Enoch Walked With God

Bible Stories Anthology — Genesis 5:18-24; Hebrews 11:5-6; Jude 14-15

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

The Man Who Walked With God

Genesis 5 reads like a cemetery.

Name after name, the same three lines are carved over and over: *he lived so many years, and begat sons and daughters … and all the days of him were so many years: and he died.* Adam — "and he died." Seth — "and he died." Enos, Cainan, Mahalaleel, Jared — "and he died," "and he died," "and he died." The chapter is the fulfilment, generation by generation, of the word God spoke in the garden: **"for dust thou art, and unto dust shalt thou return"** (Genesis 3:19).

Then, in the middle of the chapter, the rhythm breaks.

> **Genesis 5:24** *And Enoch walked with God: and he was not; for God took him.*

Four verses are all Moses gives him. Yet out of those four verses the rest of scripture draws a man who pleased God, a man of faith, and a prophet who, more than three thousand years before Christ, announced the Lord's coming in judgment with ten thousands of His saints. He lived in a world sliding toward the Flood. He raised a family in it. And for three hundred years, in the middle of all of it, he walked with God.

What does it mean to walk with God? What happened when God "took him"? And what did this man, born while Adam was still alive, know about the Lord who was coming? Those are the questions this story sets out to answer — from the text, and nowhere else.

The Setting

When. Genesis 5 gives the ages of the fathers when each son was born, so the years can be counted from the creation of Adam. By that count Enoch was born in the year 622 after Adam, and God took him in the year 987. His life overlapped Adam's by 308 years. Adam died in the year 930, fifty-seven years before Enoch was taken. Seth, Enos, Cainan, Mahalaleel and Jared were all still living when Enoch was gone; so were his son Methuselah and his grandson Lamech. Noah, his great-grandson, was born sixty-nine years after he was taken.

Where. Outside the garden, somewhere in the lands east of Eden where Adam's family had settled. Genesis gives no place name for Seth's line; Cain's line had built a city (Genesis 4:17).

The world around him. Genesis 4 had already shown where Cain's line was heading: a city built by a man God had sentenced to wander, the first man with two wives, and Lamech's song of killing and revenge. By Noah's day it had come to this: **"GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"** (Genesis 6:5). Enoch lived on the road between those two chapters. Jude, as we will see, sums up his generation in one word, spoken four times: *ungodly*.

The administration. Enoch lived in what this series calls the **Patriarchal** administration — the long age from the Fall to the giving of the Law at Sinai, when God dealt with men chiefly through the heads of families and through conscience, not yet through a written law. There was no Bible to read. What a man knew of God he learned by God's own revelation and by what the fathers handed down — and in Enoch's day the first father, Adam himself, was still alive to tell it.

The Story, Told Faithfully

Seven Generations From Adam

> **Genesis 5:18** *And Jared lived an hundred sixty and two years, and he begat Enoch:*

The line runs Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch. Counting Adam as the first, Enoch is the seventh — and Jude will call him exactly that: **"Enoch also, the seventh from Adam"** (Jude 14).

That little phrase invites a comparison scripture has already set up. Genesis 4 traced Cain's line: Adam, Cain, Enoch (Cain named his city after this son), Irad, Mehujael, Methusael, Lamech. Counted the same way, the seventh in Cain's line is **Lamech** — the man who took two wives and sang to them, **"I have slain a man to my wounding"** (Genesis 4:23). Two family lines, two men named Enoch, two sevenths from Adam. In one line the seventh boasted of vengeance seventy and sevenfold. In the other the seventh walked with God. As this series understands it, the contrast is deliberate, and Jude's "seventh from Adam" makes sure we do not confuse the two Enochs.

The name. *Enoch* is the Hebrew *Chanokh*, from *chanakh*, "to train, to dedicate, to initiate." The same verb is used when a new house is **"dedicated"** (Deuteronomy 20:5), and in **"Train up a child in the way he should go"** (Proverbs 22:6); the Jewish feast of Hanukkah, "Dedication," takes its name from the same word. Hebrew names were not labels chosen for their sound; they were statements. Jared named his son *Dedicated*, and the son lived up to his name.

A Son, and a Walk

> **Genesis 5:21** *And Enoch lived sixty and five years, and begat Methuselah:*

> **Genesis 5:22** *And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:*
>
> **Genesis 5:23** *And all the days of Enoch were three hundred sixty and five years:*

"Enoch lived sixty and five years, and begat Methuselah." Notice where the walk is first mentioned: **"after he begat Methuselah."** Moses does not say Enoch walked with God before that; he does not say he did not. Many readers have seen a turning point here — as though the birth of this son marked the start of Enoch's walk, or deepened it. As this series understands it, that is a fair reading of the order of the words, but it is an inference, not a statement. What the text says plainly is that for three hundred years after that birth, Enoch walked with God.

Methuselah. The name is usually explained as *Methu-shelach*: *methu*, "man," and *shelach*, a "dart" or "weapon" — perhaps "man of the spear." A popular teaching renders it "when he dies, it shall be sent," as though Enoch named his son to prophesy the Flood. The Hebrew does not clearly support that meaning, and it should not be taught as fact. But the numbers themselves are remarkable, and they are not in doubt. Methuselah was born in the year 687 after Adam and lived 969 years (Genesis 5:27), which brings his death to the year 1656. Noah was born in 1056 (Genesis 5:28-29, counting on from Methuselah's son Lamech), and **"Noah was six hundred years old when the flood of waters was upon the earth"** (Genesis 7:6) — the year 1656. The oldest man who ever lived died in the very year the Flood came. As this series understands it, the longest life in the Bible stands as a picture of the patience of God, who **"is longsuffering to us-ward, not willing that any should perish"** (2 Peter 3:9), and whose **"longsuffering ... waited in the days of Noah, while the ark was a preparing"** (1 Peter 3:20).

"And begat sons and daughters." Enoch was not a hermit on a mountain. He walked with God as a husband and a father, in a household, in a growing and increasingly godless world. Whatever walking with God meant, it did not mean leaving ordinary life. It meant living ordinary life with God.

"All the days of Enoch were three hundred sixty and five years." By the standard of his day, a short life — the shortest in Genesis 5, and well under half of the others. Many have noticed that 365 is the number of days in a solar year, and ancient Jewish writings connected Enoch with the calendar and the courses of the sun. That is an observation, not a teaching of scripture; the text gives the number without comment.

What It Means to Walk With God

> **Genesis 5:22** *And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:*

"Walked." The Hebrew is *wayyithhallekh*, from *halakh*, "to walk," in a form (the *hithpael*) that means to walk about, to go to and fro, to keep on walking. It is not a single step or a single journey. It is a way of life, carried on day after day.

"With God." In Hebrew, *eth-ha-Elohim* — with *the* God, the true God, as distinct from every other thing men were beginning to worship. The phrase is used of only two men in Genesis: Enoch, and his great-grandson Noah — **"Noah was a just man and perfect in his generations, and Noah walked with God"** (Genesis 6:9). God later told Abraham, **"walk before me, and be thou perfect"** (Genesis 17:1), and through Malachi He said of the faithful priest, **"he walked with me in peace and equity"** (Malachi 2:6).

To "walk" with someone, in the language of scripture, is a **metaphor** — a figure of speech in which one thing is said to *be* another, so that the qualities of the first carry over to the second. A man's conduct and manner of life are spoken of as his walk. Here the metaphor carries three things with it.

- **Agreement.** Amos asks, **"Can two walk together, except they be agreed?"** (Amos 3:3). That is **erotesis**, a question asked not for information but for effect; the answer is obviously *no*. Two people cannot walk the same road side by side unless they have agreed on where they are going. Enoch's walk means Enoch agreed with God — about God, about sin, about the promise, about the way to approach Him.
- **Fellowship.** You do not walk with a stranger for three hundred years. Walking together is companionship, conversation, the steady closeness of two who enjoy each other's company.
- **Direction.** A walk is going somewhere. Enoch was not standing still with God; he was going where God was going.

The garden echo. There is something moving in that word. The same verb, in the same intensive form, was used in the garden before the Fall: Adam and Eve **"heard the voice of the LORD God walking in the garden in the cool of the day"** (Genesis 3:8). In Eden, God walked and man hid. Outside Eden, after the Fall, a man walked with God again. The fellowship Adam lost at the tree, one of Adam's own descendants enjoyed — not in paradise, but in a world under the curse, as a sinner who had come to God by God's own way.

By faith. How could a fallen man walk with a holy God? Hebrews answers:

> **Hebrews 11:5** *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 11:6** *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Hebrews says it was **"by faith."** And **"faith cometh by hearing, and hearing by the word of God"** (Romans 10:17). Faith is not a feeling worked up from inside; it is believing what God has said. So God had spoken to Enoch, and Enoch believed Him. Verse 6 names two things he must have believed: **"that he is,"** and **"that he is a rewarder of them that diligently seek him."** The words "diligently seek" are one Greek word, *ekzēteō*, to seek *out*, to search for with care and effort. That is what a three-hundred-year walk is.

Enoch knew, too, how a sinner approaches God. He was born only a few generations after the coats of skins in Eden and Abel's offering **"by faith"** of the firstlings of the flock (Hebrews 11:4). As this series understands it, the way of sacrifice God had shown Adam's family was the way Enoch came, and the walk rested on it.

"He Pleased God"

"Before his translation he had this testimony, that he pleased God." Hebrews is quoting the Greek Old Testament here. Where the Hebrew of Genesis 5:24 says *Enoch walked with God*, the Greek translation says *Enoch pleased God* — and Hebrews follows it. The two phrases are two ways of saying the same thing: a man who walks in agreement with God is a man God is pleased with.

The word for "pleased" is *euaresteō*, "to be well-pleasing." Hold on to it. It will come back when this story turns to believers today.

“And He Was Not; For God Took Him”

> **Genesis 5:24** *And Enoch walked with God: and he was not; for God took him.*

Here the chapter’s pattern breaks. Every other man’s record in Genesis 5 closes with *and he died*. Enoch’s does not. Moses marks his departure as different — deliberately.

But notice carefully what Moses does say, because what a verse says and what we assume it says are not always the same thing.

“He was not.” The Hebrew is *’enennu*, “he is not,” from *’ayin*, “nothing, not.” It is the ordinary Hebrew way of speaking of someone who has died. Job says of his own death, **“now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be”** (Job 7:21). Reuben, finding the pit empty, cried **“The child is not”** (Genesis 37:30), and Jacob mourned **“Joseph is not”** (Genesis 42:36), believing him dead. Rachel wept for her children **“because they were not”** (Jeremiah 31:15), and Matthew applies it to the children killed at Bethlehem (Matthew 2:18). There is no place in the Old Testament where “he is not” means “he is alive somewhere else.” When scripture uses a gentle phrase in place of a harsh one like this, it is the figure called **euphemism** — a softened way of speaking of something painful, here the end of a life.

“For God took him.” The verb is *laqach*, “to take,” one of the commonest words in Hebrew. It is used of God taking a life in death — **“I take away from thee the desire of thine eyes with a stroke,”** God told Ezekiel, and that evening his wife died (Ezekiel 24:16-18). And it is used of God receiving His own: **“But God will redeem my soul from the power of the grave: for he shall receive me”** (Psalm 49:15). It is the same word the sons of the prophets would use of Elijah: **“Knowest thou that the LORD will take away thy master from thy head to day?”** (2 Kings 2:3).

Put the two halves together and Genesis says: Enoch walked with God — and then he was gone, because God took him. It does not say he did not die. It does not say he went up into heaven. It does not say he is still alive. Those are things readers have added. What it does say is that his departure was God’s own direct act, and so unlike the others that “and he died” would not describe it.

“Translated … and Was Not Found”

Hebrews adds details Genesis does not give.

“Translated.” The Greek is *metatithēmi*, which appears three times in this one verse, twice as a verb and once as a noun (translated, translated, translation). It means to transfer, to carry over from one place or state to another — across, not up. Luke uses the same word of the bodies of Jacob’s sons, which **“were carried over into Sychem, and laid in the sepulchre that Abraham bought”** (Acts 7:16). Paul uses it of believers being **“removed”** from the gospel to another (Galatians 1:6). The word describes a transfer. It says nothing about heaven.

“And was not found.” This phrase, also from the Greek Old Testament’s Genesis 5:24, implies that someone looked for him — and could not find him. The same thing happened centuries later, when Elijah was taken:

> **2 Kings 2:16** *And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.*

> **2 Kings 2:17** *And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.*

They searched for Elijah's body because they fully expected to find one. Enoch's family, it seems, did the same, and found nothing. Scripture does not say where God put him. There is a quiet parallel in the death of Moses, whom God Himself buried: **"no man knoweth of his sepulchre unto this day"** (Deuteronomy 34:6). As this series understands it, God took Enoch suddenly and directly, and what became of his body was God's business and no one else's.

"That he should not see death." Here is the clause most readers take to mean that Enoch never died at all. But "see death" is an **idiom** — a way of speaking whose meaning comes from how the language uses it, not from the dictionary meaning of each word. The phrase occurs only four times in the whole Bible, and the Lord Jesus Christ Himself used it in a way that settles its meaning:

> **John 8:51** *Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*
> **John 8:52** *Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*

Every man who has kept His saying for two thousand years has nonetheless died and been buried. The crowd took "never see death" to mean "never die," and objected that Abraham and the prophets were dead. They had misunderstood Him. Jesus did not take the words back; He meant something other than bodily exemption from dying.

Scripture uses the same "see" construction in a way that shows exactly what the idiom can mean. Of Christ, Peter said, **"his soul was not left in hell, neither his flesh did see corruption"** (Acts 2:31). Christ truly died — that is the heart of the gospel — and yet He did not "see" corruption: He did not undergo the decay that follows death. David, Paul adds, **"fell on sleep, and was laid unto his fathers, and saw corruption"** (Acts 13:36). Both men died. What they "saw" afterward differed.

So "that he should not see death" can describe a man who died but was spared death's ordinary approach — the long decline, the deathbed, the slow going down to the grave that every other man in Genesis 5 walked toward for centuries. As this series understands it, that is exactly what the verse describes. God took Enoch directly, suddenly, by His own hand, at the height of his walk — and so Enoch never "saw" death coming.

Why This Series Holds That Enoch Died

This will surprise many readers, because it is often taught that Enoch never died and is in heaven now. Here is the case from scripture, in plain terms.

- **The writer of Hebrews settles his own meaning.** The same chapter that says Enoch was translated closes with a verdict on everyone it has named, and Enoch is the second name on the list:

  > **Hebrews 11:39** *And these all, having obtained a good report through faith, received not the promise:*
  > **Hebrews 11:40** *God having provided some better thing for us, that they without us should not be made perfect.*

If Enoch had been taken bodily into God's presence three thousand years before Christ, he *would* have received the promise, and he *would* have been made perfect — without us. The writer says the opposite, of the whole list, in the same chapter.

- **No man has gone up to heaven ahead of Christ.** Jesus said, **"no man hath ascended up to heaven, but he that came down from heaven, even the Son of man"** (John 3:13). Peter said even David **"is not ascended into the heavens"** (Acts 2:34).
- **Christ is the firstfruits. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming"** (1 Corinthians 15:22-23). Christ was the first to rise from the dead to live forever (Acts 26:23; Colossians 1:18). Enoch cannot have gone before Him.
- **The psalmist knew no exception. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"** (Psalm 89:48). The question is asked as though the answer were plain to everyone: no man.

This series freely grants that Hebrews 11:5, read alone and for the first time, sounds as though Enoch never died, and that many careful Bible students have taken it that way. But the idiom, the rest of the chapter and the rest of scripture all point the same direction. Enoch died. God took him, uniquely and directly, and spared him the approach of death. And now he rests, with Abel and Noah and Abraham and every other name in Hebrews 11, waiting for the same resurrection we are waiting for.

Why did God take him? Scripture does not say. An old Jewish book outside the Bible, the Wisdom of Solomon, suggests that he was taken away quickly *lest wickedness should alter his understanding* — that God removed him from a corrupt world before it could harm him. That is tradition, not scripture. What scripture does say is enough: he pleased God, and God took him.

Enoch the Prophet

Genesis records nothing Enoch said. But three thousand years later, the Spirit of God, through Jude, opened a window on his ministry:

> **Jude 14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
>
> **Jude 15** To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

"Enoch also … prophesied." Enoch was not only a quiet man who walked with God; he spoke for God to his generation. A prophet in scripture is one who speaks for God, whether about what is to come or about what is happening now — and Enoch did both.

"Behold." This is **asterismos**, a word that marks what follows as especially important — as though putting a star beside it.

"The Lord cometh." In Greek the verb is actually past tense: *ēlthen*, "came." Enoch spoke of the Lord's coming as if it had already happened. This is a figure scripture uses often, called **heterosis of tense**: one tense put in place of another, here the past for the future, to show that the event is so certain that God regards it as done.

“With ten thousands of his saints.” Literally *with His holy myriads* — His holy ones, in their tens of thousands, a number meant to be beyond counting. The Law speaks the same way of God coming at Sinai **“with ten thousands of saints”** (Deuteronomy 33:2). The holy ones who come with the Lord may be angels — **“the Lord Jesus shall be revealed from heaven with his mighty angels”** (2 Thessalonians 1:7) — or His saints among men — **“the LORD my God shall come, and all the saints with thee”** (Zechariah 14:5) — or both. Scripture speaks of both coming with Him.

“To execute judgment upon all, and to convince all that are ungodly.” “Convince” in the King James English means to *convict* — to expose and prove guilty (Greek *elenchō*). The Lord’s coming will lay bare every ungodly deed and every harsh word spoken against Him.

Ungodly, ungodly, ungodly, ungodly. Enoch’s prophecy uses the word four times in one verse, each time in a different form — ungodly people, ungodly deeds, ungodly committed, ungodly sinners. That is the figure **polyptoton**: the same word repeated in different forms, to drive a single idea home. The whole of Enoch’s generation is summed up in it. And against them, **“hard speeches”** — harsh, defiant words spoken **“against him.”** It was not only what they did; it was what they said about God.

Where did Enoch learn this? Scripture says only that he prophesied, and a prophet speaks what God reveals. Jude’s words agree closely with a passage in an ancient Jewish writing called the Book of Enoch (1 Enoch 1:9), fragments of which were found among the Dead Sea Scrolls. That book is not scripture, and much of it is fanciful. Some Bible students hold that Jude quoted it because it preserved a true prophecy; others hold that Jude received the words by revelation. Either way, Jude quoting a sentence does not approve a whole book — Paul quoted pagan Greek poets (Acts 17:28; Titus 1:12). What matters is what the Spirit of God says through Jude: Enoch prophesied, and these were his words.

“Of these.” Jude applies Enoch’s prophecy to the ungodly men of his own day, who had crept into the church (Jude 4). A prophecy given before the Flood still speaks to the first century — and to ours. That is exactly what Romans 15:4 means by “written for our learning.”

Where the Story Leads

To the Messiah

The Lord who is coming. Enoch, the seventh from Adam, is the earliest man in scripture recorded as prophesying the Lord’s coming in judgment. It is the same coming the angels promised when Christ ascended: **“this same Jesus, which is taken up from you into heaven, shall so come in like manner”** (Acts 1:11); the same Rider John saw, **“called Faithful and True, and in righteousness he doth judge and make war”** (Revelation 19:11). Jesus Christ died, was raised, and ascended to the right hand of God — and He will come again, exactly as Enoch said.

The Man who always pleased God. Enoch “pleased God” for three hundred years. Jesus Christ said, **“the Father hath not left me alone; for I do always those things that please him”** (John 8:29). Enoch’s walk was a man’s walk, begun by faith and kept by faith. Christ’s was perfect, and it is His perfect obedience, His death and resurrection, that opened the way for every other sinner to walk with God.

In the line of the promise. Enoch stands in the genealogy of Jesus: **“Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared”** (Luke 3:37). The seed of the woman came through the line where men walked with God.

To the Grace Administration

Walk. "Walk" is one of Paul's favourite words for the Christian life. **"Walk in the Spirit"** (Galatians 5:16). **"Walk in love, as Christ also hath loved us, and hath given himself for us"** (Ephesians 5:2). **"Walk as children of light"** (Ephesians 5:8). **"For we walk by faith, not by sight"** (2 Corinthians 5:7). Enoch walked by faith with far less revealed to him than we have. We walk with the whole written Word in our hands and the gift of holy spirit within.

Well-pleasing. Remember *euaresteō*, "to be well-pleasing" — the word Hebrews uses of Enoch. Paul uses the same family of words of believers today: **"Wherefore we labour, that, whether present or absent, we may be accepted of him"** (2 Corinthians 5:9) — "accepted" is *euarestoi*, "well-pleasing." And Hebrews closes with a prayer that God would work **"in you that which is wellpleasing in his sight, through Jesus Christ"** (Hebrews 13:21). What was said of Enoch can be said of us.

A better hope than Enoch's departure. Hebrews 11:40 says Enoch and the rest will not be made perfect **"without us."** They are waiting for the same day we are. And to believers in this administration God has revealed something Enoch never knew:

> **1 Thessalonians 4:16** *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*
>
> **1 Thessalonians 4:17** *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

The dead in Christ will be raised, and those still alive will be changed, **"In a moment, in the twinkling of an eye"** (1 Corinthians 15:52). **"We shall not all sleep"** (1 Corinthians 15:51). Many Bible teachers have seen Enoch — taken by God before the Flood came, while Noah was carried through it — as a picture of the church gathered together before the judgments to come. As this series understands it, that picture is fair as a picture, though scripture never draws it in so many words. But notice the difference: God took Enoch, and he now sleeps. The gathering together Paul describes will bring the dead in Christ out of their graves and change the living without dying. What Enoch pictures, God will fulfil in us.

To the Topic of Faithfulness in a Godless Age

- **You can walk with God in any generation.** Enoch's was "ungodly" four times over.
- **Walking with God is ordinary life lived with God.** He raised sons and daughters while he walked.
- **Walking with God is long.** Not a moment, but three hundred years of steps.
- **Faith is believing what God has said.** That is where the walk begins.
- **A godly life speaks.** Enoch warned his generation of judgment to come.
- **God has the last word on a life.** "He was not; for God took him."

The Main Takeaway

In a world growing ungodly, Enoch believed God and walked with Him in agreement and fellowship for three hundred years, pleased Him, and warned his generation that the Lord was coming in judgment; then God took him, suddenly and by His own hand — and Enoch now waits, with all the faithful, for the resurrection, while we who believe today are called to walk with God and be well-pleasing to Him in the same way.

- **Walking with God means agreeing with Him** — "Can two walk together, except they be agreed?"
- **It begins with faith** — believing that He is, and that He rewards those who seek Him.
- **It happens in everyday life** — family, work, a hostile world.
- **It pleases God,** and that is the testimony that matters.
- **God's promise of Christ's coming is certain** — so certain Enoch spoke of it as already done.
- **Enoch is waiting for the same day we are** — the day the Lord comes for His own.

For Our Learning — The People

- **Enoch.** Son of Jared; the seventh from Adam in Seth's line; walked with God three hundred years; pleased God; prophesied the Lord's coming in judgment; lived 365 years; "he was not; for God took him."
- **Jared.** Enoch's father; lived 962 years; still living when God took Enoch.
- **Methuselah.** Enoch's son; the oldest man in the Bible, 969 years; died in the year of the Flood.
- **Lamech (son of Methuselah).** Enoch's grandson; father of Noah; named him "comfort" (Genesis 5:29). Not the Lamech of Cain's line.
- **Noah.** Enoch's great-grandson; the only other man in Genesis said to have "walked with God."
- **Adam.** The first man; still living for the first 308 years of Enoch's life.
- **Enoch son of Cain.** A different Enoch; Cain named his city after him (Genesis 4:17).
- **Lamech of Cain's line.** Seventh from Adam in Cain's line; the boaster of Genesis 4:23-24.
- **Jude.** Brother of James and servant of Jesus Christ; recorded Enoch's prophecy.
- **The ungodly.** Enoch's generation, and every generation like it.

For Our Learning — Customs and Orientalisms

- **Genealogies.** In the East a man's line was his identity and his inheritance. Genesis 5's formula — lived, begat, all the days, died — records the line of the promised Seed.
- **Meaningful names.** Children were named to say something: *Enoch*, "dedicated"; *Noah*, "comfort."
- **Walking together.** In a land where men travelled on foot, to walk with someone was to share his road, his conversation and his destination; it was a picture of friendship and agreement.
- **Handing down knowledge.** With lives of many centuries, the fathers taught the sons directly. Enoch could hear of Eden from Adam himself.
- **Searching for the missing.** When a man disappeared, his people searched for him, as the fifty men later searched for Elijah; "was not found" implies such a search.

For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Metaphor** — one thing said to be another. "Enoch walked with God" (Genesis 5:22, 24): a manner of life spoken of as a walk.

- **Euphemism** — a gentle phrase in place of a harsh one. “He was not” (Genesis 5:24): the end of a life.
- **Idiom** — an expression whose meaning comes from the language’s own usage. “That he should not see death” (Hebrews 11:5; compare John 8:51; Acts 2:31).
- **Erotesis** — a question asked for effect. “Can two walk together, except they be agreed?” (Amos 3:3).
- **Asterismos** — a word marking what follows as important. “Behold” (Jude 14).
- **Heterosis of tense** — one tense put for another. “The Lord cometh,” literally *came* (Jude 14): the future spoken of as done because it is certain.
- **Polyptoton** — the same word repeated in different forms. “Ungodly … ungodly deeds … ungodly committed … ungodly sinners” (Jude 15).

What the Bible Actually Says

- **Enoch walked with God three hundred years after Methuselah was born,** and had sons and daughters (Genesis 5:22).
- **He lived 365 years** — the shortest life in Genesis 5.
- **Genesis does not say he did not die.** It says “he was not; for God took him,” words scripture uses elsewhere of the dead.
- **“Translated” means transferred,** not taken up to heaven (Acts 7:16).
- **“Was not found”** means people looked for him and could not find him.
- **“Not see death”** is an idiom; Jesus used it of people who die (John 8:51-52).
- **Hebrews 11:39-40 places Enoch among those who have not yet received the promise.** No man has ascended to heaven but Christ (John 3:13).
- **Enoch was a prophet,** who foretold the Lord’s coming in judgment with ten thousands of His saints (Jude 14-15).
- **There are two Enochs** in Genesis — Cain’s son and Jared’s son.
- **“When he dies, it shall be sent” is not a proven meaning of Methuselah’s name,** though Methuselah did die in the year of the Flood.

God’s Will and Intent

- **God wants to walk with man** — as He walked in the garden, and as He walked with Enoch.
- **God is pleased by faith,** and rewards those who diligently seek Him.
- **God speaks to every generation,** and warns of judgment before it comes.
- **God is patient** — the longest life in scripture ended in the year the Flood came.
- **God sets the time of every life,** and takes His own by His own hand.
- **God will send His Son again,** as surely as if it had already happened.
- **God will raise all the faithful together** — they without us will not be made perfect.