"Enoch Walked with God"
(Genesis 5:18-24)

I. Introduction.
  A. Orientation: We've been looking at the history of God's work of redemption.
    1. Two weeks ago, we saw the beginning of Christ's work of mediation.
      a. As soon as Adam and Eve sinned, Christ rose to stand in the gap.
      b. He presented Himself before the Father and pled His merits for these two sinners the Lord had given Him to redeem.
      c. He prophesied to them of His coming, and how He would destroy the devil and his works. (Prophet)
      d. He subdued Adam and Eve's hearts through His Word and Spirit, redeeming them back to Himself. (King)
      e. And He made the first sacrifice to cover their nakedness as a type of what He would do in the future by offering up Himself.

    2. Last week, we saw how the Lord strengthened this work in Enosh's day.
      a. How the Lord poured out of His Spirit at that time in a greater way.
      b. Men began to meet together to seek the Lord and called on His name in intensive prayer.
      c. One of the reasons they did this – besides the requisite outpouring of the Spirit – was most likely because the kingdom of Satan was growing stronger and becoming increasingly evil.
      d. This should be an encouragement to us to do the same as we see things becoming increasingly dark.
        (i) Sometimes we want to ignore the darkness, because we don't like what we see or because of what we know is necessary to overthrow it – sometimes we just don't want to pay the price or feel that we can.
        (ii) But rather than ignoring it, we should let it provoke us to seek the Lord that He might again pour out of His Spirit and bring this nation back to Himself, especially in light of the elections on Tuesday.

  B. Preview.
    1. This morning, we're going to look at another revival, this time on a personal level, in the life of Enoch.
      a. Enoch appears to have been the greatest saint of those days.
        (i) God's work of redemption had reached its peak in him.
        (ii) We just saw the revival the Lord had poured out in the days of Enosh. It may be that Enoch was converted at that time and continued to grow stronger in the Lord.
        (iii) He certainly was the most sanctified man in those days, a sanctification that could come about only through the redemptive work of Christ in his soul.

b. So that we don't become discouraged as we look at Enoch's spirituality, we need to remember that sanctification depends on two things:
   (i) The Lord's purpose for our life – if He has chosen us to do something that requires a greater holiness, He will provide that holiness – this is sovereignly in His hands, and there's nothing we can do to change it.
   (ii) But secondly, it also depends on our own efforts to grow in holiness – we will only be as holy as our consistent use of the means of grace and our not quenching the Holy Spirit will allow. This is something we can control and so should be carefully doing that we might grow in holiness.

2. Let's consider then how the work of redemption advanced through the life of Enoch. We'll see two things:
   a. First, how the Lord revealed His Second Coming through Enoch.
   b. Second, how his direct translation into heaven was a picture and a promise to believers of what the Lord intended for all His saints.

II. Sermon.
A. First, let's consider how the Lord revealed His Second Coming through Enoch.
1. Enoch was not only the most sanctified man in his days, he was also a prophet, perhaps the first prophet.
   a. It was through Enoch that the Lord first revealed His Second Coming.
      (i) At least this is what it appears to be.
      (ii) This prophecy isn't in our text, but we do have it recorded in Jude 1:14-15, "*It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, 'Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him'" (Jude 1:14-15).

   b. Considering the time frame in which Enoch prophesied, we could ask whether the Lord intended this to be a warning against the wicked in those days just prior to the flood. If this was the case, then it points to the end of the work of Redemption *as a type*.
   c. We might also ask whether He was referring to AD 70, since Jude clearly applied it to certain men who were living in his day, and AD 70 was not that far off.
      (i) This passage appears to be addressing the same thing Daniel did in 7:9-10 and verses 13-14, "I kept looking Until thrones were set up, and the Ancient of Days took *His* seat; His vesture *was* like white snow and the hair of His head like pure wool. His throne *was* ablaze with flames, its wheels *were* a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened. . . . I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He

came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and *men of every* language Might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed."

(ii) This passage appears to be referring to AD 70. If this is what Enoch was speaking of, then again it is a type of the end of God's work.

d. Looking at the language, however, it's hard to escape the imagery here of the Second Coming. (This ambiguity actually exists in several passages having to do with the future: very often it's hard to distinguish which judgment the Lord is referring to since all are very similar; sometimes they may all be in view).

2. Whatever the case, this prophecy certainly has to do with the advancement of Christ's kingdom.
   a. Remember, part of the agreement of the covenant of redemption is that the Father would subdue all of Christ's enemies under His feet.
      (i)) The Father sent the Son into the world to destroy the works of the devil (1 John 3:8).
      (ii) This is certainly in view in Enoch's prophecy.

   b. The fact that his prophecy revealed more about Christ and the light of the Gospel also advanced the work of Redemption.
      (i) Sometimes the Lord gave more light and sometimes less.
      (ii) Sometimes the kingdom advanced more powerfully and sometimes less.
      (iii) But He was constantly at work moving things ahead according to His time frames.
         (a) The Lord works in an analogous way in the souls of His elect.
         (b) Edwards writes, "The work in a particular soul has its ups and downs. Sometimes the light shines brighter, and sometimes it is a dark time. Sometimes grace seems to prevail, at other times it seems to languish for a great while together, and corruption prevails, and then grace revives again. But in general, grace is growing. From its first infusion, until it is perfected in glory, the kingdom of Christ is building up in the soul."

   c. And so the kingdom of God continued to advance through the prophetic ministry of Enoch.

B. Second, let's consider how his direct translation into heaven was a revelation and a promise to believers of what the Lord intended for all His saints. "So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him" (Gen. 5:23-24).
   1. Notice that Moses does not say he lived for so many years and then died, as he does with everyone else in the line of Noah.

a. He was not because God took him soul and body to heaven.
b. We read in Hebrews 11:5, "By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God."
c. Here the Lord advances His work to a new level.
   (i) One of the main purposes for the work of redemption was to restore what the Fall had ruined.
   (ii) One of the things He intended to restore was man, at least with respect to the elect, in soul and body.
   (iii) The translation of Enoch was the first time the effects of the Fall were reversed in the body.
      (a) He had already reversed its effects in the souls of those who were converted.
      (b) But here, He reverses its effects on the material part of man.

2. God's work of redemption has consequences for our bodies as well as our souls.
   a. When the Lord saves us, He renews our souls.
      (i) He makes us new creatures through the regenerating work of the Spirit: He causes us to be born again to spiritual life.
      (ii) With the Spirit unites to our souls, we begin to live as new creatures, as those who have been raised from the dead, now only to serve God by walking in His ways.

   b. But He is also going to renew our bodies.
      (i) They will be raised again to life on the last day and transformed into the image of Christ, as our meditation reminds us, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Phil. 3:20-21).
      (ii) Christ Himself was the first-fruits of this resurrection.
         (a) There were also those who were raised at the time of Christ's resurrection: "And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many" (Matt. 27:50-53).
         (b) It was always my assumption that they died again, but this isn't necessarily so. Edwards believed that once their ministry was ended, they were raised up into heaven and glorified.
         (c) Elijah was also taken up into heaven directly.
         (d) Even as the Lord was granting the resurrection and glorification of the soul on the basis of Christ's coming work, even so he was granting the resurrection and glorification of the body to a few.

(e) This doesn't mean that Christ is not the first-fruits from the dead: It was on the basis of His coming resurrection that these subsequent resurrections took place.

c. Through the translation of Enoch, the Church was given a glimpse of the future state and of the reward of the saints in heaven.
   (i) Paul told Timothy that Christ has "abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:10).
   (ii) The more the Lord revealed of this truth, the more clearly the light of His Gospel shined.
   (iii) We have the greater light of the New Testament to show us this truth, but even prior to the Flood, the Lord was giving them this example, this picture of what would happen to all of Christ's saints as a pledge or promise that they too would be redeemed through Jesus Christ.

d. This is important since one of the things man fears more than anything else is death.
   (i) Many believe it brings a complete end to their existence.
   (ii) Others know better and realize that it means everlasting torment in hell, if they don't deal with their sins in this life by turning to Christ.
   (iii) Even Christians fear death, because it's something we've never experienced before.
   (iv) But from what happened to Enoch, to Elijah, to these particular saints at Jerusalem, and of course from what happened to Christ when He rose from the dead, the Lord is showing us that He has overcome death.
   (v) You don't need to be afraid if you are trusting in Jesus to save you.
   (vi) If you're not trusting in Jesus Christ, you have a great deal to fear – something far worse than annihilation – everlasting damnation.
   (vii) If you want to be freed from this fear, there's only one way: believe on the Lord Jesus Christ, and you will be saved.
   (viii) Jesus has overcome death; He is the first-born from the dead; He is the only One who can overcome death for you and give you a glorious future.
   (ix) Believe on Him now and be saved. Amen.