

98-03-27b

It would be M-A-H-A-L-E-L. That will be important. I did the same thing again.

Mahal-al-el. M-A-H-A-L-A-L-E-L. Mahal-al-el.

If you think about that, you'll probably be able to remember a Hebrew word that is a part of that name. Mahal-al-el begat Yared, or Jared, as it may say in your Bible. Yared begat Enoch, Enoch Methuselah, Methuselah Lamech, and then Lamech begats Noah.

At the center, of course, we have Abel, and on the right we have... The Bible does not associate Adam with Cain's genealogy, but we have Cain. Then below our line we have Enoch, Erad, Mehu-ya-el, Methu-sha-el, Lamech, and then below the line we have Yabal, Yubal, and Tubal, or Tubal-Cain. And again, you may have J's in place of the Y's, just because of the German influence on our Hebrew scholarship.

What is the point of looking at these genealogies in detail? There's a fascinating comparison that we can make between these lines, the line of Seth and the line of Cain. You will notice, first of all, that the way that we have organized these with Seth, Enoch, and Canaan above the line, that we now have a sort of correspondence in this center section. We have Mahalal-el and Mehu-ya-el.

They have very similar names, especially in Hebrew. If you look at Mahalal-el in Hebrew, it's M, or Mame, then He, or H, two Lameds, or L's, and then an Aleph, which is a guttural, followed by another L. Well, Halel, or Halal-el, this last part here, E-L, is God's name. Halel is where we get Halelu-Yah.

The U means you all, Halel, praise Yahweh, Yah, Halelu-Yah. All of you people praise, or let us praise, can be a cohortative, which means let's all praise Yah, or Yahweh. Well, if you use God's name, El, instead of Yah, you get Halel-el.

And so, Mah, in front, the Mame, often makes Hebrew verbs into participles, which means the one who does this. And so, this is the man who praises the Lord. And that's what Mahalal-el's name means, is the praiser of God, or praise of God.

So, I'll write this out here beside his name. His name means praise of God, or the one who praises God. I'll just say praiser.

The corresponding name over in the Cainite line, if you remember from our study of the Cainite line last week, is blotted out by God. So, right away, we have a contrast of these two similar sounding names. Similarly, when we come down to Mahalal-el's son, Yared, his name is very close to Erad.

So, Yared, if you write this in Hebrew, is Yod, Resh, Dalet, Y-R-D. Classic form of a Hebrew word, three consonants, and you fill in your vowels. Erad is Ayin, Resh, Dalet.

Erad, as we said last time, has the idea of a fugitive. Its various cognates have the idea of a wild bird or a wild ass, this kind of thing. We get the idea of the flighty life, the fugitive life, instability.

Yared means to descend. Yarad in Hebrew means to go down or to descend. We don't see an immediate significance to descend, but if you think about the contrast in these two men, Erad is the man, when Enoch goes out and builds a city, he names it after the name of his son.

Erad is in Mesopotamian legend, as we talked about last week, the oldest city in the world, the first city. Enoch founded this city and named it after the name of his son, Erad. In fact, one of the words for city is Ir, I-R.

So, on the one hand, you have someone building something up. Even though his name means flighty and fugitive, men are building a city. But the name of the city has the idea of impermanence and instability.

He builds this first human endeavor, this first city, but it's named wild bird, wild ass. And yet, Yared means to descend. And it has the idea of coming down, coming down from the mountain, coming down from a height.

And once again, when you have the praiser of God and then you have descend, what are you going to do after you praise God? You come up to the mountain, you worship, and then what are you going to do? What happened with Moses when he went up into Mount Sinai and met with God and the glory of God was revealed and he received the communication of God's truth in the form of the law? Well, there's life after worship. You descend and you've got life to live. We come to Bible class and see interesting things in God's word, but we descend, as it were, from the height and life goes on.

There's life after worship. There's life after the communication of truth. And it's not a matter of instability.

It's not a matter of manufacturing your own works. It's a matter of remembering and living out the truth of God. So you have now this second correspondence between Yared and Erad, and I'll just draw a line straight across to them.

Again, their names are very similar, just one letter different. The third in the line of Seth, below the line here, is Enoch. Enoch is an interesting character.

We'll look at it in a little more detail here shortly. Enoch's name means, as we saw last week, there's an Enoch in Cain's line, and his name means to dedicate. He is the dedicator or dedication.

And, of course, he dedicates the city that he builds in the name of his son. This Enoch in the line of Seth, what is he dedicated to? Well, we know that he is the man who walked

with God. So there is a contrast in the nature of dedication in the line of Seth versus the line of Cain.

This line is dedicated to its own efforts and its own works. Enoch builds a city, and he dedicates it as a memorial to himself and to his son. This Enoch dedicates himself to God and walks with God.

Enoch's son is Methuselah. Methuselah, this is an interesting name. You might look at it and think, well, Methuselah, maybe that's the Selah from Psalms or something.

Well, it's not. It's a different set of letters. Methu or Mutu, the first part of it means man of.

And Selah or Salah is something which is hurled, that which is launched. This has the idea of ballistics or something that is thrown into the air. So this is the, you could say, missile man or man of the missile, man of the projectile.

He is the one who has the idea of something going up. The man of ascent or the man of what is thrown upward, a missile. Not a rocket-fueled missile, but a missile in the sense of a rock or a stone, a lance that's hurled into the air.

And the verb is used this way in many places in the Old Testament of something that's thrown as a weapon. His name corresponds here to Methuselah, which we saw last time. He is the man of Sheol.

And right away we start to get another reference to direction. Here's the man of what goes up. Here's the man of what goes down.

It's a pretty simple correspondence. You can either be looking up or looking down. And then you'll notice that in each line in the next generation you have Lamech.

And Lamech, as we saw when we studied the line of Cain, his name means oppressor or oppression. And this Lamech is the identical name and it means oppression over here also. But there's a difference in these two Lamechs.

This Lamech is the oppressor. He is the agent of oppression. He is the man that sings the song.

He has the two wives, Ada and Zillah. He sings a song to them about the young man that he kills for hurting him and the man that he slays for assaulting him in some way. He goes far beyond the eye for an eye and tooth for a tooth.

Someone wounds him, he doesn't do the eye for an eye, he kills them. And he kills these two men. Remember, he's the man of twos.

He has two wives, he kills two men, he has two children with each of his wives. Ada has

Yabal and Ubal and Zillah has Tubal Cain and Naama. So he's the man of doubling everything.

And he's the one that squares the curse of Cain. Well, if Cain will be avenged sevenfold, I'll be avenged 77-fold. So, he is the oppressor.

He is an agent of oppression. This Lamech, in the line of Seth, look at chapter 5, verse 28 and 29. Lamech lived 182 years and had a son, and he called his name Noah, saying, This one will comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed.

Lamech sees the oppression that comes from the fall, the oppression that comes from the curse, and responds to it in hope. When he sees his son, Noah, he names him looking for, expecting relief from oppression. He's not an agent of oppression.

He looks to God for relief from oppression. Two different ways of approaching the same concept. Lamech participates, encourages, and promotes oppression.

This Lamech, in the line of Seth, looks to God in hope. He says, when he has his son, this one will comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed. It's very interesting to notice that in each of these lines, there are two names that are identical, aren't there? You have Enoch on both sides, and you have Lamech on both sides.

And in each case, some secular scholars have said, Well, perhaps these are blurred versions of the same genealogy. Maybe they're actually the same man, and you've just got two distorted accounts of the same thing. The Bible is very careful in these two cases where the names are the same to distinguish them.

Who are the two men in the line of Seth that we have additional information about rather than just the length of their life and who their offspring was? It's Enoch and Lamech. In both cases, we have explanatory information in both the line of Cain and the line of Seth. In the line of Cain, Enoch is the city builder and dedicates it in the name of his son.

In the line of Cain, Lamech is the one with the two wives that sings the song. And in the line of Seth, they are distinguished. Enoch is the one who walks with God and was not, for God took him.

Lamech is the one who has the son Noah and makes this statement about his name and looking for hope and relief from the curse. So it's very clear that there's nothing wrong with the accounts. We don't have distorted information.

The Bible is explicit and makes a point of distinguishing these. And at the same time, by giving us more detail about these individuals, encourages us to compare these lines and to compare these men whose names are so similar. So, once again, you have this

correspondence between Lamech and Lamech, Methuselah and Methushael, man of what goes up and man of what goes down, so to speak.

You have Enoch who dedicates himself to God and Enoch who dedicates himself to his efforts and his son. You have Yared, the one who, and I will confess that I don't fully understand what descent connotes. It always reminds me of Moses coming back down from the mountain.

That's the most famous descent I can think of. And people being afraid and asking Moses to cover his face because of the glory of God. But we do have to come down and live in the real world after our worship, after our instruction in the Word of God and so forth.

And you get the idea when you look at these names and what they mean that there's an entirely different mindset. You have the seed of the woman over here. And it is not just that this line is blessed because God sovereignly decided that there would be a holy line or an elect line.

You can tell in the thinking of these people when they name their children and when they live their lives that there's a whole different emphasis. There's a whole different perspective in life here than there is over here where you have fugitive and blotted out by God and man of Sheol and the oppressor. The contrast is clear that these men on the line of Cain's side are following the way of the serpent.

And we, in our traditional thinking, have always associated the seed of the serpent with unbelievers, but we need to be careful about that because it's not salvation status that is in view. It is lifestyle. The walk that we have is lifestyle.

It's not a one-shot decision. It's a set of daily decisions that constitute our walk. And we can make decisions that put us in the seed of the serpent category even though we're saved and even though we are believers.

What did Jesus say to Peter when Peter was trying to rebuke him and dissuade him from going to the cross? Jesus said, It is necessary that the Son of Man suffer and die and be raised again the third day. And Peter took him aside and said, Lord, this death talk, this is not good for morale. There's no need for that.

We'll stick with you. There's no need for this death business to take place. And what does Jesus say? Get thee behind me, Satan.

Now we know that Peter is a believer. He's given the confession just moments before. You are the Christ, the Son of the living God.

You have the words of life. To whom else would we go? And Jesus turns right around and associates him with Satan. It is possible for us to be enemies of the cross.

Paul says, I tell you even weeping that there are believers who are enemies of the cross who deny the very Lord that bought them. So we want to examine ourselves and see if we are in the faith as a way of life. Is it making a difference? It's one thing to hear the word of God.

It's one thing to understand the truth of the word of God. It's something else for it to make a difference. It ought to make a difference.

It ought to change the way we walk. And we want to stop and take a look at this concept of walking because when we get to Enoch, what is the distinguishing feature of Enoch? Look at Genesis 5, verse 18. Yared lived 162 years and begot Enoch.

After he begot Enoch, Yared lived 800 years, had sons and daughters. So all the days of Yared were 962 years and he died. Very tantalizing, by the way.

As I mentioned before, I don't know what the numerical lifespan signifies in each of these cases. I know that it signifies something and it will yield maybe in my next trip around in many years hence I will have enough foundation to interpret these lifespans with confidence. But you can notice some things.

We know that the number 7 is significant. We saw that in the first lesson this morning. The number of times that phrases are used in different parts of the Genesis account.

But you'll notice that the Yared lifespan is 962 years. Well, 962 is 969 minus 7. 969 is the lifespan of Methuselah in verse 27. And a lot of work has been done on these lifespans.

There are those who believe that there was a different numbering system in use before the flood and that it was based on the sexagesimal system, a system of sixes, and that these lifespans are all multiples of 6 plus or minus 7 and that sort of thing. There's a lot of interesting characteristics of these lifespans. And we know that the Hebrew calendar is based on a year of 360 days rather than 365.

It's my personal hypothesis, and I label it that and want you to understand that it is strictly a hypothesis that before the flood we had an actual 360-day year on earth and that the cataclysm that produced the collapse of the canopy and the biblical flood knocked the earth out of its regular pattern. And the reason we've got the wobble in the axis and the uneven number of days in a year and so forth is again a result of the fall of the curse and God's judgment on the earth. And that that Hebrew 360-day calendar, why would they come up with something so awkward? All they had to do was observe the lunar month to tell that you've got to have something other than a 30-day month because it has its origins, I think, beforehand.

Be that as it may, we have now the life of Jared ending after 962 years and he dies following the pattern of death that is that bell tolling throughout this chapter reminding us of the consequences of the fall. Then in verse 21, Enoch lived 65 years and begot

Methuselah. After he begot Methuselah, Enoch, and we have a break in the pattern.

It doesn't follow the ex-lived-so-many-years-and-begot-so-and-so after he begot so-and-so he lived x number of years beginning sons and daughters all the days of so-and-so were this many years and he died. That's the pattern all the way through, but Enoch breaks that pattern. He lived 65 years and begot Methuselah.

After he begot Methuselah, Enoch walked with God 300 years and had sons and daughters. So all the days of Enoch were 365 years. Of course, the significance of that number is not lost on us as the length of our current day or our current year, the number of days in our current year.

So all the days of Enoch were 365 years and Enoch walked with God. Didn't the account just tell us that two verses previously? It's repeated and there's a reason for it. It's important.

Enoch walked with God. The verb in Hebrew for walk is halak, H-A-L-A-K. And like peripateo in Greek, like the English word walk, it is not only used for putting one foot in front of another, but it also is used to signify lifestyle.

Enoch lived a life of close communion with God. He dedicated himself to the pursuit of the things of God, and he walked with God. The previous reference to walking that we have had in Genesis goes back to Genesis chapter 3 and verse 8, where the Lord God walked in the garden in the breeze of the day, in the cool of the day.

Do you recall what the people in the garden were doing when God was walking in the garden in the cool of the day? They hid themselves. After the disobedience, partaking of the fruit, that communion with God, that joy in God's presence evaporated. And when the presence of God appeared, they fled and they hid.

Enoch is not in that category. We know that he is a part of the fallen race, the fallen seed of Adam, but he has availed himself of that grace that Abel availed himself of. He can approach God and walk confidently in God's presence because there is forgiveness, there is cleansing, there is the possibility of restoration.

If we go to God after failure and avail ourselves of his grace. Enoch understands this and so he walks with God. This walking with God is an important concept throughout Scripture, isn't it? Enoch is the first example of this.

I'd like to digress for a moment and talk about the concept of walking in Scripture because it is introduced here in the life of Enoch. As I said, we have the instance of God walking in the garden and that terrible consequence that causes Adam and Eve to be afraid to approach and to be in God's presence because of their failure. You will notice, however, that once God confronts them and calls them out and they acknowledge their sin, that there is now no need to flee and no need to hide.

God makes provision, God makes promises to them and so forth even in the midst of the consequences of their disobedience. But there are other men in Scripture who are said to have walked with God in addition to Enoch. Can you think of any? Look in chapter 6, verse 9 of Genesis.

This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

Now, does Noah get caught away in the manner of Enoch? Noah was not, for God took him. He apparently had a similar lifestyle to Enoch. But his deliverance is of a different sort.

Noah will be delivered through the flood and we'll save our discussion of that when we get to chapter 6. But Noah walked with God. Turn a few pages forward to Genesis chapter 17. Very prominent chapter in Genesis dealing with Abram.

When Abram was 99 years old, the Lord appeared to Abram and said to him, I am Almighty God. Walk before me and be blameless. What does it mean to walk before God and be blameless when you're beset with a sinful nature and a sinful environment and temptations on every hand and so forth? How can we say, well, we can't.

We can't walk before God and be blameless. Yes, we can. Because there is cleansing.

There is forgiveness. There is restoration. And the emphasis for us is not to wallow in our depravity or to wallow in our failures and to be neutralized and slowed down.

And when we stumble to stay down, the grace of God enables us to stand and not only to stand but to walk. And God says, don't stay down in the dust when you stumble. Stand up, walk before me and be blameless.

This is God's command to Abram. I wonder if Abram fulfilled this. I wonder if he actually did walk with God.

Well, turn forward to Genesis 24-40. When Isaac's servant is going to identify a wife for Isaac, he goes to the kinsmen of his master. And in speaking with them, he's recounting the conversation where he has been detailed by Abraham to go forth and find a wife for Isaac.

And he says, I said to my master in verse 39, perhaps the woman will not follow me. But he said to me, the Lord before whom I walk. This is Abram talking, Abraham now.

The Lord before whom I walk will send his angel with you and prosper your way. And you shall take a wife for my son from my family and from my father's house. This is an expression of faith.

It's a mission of faith. Abraham understands the promise of God. He understands the

promise through Isaac.

Shall your seed be called. And through Isaac shall all the nations of the earth be blessed. And Abraham knows that Isaac's wife is going to be an extremely important woman.

And she will be divinely provided. We think, well, there's something kind of mystical and sort of a pattern of divine guidance for us in this seeking a wife and looking for a sign. And if she says this, she's the one and so forth.

But the principle here is the principle of faith that Paul discusses in Romans chapter 4. Abraham believed God. And he made his decisions, his life decisions, his daily walk decisions based on the promises of God. God promised that through Isaac his seed would be called.

And all the nations of the earth would be blessed. And his descendants would be as numerous as the sands of the seashore and the stars in the sky. Abraham figured that means that Isaac's wife is an exceedingly important young lady.

And she will be divinely identified. And he made his life decisions on that basis. And he sent his servant confident that she would be from Abraham's people.

That she would be a young lady of grace and generosity. And that she would respond in the way that he predicted to his servant. And he said, the Lord before whom I walk.

So he took that command of God and made it his policy. Made it his priority to walk before God and be blameless. The walk of faith.

In Genesis chapter 48 verse 15 we have a reference to both Abraham and Isaac. When Jacob or Israel as he is called in 48.14 of Genesis. Israel stretched out his right hand and laid it on Ephraim's head who was the younger.

And his left hand on Manasseh's head guiding his hands knowingly. For Manasseh was the first born. And we've noted in the past this consistent theme of reversal.

The elder shall serve the younger. And Jacob has learned that lesson well. Himself being the younger brother.

And yet being the vessel and the partaker in God's blessing. So he crosses his hands. And Joseph says, wait father that's not right.

But Jacob knows what he's doing. He crosses his hands and puts the right hand of blessing on the younger son. He blessed Joseph and said, God before whom my fathers Abraham and Isaac walked.

The God who has fed me all my life long to this day. The angel who has redeemed me from all evil. Bless these lads.

Let my name be named upon them. In the name of my fathers Abraham and Isaac. And let them grow into a multitude in the midst of the earth.

So Jacob knows the heritage that he has received from Abraham and Isaac. Men who walked before God. This is the heritage of Israel.

And the nation of Israel was to walk before God. To walk with God. And look at Exodus chapter 16 and verse 4. Once again we remind ourselves that this walk is lifestyle.

The Lord said to Moses, Exodus 16,4. Behold I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day.

So that I may test them. Whether they will walk in my law or not. The daily provision of manna, God's logistical grace if you will, is a test.

To see if the people of Israel will walk in God's law or not. Because there are some restrictions on when and how manna is gathered. When and for how long it is kept.

And so forth. God is looking for those who will walk before Him. Who will walk in His law.

Leviticus chapter 26 verse 11 and 12. If we walk before God or walk with God, God will in turn reciprocate. He will walk with us.

Leviticus 26 verses 11 and 12. God uses the verb halak of Himself. He says in terms of the conditions of blessing.

If you look back in verse 3. If you walk in my statutes and keep my commandments and perform them. Then I will. And God makes these promises.

And when you get down to verses 11 and 12. I will set my tabernacle among you and my soul shall not abhor you. I will walk among you and be your God and you shall be my people.

I am the Lord your God who brought you out of the land of Egypt that you should not be their slaves. I have broken the bands of your yoke and made you walk upright. We don't stay down in the dust.

We don't stay in bondage to sin or under the influence of sin. God has freed us from that. The king of Israel was to represent the nation.

And he was to walk before God. Look at 1 Kings chapter 2 and verse 4. You begin to see that this is a priority in God's mind. It seems as though every biblical generation that we have a record of.

Is confronted with this issue of walking with God. Walking before God. Having a lifestyle of dedication to God like Enoch.

1 Kings chapter 2 verse 4. This is David. The day is drawing near that he should die. Charging Solomon saying in verse 2. I go the way of all the earth.

Be strong therefore and prove yourself a man. And keep the charge of the Lord your God. To walk in his ways.

To keep his statutes. His commandments. His judgments.

And his testimonies. As it is written in the law of Moses. That you may prosper in all that you do.

And wherever you turn. That the Lord may fulfill his word. Which he spoke concerning me.

Saying if your sons take heed to their way. To walk before me in truth. With all their heart and with all their soul.

He said you shall not lack a man on the throne of Israel. Why is it that there are periods in history. Where David does lack a man on the throne of Israel.

The sons of David. The seed of David. Are heirs to the throne.

They are heirs according to promise. Aren't they? And you have this promise. You will not lack a man on the throne of Israel.

But that is a promise with a condition. And the condition is that they walk before me. These are the conditions.

Those conditions were not met. And David lacked a man on the throne of Israel. And lacks a man on the throne of Israel to this day.

And it will not be until that perfect son of David. Sits down on the first day of that great thousand year kingdom. That this promise will once again find expression in human history.

They are heirs to the throne. They are heirs according to promise. Of course that should remind you.

That we ourselves are heirs of God. We are sons of God. And if sons then heirs.

Heirs according to promise. And similarly we by failing to walk in his ways. To keep his statutes, commandments, judgments, testimonies.

We can forfeit the fulfillment of that promise. How do we walk? Walking is a process. When you take a snapshot of somebody.

You can't see them walking can you? A snapshot can't show a walk. It has to be a motion

picture. Because it's a process.

It takes place over time. And the Bible doesn't talk about standing before the Lord. It talks about walking before the Lord.

Because our life is a process. And it's more than a one shot decision. Or an occasional reversing of our priorities.

It's a daily decision. It's an ongoing responsibility. To walk before the Lord.

David himself. How did he fare in this regard? Look at chapter 3 and verse 6 of 1 Kings. At Gibeon in verse 5 of 1 Kings 3. At Gibeon the Lord appeared to Solomon in a dream by night.

And God said, ask, what shall I give you? Oh boy. What would you do if this happened? You wake up in the middle of the night. And there's the Lord God.

And he says, ask, what shall I give you? That's something to meditate on. Solomon spoke right up. He said, you have shown great mercy to your servant David, my father.

Why? Because he walked before you in truth. This is the David that murdered Uriah. This is the David that committed adultery with Bathsheba.

This is David that numbered the people. And didn't collect the half shekel tax. This is David who made colossal failures.

Who ran away from Saul. And got all the priests at Nob killed. Who's got the blood of many on his conscience.

And on his hands, you would think. But does he really? No, he doesn't. He stands before God.

He walks before God and is blameless. Because he has prayed the prayer. Purge me with hyssop and I shall be clean.

Wash me and I shall be whiter than snow. David picked himself up by God's grace. And walked before God in truth.

In righteousness. And in uprightness of heart with God. And Solomon knows it.

You have continued this great kindness for him. And you have given him a son to sit on his throne. As it is this day.

So David walked before God in truth. And you find similar references to this. For example, in Psalm 16.8. And Psalm 89.30. We won't turn there.

But you might make note of those with reference to David. And with reference to the

Davidic king. Especially in Psalm 89.30. The covenant to David's descendants.

Hezekiah is a descendant of David. And you might notice in 2 Kings 20.3. You have the occasion where Hezekiah is ill. And remember he turns his face toward the wall.

He is about to die. He was sick and near death. In 2 Kings 20.

Isaiah the prophet. The son of Amos. Went to him and said to him.

Thus says the Lord. Set your house in order. For you shall die and not live.

This is what God said. You know we often think. Well God's decrees.

They are set in stone. Eternity past. Sovereignty.

Etc. God says to Hezekiah. Set your house in order.

You shall die and not live. Hezekiah turns his face toward the wall. And prayed to the Lord saying.

Remember now O Lord. I pray. How I have walked before you in truth.

And with a loyal heart. Isn't it a wonderful thing. That someone can pray that prayer.

And say to God. I have walked before you. In truth.

And with a loyal heart. And have done what was good in your sight. And Hezekiah wept bitterly.

And it happened before Isaiah had gone out. Into the middle court. That the word of the Lord came to him.

Saying return. And tell Hezekiah. The leader of my people.

Thus says the Lord. The God of David. Your father.

I have heard your prayer. I have seen your tears. Surely I will heal you.

On the third day. You shall go up. To the house of the Lord.

We just had a study last night. With regard to the third day. And I will add to your days.

Fifteen years. I will deliver you and this city. From the hand of the king of Assyria.

I will defend this city. For my own sake. And for the sake of my servant David.

So Hezekiah walked before God. Just turn a page to 2 Kings 22 verse 2. Remember good king Josiah. When I was a little boy in Sunday school.

Pretty bleak and dismal history of the descendants of David. Many of them are evil and terrible reprobates. But good king Josiah.

Comes to the throne when he is eight years old. He became king and reigned 31 years in Jerusalem. His mother's name was Judida.

God has recorded his mother's name in scripture. Because she, I am sure, was largely responsible for his life of dedication and obedience to God. And she has her eternal notation in the word of God.

Judida, the daughter of Adiah of Bozkath. He, Josiah, did what was right in the sight of the Lord. And walked in all the ways of his father David.

He did not turn aside to the right hand or to the left. And we could go on. There are many, many references to the lifestyle of walking in truth.

Walking before the Lord. Psalm 119 is replete with the references to the commandments and the truth of God. We also have many New Testament references.

Some of these I am sure you can think of on your own. Romans chapter 8 and verse 1. We have the reference to there being no condemnation to those who are in Christ Jesus. And in the majority text, we have a phrase that says, Who do not walk according to the flesh but according to the spirit.

Actually, that phrase belongs down in verse 4. And Romans 8.4 should be our reference. The righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the spirit. The whole theme of Romans is righteousness by faith.

And it is our walk that determines whether God can declare us righteous or not. You have a similar statement over in 1 Corinthians chapter 7 and verse 17. But as God has distributed to each one, as the Lord has called each one, so let him walk.

And so I ordain in all the churches. The expression of our walk before God may be different in terms of the spiritual gift that we have or the opportunities we have. The responsibilities we have can be radically different.

And it isn't a matter of looking at others and thinking, well that person has such a great impact. That person has such a great example. That person really seems to have a walk with the Lord.

You look at Peter in the final chapter of John, John 21, where he's talking with the Lord Jesus, the resurrected Lord, on the shore of the lake. And he says, what about this one over here? What about John? And the Lord says, what is it to you if he should tarry until I return? You follow me. And this is our responsibility.

We don't have to concern ourselves with the walk of others. It's a full-time job to keep our own walk in order. Not turning to the right hand or to the left.

2 Corinthians 5, verse 7. These are all uses of the verb peripateo. Pateo, to walk. Peri, around.

To walk around, literally. Lifestyle. We walk by faith, not by sight.

This is what Abraham did. He couldn't see a wife in the vicinity for Isaac. He couldn't see provision of God when he got up on the mountain with Isaac and raised the sacrificial knife.

Abraham founded his decisions and his view of life on the promises of God. God had promised that Isaac would be his heir and through him all the descendants would come. And so Abraham figured, if that's God's promise, then whatever God is having me do here on top of the mountain isn't as real as that promise.

We walk by faith and not by sight. The next page there in chapter 6 and verse 16. What agreement has the temple of God with idols? You are the temple of the living God, as God has said.

And we have the quote that we saw from the Old Testament. I will dwell in them and walk among them. I will be their God and they shall be my people.

From Ezekiel, who is actually there quoting what we saw back in Deuteronomy. You have Galatians 5.16.