

Studies in Old Testament Lives of Faith-Enoch

So, with Enoch, we go to Genesis and are in chapter 5. And I want to take Enoch through the Bible a little bit. And that will eventually lead us to 1 Thessalonians, but our very hope ourselves. This guy gives us hope in life after death. You know, he does. But there are some things about him that the Bible talks about that I'd like to point out.

So, in Genesis 5, Jared lived 162 years and begot Enoch. After he had become Enoch, Jared lived 800 years and had sons and daughters. So all the days of Jared were 962 years, and he died. Enoch lived 65 years, and he begot Methuselah, who would go on record as the oldest human being that ever lived on the planet that we're aware of. He lived all the way to the flood. After he had begotten Methuselah, Enoch walked with God for 300 years. He had sons and daughters, and Enoch's days were 365 years. He walked with God and he was and was not.

Okay, it says here that he walked with God and was not for God to take him. But there are a couple of things about Enoch that are worthy of note. So first, I guess, move to Hebrews. Now, Enoch, of course, in the Scofield note, said "that Enoch was taken away so that he would not see death. And before the judgment of the flood, he is the type of the saints who are translated before the apocalyptic judgments in 1 Thessalonians 4:14,17."¹ Where here those people, when Christ comes back, there's nothing that has to happen here for Jesus to come back and have the rapture. Everything's in place. It'll come when it's His time to do it. So when he does come and those people are raptured, they're not going to go through the tribulation. So Enoch is that type. He didn't go through the flood and was taken up before the flood.

So Hebrews 11.5. Our next reference is Enoch. Enoch walked with God by faith, too. Hebrews 5 tells us that. By faith, Enoch was taken away so he did not see death and was not found because God had taken him before he was taken, and he had this testimony that he pleased God. Now, this is a comment about his life, but it also translates into a principle about us. Heb.11:6. "But without faith, it is impossible to please him." Now Enoch pleased God, so he did it by faith. For without faith, it's impossible to please him. For he who comes to God must believe that he is and is a rewarder of those who diligently seek him. And that's a principle we can take, but that's how Enoch lived. He pleased God. And God rewarded him.

Hebrews 11.39. Are you at 11, 11.39. What does it say? "And all these, having gained approval through their faith, did not receive what was promised." Okay. So all of these people in Hebrews 11 are examples of faith. And the just shall live by faith, and that's our promise. We can live by faith. And thank God you do. Right? Thank God you do. And we don't live by sight. We are seated in heavenly places. We're right here, but no, we're up there. But it has something to do with it because when we die, we're absent from the body but present with the Lord. But that body is going to be translated, awakened, aroused, and it's going to be in heaven. It's going to become alive.

So somehow, here we are in heaven because we're absent from the body and present with the Lord, but our body and we will come together at that rapture where we

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are alive in the old body. And the old body isn't going to be the body of a mummy. I'd rather live like I am in heaven. That body is going to be changed. Incredibly, things are going on here. So I really like that. In Hebrews 5, Enoch was taken away so that he did not see death and was not found because God had taken him.

Now we go to Jude chapter 14. Now Enoch the seventh from Adam prophesies about these men, also saying, "Behold, the Lord comes with ten thousands of his saints to execute judgment and to convict all who are ungodly, among them all of the ungodly deeds that they have committed in an ungodly way and all harsh things which the ungodly sinners have spoken against him." Enoch had a job those 300 years after he walked with God after Methuselah was born. Enoch was the first preacher of righteousness and the first one to preach in relationship to our eternal existence. This particular note I'm reading comes from the Scofield Bible. I have another resource on this as well.

"The quotation attributed to Enoch, the seventh from Adam, we've already looked at where the Bible teaches about Enoch, is similar to a passage in the non-canonical book of Enoch, Enoch 1.9, written by an unknown person who used Enoch's name for a title of the book. Jude's use of this quotation from Enoch doesn't suggest that he considered the book of Enoch as authoritative; besides, it is not impossible that Jude is the source from which the quotation was eventually found.²

So what that's saying is God could reveal this to Enoch, which then got transferred to the book of Enoch that we have today. Now it goes on to say, from which the quotation is found,

"In a way the book of Enoch, since there is no evidence as to the precise content of this apocryphal book until many centuries after the time when Jude was written."

So Enoch as a book is discovered years after it's written so that Jude could have been the source of that quotation. In the prophecy of godly Enoch, early according to the revelation of the second coming of Christ, Enoch experienced a child-fearing man who did not die but was taken to heaven; he walked with God. So that's kind of a cool thing. The expression of ten thousand Hebrew words is a poetic reference to the numbers that are bigger than that. It says ten thousand, but it could be a hundred thousand, it could be more; it just suggests that that's a big number. That's the point. There's a lot of them. You'd like that, where they're saying that.

The second note I have on this apocryphal stuff comes from the New King James Study Bible,³ and the scholars there write,

"The use of apocryphal sources, Jewish Apocrypha, consists of books and writings that were never recognized as part of the canon of scripture." And that's true. But it served a devotional purpose for many believers in ancient times, including the authors of the New Testament. Jude cites two books of the Apocrypha in his letter. Jude 9 comes from the Assumption of Moses, and 14

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comes from the Book of Enoch. Today we do not have a complete text of the Assumption of Moses, but two early church fathers, Clement of Alexandria and Origen, testified that verse 9 is a reference to that book. Jude is not the only New Testament author to quote extra-biblical sources. In 1 Corinthians 10.4, Paul used the Hebrew commentary, the Midrash, to support his interpretation of Israel's wanderings in the wilderness. Acts 17.28 and Titus 1.12, which he quoted from Janus and Jambres, come from 2 Timothy 3.8. Paul did not hesitate to use her story as an example of godliness to Timothy. Should the New Testament writers have quoted from these sources, surely God had no trouble guiding biblical writers in selecting material from these sources. As well as, you know, we can actually look at some sources that came from if you like, the newspaper, you know, when Jesus talks about the people that were killed in the Tower of Salaam, he's referring to the Jerusalem Times of his day. That was a news story that he actually talked about. Now, I don't know what newspaper was back then, but, you know, these things were talked about. Paul, at least one letter from the Corinthian church guides the responses to 1 and 2 Corinthians church. Even the devil is quoted in Matthew 4.3, of course, and when the devil is quoted, that doesn't mean that the devil is speaking for God, but it does mean that God accurately told us what the devil said, you know, and so forth. So, anyway, those are some things connected to these passages.”

All right, so that covers Jude, all right. But Jude tells us that Enoch was doing stuff. He was trying to get people to get right with God. You know, for 300 years, he was part of that. So he was actually doing what Noah was told to do: preach righteousness, and that judgment was coming. But Enoch did it before Noah, and that's what Jude tells us.

And there you are by faith walking with God, but you're telling people how to get right with God. You have something in common with Enoch. All right, now here are some really cool verses. All right, exceptional.

Second Kings 2.11. In the morning service, I'm going to have a sword drill. I like to hold my sword up. And I know you all beat me because that Bible that I use up there, it's not quite broken in. Yeah, but I can see it. All right, Second Kings 2.11. “Then it happened as they continued and talked. Suddenly, a chariot of fire appeared with horses of fire, and they separated, and Elijah went up in a whirlwind.” This is a pretty dynamic scene here. A fiery chariot and horses appeared, a whirlwind, and the prophet went up into heaven. Isaiah had a similar vision in Isaiah 6, too, where he saw really incredible things when he saw heaven. But again, Elijah, along with Enoch, is one who did not experience death. They went up into heaven.

All right, now I love this verse. This is one of those verses you can put to memory. But think about it. Psalm 49.15. Psalm 49.15. Probably include in your mind also verses 14 because there are references to the grave in both verses. “But God will redeem my soul from the power of the grave.”

Let's turn to 49. There is a conflict going on with the psalmist in 49. And yet God is patient with him. Could you pick it up in verse 5? “Why should I fear in the days of evil when iniquity at my heel surrounds me? Those who trust in their wealth and boast in the multitude of their riches can neither redeem his brother nor give God a ransom for him.” The writer writes “That the redemption of their souls is costly and shall cease

forever, so he should continue to live eternally and not see the pit. For he sees wise men die, likewise the fool and the senseless person perishes. They leave their wealth to others. Their inner thought is that their houses will last forever." Everybody thinks that their ruling dynasty is going to last a thousand years. We heard that. We didn't hear it. We weren't living yet, but heard the recordings and history has recorded their statements. Hitler talked about the Third Reich, which would last a thousand years. Stalin also said his kingdom would last for a thousand years. People do that. All right, and they believe their houses will last forever. They're dwelling places for all generations. They call their lands after their own names. People do that, right? I think in our city, there have been names that we have given to people in the past, and I believe they're in the process of being renamed. There might be an alley where it says Rain's Alley. Now, that's different. They rename them. Nevertheless, man throughout honor does not remain. He is like the beast that perishes. This is the way for those who are foolish and their prosperity who approve of their saying. Like sheep, they are laid in the grave. Death shall feed on them. The upright shall have dominion over them in the morning. Their beauty shall be consumed in the grave far from their dwelling. That's the picture of humankind without God.

What happens to our bodies after they die? To put it briefly, they go back to the earth through the process of decomposition and whatever. That body eventually goes back. They recently found a guy in the Middle Ages who had boots on. He was a knight or something, but he had boots. Here, he was buried, and they could get the leather boots off of him. The rest of them kind of left, and the only thing left is bone. Eventually, that bone becomes a mineral, and not much is left. But eventually, it goes back to the dust. That's the way of it all.

But here's our promise. Our promises are, "But God will redeem the soul." We can't do it. That's what he said earlier. We can't redeem it, but God can redeem the soul from the power of the grave, for he shall receive me. So our redemption draws nigh. Since we all know that, we don't have to interpret what nigh is, but it's drawing near, and he's going to remember the redemption of the body. But here again, we have this other truth. "To be absent from the body is to be present with the Lord." But God is going to redeem the body. All of us are going to have a redeemed body; We're all going to be redeemed. Oh, thank you, Lord, for when that comes to pass. And to me, that is a big encouragement that God will redeem my soul from the power of the grave, for he shall receive me. And that's what God is doing. "Now death where is your sting. Who's going to deliver us from the body of death?" Well, the Lord's going to do that. The Lord's going to do that. But until he does the rapture, we're going to be with the Lord in heaven, recognizing one another. I believe we'll have some intermediate shells that people can recognize. We're not going to be ghosts. But that body will also be redeemed; when it's redeemed, we'll refer to it this morning. But out of Corinthians, it's going to be made incorruptible. It was corrupted, and it's in a state of corruption of some kind, and God is going to bring all of that together where he changes it to an incorruptible, eternal body. And there we are. Somehow, we'll be reunited with that body at that point. Even though we are with the Lord, the body we're going to have, we will get reunited.

And how long does it happen, "in a twinkling of an eye" So it's going to happen so fast, we won't even sort it out. - I can't even tell you. -

All right, last verse. Psalm 73:24. Along with Psalm 49:15, "God will redeem my soul from the power of the grave. He will receive me." Here we go. "And you will guide me with your counsel." That's what he does now. We're walking by faith, and he guides us according to his counsel. But afterward, "You'll receive me in glory." So you're being guided with the Lord's counsel today through his word, the Spirit, and everything that we're allowed to see from God and receive from Him. And after all this living by faith, we will be rewarded. Not bad. You know, it's kind of nice that these things are said in the Old Testament, that the New Testament reaffirms, and we'll get to that reaffirming a little bit in today's service. Something that we learned from Christmas. These are big promises that are ours. I think that's all encouraging stuff, you know?

Does anybody have any problems with their body this week? You know, I go one week, and then I can't hear a thing the next week. Now they're going to get a CAT scan on me to see what's wrong because my nerve works. The nerve is working, but I'm blocked somewhere. They're even thinking about putting tubes in my ear. But he's going to try to figure out what it is. Yeah, some things happen in our body all the time. And either we're going to pass away and then be absent from the body and present with the Lord, or the Lord's going to come, and we're alive, and we're going to be taken up to heaven. And on the way, this old body that we have and this old, everything about it that's got problems, will be changed to an incorruptible, eternal body. The people who have already passed away and their bodies are all over creation; God's going to bring all that together and change it. It's not that he's going to bring it together. We're not going to be walking around like mummies. He will bring it together but then change it to an incorruptible body. How big is that?

The Lord spoke, and things were created. That's the kind of power that we're talking about. And I like the idea that we can look at the Bible and get encouragement about life after death and things we can trust. Any closing thoughts? There's no big rush here. Doesn't seem like a lot of people are here yet. Any closing thoughts? Things to look forward to, right? Huh? Yeah. No. No. Well, they operate just like it says in Psalm 49. They think what we do here on earth will last forever. We instantly laughed at Barb's dad when he talked about his tombstone and the desire for it to last 500 years. No, he said that all they had was copper in that cemetery and that it would wear out in 500 years, and no one would know who he was. 500 years, who's going to know who we are anyway? Oh yeah, that's what I'm just searching for. Oh yeah, that's what I'm just searching for.