD. The LORD basically says, "Nope. This is not going to happen." It is interesting because what is the writer of Hebrews actually say in Hebrews 2:16, **For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.**

Why did he just make that statement? Because of this backdrop. He knew that the Angels who had fallen from Heaven had already tried to get forgiveness, yet the LORD would not do it. This should make you feel more appreciative of what God has given us through His Son to man. That's powerful!

Continuing on. I want to take you to the Septuagint where we are going to continue studying about Enoch. By looking at the Septuagint, we are literally going to see that what the writer of Hebrews in chapter 11 has explicitly taken from the Greek Septuagint. The wording is very specific; it doesn't exist in the Hebrew or the Masoretic text. So as we look at the Septuagint, you are going to get this beautiful treasure. You are going to be looking at exactly what the writer of Hebrews was looking at when he penned this book. That's an awesome thought.

So from the Septuagint, in Genesis 5:22-24, we read this, **Enoch was very pleasing to God [after he fathered] Methuselah for two hundred years, and he fathered sons and daughters. ²³ And all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch was very pleasing to God and was not found because God transposed him.** On a side note, twice in the Septuagint, it states God was very pleased with Enoch.

Now going back to the word “transposed.” In the Greek the word is μετέθηκεν. It means to change, to transfer, or to transport. So think about that when comparing to 1 Corinthians 15:51-52, **Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—⁵² in a moment, in the twinkling of an eye.** Now look at what happened to Enoch. He was totally transformed because mortality has to put on immortality to enter into the Kingdom of God. Corruptibility must put on incorruptibility to get into the Kingdom of God. Without it, you will never make it. This is what has to happen. Without it we would all die. Flesh and blood cannot inherit the Kingdom of God.

So in this verse in the Greek we see very clearly how God transposed, or changed, him. The word is μετατίθημι. This is important because when we go back here and look at what the writer of Hebrews says in Hebrews 11:5, **By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him",** (emphasis added) we find it is literally a direct quote right out of the Septuagint. He was not found because God has μετατίθημι Enoch. God had changed him. This is the same Greek word the author is using in Hebrews. You can go read it at home in your Greek New Testament. So this is what has happened. God has changed him.

Let me take this a step further because all of this is kind of important, and we're going to go back to the Ben Sira who records this very structure in the book of Sirach. Sirach 44:1, **Enoch pleased the LORD and was taken up, an example of repentance to all generations.**

Now when you read Enoch, you would not typically walk away with this concept of what happened to Enoch. It simply says in our Bibles, **And Enoch walked with God; and he was not, for God took him** (Genesis 5:24). However, when you look at Sirach 44:1, you find Enoch was taken up as—**an example of repentance to all generations.**

Now ponder that for a second. The power of repentance is so powerful. We'll be like Enoch. You will be transformed at the coming of the Day of the LORD. Your mortality will put on immortality; or corruptibility will put on incorruptibility. This will happen, and this is why the writer of Hebrews is bringing this guy to the table. He is telling us to “Remember the champions of the faith. Take your place at their side so that you can inherit eternal life.”