

THE BOOK OF GENESIS
"Enoch: The Man Who Walked With God"
Genesis 5:24

Introduction

1. Genesis is the book of beginnings and it is the first book of the Pentateuch, the first book of five written by Moses (Acts 7:31, 38).
2. The book may be easily viewed in two major sections: a. The beginning of sin and creation 1-11. The beginning of salvation and preparation 12-50.
3. But the book of beginnings has a major organizational word: "generation." It is used 10 times in Genesis (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2). Happily, "generation" is found in our text (5:1). It is possible to paraphrase the verb. "This is the book of what became of the family tree of Adam." Here then one can expect to learn about God's promise of death (2:16, 17) and the divine curse (3:19).
4. Prior to this chapter, there is no record of people dying, albeit Abel murdered his brother (4:8) and Lamech killed a man and a boy (4:23). The theme of this chapter is "death" with the recurrent phrase "and he died" being found eight times (vv. 5, 8, 11, 14, 17, 20, 27, 31). So whatever happened to Adam's family tree simply is they all died! And the curse reigned from Adam through all generations (Ro. 5:12-14).
5. It is just here, in this dreadful reign of death, that the account of Enoch is given. So the monotony of death is the backdrop for this disjunctive ray of incredible hope. So while sin was rampant through death, the grace of God was also present.
6. But it must be remembered that in the "genealogy of death," God is actually the Father of Adam (5:1). Inasmuch as Adam duplicated himself, God in fact becomes the Father of all mankind by creation and procreation, but not by the new birth (cf. Gal. 3:26).
7. Moreover, throughout the family tree (vv. 3-32 and 9:28, 29) of every person listed: It is recorded that 1) he lived a certain number of years, 2) then he fathered sons and daughters, 3) then he lived a certain number of years, after fathering, 4) and then he died. This structural pattern was broken by Enoch. As the seventh from Adam (Jude 14:, 1) He did not live (though he obviously was alive!) 2) He did walk with God. 3) He did not die. 4) He walked with God (second time so stated). 5) He was taken by God.
8. So here is a great exception to the dull pattern of Genesis. Rather than "and he died," the text avers that Enoch's life is out of the sequence. It is not in sink. True, Enoch lived, but he did more – Enoch walked with God. The Hebrew verb "walk" is in the hithpael mode. This form is reflexive in force so Enoch "himself" walked with God. Whatever all others did -- they died -- but "Enoch walked with God." Here are other hithpael examples: Noah (6:9), Abraham (13:17; 17:1; cf. 24:40; 48:15).

9. Now, what really does it mean to walk with God? What is incorporated in this concept? Succinctly, what lessons are taught by the Biblical record? Here are some of them:

1. LESSON #1 Enoch Had an EXPERIENCE

This affirms:

a. Something Personal

Make no mistake, Enoch was flesh and blood. He was an individual among the antediluvians. This no phantom or angel, but a son of Adam.

b. Something Habitual

Walking is just that. It is a step up from living. It is more than just living. It refers to action and movement. The hithpael mode is very significant since Enoch "himself" walked. This is a synergism worth noting (Amos 3:3). This points to a lifestyle. It was just the way Enoch lived – he "walked" where God walked: and He did this for 365 years! Wow.

c. Something Eternal

Admittedly, God has spoken that no man shall see God's face and live (Ex. 33:20), so how could Enoch "walk" with God. Obviously it was in the sense of communion. It means to live one's life in such a way that he remains uninterruptedly conscious of God's nearness. So Enoch walked just as if God's presence would determine. Incredible!

2. LESSON #2 Enoch Had a TRANSLATION

This affirms:

a. His Absence

Since the text states Enoch is walking with God, it is appropriate to indicate both "were not." Suddenly, Enoch and God are not. What an amazing revelation. Given with the negative particle, the suffix used is at once third person singular and first person plural (cf. 1 Kings 20:40) .

b. His Rapture

The cause for the absence of Enoch is clearly given: God took him. While the article prefixed to "God" in the first part of the verse is not repeated, it is obvious that it is the same God. He is the true God. And what did this true God do? He "took" Enoch. The verb means that God immediately glorified Enoch. It could not mean anything less. This is a marvelous type of the Rapture of New Testament saints (1 Thess. 4:13-18). Another Old Testament saint had a similar rapture (2 Kings 2:3, 5, 11). And true to the Rapture event to come, Enoch was not found." This is precisely the meaning of the word rapture (Acts 8:39).

NOTE: The divine commentary on this event is recorded in Hebrews 11:5, 6. There the verb for translation and its noun are found three times ().

3. LESSON #3 Enoch Had a TESTIMONY Heb. 11:5

This affirms:

a. He was a Witness

The verb employed here speaks of those who witness for Christ by death, hence martyrs. This is the kind of witness Enoch was. Not only was he a witness as described by the vocabulary word used, but he was a consistent and persistent witness. This is patently provided by the perfect tense of the verb.

b. He was Acceptable

With a marvelous parallel to the verb for witness, Scripture states that Enoch's witness "pleased God." Amazingly, the Holy Spirit again uses the perfect tense indicating that Enoch consistently and persistently pleased God. The two verbs evidence a man committed to God. This is what "walking with God" is all about. Interestingly, the LXX (Septuagint) renders "walking with God" by "he was well pleasing to God." The Targum has "He walked in the fear of Jehovah."

4. LESSON #4 Enoch Had FAITH Heb. 11:5, 6

NOTE: The key word in Hebrews 11 is "faith." It is used of Enoch (v. 5) and of Noah (v. 7) who both walked with God (cf. Gen. 5:24; 6:9). Appropriately, a strategic verse on faith is wedged between Enoch and Noah (Heb. 11:6). This verse surely does explicate the kind of faith which Enoch had as he walked with God and pleased God.

This affirms:

a. He believed that God is Real

The original text is brief, but forceful to believe one confesses that "God is." There is no speculation or philosophical extrapolation. Rather, the bold testimony that here is a God – full stop, end of story, period! In this mechanistic and humanistic era, it is refreshing to be told that Enoch believed, without question, that God is.

b. He believed that God Rewards

While it is assured a believer is saved by grace, apart from law and works, those who are diligent in seeking out God (as Enoch), know that God will recompense or give payment. He is a rewarder. Enoch knew God would fulfill His word. Without a doubt, walking with God meant that.

5. LESSON #5 Enoch Had a FUTURE

This affirms:

a. He had Immortality

This must be the attendant to the fact that Enoch "was taken." Since he did not die, he was glorified at once. But that being done, Enoch now was assured of an endless life to come. Blessed assurance!

b. He had Hope

Enoch was surrounded by "and he died," but God overrules that epitaph for Enoch. He rescued him from the effects of the curse. Make no mistake, for to walk with God means life more abundant.

Conclusion

The lessons of Enoch are there to the seeking soul: an experience with God, a translation to God, a testimony for God, a faith in God, and a future with God. Oh

beloved friend, it is worth a thousand billion worlds to walk with God. Do it yourself. Build this into your sermons. Help the people you serve to be nurtured to follow you. Lead a train to walk with God!

FOR YOUR PERSONAL CONSIDERATION

"Enoch walked with God and he was not; for God took him." The phrase is full of meaning. Enoch walked with God because he was His friend and liked His company, because he was going in the same direction as God, and had no desire for anything but what lay in God's path. We walk with God when He is in all our thoughts; not because we consciously think of Him at all times, but because He is naturally suggested to us by all we think of; as when any person or plan or idea has become important to us, no matter what we think of, our thought is always found recurring to this favourite object, so with the godly man everything has a connection with God and must be ruled by that connection. When some change in his circumstances is thought of, he has first of all to determine how the proposed change will affect his connection with God—will his conscience be equally clear, will he be able to live on the same friendly terms with God, and so forth. When he falls into sin he cannot rest till he has resumed his place at God's side and walks with Him again. This is the general nature of walking with God; it is a persistent endeavour to hold all our life open to God's inspection and in conformity to His will; a readiness to give up what we find does cause any misunderstanding between us and God; a feeling of loneliness if we have not some satisfaction in our efforts at holding fellowship with God, a cold and desolate feeling when we are conscious of doing something that displeases Him. This walking with God necessarily tells on the whole life and character. As you instinctively avoid subjects which you know will jar upon the feelings of your friend, as you naturally endeavour to suit yourself to your company, so when the consciousness of God's presence begins to have some weight with you, you are found instinctively endeavouring to please Him, repressing the thoughts you know He disapproves, and endeavouring to educate such dispositions as reflect His own nature."

Marcus Dods, *The Book of Genesis*, The Expositor's Bible (New York: A. C. Armstrong & Son, 1893), pp. 51-52.